A MORPHOSEMANTIC STUDY OF TOPONYMS: LULOGOOLI PLACE NAMES

BY

CAROLYNE ANINDO

A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN LINGUISTICS, DEPARTMENT OF LINGUISTICS AND LANGUAGES, UNIVERSITY OF NAIROBI

NOVEMBER, 2016

DECLARATION

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

Signature:...…………………………… Date:……………………………………..

CAROLYNE ANINDO

C50/68815/2013

This paper has been submitted for the examination with my approval as the university supervisor.

Signature:.. Date:...

DR. HELGA SCHROEDER

(Supervisor)

DEDICATION

To

My husband David Kamau,

My children Jewel Wangari

And

Darryl Kariuki,

My parents Judith Ayako

And Frederick Chazima,

Thank you for your love, support, encouragement and patience.

God Bless.

ACKNOWLEDGEMENT

First and foremost, I thank the Lord God Almighty for keeping me in good health, providing protection strength and peace of mind throughout my studies.

I attribute the success of this work to many individuals. Firstly, I wish to appreciate all the Lecturers in the English Department who imparted to me the knowledge that I used to work on this dissertation.

I am grateful to my supervisor Dr. Helga Schroeder for the invaluable support and guidance during the writing of this work for supervising this work with dedication, your patience, time and constructive criticism.

 My classmates, Kitheka, Shem, Rose, Jennifer, Liu, Change, Veilon, Innocent and especially Eunice and Rael, thank you for encouraging and supporting me throughout the two years. Thanks to my family, husband and kids, for your invaluable technical and emotional support.

 I cannot mention everyone but I appreciate all the encouragement and assistance you all gave me. May you all be blessed.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

DEFINITION OF CONCEPTS

Onomastics- the study of the origins and forms of words especially of proper names of persons and places.

Toponym -a place name especially one derived from geographical features.

Place names –names given to places.

Connotative meaning –is the communicative value an expression has by virtue of what it refers to, over and above its purely conceptual content.

Conceptual meaning- logical, cognitive or denotative content.

Causal relations –the connection between an entity's name and the speaker's knowledge about the name.

Etymology- investigation of the origins of individual lexemes.

Reference –the relationship between the linguistic elements (words) and the non-linguistic world of experience.

ABSTRACT

This study discusses the meanings and morphology of Lulogooli placenames in Sabatia constituency, using the Causal theory of Names as proposed by Gareth Evans (1985) and the Frame theoretical framework as proposed by Charles Fillmore (1985). The study outlines the morphological and morphophonological patterns followed during the formation of Lulogooli toponyms and classifies them accordingly. The study attempts to bring out the types of meanings present in Lulogooli toponyms and how they are enhanced by morphological units of the words. Morphological processes such as prefixation, suffixation and reduplication and morphophonological processes like vowel deletion which are of importance to this study are examined. The research is largely descriptive   and the data was collected through oral structured interviews, introspection and questionnaires. The findings of the study indicate that Lulogooli toponyms do follow distinct morphological patterns of formation and derivation is the main one others being inflection, and compounding. Secondly, the toponyms can be classified morphologically into those same patterns as derived, inflected, compounded and those following no pattern. Thirdly, a naming system for Lulogooli toponyms was established which identified the motivations behind the identified toponyms. The classification was done by placing toponyms into categories depending on their meanings.   Lastly, referential and other cognitive meanings of eleven toponyms from the categories of the established naming system were identified. The Causal theory allowed for identification of the referential meanings from the community while the Frame theory explains how the meanings are cognitively retrieved from the speakers' mental encyclopedic knowledge. Tables guide the morphological analysis of toponyms and Frames are used to define concepts that guide the retrieval of meanings. The results show that the meanings of morphemes contribute to the overall meaning of Lulogooli toponyms.

CHAPTER ONE: INTRODUCTION

1.1 General Introduction

Onomastics, in particular toponymy, are an integral part of life, especially for Africans to whom culture and language are valued and inseparable. This study of the morphosemantics of Lulogooli place names is an attempt to analyze the morphological patterns and features of given placenames. It takes a look at how names are chosen while showing how sociocultural factors determine the (denotative and connotative) meaning of Lulogooli place names. The study will use the Causal Relations Theory of Names (1973) by Gareth Evans and the Frame Theory by Fillmore Charles (1982).

1.1.1 Background to the Study

Toponymy is the study of the place name of a region or language or especially the etymological study of them (Merriam-Webster.com.). Place names include names of districts, villages, topographical features, settlements, streets and houses. Names are an essential part of human existence since they are used to designate people places, things, pets and houses and it seems a universal practice (Crystal, 2003:140) . The society determines the types of names allotted to an entity

Although early linguistic debates determined that names only denote an entity when they are inactive and don't have meaning (Anderson 2007: 276), naming in traditional society was not haphazard. According to Dobric (2009), modern Europeans forget that names, according to naming traditions in different cultures carry meaning in the original form from the point of creation. Names are usually used to show a person [place], and instances of naming may result from geographical terrain, nature phenomena, settlers and even after ancient gods, all things they can identify with Basso (1984: 26 cited in Helleland, 2012) asserts that place names do have meaning."

Place names refer….. [but] they are used and valued for other reasons as well… When people settle down in a given area, they name the place for reasons of identification but when names are created, morphological structures as well as denotational meanings are considered." This need is the source of innovations and naming of places while satisfying the need for identity. Names are not meaningless signs but a cultural must for communication of ideas. In this way, names have culturally unique place names with morphological patterns that are unique to a community. Crystal (2003: 140) indicates that place names can be a source of information on a society's history, customs and past events. Communities have varying linguistic abilities and this uniqueness can possibly be found in place names, which are known to reflect not only physical characteristics of the place but characteristics of the community and the people's linguistic history. This includes derivation and inflectional processes, preferred prefixes used and so on. Different morphologies may have an effect on meaning of a name.

Borrowed words and different naming systems can lead to differing morphological patterns (derivation, only prefixation or suffixation) hence varied meanings as a result. These borrowed words undergo morphological nativisation to cover for replacement of foreign sounds in the receiving language. Such morphological and possible semantic differences will also be considered in this study which aims at identifying and describing structure and meanings of Lulogooli place names, and if constituent morphemes influence their overall meanings.

1.1.2 Background to the Lulogooli Dialect

The Luhya are Southern Bantu language speakers who originated from the Niger -
Congo language family. Luhya speakers are found in Western province, Kenya and
Eastern Uganda. Lulogooli is one of the dialects that make up the larger Luhya
language group.

Dialects in the Luhya group are mutually intelligible but have some lexical and
phonological differences which the groups are proud of. The dialects include:
Lunyore, Lwitaklho, Lukisa, Liwisukha, Lukhayo, Lunyala, Lumarama, Lusamia,
Lutachoni, Lubukusu, Lukabarasi, Lutiriki, Luwanga and Lutara, Lulogooli along
with Lwidakho, Lwisukha, and Lutiriki speakers.

As per the Kenya National Bureau of Statistics population and Housing Census
(2009) data found in Ethnoologue (2015), the Luhya average 5, 219,800 speakers.
Lulogooli speakers are placed at 618,000 speakers (2009), Lulogooli language is
placed at a language educational status 4   which means the language is vigorously
used with standardization and literature being sustained through a widespread system
of institutionally supported by education (Ethnologue, 2015).

The root "-logooli can have different prefixes that bring about different meanings
such as"

> Lulogooli – The language
>
> Vologoli – place inhabited by Lulogooli speakers.
>
> Mulogooli – a Lulogooli speaker
>
> Valogooli – Lulogooli speakers

Maragoli is the educated version referring to the people. The Lulogooli speakers
identify Mulogooli as their ancestor.

1.2 Statement of the Problem

Names are important part of our society since they designate individual people, places and things and fulfil the desire for unique identification. The question of whether names have meaning or not is long standing issue for linguists and philosophers alike (UIlmann, 1962:77 cited in Helleland 2012, Trask, 2007) indicate that general nouns are seen as being meaningful units while proper names stand as mere identification marks. Place names, however, are formed from meaningful morphemes, and so should carry meaning.

A previous study (Malande, 2011) was concerned with the semantics of Lulogooli personal names, and used the Semiotics theory of signs to establish that the names have both connotational and denotational meaning. There has not been, to my knowledge, any known literature on the Lulogooli place names. In his conclusion, Malande (2011:216), notes that the meaning of Lulogooli personal names require one to learn the origins of all such names for example. place names, names of natural phenomena, such as famine, poverty among others.

Therefore, this Morphosemantic study of Lulogooli place names is undertaken to find out whether toponyms have a variety of meanings and a naming system, by going back to the origins. The study will also attempt to describe the morphological pattern of place names and classify them accordingly. This is to show how by means of language, speakers describe their surroundings since place names are representations of the linguistic history and ability of the speakers. This study will use the Causal Theory of Names by Gareth Evans (1982) and the Frame Theory (1985) making it different from previous name studies worldwide used other theories to analyze personal and place names meanings.

1.3 Research Questions

i)   Do Lulogooli toponyms have distinct morphological patterns?

ii) Can toponyms be morphologically classified?

iii) Is there a naming system for Lulogooli place names?

iv) What are the distinctive meanings of Lulogooli toponyms?

1.4 Objectives of the Study

i)   To identify and describe morphological patterns followed during the formation of Lulogooli toponyms.

ii) To identify morphological classification of Lulogooli toponyms

iii) To establish the naming systems of places in Lulogooli

iv) To investigate and analyze different meanings of Lulogooli toponyms

1.5 Significance/Justification for the Study

This study of the morphosemantics of Lulogooli place names is a first in the Lulogooli language. using the Causal theory of names framework. A previous study used the traditional Semiotic theory of signs to analyze the semantics of Lulogooli personal names. A gap exists as there is no known literature on meaning and internal structure of Lulogooli place names. Malande (2011) recommends a study into the origins of Lulogooli place names and other natural phenomena names. Our study seeks to give ideas on the morphosemantics of Lulogooli place names in an attempt to identify the different meanings of place names as brought out by their morphological patterns.

The study will contribute to morphosemantics since it allows for the documentation of the Lulogooli dialect of the Luhya language in onomastics especially toponymy. The findings will provide dialectologists who have research interests in Lulogooli with

information that can be used in analyzing other Luhya related dialects. Lexicographers interested in writing a dictionary about Lulogooli can get meanings of place names and their origins. The study explores place names and how unique morphological structure help in producing meaning. Linguistics students and others from other disciplines like anthropology, geography philosophy and African languages should find thus research as eye opening on both the culture and dialect of the Maragoli people as shown by how they are applied in the language.

The study will help other researchers intending to carry out research on a topic relating to the morphology or semantics of names. The general public will benefit from the study's findings as it will increase their knowledge of the morphosemantics of place names.

1.6 Scope and Limitations of the Study

The study was limited to research on meanings (denotational, referential and connotational) and the morphological patterns of place names only in Lulogooli. The analysis was done using the Causal Theory of Names introduced by Bertrand Russell and improved on by Kripke Saul and later revised by Gareth Evans (1973). In addition, the Frame theory by Charles Fillmore (1982) is used to explain how concepts allow for a clarification of the meaning. The study was conducted in Sabatia and Vihiga Counties where there is a variety of place names. The study limits itself to the variations of the Lulogooli dialect. This study did not study personal names and names of items in the dialect. This study is not a comparative one.

1.7 Literature Review

In this chapter we review previous studies that relate to the main areas of study-morphosemantics and toponyms. The chapter begins with toponymic researches, reviewing literature on Toponymy with the next part being on literature on morphology and semantic analyses of onomastics generally and toponyms in English, African languages and world languages like Russian.

1.7.1 Review of Literature on Onomastics: Toponymy and Meaning

Onomastics is the study of names or the etymology of proper names while toponymy is a branch of onomastics which refers to the study of place names. Lulogooli toponyms will be studied to identify their meanings

Jackson and Amvela (2007) describe the notion of word as '… an uninterruptible unit of structures consisting of one or more morphemes' (2007:59), and characteristics of a word are described. The authors also define reference while clearly differentiating connotation and denotation, reference and sense. Reference is described as not possible for a single word since it shows a relationship with a referent in the real world. The work will be relevant in analyzing reference in Lulogooli toponyms.

Leech (1983:9) identifies seven types of meaning: conceptual, (cognitive /denotational), social, affective, reflected, collocative and thematic meanings. It doesn't limit meaning to conceptual meaning only. Connotation is described as '... the real world experience one associates with an expression when one uses or hears it' (1983:13) while denotation is the basic word meaning. Reflected meaning involves synonyms where a word has many conceptual meanings. Collocative meaning is what a word acquires due to words that usually occur with it. Social meaning is about emotions and tones which may be hard to detect in names. Thematic meaning is seen

to be relating constructions that are mostly syntactic. The book clearly describes in detail how the meanings are got at the book will be useful in identification of the meanings in Lulogooli toponyms, although some of the meanings cannot be easily identified in names.

Palmer (1986), gives a detailed description of what meaning is, particularly in linguistics. Under the scope of semantics, the notion of naming is discussed and how names denote things in the real world or not. Meaning doesn't have to be only denotational and concepts, sense and reference and the notion of the word are described in detail. The book will be useful in assisting the researcher to understand and identify types of meaning in the Lulogooli toponyms.

In his study on Lulogooli personal names, *What is in a name?* Malenya (2011) sets out to establish that these personal names have both connotative and denotative meaning. The author disputes the theories claiming that origins of names have very limited value. The writer uses the semiotics theory of signs and sign systems that allow people to predict, apprehend learn how meanings are developed (2011:211). The signs and are constituted by relations like synonymy. The writer studies names in text and context and the personal names are seen to have two meanings; denotative and connotative, identified from substantial data.

In conclusion, Malenya (2011:216) recommends that place names and natural phenomena names should be analyzed for origin and thus meaning and that a study on significance between surface and hidden meaning be done. The study did not look at religious meaning. This study will help us to understand and identify the denotative and connotative meaning of Lulogooli names.

Helleland (2012) in an attempt to find out the meaning of place names argues that there is an intimate relationship between place and place names. In addition, he explains how place names create a sense of identity in a place through the attachment feelings of belonging. People as indicated in her survey are connected by place names which recall experiences and memories of varied feelings (2012:95). People thrive on developing familiar connections with each other in a community by having (2012:96) the names and the stories create the spirit of a place. He discusses the aspect of meanings of place names as symbolic and name changes are fought (2012:96) since they may commemorate or place names are identified as source of linguistic, psychological ethnographic, geographical knowledge.

Helleland contradicts statements by linguists like Stuart Mills that names lack meaning, and says that a name's meaning depends on context differing from individual to individual and (2012:100) identifies place names as link to the past heritage and enrichment of history, 'denoter' but also full of meaning and connotations... Place names are seen as symbols of acts and experiencing both in tribal and western context and are social signals of belonging.

In conclusion, Helleland says that names particularly place names create nostalgia in people mentally for cultural and personal experiences. Though the work partly covers symbolic meaning, he does explain how a sense of identity is fostered in place names. The study had no clear theoretical framework. However, I agree with the analysis of data although a modern theory of meaning could have been used. The language researched on is relevant to my study in Lulogooli and will help us, since peoples' identity includes connotative meanings, and the study is elaborate on that.

Letsoela (2015) looks at place names as being full of cultural reasons that led to the naming of bus stops. The discussion is clear and (2015:6) the writer indicates that for most of the names the referent can be easily located by a fluent speaker of Sesotho. This may apply in some aspects but mostly to a resident of the area. The writer uses a mode of categorizing names as experiential   and mythological which are new concepts that I found interesting. This study is beneficial to my research on semantics of place names especially since it has an African aspect to it.

1.7.2 Morphological Patterns

Morphology of a word is the study of form or 'elements' in a word known as morphemes (Yule, 2005:62-63). Toponyms are words put to daily use so have a morphological structure that would allow for analysis of meanings of morphemes in relation to the resultant words meaning.

Yule, (2006:62-72) gives an explanation of morphological structural elements (morpheme types) and how to give a morphological description. Our study will in particular look at inflectional and derivational morphemes, also described in the work, which are important in bringing out meaning of a word. The work will be useful in our study for morphological descriptions.

Bach (2009: online article) predicts that complex meanings are made up uniformly across words and syntactic phrases and raises the question of whether word internal and external languages from polysynthetic, isolating, agglutinating and fusional languages. He states that in translation to English, the words have a number of concepts each. The writer classifies words as phonological, morphological, and syntactic and lexical and how each meaning can be derived differentiating inflectional grammar (synchronic) with derivational grammar (diachronic). The analysis of

several languages derivations for semantic and lexical features is well done with an explanation of how different classes of work derivations have. The work looked at denotational meaning only but the work is helpful in understanding agglutinating languages like Lulogooli morphosemantics.

Marjie-Okyere (2015:33) research uses an inflectional and derivational approach to describe the morphological patterns of names. Names, being words that exist in a language are supposed to have some form of formation pattern. The author analyses personal, place and names of things using direct and indirect reference approach, on derivational and inflectional basis. Derivational patterns change a words semantic meaning or word class while inflections don't. We agree with that. The morpheme patterns are described in terms of affixation for gender in personal names, prefixation of –e-'for places and morphemes that are fixed to borrowed words and names of things. This is an approach our study will follow looking at differences in affixation and Nativization. The writer (Marije-Okyere) concedes that traditional names identify with the community. The work done on place names was good especially since Lubukusu is a dialect in Luhya.

Gudeta, (2014:252-259) in analyzing Oromo Personal Names states that names relate with other sections of culture and depict solidarity and identity (2014:254). This statement and conclusion that personal names have meaning derived from content words is good for my study since place names also are derivational. The analysis of morphological structure of names was good and denotational meanings and referential meanings were given and a clear explanation of associations done. Lulogooli names (place) draw some meanings from association. The work is relevant to my study.

1.8 Theoretical Framework/ Theory

This section discusses two theories. Naming is a practice that concerns many disciplines, like anthropology, philosophy, geography linguistics among others; therefore, research can be done with a theoretical framework from any field of study.

The Causal Theory of Names/ The Naming Theory, was pioneered by Bertrand Russell (1905) as the Descriptivist theory of the reference of names, then into the Causal Theory of the Reference of names championed by Kripke Saul (Kripke, 1972) later modified by Gareth Evans (Evans, 1973) to The Causal Theory of Names. The theory proposes analysis of the meaning of proper names by relating a name with its referent in the real world. Trask (2007:245) describes reference as the relation between a linguistic expression and something picks out in the real or conceptual world and that referring expressions are usually nouns. This fits in with analysis of Lulogooli place names which are assumed to have a real world referent.

The second theory is the Frame theory by Fillmore Charles which explains how we access the meaning of toponyms from encyclopedic knowledge through the use of related concepts. The knowledge is the information the speaker has about the place.

1.8.1 The Causal Theory of Names

The Causal Theory of Names was proposed by Gareth Evans, and is concerned with analyzing the meaning of names using CAUSAL RELATIONS. The theory explains that an objects possession of most of the descriptions associated with it is not important, but that the object is the DOMINANT SOURCE of the descriptions we associated with the name (1973:304.). The main issues concerning meanings of names, was the distinction between speakers' denotation and name denotation. Evans summed up the two descriptivist sub theories distinguished this:

Speaker's denotation is what a name denotes upon a particular occasion of its use (1973: 296). A name [on a particular occasion of its use by a speaker (S)] denotes whatever unique item most or all of the descriptions. (S) would associate with that name. This means that the meaning of a name, can only be derived, when an item possesses majority of the referents characteristics.

Name denotation are what conditions have to be satisfied by an expression [x] and an item [y] for [x] to be a name of [y] (1976: 296). A name (as used by a group of speakers) is associated with a description or set of descriptions (obtained from the belief of those speakers). The bearer of the name is the object that satisfied these descriptions.

Evans proposes that the speaker's denotation is a combination of two requirements: INTENTION: In order to be saying something by uttering an expression one must utter the sentence with certain intentions i.e.one must be aiming at something with ones use of the name (1973:297) and PHILOSOPHY OF MIND: To have an intention or belief concerning something one must be in possession of a description uniquely true of it (1973: 297). Therefore, for there to be a link between the real world and speaker or hearer's meaning there should be causal relations, the backbone of the theory.

CAUSAL RELATIONS

For (S) to believe that a is F (where a is a name) there has to be some causal relation involving 'a' the name' and S's use of the name.

For speakers of a language to use and believe that for example Wamage is a name there should be a connection between the name and the speaker's use of and knowledge about the name.

Evans disqualified Kripke's view that dubbing of a name makes it a name and modified it.

Kripke.   DUBBING $\xrightarrow{\text{causal relation}}$ SUBSEQUENT USE OF THE NAME

Evans

OBJECT NAMED $\xrightarrow{\text{causal relation}}$ SPEAKERS BODY OF INFORMATION

ASSOCIATED WITH THE NAME

An example is: the reason why Madagascar names an island is NOT that speaker believe what they call Madagascar fits the Island and not the mainland BUT because the island itself plays a **dominant causal** role in their acquisition of beliefs.

As seen above, in this theory, the causal connection is NOT the dubbing of a name and S's subsequent use of it BUT, the named item and the body of information that speakers associate with the use of the name.

The Causal theory combines the Descriptivist theory and the Causal theory. FROM THE DESCRIPTIVE THEORY, the denotation of a name is fixed by the bodies of information (like clusters), FROM CAUSAL THEORY OF REFERENCE -the fixing of the denotation of a name is by causal origin not fit.

1.8.1.1 Rules of the Causal Theory of Names

NN is a name of x (if and only if)

There is a community in which people

1) Use NN to refer to x.

2) It is common knowledge that NN is so used for x

3) The reference relies on the common knowledge of the community and not on the knowledge that x satisfies some predicate embedded in NN.

1) When NN refers to *x,* it relies on a notion that speakers of the language do use NN to refer to *x* only if *x* is the **dominan**t source of information that they associate with NN.

Place names, are referent and. when used, are supposed to be the **dominant** source of information that's associated with the name.

2) In line with the second principle, the conceptual meanings are got through use of causal relations between society's knowledge and the object thus named. The causal connection is the named item and the knowledge associated with the name.

Names are viewed as a product of the environment, so need to study how names related with\ the society. This theory will thus be important for analyzing, meanings of Lulogooli place names by considering the community that uses the name to refer to a given place.

This reference also has to be what the speakers believe and accept as the name of an entity in this case a place, this reference solely relies on shared knowledge and not by virtue of sharing characteristics of the referent. The knowledge is derived solely from the name as a dominant source associated with the name. Evans shows that there are causal relations which are the connection between a named entity's state in relation to the speaker's knowledge of its meaning. This will assist in bringing out referential meaning of Lulogooli place names. Secondly the theory's principles are universal and relate to the society which originates the names hence fit in with traditional African society. When a society has a belief about a place, the place itself causes them to believe Example the word "*Wamage'* a Lulogooli place name draws input from the place itself, which has a large population of termites. By linking back to the society, we will also find out if there is a naming system for place names.

1.8.2 The Frame Theory

The frame theory proposed by Charles Fillmore is cognitive theory. **Cognitive** linguistics is an approach to the study of language, which emerged in 1970s whose proponents were Charles Fillmore, George Lakoff, Ronald Langacker, Leonard Talmy, Evan Thompson, and others.

Cognitive Linguistics is concerned with investigating the relationship between human language, the mind and socio-physical experience and states meanings do not exist independently from the people that create and use them.

1.8.2.1 Frame Semantics

It contends that lexical concepts can only be understood through recourse to **mentally schematized** structures, borne of past experiences and argues that meaning is **encyclopedic**, and that experiences stored in long term memory offer a background on which future concepts are interpreted.

Fillmore (1982:111) explains "Frame semantics offers a particular way of looking at word meanings, as well as a way of characterizing principles for new words and phrases, for adding new meanings in words and for assembling the meaning of elements in a text into the total meaning of a text." In short, frame semantics is an attempt to arrive at the meaning of (a word) by relating it to a larger background. Language represents sociocultural life, can be understood only by considering its acquisition, and mental processes. Thus the need for frames in name analysis is to relate cultural knowledge and the mental concepts.

Frame semantics holds the proposition that *Meanings are relativised to scenes* (Fillmore, 1977). Meanings can thus be determined according to background frame or scene.

1.8.2.2 Theoretic Principles

The main theoretic principles of frame semantics are: frame, prototype, profiling.

1. Frame

The frame is a collection of knowledge about a certain situation, which is stored in the mind of an individual and the different aspects of the frame to which we direct our attention, influence our linguistic expressions.

Fillmore (1982:112) defines '**frame**' as "…any system of concepts related in such a way that to understand any one of them you have to understand the whole structure in which it fits; when one of the things in this structure is introduced into a text, or into a conversation, all the others are automatically made available."

The study of Frame semantics involves identifying different frames, the semantic roles involved in each scene per frame, and how different frames interrelate.

Fillmore (1985) discusses the different scenes evoked by the sentences:

I can't wait to be on the **ground** again.

I can't wait to be on **land** again.

Even though the two words, **ground** and **land**, refer to the same thing, sentence 1 evokes a speaker who is in the air (on the plane), while 2 evokes a speaker who is at sea (on a ship). Land is therefore understood within a conceptual frame of **sea travel**, and within that frame it is opposed to sea, while ground is understood within a conceptual frame of **air travel**, and within that frame, it is opposed to air. In this example, the frame is tied to the senses of the words **land** and **ground**. Due to shared encyclopedic knowledge, many interpretations of situations are made by invoking the appropriate frame even when the words used are not explicit.

2. Prototype

The word **prototype** refers to an instance of category or concept that combines its most representative attributes in the community example a weaver bird is a prototype of a bird as opposed to a penguin in the Maragoli community.

(Fillmore 1982: 117-8) uses the concept of prototype with respect to frames and not words, in his own words; "…very often, the frame or background against which the meaning of a word is defined and understood is a fairly large slice of the surrounding culture, and this background understanding is best understood as 'prototype'. Prototypical information is inbuilt, for example within a frame for a computer, related devices such as keyboard, mouse and monitor etc. are assumed to be inclusive in the offer.

3. Profiling

Another central notion within frame semantics is the concept **profiling.** With this goes the argument that, even though a frame may consist of / profiles different parts, they cannot be interpreted independently but have to be interpreted with respect to the frame.

Langacker (1987) uses the example of hypotenuse to illustrate that, one cannot imagine the concept hypotenuse without imagining the whole right angled triangle. Thus, though the hypotenuse and the right angle profile different parts, they are interpreted with respect to the frame of a right angled triangle in which they are both included.

"…sometimes word meanings differ not in what they profile, but in how they profile it. In such cases, I will say words differ in perspective (Fillmore, 1977a).

The principle that we will rely on in analyzing place names is the frame as will be explained below.

Why use frames

The Causal Theory of Names explains that meanings are got from speakers' shared knowledge, but there is no clarification on how the retrieval and analysis of meaning is done. The Frame Semantic theory elaborates on this.

As a cognitive linguistic theory, Fillmore's frame theory investigates language in relation to other non-linguistic components like knowledge and experience, which influence its understanding. Fillmore elaborates that (1982:112) in Frame Semantics, a word represents a category of experience; part of the research endeavor is the uncovering of reasons a speech community has for creating the category represented by the word and including that reason in the description of the meaning of the word.

This is suitable for analysis of place name meaning by enabling us to relate the place names in the language to the real world experiences of the speakers, that are part of their knowledge. The mind plays an important role in interpreting lexical items as well as larger structures. This knowledge about what is named will ensure elicitation of concepts that explain their meaning.

Our cognitive abilities schematize every lexical sense in frames which are activated when we encounter the word. Some frames integrate with others while others even become sub frames of larger ones. When a proper name (place) is mentioned, ideas that are like scenes arise in the mind about its meaning.

Lehrer and Kittay (1992:137) justify the need for fields and frames in analyzing meanings of names, as each frame/domain (example places) have different name schemes and the meaning of proper names is relevant to the name (1992: 137 -140) and the names draw from common nouns so have to retain some characteristics of their semantics, brought out through frames.

1.9 Research Hypotheses

i.   Lulogooli toponyms have distinct morphological patterns.

ii. Many Lulogooli toponyms formed through systematic morphological processes.

iii. Lulogooli place names follow a naming system

iv. Lulogooli toponyms have a variety of   meanings

1.10 Methodology

This chapter gives a description of the research design, data collection and methods of data collection and analysis used in the study.

1.10.1 Method of Data Collection

The study was carried out in Sabatia constituency where many native Lulogooli speakers are found.

According to Kothari (2004:37) 'Studies concerned with specific predictions, with narration of facts and characteristics concerning individual, group or situation are all examples of descriptive research studies.' So this research used descriptive design because it deals with social issues and involves having objectives of the study, having specific methods of data collection from Sabatia in particular analyzing the data and describing the findings.

Data was obtained first hand from respondents in order to be able to reach a sound conclusion and recommendations. The data of sixty-four toponyms was collected by means of questionnaires and oral structured respondent interviews carried out in their homes. The researcher, being a native speaker of the dialect, used intuition and natural observation to supplement the toponyms morphological patterns and classify them accordingly.

The study used judgmental sampling technique to select the participants where, the researcher decided on who is most suitable to provide the most accurate data. The target population was around twenty local elders who are native speakers of the language and the researcher's five assistants managed to get fifteen of the intended number. The respondents, who were both male and female, provided both the toponyms of their area and their meanings. The participants were aged fifty years and above since they are old enough to have knowledge of the place name meanings.

1.10.2 Data Analysis

The Lulogooli data was translated into the English equivalent while maintaining the meanings and then analyzed using the Causal theory of Names and frames in the Frame Theory Analysis of the collected data was done in three steps:

Classifying data according to morphological patterns

Identifying the underlying events, people, phenomena behind the names

Identifying the meanings

The collected data was represented in tables that identify the classification and morphological patterns found in the toponyms. The naming system was established through description while Frames explained how meanings of Lulogooli toponyms are drawn from the mind.

This data was analyzed to give us an implied picture of the research's strengths, weaknesses and opportunities through classification. A summary of the findings was written to guide the conclusion and recommendations for further research given.

1.11   Conclusion

The chapter gives the information on the background to the study, purpose, and problem of the study, objectives, research questions, significance and scope of the study.

CHAPTER TWO: THE MORPHOLOGICAL PATTERNS AND CLASSIFICATION OF LULOGOOLI TOPONYMS

2.1 Introduction

This chapter discusses how Lulogooli toponyms relate to the constituent morphemes meaning. According to McCarthy (2002:7) 'any words that are composed of independently identifiable parts, the meaning of the parts is sufficient to determine the meaning of the whole word. ' An understanding of the morphological constituents and their meaning will enable us to decipher the meaning of whole complex words which are inclusive of toponyms.

Section 2.2 provides general information on semantics and morphology of names: section 2.3. looks at the morphological constituents; Section 2.4 describes the morphological processes and patterns in forming Lulogooli toponyms; Section 2.5 undertakes an analysis and classification of data according to their identified morphological patterns.

2.2 General Information on Morphosemantics of Names

Names uniquely identify places, persons or things. Toponyms in particular, are names of particular countries, topographical features, settlements (villages) and because toponyms last for ages, they are a record of a community's culture, customs, and traditions that would be lost in history (Crystal 2003:140, Batoma 2006:1). The people who speak any given language have: knowledge of the words in the language; extra information including the meaning (semantic); syntactic structure or use and how they are morphologically structured stored in their minds.

Semantics is the study of meaning of morphemes, words, phrases and sentences. It cuts across many linguistic fields or concerns among them naming, the concern of this study. Morphemes are the smallest units of meaning in an utterance and therefore contribute to providing the complete meaning of toponyms.

During the naming of places in a society, the morphological aspect and semantics are considered together to bring out the meaning of the toponyms. This is confirmed by Haspelmath who asserts that the morphology of a language is the knowledge that speakers have of the structure of words in their language (Haspelmath, 2002:39). The meanings are what the speakers know about their real world and are found in their morphological structure.

2.2.1 Lulogooli names and Morphosemantics

Lulogooli toponyms are not randomly selected, but chosen and carefully created from other meaningful words in the language by the community members for a reason. The toponyms are drawn from a variety of feelings, people's names and nature knowledge of which is stored in native speaker's knowledge in meaningful separable units.

The structure and content of the toponyms depends on geographical linguistic and social factors. Lulogooli speakers are able to interpret the meanings of the toponyms by relating the names to their real world meaning as they perceive it, since they have knowledge of the possible linguistic choices in the language and the circumstances that gave the words meaning. Place names are pictures of the culture of a people, thus depict the peoples understanding of reality and how they apply their linguistic ability to reflect it.

Morphology studies the internal structure of words and native speakers' knowledge on when and how to inflect and derive words. Lulogooli toponyms like any other word comprise of one or more morphemes that contribute to the meaning of the whole complex word. For example

1. *kisindi* (waist)   *visindi-* (waists)

2. *rige-* (termite)   *mage-* (termites).

These inflectional examples from Lulogooli indicates that the speakers identify with inflection and morphological structure.

2.2.2 Lulogooli Toponyms as Words

Lulogooli toponyms comprise of single elements are seen as phrases when translated to English. To be able to analyze them morphologically as words requires a definition of what a word is.

Words can be classified or identified phonologically as what allows only one main stress,'in that one word seems to allow only one main stress (Palmer 1986:33). The single stress feature is limited to the spoken word. In addition, separate compound words, hyphenated and even truly separate words also have the feature for example: *wa kinyaga* (at Kinyaga's place) are half separate but have one main stress.

Amvela (2007:59) defines the word as an uninterruptible unit of structure consisting of one morphemes and which typically occurs in the structures of phrases where morphemes are the ultimate grammatical constituents, the minimal meaningful units of language. The modification or affixes are done outside the word to avoid odd structure.

More working characteristics of words are provided (Amvela 2007:60) as follows; a word with one morpheme is simple and if there are more morphemes it's considered complex.); Words occur in the structure of phrases (Morpheme-Word- phrase- clause- sentence) and that a word has to belong to a particular part of speech.

The morphological order of morphemes in a word especially complex ones cannot be changed since words have a fixed order of elements. Example in Lulogooli

3. The common noun *enzokanyanza* (centipede can't be *nyanzakaenzo*

4. The toponym *Viyalo* (place of gravel) being *yavilo* would not make sense.

Lulogooli toponyms which can be simple, compound and complex words possess the above characteristics and are therefore morphologically analyzable.

2.3 Typologies and Structure of   Toponyms

Languages are linguistically classified into classes and groups according to given features as parameters. The features include how sounds are used; the morphology type they have or lack, order of elements syntactically (word order) and case. The study will focus on typology according to the morphology parameter. The languages are classified according to their morphological structure as analytical and synthetic classes (Comrie 1989:43 cited in lecture notes). According to Aronoff and Fundeman (2005:171) ''…the basic typology has to do with a scale running from analytical to synthetic languages which encode the degree to which are expressed separately'.

Synthetic languages include agglutinative, fusional, flectional and polysynthetic systems and Lulogooli falls under the agglutinating system with a lot of inflexion, prefixation and suffixation to the root to create new words. In Lulogooli toponyms,

the morphemes for roots and affixes are separable and each affixal morpheme has one meaning. An agglutinating system is rich morphologically, and a single toponym will comprise of one or more morphemes. Some Lulogooli toponyms are complex words for example; *WaShem* can be broken into two morphemes, the possessive prefix *wa* and the root *Shem* (landowner) as can other toponyms.

2.3.1 Morphological Constituents

Morphology studies the internal structure of words. Haspelmath (2010:12-3) offers two definitions: Morphology as the study of systematic covariation in the form and meaning of words, morphology as the study of the combination of morphemes to yield words. The study will use the first definition since morphological processes need to be systematic to produce sensible words (meaningful units). In this morphosemantic analysis, toponyms are broken down into parts (morphemes) and the meanings of the parts and their contribution to the whole word analyzed.

Lulogooli words suggest a linguistic system within the language that guides the formation of words and hence the toponyms can undergo morphological analysis.

2.3.2 Morphological Structures of Lulogooli Toponyms

In morphology, the basic units of the word are morphemes. Words occur in the structure of phrases -Morphemes -Words -Phrases -Clauses – Sentences (Amvela, 2007:59).

2.3.2.1 Morphemes, Stems and Roots in Lulogooli

A morpheme is the smallest identifiable unit of meaning in a language. The morpheme has structure or form and contributes to the meaning of a word.

Words consist of bound and free morphemes. A bound morpheme cannot stand alone and is usually attached to other morphemes while a free morpheme can stand by themselves as independent words (Yule 2004: 63). Free morphemes are usually called roots and don't have affixes. In the toponym Chavakali there are two affixes (bound morphemes) to mark possession and plural added to the root (free morpheme) while Chandumba has one bound morpheme added to the root (drum) to mark possession.

5. Chavakali – cha $_{bound\ morpheme}$ + va $_{bound\ morpheme\ +}$ kali $_{free\ norpheme}$

6. Cha $_{bound\ morpheme\ +}$ndumba $_{free\ morpheme}$

A stem is the form to which an affix has already been added. An affix is a small bit of the language that is attached to words; Prefixes are added before the root; Suffixes are placed just after the root. The selected toponyms are already affixed and are stems.

The Lulogooli noun morphemic structure usually has an optional pre- prefix and prefix attached to the root. When no natural preprefix exists on a word, the pre prefix presents itself in speech for instance in this common noun and toponym

7. a $_{preprefix}$ +va $_{plural}$ +ndu $_{person\ t}$ means people.

8. I $_{preprefix}$ +cha $_{possessive\ marker}$ +ndumba $_{drum}$

The pre-prefix vowel is added to Chandumba since Lulogooli noun system allows for an initial vowel to adhere to the syllable structure in the language. These morphemes come together to bring out the overall meaning of the toponym.

The roots carry a lot of the meaning of complex words, which are prevalent in the Lulogooli dialect. For example, *vakali* in *Chavakali* is the root to which the prefix *cha-* is added to form the stem *Chavakali*. *vakali* stands for wives while *cha* is a possessive marker for things owned or ownership by a thing.

Lulogooli has a prefix affixation system apart from a few instances when a syllable is infixed. Suffixes are not present in the language.

2.4 Morphological Processes and Patterns in the Formation of Lulogooli Toponyms

Morphological processes are ways in which bound and free morphemes work to create new forms. A morphological pattern is a set of associations and operations that build the various forms of a lexeme. This can be through inflection, compounding, borrowing compounding, reduplication, back formation, clipping, stem modification and suppletion are other morphological processes.

2.4.1 Derivation Processes in Lulogooli

Derivation is a word forming process which entails change in word form, word category and meaning for instance; verb to noun categories. Derivation is a grammatical process in which a word category is derived from another for example Verb>noun; adjective>noun. It's also the process by which affixes are added to roots to create new words from existing ones. Affixes work in two ways example they either create a new word /part of speech or provide grammatical information.

The Lulogooli derivation system is class maintaining in noun to noun derivation and class changing for other word classes. Quite a number of Lulogooli toponyms are derived from common nouns, adjectives and other parts of speech. The place names form by adding a prefix to the root and applying any necessary morphophonological

29

changes required. For instance, *Kivagala* is a toponym that is derived from the verb -*vagala* which means 'to spread out.' The prefix *'ki-'* is attached to the root with no root change. The word is used to refer to the spreading out of things in the sun mostly to dry, but in this case referring to dead bodies. There are various derivation of Lulogooli toponyms there is verb to noun; Adjective to noun among other derivation processes.

2.4.2 Inflection Process

Inflection is the process by which words change form but retain their basic meaning. Inflection takes place due to case or pluralization. *Chavakali* is a Lulogooli toponym formed from inflection of *mukali* 'wife' for number to *vakali* -wives and adding the possessive marker *cha-*. The word form changes but not the meaning – *mukali* is singular, *vakali* marks many of them. The process is present in Lulogooli toponym formations. Place names are lexical words which are a unit with one single meaning. The toponym *Wamage* forms from *rige* - termite and *mage-* termites have one meaning, the inflected form termites has more meanings implying termite and many. The toponyms reflect the same meaning of the origin word.

2.4.3 Compounding and Blending Process

Compounding involves combining of two of more words of different categories to create a new single word. *Matsigulu means* 'water on top' or water close to the surface. It is a compound noun formed from *matsi* water and *yigulu* up. The only change present is deletion of the *y* to make it a single form.

Blends form by joining two parts of words that are not morphemes from two words with the first part of one and the end part of the other example *Kivagala* from *ki* in *kivala* (world) and *vagala* from *kuvagala.* (spread out)

30

2.4.4. Morphophonological Processes

One morphophonological process   in Lulogooli   involves insertion of a segment mostly a vowel usually to adhere to the syllable structure in the language for example *Kilingili* from the common noun *kingili*.

Another morphophonological process is vowel coalescence which occurs when two vowels of different tongue height, lip rounding and backness are next to each other. The second vowel is usually retained.

2.5 Morphological Analysis and Classification of Lulogooli Toponyms

This is a systematic morphological analysis of Lulogooli toponyms and so classifies them according to their structural formation patterns along with the meanings. Place names are drawn from the culture depicting the peoples understanding of reality and how they use their linguistic ability to reflect it. The morphology   and semantics of the parts together will provide the meaning of the toponyms. This   meaning is the entire knowledge the natives have of the toponym.

Lulogooli place names, like the common nouns, consist of a root, prefix and a pre-prefix which is optional in writing e.g. *vi-yalo* will mostly be pronounced as *i-vi-yalo*. On some toponyms the pre-prefix is necessary in pronunciation to make it easy. Common nouns in Lulogooli belong to a class system which determines their inflection and the prefix structure of adjectives and verbs agreement, where the class prefix is copied onto the adjectives and verbs. For instance; Ki-*sanda ki-lavu* (calabash clean). The vowels in the prefix are determined by the first vowel in the root, known as vowel harmony process.

Some Lulogooli place names are inflected, derived or compounded forms of both proper and common nouns, and other parts of speech.

The following data of sixty-four toponyms from Sabatia in the Lulogooli dialect of Luhya language will be used in the study. The selected toponyms consist of: names of villages / schools, water sources, river crossings and shopping centers.

Wumulalu, Wodanga, Winyange, Wamalande, Waanzigale, Wamage, Wodenyi Wijusa, Wa Malunda, Wa Shem, Wa Kinyaga, Wa Gevera, Wa Andengu Vivalo, Vigege, Mukunya, Lusengeli, Kiritu, Ivuyiya, Ivona, Ilwunza, Endeli, Itando Igihilla, Imasinde, Yidunya, Mutambi, Ilwanda, Immaraha, Ivihindi, Lyambogo, Lusiola, Lunyerere, Lusalatambi, Minyika, Mutambi, Matsigulu, Muhalia, Mudete, Mmagella, Mulundu, Chavogere, Chamakanga, Chalusi, Chandumba, Chavakali, Chavavo, Halombove, Hombala, Hamunoywa, Havuyiya, Hamuyundi, Kihanga . Kilingili, Kididuri, Kidundu, Kigama, Kinazoji, Kegondi, Kivagala, Kisangula, Kisatiru, Kigama, Kigunga, Solongo, Sitendikisa.

2.5.1 Derivation of Lulogooli Toponyms

Derivation of Lulogooli nouns is done mainly through affixation, compounding and other morphophonological (for instance assimilation) processes which are either class- changing or class maintaining morphological processes. Lulogooli has a rich lexicon that allows nouns to be derived from many parts of speech including: verbs, other nouns, adjectives, through processes like compounding, word borrowing, diminutivization, stem modification augmentation and blending.

2.5.1.1 Verb to Toponym Derivation

Nouns that denote a place are derived by dropping the infinitive marker "*ku-*" It is replaced with a derivational morpheme; *yi-*. which refers to the act of being sad; *ha-* refer to near; *ki-* short for *kivala*. *Kisatiru* even has a lateral suffix added which is not common in Lulogooli, *-iru* is normally used to show habitual activity example. The end vowel remains the same for the names ending in the vowel.

Verb gloss	Toponym formation	Toponym gloss
kudunya (to be sad)	Yi+ duny-a (being sad)	Yidunya (where it's sad)
kuyiya (to mourn / wail)	I+vu+yiya and Ha+vu+yiya	Ivuyiya and Havuyiya (place of mourning)
kusata (to carve decorative tattoos)	Ki+sata+iru	Kisatiru (place of carving tattoos)
kuvagala (to spread out)	Ki+vagala	Kivagala (place where bodies are spread out)
Kwigama (to shelter from rain)	Ki+yigama	Kigama (place of shelter from rain)
Kugelela (to return)	Mu +magelela	Mmagella (in the return)
Kukunya (stunt people)	Ku+kunya	Mukunya (where stunted people live)

Table 1: Verb to Noun derivation of toponyms

2.5.1.2 Noun to Toponym Derivation

Lulogooli toponyms can be derived from nouns in several groups.   In one group, nouns are derived from proper nouns.

2.5.1.2.1 Proper Noun to Toponym   Derivation

Most of these derivations are mostly for water sources found on or bordering people's lands. The various names of water sources form through prefixing the land owners proper name with the possessive marker *wa-* which denotes ''home of so and so…'' and in one case the prefix *-i-* with no significant change in the root. When Maragoli people refer to a person's home it is as *wa* … example in a sentence '*tsia wa Shem'* meaning 'go to Shem's home'. The prefix mostly refers to human owners *wa Shem and Wodanga* refer to prominent people in an area. *Wanondi* names the home of a

clan and not a water source, and forms by deletion of the plural marker *va-* on *vanond*i replacing with the possessive marker *wa.* Wa +Odanga undergo the same process.

Proper noun	Derivation structure	gloss
Gevera	Wa + Gevera	WaGevera (Home of Gevera)
Nondi	Wa +Nondi	Wanondi (Home of the Nondi clan)
Andengu	Wa +Andengu	WaAndengu (Home of Andengu)
Kinyaga	Wa +Kinyaga	WaKinyaga (Home of Kinyaga)
Malande	Wa Malande	WaMalande (Home of Malande)
Odanga	Wa +Odanga	Wodanga (Home of Odanga)
Malunda	Wa +Malunda	WaMalunda (Home of Malunda)
Inyange	Wa +Inyange	Winyange (Home of Inyange)
Odenyi	Wa +Odenyi	Wodenyi (of Odenyi)
Shem	Wa +Shem	WaShem (of Shem)
Ijusa	Wa +ijusa	Wijusa (of Ijusa)
Anzigale	Wa +Anzigale	Waanzigale (of Anzigale)
Vamaraha (a clan)	I+ Vamaraha	Immaraha (home of Avamaraha)

Table 2 : Proper noun to toponym derivation

2.5.1.2.2 Common Noun to Toponym Derivation.

There are several groups which derive differently here. These groups comprise of both living common nouns – plants, human classes –and inanimate objects, as a source of the name. *Wumulalu* derived from a common noun *mulalu* (madman) but selects the prefix *wa-* which denotes' home of' thus differing from the other common nouns since it refers to a human being.

Group one

One group takes the prefix i- to denote 'at', with no root or final vowel change and usually applies to the inanimate objects and some plants / trees. An exception is I*vona* where the lateral –l- in the common noun *livona is* dropped retaining the –i- as a prefix.

Common noun gloss	Derivation process	toponym gloss
Vitando (water mills)	I+ vitando	Itando (at the watermills)
Lwanda (rock)	I+lwanda	Ilwanda (at the rock)
Livona (valley)	I +livona	Ivona (at the valley)
Ulwunza (a tree))	I+lwunza	Ilwunza (where the *lwunza* trees are)
Masinde (rushes)	I+masinde	Imasinde (where *masinde* are)
Vihindi (burnt hut remains)	I +vihindi	Ivihindi (where burnt out hut remains were)

Table 3: Common nouns to toponym with i- prefix

Group two

The second group takes the prefix *Cha-* to denote also some kind of possession with the ellipsis of the noun *kivala* and retaining only 'of'' marker denoted by the prefix *cha-*. The possessive preposition 'of', as seen in,'kivala *cha'* … to mean 'world of…' This prefix *Cha* seems to appear before pluralized common nouns and is used to show ownership of an inanimate thing. There is no root change or final vowel change during derivation. *Cha-* also seems to appear with nouns with rounded vowels -a,-u, -o- . The prefix wa – also appears here showing 'home of / world of' to indicate possession by termites for *Wamage* and by a madman for *Wumulalu. Wumulalu* undergoes dropping of the prefix vowel and adopting the root initial vowel in a process called vowel deletion.

Common noun	plural	Derivation process	Toponym gloss
Mukali (wife)	Vakali (wives)	Cha+va +kali	Chavakali (of wives)
Mmbo(a Luo)	Vavo (Luos)	Cha+va+vo	Chavavo (of Luos)
	Lusi (napier grass)	Cha +lusi	Chalusi (of napier)
Indumba	Tsindumba (drums)	Cha+ndumba	Chandumba (of drums)
	Vogere (leprosy)	cha +vogere	Chavogere (of leprosy)
Rikanga (guinea fowl)	Makanga (guinea fowls)	Cha +makanga	Chamakanga (of guinea fowl)
Rige	Mage (termites)	Wa+mage	Wamage (home of termites)
Mulalu (madman)		Wa+mulalu	Wumulalu (of the madman)

Table 4: Common nouns to toponym with cha / wa prefix

Group three

The third group takes the prefix *ha-* which denotes 'near' or 'close to ', acts like a demonstrative indicting distance from speaker. The root gets some additional material on some words to form a common noun first, before the prefix is added, the name *muyundi* was derived from *musala gwa viyundi* - tree of robins-   through blending *musala* and *viyundi* to form the common noun *muyundi* to fit in with majority of trees which usually start with the prefix *mu-*. The pre prefix *ha-* is present in spoken but optional in speech, and can be replaced with i- /e-.

Common noun	Prefix +noun	gloss
Kiyundi (robin)	Ha+muyundi	Hamuyundi (near the tree of robins)
lombove	Ha+lombove	Halombove (near the place of l*ombove* plants)
Munoywa	Ha+munoywa	Hamunoywa (near the *munoywa* trees)

Table 5: common noun to toponym with ha- prefix

2.5.1.3 Toponym Derivation from Adjectives

Lulogooli toponyms derive from adjectives by dropping the singular person marker and prefixing the root with *ha-* to show near or close to. The tree was personified and given the adjective marker for humans' *umbala*. *Mundu musili* means a person who hops or jumps, *Musili* is an adjective for *mundu* (person) and the prefix i- is added for ease of pronunciation. The prefix Lu – in Lunyerere is usually used for things and is a caustic comment on the Indians slimness. This was not a very productive class.

Adjective	Person adj	Prefix +adj	Toponym gloss
Vubala (trickery /cunning)	Umbala (tricky person)	Ha+umbala	Hombala (near the tricky tree)
	Musili (a person whp jumps)	I +musili	Imusili (where the jumper is found0
Vunyerere (slimness)	Munyerere (a slim person	Lu +nyerere	Lunyerere (where the slim one is)
Vutambi (tallness)	Mutambi (a tall person)	Mu+ tambi	Mutambi (Where tall people are)

Table 6: Toponym derivation from adjectives

2.5.1.4 Toponyms Derived Through Augmentation and Diminutivization

Lulogooli diminutive and augmented derivation process from common nouns is not very productive. In diminutivization, a smallness indicating morpheme *ki-* or *ka-* is used while augmentation involves using a largeness denoting prefix *gw/ gu-* or *li-*. Augmentives and diminutives show derogatory attitude. There is no final vowel change during derivation. These derivations are carried out on concrete nouns. We however note that not all toponyms with the given prefixes are capable of being diminutive or augmented.

COMMON NOUN GLOSS (NORMAL SIZE)	DIMINUTIVE FORMS +KA +KI	AUGMENTIVE FORMS +G/GW/GU +LI
Musangula (hardwood tree)	Ki+sangula (where the trees are found	
Kihilla (waterfall)		Igihilla (place of a waterfall)
Muritu(forest)	Ki+ritu (forest of small trees)	

Table 7: Derivation through augmentation and diminutivization

2.5.1.5 Toponyms with Zero Derivation

These toponyms directly take on the name of the cultural referent, in some cases the plants that are dominant in the area, in one case the adjective describing the place. The common nouns and adjective do not undergo any derivation but just take on the singular form of the motivation for the name.

COMMON NOUN/ ADJECTIVE SOURCE	TOPONYM GLOSS
Kinazoji	Kinazoji (where euphorbia are)
Kidundu	Kidundu (where reeds are)
Mudete	Mudete (where large *nudete* trees are)
Mulundu	Mulundu (here *mulundu* trees are)
Muhalia	Muhalia (where *muhalia* shrub is)
Lusiola	Lusiola (where *lusiola* trees are found)
Kegondi	Kegondi (a beautiful type of grass)
Endeli	Endeli (where cure for *endeli* disease was found)
Lyambogo	Lyambogo (where *lyambogo* creeper is found)
Kididuri (part of an exclamation)	Kididuri (no grass for cows)
Kigama	Kigama (where large *kigama* trees are found)
Solongo	Solongo (where *solongo* plants grew)
Kihanga	Kihanga (where skulls are found)

Table 8: Toponyms with zero derivation

2.5.2 Toponyms Formed Through Compounding and Blending

Compounding was also identified in Lulogooli toponyms and even blending. Blending is evident in other derivation categories like the *ki-* prefixation class. It was hard to draw a definite class to which they belong since it seems like more than one process was used to derive toponyms. Though compounding is a very productive class for common nouns, it seems less productive for toponyms.

Words gloss	Word classes	Compound word gloss
Matsi+yigulu(water +up)	N+PREP	Matsigulu (place of shallow wells)
Lusala +lutambi (stick +long)	N+ADJ	Lusalatambi (place of tall trees)
Kivala+kusata	N+V	Kisatiru (place where tattoos are done)
Sitendi+kisa	N+N	Sitendikisa (bus stop at junction leading to Kisa)

Table 9: Toponyms formed through compounding or blending processes

2.5.3 Toponyms Formed Through Inflection

In this process plurals are formed by adding affixes to roots to indicate plurals. An inflection of a word occurs when its form changes but the basic meaning is retained. Inflections can be for number and possession in nouns.

Lulogooli toponyms can also be formed through inflection for possession and number/plurals forms. Since the toponyms also have a pre prefix indicating possession, it's evident that the inflection is both for possession and number. However, inflection is mostly presented as done just before derivation or in combination with derivation. *Munyika* inflects by replacing the first vowel –u- with –i-, while *kigege* drops the singular marker for things with vi-, a plural marker. Both inflect for number.

39

Common noun gloss	plural	Toponym gloss
Munyika (heavy fall or blow)	Minyika (heavy blows or falls)	Minyika (former venue for wrestling matches.
Kigege (plant in termite mound)	Vi+gege (plants growing in termite mounds)	Vigege (where *vigege* plants are numerous)

Table 10 : Toponyms formed through inflection

2.5.4 Unclear Processes

Several toponyms could not directly fit into the processes outlined above. *inzalo* and *tsinzalo* are respectively the singular and plural forms of gravel, from which the toponym Viyalo. The glide *j* is introduced for ease of pronunciation and to fit in with the prefixation system of Lulogooli toponyms. The plural marker prefix *tsi-* is eliminated since it is not an accepted toponym prefix. Kilingili has a morpheme *li-* inserted within the word which looks like epenthesis though it is not a vowel only. The noun structure sounds like Kiswahili *shilingi* and is possibly borrowed.   Kigunga probably undergoes deletion of the *ava-* people morpheme while lusengeli forms from dropping the *mu-* singular tree marker and replacing it with *lu-*.

SINGULAR	PLURAL	MORPHOLGICAL PATTERN	TOPONYM GLOSS
Inzalo	Tsinzalo (gravel)	Vi+yalo	Viyalo (of gravel)
Kingili (coin with a hole)		Ki + li+ngili	Kilingili (of *kingili* transactions)
Kigunga			Kigunga (where the vakigunga are found
Musengeli		Lu+sengeli	Lusengeli (where *misengeli* trees grow)

Table 11: toponyms whose processes are unclear

2.5.5. Productivity of Inflection and Derivation

According to Haspelmath (2002:16) productivity is the frequency of occurrence of a morpheme in a given language. Different affixes have differing degrees of productivity. A pattern of pluralization could be more productive since they combine freely with any has a high degree of productivity as it can combine freely with almost any adjective.

Lulogooli inflection of common nouns is very productive yielding inflections from so many classes, however inflectional processes for toponyms was not very productive since only two entries were identified and most inflections occur before derivation. Derivational processes were quite productive with processes like derivation from various parts of speech, compounding diminutives among others. The most productive derivation process was toponyms formed from common nouns and proper nouns.

2.6. Conclusion

This chapter looked at various ways of describing the morphological patterns that Lulogooli toponyms follow during their formation. As had been explained in this chapter, morphological patterns are associations that make up the various parts of a lexeme. This chapter has analyzed Lulogooli toponyms and identified the patterns in which they fall including through derivation, augmentation and diminutivization, compounding and blending and those that follow no given pattern. The creative formation of words is a routine process that permeates through various genres including place names and validates cCarthys (2002) view that meanings of the parts contribute to the meaning of the whole.

CHAPTER THREE: NAMING SYSTEMS AND MEANING OF LULOGOOLI TOPONYMS

3.1 Introduction

This chapter investigates the underlying events, people and phenomena behind the toponyms and the meanings of the Lulogooli toponyms. The analysis is done on the grounds that toponyms must have a unique naming format that is followed and leads to the bringing out of the meaning. The system provides ample information or confirmation of the meanings and morphology of toponyms.

 It's safe to assume that linguistic communities have ways and formulas followed in naming persons, places and things because naming belongs to language and is hardly haphazard but a well-organized process. Different languages and cultures have different naming systems. The naming system of Lulogooli toponyms will then be used during   analysis of meanings as provided by native speakers, since the motivations and origins will inform us on the meanings of the names.

Section 3.2 identifies the function of names, 3.3 discusses types of naming systems and the need for Lulogooli naming system, 3.4 gives details of the proposed Lulogooli naming system, 3.5 identifies the types of meanings expected in Lulogooli toponyms, 3.6 and 3.7 identifies the meanings of two   Lulogooli toponyms using both the Causal theory of Names proposed by Gareth Evans and the Frame theory as proposed by Charles Fillmore.

3.2 Function of Names

Proper names are assigned for uniquely identifying and differentiating between two or more entities. During the selection of a name for a place, the namers traditionally had a message to be conveyed, and that the names sum up not only the physical characteristics but the essence of the place. This message would be part of the meaning.

Many place names from different languages sum up the native people's surroundings for example the Maasai when naming a place

> 9. *Enkare Nairobi,* it was a place of cold streams
>
> 10. *Ol Kalou* was and still is safari ant infested.

The selected name reflected the same characteristics that are prevalent or the heart of the place. Majority or all Lulogooli place names as evident in the semantic analysis, describe the nature of the place being named at that particular time for example, at the time of naming,

> 11. *Viyalo* was and still is a land of gravelly soil
>
> 12. *Wamage* was and still is occupied by termites

3.3 Naming Systems

A naming system is the procedure or methodology followed during the assigning of names to things, places and animals. All societies and people worldwide use proper names to uniquely identify an entity, and this would be certain to follow particular forms.

Patterns are evident in how places are named in different places for example after events, pioneers, clans, physical nature of the place and so on. This pattern can be called a naming system. For example, a river in Khwisero is named *Emushianguvu*, from *inguvu* meaning hippo due to many hippos living in it, so the river is named after a dominant animal found in it.

Lehrer (2009: 137) asserts that proper naming procedures have to be followed in naming since at times, names can be seen as fit for a given category and not others example Over the Edge is a good name for a racehorse not a child. Therefore, a word structured in a certain way and carrying a given meaning can be used as a placename and not personal name since different rules govern each category.

3.3.1 The Need for a Naming System for Lulogooli Toponyms

Proper place names refer to particular places and identify the referents which in most toponyms are common nouns. These placenames are chosen deliberately and used for the given place being referred to. "Speakers of a language make judgements about the appropriateness of names to things that are analogous to judgements about the grammaticality, well formedness and pragmatic acceptability … there is a great deal of systematicity in names'' (Lehrer 2009: 126). When this much orderly effort is put into creating a name, it can be stated that there does exist a system for forming toponyms.

It is hard to imagine the possibility of names with meticulous morphological structure and semantic meanings to not have a system that led to their existence. It is evident that proper names are not haphazardly chosen and so shouldn't a well-chosen name have a methodology behind it? Selection and formation of names follows a pattern and seem to follow an extra linguistic system. These relations can be between the

44

name and its reference or the name and society. "…a language does, indeed, include a pattern for name formation, i.e. certain rules according to which names are made up of lexical unit …word selection for names is governed by an extra linguistic system." (Kallasmaa: 122)

Zelinsky (2002:248 cited in Tent and Blair (2009:2) calls for a systematic "cataloguing and arranging of all objects under investigation into some logical, coherent classificatory scheme". This justifies the need for an organized system for naming (places) as to allow for easier access to the meanings during analysis.

Tent and Blair (2009:16) state that identifying a system is difficult but an attempt is a worthy endeavour. In looking at toponyms, questions arise on their location, why they were named so and their meaning. Therefore we attempt to provide responses to these questions by establishing a naming system for Lulogooli toponyms, from our knowledge of the culture and language.

3.3.2 Some Types of Naming Systems

Communities around the world differ in many aspects including in how they name places. We will take a look at several identified naming systems to enable us create an appropriate system for Lulogooli toponyms.

3.3.2.1 Lulogooli Personal Names System

Malande (2011:212-216) identifies categories of naming procedures for proper personal names, among which only naming after natural phenomena and after the dead relatives cannot easily apply to place names. The naming of people and places are evidently so different, therefore this format will not supply enough material for formulating a system for toponyms.

3.3.2.2 English Place Name System

Crystal (2003:144) identifies several procedures followed in choosing the names of English places. These include naming after: the environment (Swan River); imported inspirational names (New London); important events (Cape Catastrophe); for literary association or romantic sound (Longfellow/ Rosebud); wild inventiveness (Hot Coffee in Mississippi); pioneer descriptions (Hill City); adoption of native Amerindian names for (Oklahoma). This system, however, has broad, non-specific categories like environmental so we need to break down the categories further.

3.3.2.3 Sesotho Bus Stop Naming System.

Letsoela (2015:1) is able to classify Sesotho bus stop names into: descriptive (self-explanatory but require knowledge of the literal interpretation); metaphorical (eg Kanana in reference to Canaan the land of milk and honey); experiential (after historical experiences or knowledge on the area); and mythological (after supernatural belief system). This naming system is also limited in coverage as it broadly covers categories like descriptive which can be broken into flora, fauna, and geological sites.

3.3.2.4. Arapaho Naming System

The Arapaho have these four methods of naming: descriptive based on obvious physical characteristics, animals or plants found; location on relation to another place, events e.g. battle or unusual happenings / activities and places where plant and other resources like where medicine could regularly be found (where we gather tepee poles). These are quite close to how the Maragoli name places so we will apply some of it. (www.colorado/edu>collw>placenaming)

From the above systematizations, it is apparent that many sub categories including borrowed and innovative naming are not brought out which might be deficient in a system since some names could lack a category in where they fit absolutely.

3.3.2.5 The ANPS Classification System (Australian National Placename Society)

Tent and Blair (2009), methodically sift through several naming systems from 1919 to date to create an adequate Australian toponym typology. The classifications are rejected for different reasons including vagueness, overlapping of categories or limiting the classifications. This results in a wide well broken down system of classifying Australian and international toponyms.

The system attempts to form an international typology and not just limited to local areas. "Naturally, not all the core terms may be relevant at any one time, but this should not detract from its effectiveness. To a set of superordinate core terms (hypernyms) any number of sets of subordinate terms (hyponyms) can be added or deleted to suit the place names and history of any region" (Tent and Blair 2009:17).

The categories include:

Unknown (origins or reference unknown);

Descriptive of inherent characteristics; of topographic features; relative position of a feature in relation with another; locational orientation and numerical.

Associative with the physical context*:* local environmental / topographic nature; occupation or activity; manufactured structures.

Occurent (recording an incident /event): incident and occasion.

Evaluative (reflecting strong emotional reaction): commendatory and condemnatory.

Shift (toponym adopted from another place or feature): transfer; feature shift; relational.

Indigenous (importation of an indigenous term): non toponymic word; original place name; dual name

Eponymous (using g a proper name or title as a toponym): person – expedition member, other; other linguistic entity; non-living entity- vessel and other.

Linguistic innovation (manipulating a language into new linguistic forms): blend; anagram; humour

Erroneous *(*mistaken meaning or spelling): popular etymology; form confusion.

These are eight categories   and many subcategories in the ANPS classification system. Many toponyms can be accommodated in an unbiased manner .in a choice of categories where they fit perfectly.

Typologies are considered dynamic and a single system cannot be used for place names in the world, but several typologies have to be adapted to the language and culture of the people and altered to accommodate as many toponym forms as possible. The Lulogooli toponym naming system will borrow from the other systems and formulate a system for categorizing Lulogooli toponyms. The ANPS system structure will be heavily borrowed from since it is set out as an international typology and has fewer overlapping in categorisations and the other systems are important for an African aspect to the meanings.   However, a combination of relevant sections in the systems will be applied to the formulation of a Lulogooli toponym naming system after considering the Lulogooli cultural and social aspects.

3.4 The Proposed Lulogooli Naming System

Lulogooli toponyms evidently follow a system of naming that is diverse and only related partly to the above naming systems. To formulate a good typology, requires delving deep to find out the namers motivation for the naming by identifying what the names originally referred to. The traditional knowledge of Lulogooli toponyms origins has been retrieved from the encyclopaedic knowledge in the memories of elders who have a native command of the language. The features in this naming system will be unique to this language and culture albeit shared with and borrowed from other systems where possible.

This typology considers the Lulogooli sociocultural motivations for naming places while considering guidelines from other naming system, adding and subtracting categories where necessary. It is expected to give an idea of how the namers mind and therefore the process of naming worked. The collected Lulogooli toponyms have different origins and so will belong to different types or classes and searching for the origins of the names helped to identify the meanings. These classes are referred to as the naming system of the language community

3.4.1 The Categories and Motivations for Naming Places in the Maragoli Culture

Several categories present themselves as Maragoli motivations for naming of toponyms according to the peoples' sociocultural beliefs.

3.4.1.1 Using Proper Names of People / Eponymous

These places are named in honour of a founding group of people or a person by using their proper name or title with a possessive tag, as a toponym.

 a) One sub category is for water source names. In Maragoli, due to its hilly nature, water for domestic use is found in particular places mostly on land close to a river

since it is low lying. The river water is not used in homes, so public water sources (*vidaho*) are dug on people's   lands which are low-lying. Wells dug in homes is not a common practice and is costly since the water level is more than one hundred feet. Proper names of the landowner will be used with a possessive marker *wa-*, which means literally "home of"', to name the water source on the land or bounding the land. Sample toponyms include; Wa andengu, Wodenyi Wakinyaga, Wamalande, Waanzigale Chaavagale, all mean water sources on the land of Andengu, Kinyaga, Odenyi, Avagale, Malande, Anzigale respectively.

b) A second subcategory is naming a centre, village or town after a person of eminence in the community. Eminent people and their deeds are known far and wide, so the namers would use the personality's   proper name to refer to the place. These names would come about through speakers' associations of a place with a known person for instance even now if one tells a person one comes from Sabatia, they ask "wa Mudavadi?"- meaning Mudavadi's home? Musalia Mudavadi, a political figure and was the vice president of Kenya for a short while and has been the Member of Parliament for Sabatia for more than fifteen years.

Some Lulogooli toponyms that follow this format of naming along with their motivations include; WaShem, Wodanga and waGevera. Wa Shem- was named after a prominent tea and coffee farmer called Shem whose large farm touches the Chavakali –Kapsabet road and has a bus stop and has a tea shed built on it.   He was famous because of his farming prowess.

Wodanga – this village was named after an eminent chief Odanga who was well known and lived in the place. He was feared for how he tackled illegal brews and eventually he was not re-elected due to his hard stance on issues.

WaGevera- was named after a landowner Gevera on whose land there is a granitic tor with large footprints and hoofmarks of sheep which are said to belong to Jesus and his flock. Gevera became famous because of the rock.

c) A third category includes toponyms that are named after pioneer settlers or the clan that settled en masse in the area. The entire Maragoli group migrated in stages from the Congo to settle in their current area. Sample toponyms along with their motivations are provided:

Immaraha- the area was named after a group of the Vamaraha clan who settled there en masse so the area was known by their name.

Wanondi- The Vanondi clan settled in here as a group long after other groups had settled. The area was named for the founder member Nondi.

d) The fourth subcategory can be called other. There also was a practice of naming a place after a person who died in a unique way in the area. For instance:

Wamalunda- A crossing point is named after a man named Malunda who drowned in the flooded river Itsava while trying to cross with cows for paying dowry to a family across the river.

3.4.1.2 Descriptive Naming

A descriptive naming procedure considers the main characteristics of the place. The topography / description of physical appearance of the place is considered during the naming process. The namers associated the place with its physical content / nature reflected in the animals, insects' plants and trees found there. Some subcategories indicating the biological and physical characteristics of the place include:

a) Local insects and animals

These toponyms were motivated by the dominant type of insects and animals found in the area. The insects or animals' heavy population is the main noticeable thing   in the place.

Chamakanga (of guinea fowl) – the village was named for the proliferation of guinea fowl in the area.

Wamage (of termites)-The village has a heavy presence of termites and people associate it with the insects.

b) Local terrain

These toponyms were motivated by the unique physical characteristics of the surroundings which sets them apart from others.

Viyalo- (of gravel) - the place's soil is just gravel and it even has a quarry for the locals to use. The other places have loam soil, so it was named for the different soil type.

Matsigulu (water on top) – Many places in Maragoli have low water levels and wells have to be dug deep, water being close to the surface is a unique thing and so the place was named for being an easy source of water

Ilwanda (of the rock) –there were no rocks around the area and the existence of a large rock in the area was a unique identity.

c) Local plants

These toponyms are named after local plants which were found growing profusely in the village. The dominant plant would end up being part of or the whole name of the place.

Chalusi (of Napier grass) – This name was motivated by the presence of lots of Napier grass in the area. Napier grass is food for cows

Kegondi (type of grass) – the name was motivated by the profuse growth of *kegondi* grass in the area people used to get the grass for transplanting in their compounds for aesthetic value and cow food.

Kinazoji (euphorbia) –the name is motivated by the presence of many euphorbia plants which are used for goat food and fencing purposes

Mukuyu (fig tree) - The name is motivated by plants called *mukuyu* fig tree which were many in the area. Culturally, the plants are a source of fruits.

Kidundu (reed) – the name was motivated by the many reed plants that existed in the area. Reeds were and still are important for making flutes and also fencing.

Lyambogo (a creeper type). The motivation for the name was the growth of many *lyambogo* creepers.

d) Local trees

These toponyms were motivated by the dominant presence of a particular type of tree in the area. Mulundu, Lusiola, Ilwunza are each named after the heavy presence of the type of trees – respectively *mulundu, lusiola* and *ulwunza* trees in the area. Imutembe area had profuse growth of *mutembe* trees which are used to make two

53

types of drum bodies; *isukuti* or *vidindi* since it is easy to hollow out. Kigama was motivated many large trees called *kigama mbinga* - that provided shelter from rain and sun.

3.4.1.3 Medicinal Plants and Trees

The Maragoli were and still are a community that utilises local vegetation – plants and parts of trees to make medicine for curing various ailments. Therefore, places where the medicines were found would be known for that value of the plants and that's where the motivation for the names is drawn.

Kisangula (of *musangula* trees) - The area had many *musangula* trees existed there. Culturally, the Maragoli valued the tree for medicine and hardwood that was used to construct doors and windows.

Muhalia - For a cattle farming people, the milk increasing shrubs for cows called *muhalia* that grew profusely motivated the naming process.

Endeli –when there was an outbreak of a strange disease that split the children's foreheads, medicine for it was found in the place, which motivated the placename.

Halombove (where the *lombove* is) – the many *lombove* shrubs traditionally used for healing stomach-aches and for trapping quails that grew there profusely motivated the naming.

3.4.1.4 Activities or Occupations

The associative category involves speakers linking a place with a particular frequent activity, or even the nature as modified by man / manmade structures linked to the place. *Vitando* are rock mills in the river but the main thing they were associated with was the flour from them for cooking *ugali.*

Kisatiru (of tattoos) –Young women upon coming of age went to the place to get their stomachs tattooed to attract partners. Being the regular venue of body art motivated the naming.

Chandumba (of drums) - the naming was motivated by associating regular traditional dances being held at the venue for the locals' entertainment.

Minyika (heavy fall) Entertainment was a big thing in the Maragoli community and this place was named for the association with wrestling matches.

Itando (water mills) - There were water driven rock mills that were made along Lunyerere River for crushing maize and millet into flour. The motivation for the naming was the mills since *ugali* from the ground flour was a staple food.

3.4.1.5 Incident /Event

In this naming category, the Maragoli keep alive the memories of the past through associating the place with an event, activity, incident, disease. The name Busali Union was motivated by meetings striving for the unity of the Avasali which were held at a place later named for the result of the meetings. Other events that influenced naming include;

a) Disease outbreak

The Maragoli people had a fear of disease outbreaks since they had limited cures. The outbreaks and consequences were remembered by having places named after them.

Chavogere (of leprosy) was named after a leprosy outbreak in the area at one time. The naming was motivated by locals relating the place to the disease.

Ivuyiya (where they wail) - a disease outbreak caused many deaths making people wail. The constant mourning that the place was known for was the motivation behind the name.

b) War

The Maragoli, like other cultures, had their share of wars. This subcategory describes repercussions of war connected to the place and resulted in the place being so named.

Ivihindi- after a war at one time, houses were burnt down by enemies (*vatwa*) and the remains of houses (*vihindi)* existed there for a long time and motivated the naming.

Havuyiya - When a village hero was fighting a leopard, people were wailing (*kuyiya*) which motivated the naming

Kivagala adopted the name after a deadly war the dead who were many, were spread out (*kuvagala*) in a field for identification. The place became associated with the activity.

Chavakali (of wives) during World War 2, wives awaited news from the front about their husbands in one field. The place was named by associating this place with the masses of women.

3.4.1.6 Evaluative

These names were given by the Maragoli speakers after determining the value or judging the advantages of a place. These can be exclamatory reactions. Though they were small scale farmers, the toponym below reflects the importance the Maragoli placed on farms and cattle farming good land had to support livestock.

Condemnatory placenames indicate a negative response to the place. Kididuri meaning barren land, was motivated by the reaction of the Maragoli settlers which was "no grass for cows", Cattle owners expect to find land that can produce food for the cows so the motivation for naming was the shock of finding 'useless land'.

3.4.1.7 Shift

The Maragoli also gave other places names by adopting a toponym from another place / feature. Some names ae (transferred from another place. Kigunga - An immigrant clan (*Avakigunga*) used their clan name to name a village and when they migrated to expand the Salvation Army Church, they gave the name to the new settlement.

3.4.1.8 Linguistic Innovation

Although creation of words in a language is full of innovation, some unconventional methods that are at times used to give a place a name. The namers in some instances manipulated the language creatively to get a new linguistic form. These include combining word parts to form new words, use of humorous nickname in naming and such.

Blending /Compounding involves combining parts of two or more words to form a toponym.

Matsigulu (water on top) - Water is close to the surface normally water is beyond one hundred feet below the surface. The name involves blending *matsi*) water) and *yigulu* (on top).

Sitendikisa (stage of Kisa) names a junction bus stop leading to Kisa. The placename was motivated by the masses of Kisa people who alighted there from Nairobi to go

home. The name is a compound of *sitendi* (a nativised word for stand – where buses stand) and Kisa (a dialect of the Luhya) and indicates the direction of Kisa.

Lusalatambi (long sticks) – area had tall trees. It is a blend of *lusala* (a stick) and *lutambi* (long one).

The category of humour involved the use of humorous and even satirical language to form toponyms.

Mmagella (in the return) was named thus because   on the way home from work usually passed by for a drink. As a joke the shop owner claimed that men had to pass by there before going home.

Lunyerere means slim thing. There were very slim Indian traders who settled and owned shops and bought gold in the area. This was a novelty to a people used to having hefty people. The humour lies in the referential adjective for things being used on humans to emphasise their body size as too thin.

3.4.1.9 Unknown

A number of toponyms had no known etymology to the people being interviewed or had conflicting explanations of the meanings. These etymologies have been lost in the mists of time and can be referred to as opaque. These include: Mbale, Idavaga, Wangulu, Keveye, Kegoye, among other toponyms, had no basis upon which to develop meanings.

3.4.1.10 Discussion

During the creation of a naming system of the toponyms, many reasons explain why the particular name was selected as a name for a place. These reasons range from cultural beliefs to topographical. In some cases, the dominant flora and fauna of the

place were the ones used to provide the meaning of the place for instance *Kidundu denoting* a place with many reeds.

This typology borrows from various typologies but is established using Lulogooli toponyms, and will serve as a basis to classify Lulogooli toponyms into a system. It may not wholly cover the toponyms adequately but can be used on as many toponyms as possible with minimal conflict. As a first attempt at creation of a naming system for the Maragoli culture, it is hoped it will be sufficient. Lulogooli language place-names at times give descriptions of biological and topographic features of the place. The Lulogooli naming system for toponyms has been established as comprising of nine categories with several sub categories which allow for the classification of the toponyms.

The provided meanings of Lulogooli were identified through going back to the origins and an analysis using the Causal Theory of Names and the Frame theory is presented in the next section. This system will be useful in   identifying the sample to be used in expounding on the meanings of the toponyms. The naming system therefore allows for analysis of the meanings according to the motivations behind the name.

3.5 Morphosemantic Analysis of Lulogooli Toponyms

Despite previous linguistic arguments regarding the meaningfulness or meaninglessness of proper names, some saying they are just denoters pointing at the entity, (Trask 2007:245) we work with identifying meanings in Lulogooli toponyms. Meanings of toponyms can be analysed along facets representing a group's experience (Batoma 2006:2) where in different languages, the morphology, syntax and semantics inform their meaning.

It is hard to separate morphology from semantics since morphemes are the building blocks of words and are also the smallest meaningful parts of a language (Mc Carthy 2002:16, Jackson and Amvela 2007:62). Toponyms are complex words therefore a need to identify the meanings of morphemes in order to identify the meaning of the Lulogooli toponyms since meanings of the parts contribute to the meaning of the whole. The placenames in the analysis are listed according to their morphological structure and naming pattern and then their meanings identified.

3.6 Approaches to Meanings in Lulogooli Toponyms

Leech (1983:19-23) identifies and provides clarity on the variety of meanings that can be identified in a natural language that together form the wider aspect of meaning in relation to all that's communicated in language. These include Conceptual meaning, Connotative meaning, Affective Meaning, Social meaning, Reflected and Collocative Meanings and Associative Meaning.

The different meanings of placenames were considered: conceptual including concepts and referential; connotational including affective meanings. However, referential meaning is the major type of meaning of Lulogooli toponyms   which are mostly referential in nature.

3.6.1.1 Referential Meaning

(Lyons 1997:206-9 – cited in Leech 1986:18) denotation indicates the class of persons, things generally represented by the expression while reference indicates the actual persons, things being referred to in a particular context.' The glosses identified in the morphosemantic analysis of toponyms are referential in meaning since they indicate the actual person, place or thing. Reference (Trask 2007: 245) is 'the relation between a linguistic expression and something which it picks out in the real or

conceptual world'. Meanings of place names are best got by getting the ideas connected with the toponym as found in the mind of the speakers and relating them to the referent. Toponyms are mostly referential in meaning since they indicate the actual person, place or thing. Lulogooli toponyms seem to have a tendency towards linking referential concepts and denotation.

*E*xamples

    Chavakali *(*place of the wives) - +humans +war +have husbands +owners of the place + letters about deaths

    Wamage (home of termites +destruction+ food+ flying termites +termite mounds

These concepts relate to the referent and therefore the place itself. Wamage refers to termites that literally overrun the place and denotational concepts connected to the name are: their destructive habits, winged termites function as food and possession of the place. Chavakali refers to a group of women and related denotations are possessors of the place, wives, war, death and human.

3.6.1.2 Connotative and Affective Meaning

Connotative Meaning is the feeling or thoughts that a word evokes. Leech (1986:130) says that they are the real word experience associated with an expression when one hears it and differ depending on culture, age group and sex, history and experience … Connotations change over time or in the community e.g. a dog may be considered man's best friend to Americans, but considered as dangerous to someone who has been bitten by one. Connotative meanings are either individual or the viewpoints of the whole community.

Affective Meaning brings out emotions, attitudes, and tone of the speaker. According to Leech (1986:15, 23) it's '…conveyed through the conceptual or connotative content of the words used. These meanings will be identified after the other meanings are got. Speakers of Lulogooli language have different attitudes towards other places and even where they stay. What the places signify to them other than the literal meaning   can be identified in the analysis.

3.7 Analysis of Lulogooli Toponyms Using Theories

The meanings of Lulogooli toponyms are identified using the Causal theory of Names by Gareth Evans (1985) and the Frame theory by Charles Fillmore (Fillmore 1982). The morphosemantic analysis looks at the origins of Lulogooli toponyms by first using the Causal Theory of Names to identify them as names of places in the community and give their referential meaning then the Frame theory to show how the meaning is retrieved from the mind.

3.7.1 Causal Theory of Names Analysis of Lulogooli Toponyms

 According to the Causal theory of names, identification of the actual or intended meaning of the place names involves identification of a community using the word to refer to a place, and that the place itself is the dominant   source of information the people associate with NN (the name). The first rules state that the name has to be accepted and used by the community as a name (Evans 1985:18). The Lulogooli placenames were provided by the respondents themselves thus showing they are identified as names and so are used to refer to a particular place. This shows that the meanings can be got only by going back to the knowledge that the community where the placename is found has about it. When the Lulogooli speakers provide the

toponyms along with their corresponding meanings, they acknowledge that a selected word is accepted as a placename   among them and that they do use it as a placename.

Another Causal theory rule to be satisfied is that the toponym itself is to be the dominant source of the knowledge or information that speakers associate with the placename. As said by Evans '…their denotation is fixed… by the associated bodies of information one could cull from the users of the name' (Evans 1985:23). Speakers usually have a certain meaning/ reason in mind, when using a placename and this meaning is provided by the place itself in its nature or physical characteristics. Many Lulogooli toponyms- for instance *Kidundu* which had at the time of naming had many reed plants growing there. These reed plants depict the nature of the place so the places themselves are the main source of the toponym meanings identified.

 The Causal theory explains that   meanings of toponyms cannot be identified unless there is a community that accepts and uses the word as a placename, and that the speakers identify the place with certain known characteristics. Only when speakers have all the knowledge about the placename stored, can the   meaning be identified. When the Lulogooli speakers use a name in reference to a place, it triggers all the worldly information they have about their world / surroundings that relate to the name. This information, stored in concepts as the toponym's meaning, can be extracted and accessed from the encyclopedic knowledge   using the Frame theory.

3.7.2 Frame Theory Analysis of Lulogooli Toponyms

One cannot understand the meaning of a word (toponyms) without understanding the background knowledge that relates to that word. Word concepts cannot be understood without the intention of the participants or the social and cultural institutions and behavior in which the action, state or thing is situated (Croft & Cruse 2004:11). For

example, the word vegetarian is sensible in a meat eating culture because they understand what options of food are available and what is against the norm but for a vegetarian, that is the norm and names can't add anything. In the same way the toponyms meaning is brought out only with involvement of the speakers / namers to find out why the name is given since they have a clearer understanding of the motivations behind the placename.

Words and constructions produced by a speaker evoke an understanding or more specifically a frame, a hearer invokes a frame upon hearing an utterance in order to understand it (Fillmore 1982:112). Identification of the meanings of linguistic items depends on how the word is understood in the society.

The Frame theory is used to bring out the meanings from the knowledge that native speakers have stored in their minds. Fillmore (1982:119) explains. '… a frame is a system of categories structured in accordance with some motivating context ... the motivating context in some body of understandings, some pattern of practices or some history of social institutions against which we find intelligible the creation of a particular category in the history of a particular language group.' The frames bring out the background knowledge about the selected place names. This encyclopedic knowledge in turn stimulates other mental ideas/ concepts to explain the meaning of the toponym. For instance, the placename *Chandumba* denotes and refers to a place where dances were held. This meaning of the placename is brought out effectively through the use of frames: the main concept is the common noun *indumba* (drum) from which the name is derived: and related concepts like dancing, venue, people, celebration, possession among others can then be identified.

The theory brings out the meanings of the Lulogooli toponyms through identification of the related concepts connected with the name, from the encyclopaedic knowledge stored in the speakers' mind.

3.8 The Meanings of Selected Lulogooli Toponyms

A selection   of two Lulogooli toponyms from environmental category of the naming system was analyzed for meaning using Frame and Causal theories. The following meanings are referential and cognitive meanings of the toponyms.

3.8.1 Environmental Category

The toponyms in this category are descriptive of the main characteristic of the surroundings which includes both the physical nature and the biological content of the place. These characteristics are what namers associated the place with and contribute to the meanings.

3.8.1.1 Wamage

Wamage is the accepted name of a village and a primary school. It is derived from the common plural noun *mage* meaning termites and a possessive marker *wa-* for 'home of'. It therefore means home of termites. It is used and accepted as a placename for the village and entries about it are drawn from the nature of the area which has termites everywhere. Termites   eat wood and so are quite destructive but the winged termites are a source of food and these form the background knowledge of the speakers. The place is associated with the heavy presence of termites and people named the place after 'the owners'. The contribution of the place itself to the toponym meaning and its acceptance as a placename comply with the Causal theory tenets.

The information about the meaning of the name is extracted from the mental encyclopedic knowledge using frames. The concept Wamage can be described

against the background of the insect frame. Upon hearing the toponym Wamage, a person is inclined to use the background knowledge that speakers have, to understand what *mage* are. This encyclopedic knowledge in turn stimulates other mental ideas/ concepts to understand the meaning of the name. These are called the frame components/elements of the frame. The word Wamage evokes the concepts: termites, termite mounds, flying termites, Wamage also brings up sub frames like: destructive function of termites, *chamegere* (mushroom like plants. that grow near mounds*, vigege* (plants growing in the mounds) and the flying termites as vegetables

Wamage frame   Frame elements:

Mage –termites

Tsiswa- flying termites

Kiswa – termite mound

Destructive nature of termites

Sub frame elements-   *Chamegere* –mushrooms near mounds

Tsiswa- vegetable

Vigege – plants growing in mounds
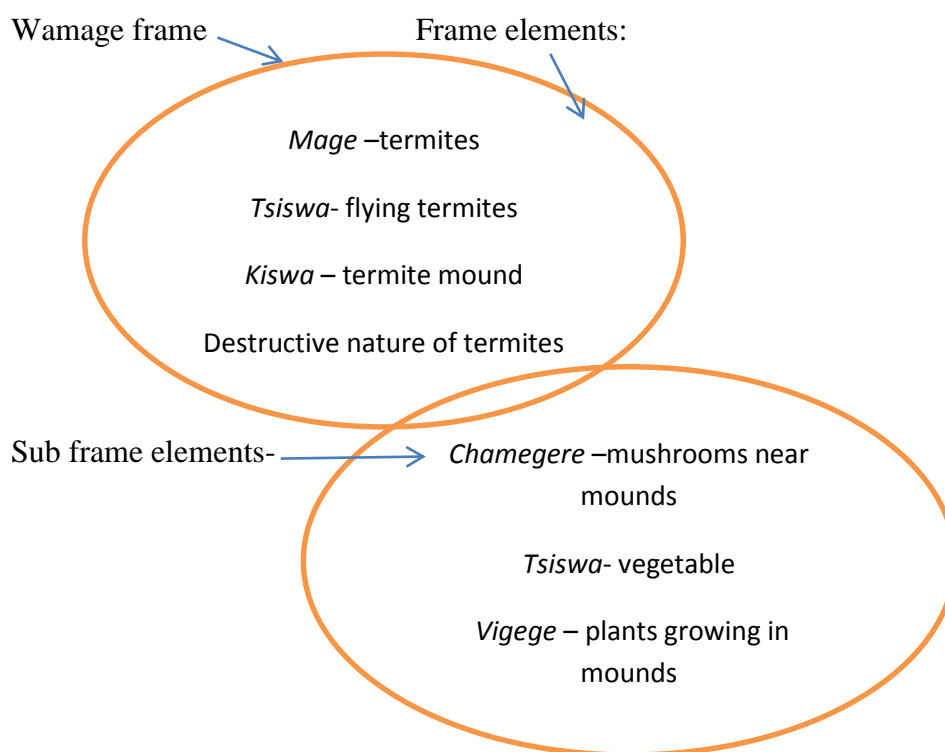
Figure 3.1: Wamage frame

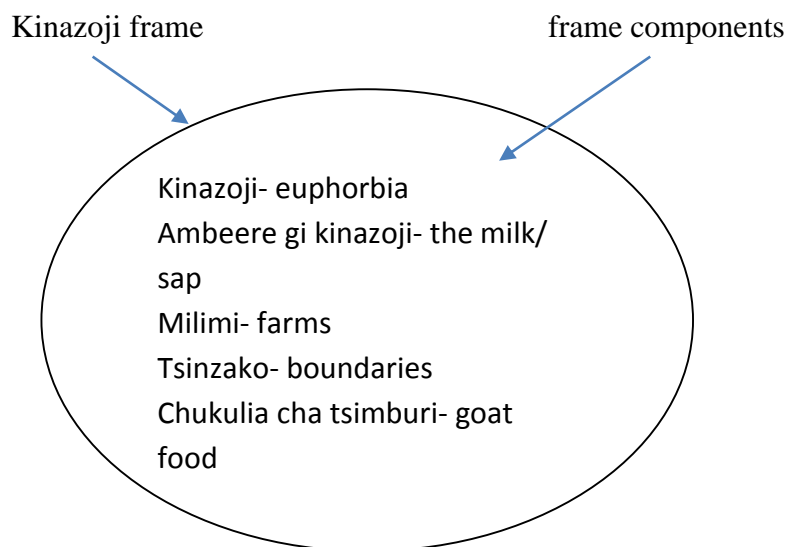Termites which can be very destructive live in termite mounds. The termite mounds are home to *vigege* plants, *chamegere* mushrooms and flying termites a source of protein for locals. All concepts together allow for interpretation as where termites have laid claim. The sub frames cannot exist outside of the frame of *mage*. In fact, the term Wamage brings out the meaning of another toponym Vigege which means

plants that grow on a termite mound. *Vi-* is a plural inflection marker for *kigege* plant. This place was named after the proliferation of these plants.

3.8.1.2 Kinazoji

Kinazoji is the accepted name used for a village in Sabatia. The toponym is directly got from the name of the euphorbia plant (*kinazoji*) and is used to refer to an area where the plant grew profusely. Among the Maragoli people, euphorbia is important for fencing boundaries. It is also used as food for goats, but if unfortunately during harvesting the plants sap made contact with the eyes, it could cause blindness. The abundance of the plant in the area made it be associated with euphorbia hence the name Kinazoji. As required by the Causal theory of Names, it's an accepted and used name which is got mainly from the characteristics of the place.

 This information is stored in the speakers' mind as concepts about the place. The name   bring to mind the concept of the euphorbia   plant and other related concepts. These concepts include: farms, goat food, boundaries, the journey, blindness after eye contact with the sap- which is averted by squirting cow or human milk into the eye.

Kinazoji frame   frame components

Kinazoji- euphorbia
Ambeere gi kinazoji- the milk/ sap
Milimi- farms
Tsinzako- boundaries
Chukulia cha tsimburi- goat food

Figure 3.2: Kinazoji frame

67

The euphorbia plant is used as a fence or boundary marker for farms and also used as food for goats. In the process of chopping the plants, its sap may splash into the eye and could cause blindness unless treated with fresh milk. All these concepts are known to speakers and are stimulated by mentioning the name to give the meaning of place where euphorbia is.

3.9 Conclusion

This chapter looks at the naming systems and the meanings of the Lulogooli toponyms A naming system with nine categories was established to describe the motivations behind the names of Lulogooli toponyms. This system was identified as relying on the cultural beliefs and area topography of the Maragoli people. Despite previous linguistic arguments regarding the meaningfulness or meaninglessness of proper names, some saying they are just denoters pointing at the entity, (Trask 2007:245) we have identified meanings in Lulogooli toponyms. The meanings of two toponyms from the environmental naming system were identified in a descriptive analysis using The Causal Theory of Names (Evans 1985) identifying the referential meanings first and then the Frame theory (Fillmore 1982 explains how frames are triggered when a placename is mentioned in order to assign meaning to it.

CHAPTER FOUR: CAUSAL AND FRAME THEORIES SEMANTIC ANALYSIS OF LULOGOOLI TOPONYMS

4.1 Introduction

As we saw in the previous chapter, meanings of toponyms are identified by relating the morphological parts to the whole to get the actual or intended total meaning of the toponyms through isolation of different parts of the placename. The chapter furthers the investigation of the meanings of Lulogooli toponyms using Frame and Name theories by analysing toponyms formed from Proper names, historical activities and occupations and from mixed origins, all categories within the Lulogooli naming system for toponyms.

Leech (1986:8) states that meaning is best studied by investigating what it is to know a language semantically in relation to the real world, since meaning is reliant on knowledge of the real world. The meanings of toponyms are stored in the mind of speaker's encyclopaedic knowledge. The following are toponyms are from the medicine, proper names, evaluative, historical activities and events and mixed categories of the identified naming system.

Sections 4.2 and 4.3 identify the meanings of toponyms belonging to historical activities and events categories, 4.4 discusses meanings of toponyms from proper names 4.5 gives meanings of names in the medicinal category 4.5 identifies the meanings in those from mixed sources and 4.6 is the conclusion. Meanings expected in Lulogooli toponyms identifies the meanings of nine Lulogooli toponyms using both the Causal theory of Names proposed by Gareth Evans and the Frame theory as proposed by Charles Fillmore.
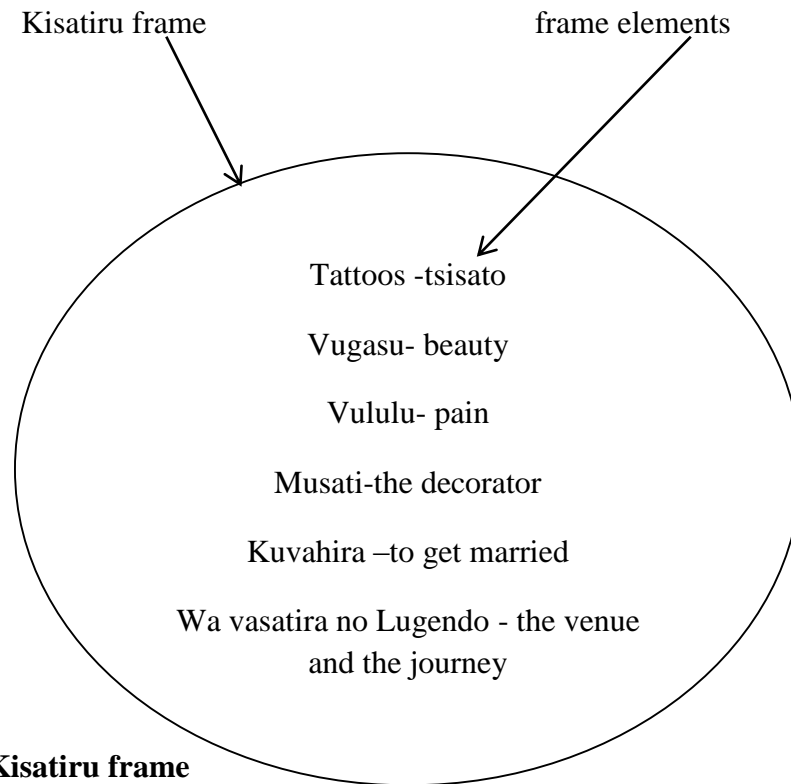
4.2 Historical Activities /Occupations

The toponyms in this category inform the speakers on   activities or occupations that used to be carried out frequently in the place in the past. Places would be named after the human modifications in the place due to the activity being carried out or the activity itself.

4.2.1 Kisatiru

Kisatiru is the accepted name of one of the wards of Sabatia. Kisatiru is derived from the verb *kusata* which means to tattoo place and therefore means where they tattoo. The Maragoli were and still are a beauty loving culture. In olden days, decorative tattoo patterns on the tummy were fashionable since girls' clothing did not cover the stomach. The tattoos were usually done on girls of marriageable age to attract a prospective husband so girls would make every effort to be tattooed. The journey to the tattoo specialist was long, the process was painful but the end result was beauty that is accepted in society. These tattoos were done from one area so people gradually associated the place with the tattooing which was eventually named Kisatiru to identify it as where the tattoos were usually done. In line with the Causal theory requirements, these activities carried out at the place are the main source of its meaning and   made locals accept it as a placename.

The encyclopedic knowledge of Lulogooli speakers entails an understanding of the process of *kusata*, those involved, and the reasons behind it. So the toponym evokes certain concepts in the older and even modern hearers' encyclopedic knowledge. These concepts include: beauty, pain, the decorator, the journey, marriageable young women, competition for marriage and even marriage itself.

Kisatiru frame   frame elements

Tattoos -tsisato

Vugasu- beauty

Vululu- pain

Musati-the decorator

Kuvahira –to get married

Wa vasatira no Lugendo - the venue
and the journey

Figure 4.1: Kisatiru frame

The main concept in the frame is tattoos which brings me up related concepts like the reason behind it, the doer and the recipients, where it is done and feelings.

4.2.2 Chandumba frame

Chandumba is the accepted and name used to name a village and school. The Avalogooli people love dancing although currently it is not as organized as earlier. The toponym Chandumba means literally 'place of drums'. The name, derived from '*indumba*' (drum), names a place originally called '*kikubira ndumba*' (where drums are beaten). A proper dance cannot take place without drums and dancers, and since it was a special event it was eagerly awaited and welcomed. The venue of the dances was specific and people would come from far to attend which led to the association of one place with the popular dances, hence adoption and acceptance of Chandumba as a placename.   The activities being carried out at the place led to the toponym being the sole source of the names meaning abiding by the Causal theory's rules.

71

This understanding of the meaning is extracted from a person's mind when he connects the concept drum and provokes other related concepts that enhance the meaning to come to mind. Some of the concepts are: drums, dancers, *vidindi* (smaller drums), other instruments, special event, male and female dancers, dance time (night), anticipation for the event among others.

Chandumba frame   frame elements   feelings frame   components

Tsindumba - Drums

Vasievi -Dancers-

Lisieva- dance/ special event

Kidindi- small drum

Lilindilla - awaiting

Vuyanzi –joy

Tsingulu – energy
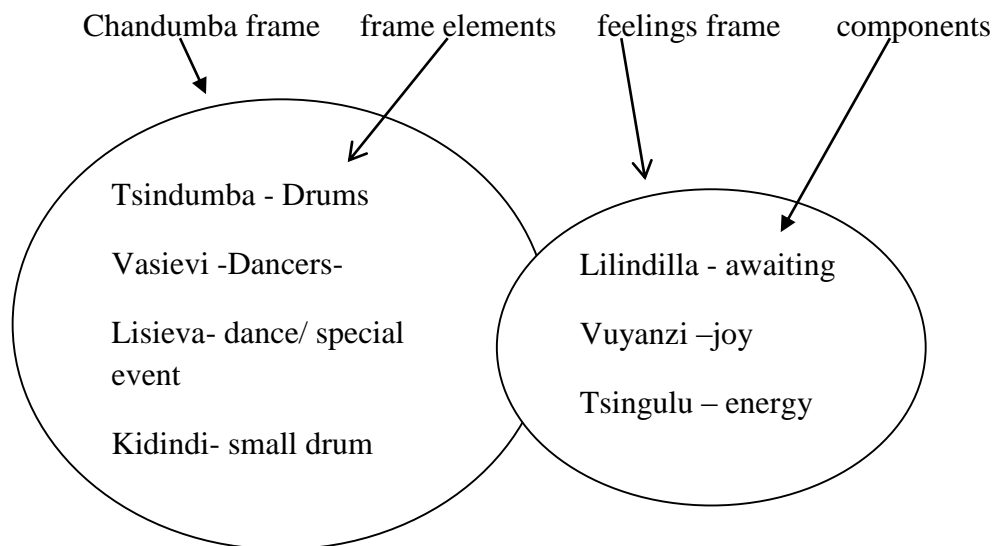
Figure 4.2: Chandumba frame

4.3 Historical Events

The toponyms in this category inform the speakers on events like war which were momentous to the people at one time. Places would be named after the event, disease outbreak of war and or their effects their effects. In the case of disease outbreaks, sometimes the place where the medicine was found would be given the disease's name like Endeli.
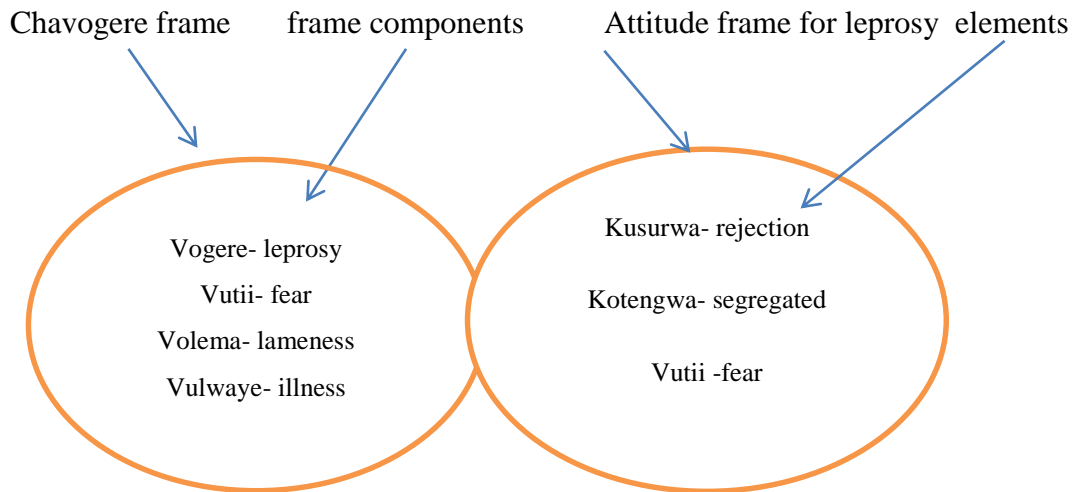
4.3.1 Chavogere

Chavogere is accepted and used as a name of a village in Maragoli. In Lulogooli language, Chavogere originates from the common noun *vogere* (leprosy) along with the possessive marker *cha-* which means of while *vogere* refers to leprosy hence the

place which has leprosy. In general, the Maragoli people feared disease referring to it as death causer (*lukuzu*). Leprosy is a feared incurable disease and even in biblical times lepers rang a bell to scare off healthy people. There was an outbreak of leprosy in the area at one time and this knowledge, which was the point of reference for the place, provided material for the naming of the place. All these coincide with the Causal theory of names requirements that a name should be accepted and used as such and be the dominant source of knowledge about the name. The presence of leprosy in the village was the sole contributor to it being named so. The frequent reference to the disease made people associate the place with the name of the disease.

This knowledge is stored in the speakers' minds and the meaning derived against the background of there having existed fearful incurable diseases in olden times. In Lulogooli language, Chavogere originates from the common noun *vogere* (leprosy) against the background of the   existence of diseases in olden times. The frame evokes in the hearer's mind concepts which are linked to leprosy. Leprosy is a feared incurable disease and even in biblical times lepers rang a bell to scare off healthy people. An outbreak in the area made the area to be so named.

Mention of the place name Chavogere brings to fore in the mind, the concepts of; incurable disease, disfigured limbs, segregation, pity. Lepers are rejected in the community since they could infect well people, as noticed there is even an attitudinal frame for fear, rejection, and segregation. These meanings are drawn from the speakers' mental store of society and related concepts which are linked to leprosy.

Chavogere frame   frame components   Attitude frame for leprosy elements

Vogere- leprosy
Vutii- fear
Volema- lameness
Vulwaye- illness

Kusurwa- rejection

Kotengwa- segregated
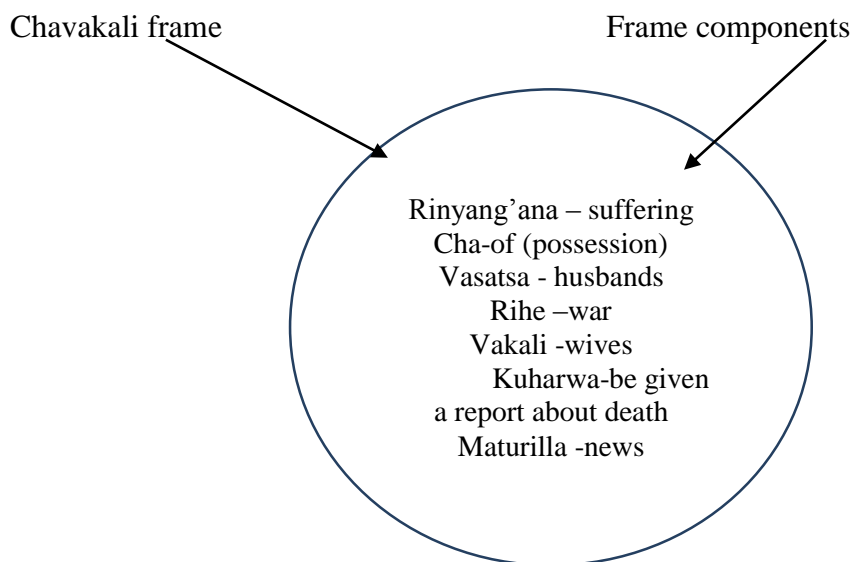
Vutii -fear

Figure 4.3: Chavogere frames

The term Chavogere evokes the main concept leprosy along with related concepts including the disfigurations, the ill health, segregation of the sick, fear of infection which led to feelings of self and external pity, fear and rejection. These concepts when combined give the meaning of a place where leprosy was.

4.3.2 Chavakali

Chavakali names a village, primary and secondary school, and location in Sabatia. It is derived from the common noun *vakali* meaning 'wives' and the possessive marker *cha* – showing 'owner of'. Men were recruited to go to the front in Ceylon during World War Two. The region covers the area where the shops currently are to Ivona, where wives used to await reports and letters from their husbands abroad during the Second World War. The toponym is accepted and used as a placename and what happened there contributed to the place being so named as per the Causal theory requirements. Currently, *Chavakali* whose meaning is the place of wives, and the deeper meaning also concerns wives. Informants said that wives originating from the dominant community in Chavakali (the Vamasero) are fierce and fear no one. This is

a belief shared by the community even the Vamasero themselves. This meaning is got from experiences of the speakers.

All knowledge is stored in the mental encyclopedias of language speakers who knew of the situation or went through it and requires frames for extraction. When this term Chavakali is used, it brings to mind wives sitting in one place for a long time thus evoking a frame with certain components. These components include: *kuharwa* (letter of death), husbands, the second world war, sadness (at death) or jubilance (on receiving a letter), suffering (rinyang'ana). The concepts combine to bring out the meaning of Chavakali.

Chavakali frame   Frame components

Rinyang'ana – suffering
Cha-of (possession)
Vasatsa - husbands
Rihe –war
Vakali -wives
Kuharwa-be given
a report about death
Maturilla -news

Figure 4.4: Chavakali frame

The main concept that comes to a hearer's mind is wives which leads to the other related concepts including what they were doing, where the husbands were, the war, news of death or life. This knowledge is combined together to mean a place where wives waited for news of their husbands.
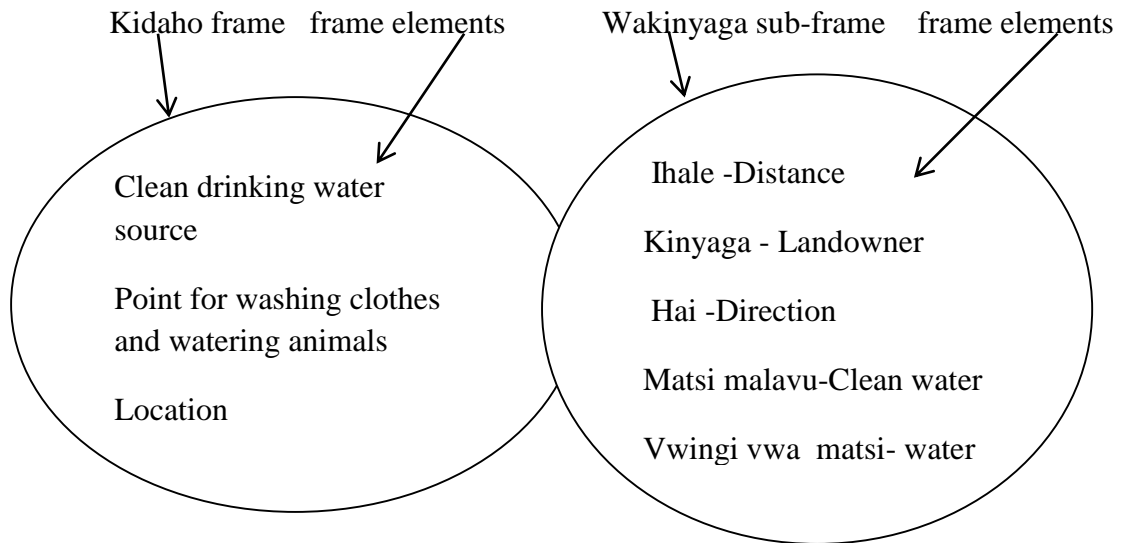
4.4 Toponyms from Proper Names

The   toponyms in this category have the proper name of an individual as part of it. The use of the name is a sign of honoring   the person or group of people. Some toponyms are named after the landowner of where a water source is, after a prominent person in the area, after and the pioneer settlers of a particular clan also after a person who died in an unusual way in the area. Sample toponyms of two of the subcategories are analyzed for meaning.

4.4.1 Water source (kidaho) background frame

The names that fit in this category are many and basically consist of a proper name of a landowner in whose land a water source exists   and a possessive marker *wa* or ''home of'' to refer to whose home it is found. Maragoli land in particular Sabatia is quite hilly and water for domestic use can only be found at valleys   at common water sources called *vidaho.* Digging personal wells is a costly exercise since they are more than one hundred feet deep. These public water sources are dug on the land of some people where water is accessible and given the prefix *wa* to show 'home of' and the land owners name. The place where the source is found for instance on Kinyaga's land is the main source of the toponyms meaning as' home of Kinyaga' and the frequent mention of the home of Kinyaga led to the placename being accepted so.

 The frame of *kidaho* is the background functional frame for the toponyms that refer to places where water is sourced. The speaker first needs to identify the particular one he refers to which will be on whose land it is found, all in the speakers knowledge of the society locations. The word evokes these related concepts of *vidaho* from the encyclopedic knowledge of the hearer; place to get clean drinking water, watering

animals, washing clothes, its location. The collected toponyms have many names of *vidaho* example; *wakinyaga, wodenyi, wamalande, waandegu.*
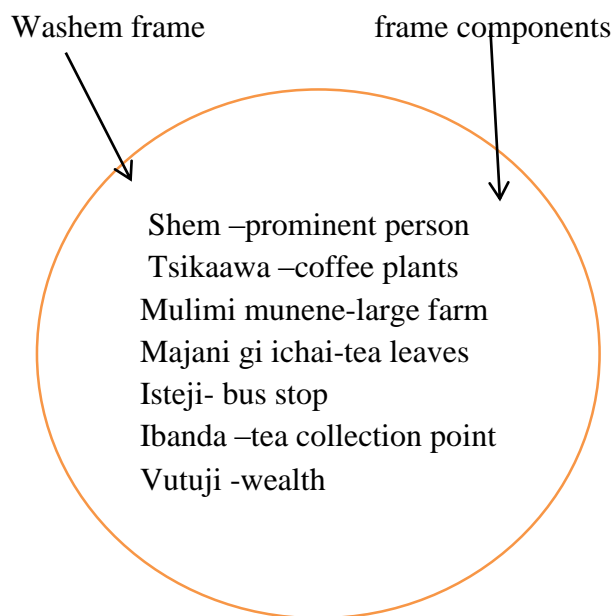

Kidaho frame   frame elements

Wakinyaga sub-frame   frame elements

Clean drinking water source

Point for washing clothes and watering animals

Location

Ihale -Distance

Kinyaga - Landowner

Hai -Direction

Matsi malavu-Clean water

Vwingi vwa matsi- water

Frame 4.5: Kidaho frame

The *kidaho* frame evokes concepts like clean water for domestic use and the location of the water source, and the Wakinyaga sub frame brings out the concepts like the distance to the particular source, landowners name and so the direction of the source from the speaker. These concepts now give the meaning as the water source found on Kinyaga's land.

4.4.2 Washem

Tea leaves are a big cash crop in Maragoli and Shem was a pioneer tea leaf farmer in the area. Shem was easily known since his farm had a tea collection shed, was on the road and large in comparison to the small subdivided portions others possess. The name wa Shem was accepted as place name in the community and a bus stop formed at the place to honor his prominence in tea farming. All this is in line with the Causal theory of names requirement for a toponyms acceptance and use by the society and providing the information giving meaning to the name.

All this information about the place name is stored in the mental knowledge of the Lulogooli speakers as its meaning. This mental knowledge about Shem is triggered by mention of the name. The main concept Shem and related concepts like tealeaves, farming, bus stop,   tea Banda and wealth are retrieved from the memory.

Washem frame   frame components

Shem –prominent person
Tsikaawa –coffee plants
Mulimi munene-large farm
Majani gi ichai-tea leaves
Isteji- bus stop
Ibanda –tea collection point
Vutuji -wealth

Figure 4.6: Washem frame

The name of the person and the crops and large farm were what gave Shem prominence in an area of small scale farmers and this brings out the concept of wealth. Banda's are usually located where there is a large amount of tea produce hence being Ion Shem's land. The bus stage is the result of the prominence due to the other concepts .These concepts combine to bring out the meaning of the place name wa Shem in this frame that it is the home of Shem .
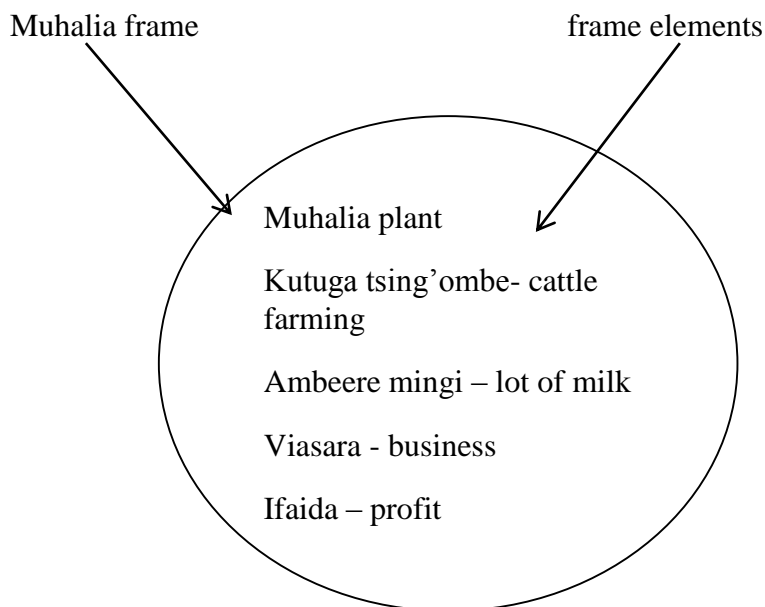
4.5 Toponyms from Medicinal Sources

The Maragoli people have always used various plants and tree products as medicine for different diseases. Places where a particular medicinal plant or tree was found would be known for that important plant.

4.5.1 Muhalia

In line with the rules of the Causal theory, Muhalia is the accepted name used for one of the villages in Sabatia. The name is directly adopted from the shrub *muhalia* which grew profusely in the area. The people are usually small scale dairy farmers for local consumption. The shrub *muhalia* is used for increasing milk production in lactating cows. Since the plant was mostly found in the area and people came for it to increase their milk production rate, the area became well known as the place where the shrub is found. With time the name of the shrub became synonymous with the place and the place became known as Muhalia, and so the name is the main source of all that's known about the name.

The knowledge about the shrub is stored in the encyclopedic knowledge of the speakers. When the name Muhalia is mentioned, it evokes retrieval of concepts about the shrub *muhalia* and its properties along with concepts like dairy farming, cows, trade and profits.

Muhalia frame   frame elements

Muhalia plant

Kutuga tsing'ombe- cattle farming

Ambeere mingi – lot of milk

Viasara - business

Ifaida – profit

Figure 4.7: Muhalia frame

The concept *muhalia* shrub brings out the concepts of dairy cow farming, excess milk production, which is sold to provide profit for the farmer. All the concepts together give meaning to Muhalia as the place where milk increasing *muhalia* shrub is found.

4.6. Toponyms From Mixed Sources

These toponyms are formed from more than one source. Kisangula is both from medicinal and descriptive sources while Matsigulu belongs to both the linguistic innovation and descriptive also.

4.6.1 Matsigulu

Matsigulu is the accepted name used for a village near Mbale town in Sabatia. It was formed by combining two words *matsi* (water) and *yigulu* (up). Maragoli land is quite hilly with low water levels and wells can be sunk even beyond one hundred feet. When an area was found with water close to the surface, it was an enigma and unique thing. The place became known for having shallow wells and easy access to water made it to be named *matsigulu* or water on top. The name belongs to both the environmental and compounded categories.

This knowledge which is stored in people's mental encyclopedias is retrieved upon mention of the name Matsigulu. It evokes the concept water on top along with related concepts like; relaxation, time saving, clean water for domestic use, convenience. These help bring out the toponyms meaning.
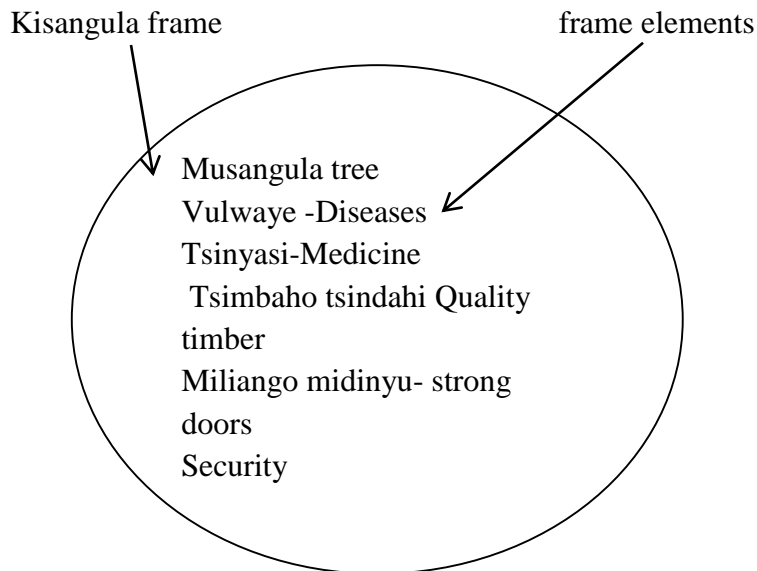
Matsigulu frame.   Frame elements

Clean water for domestic use

Convenience

Relaxation time

Time saving
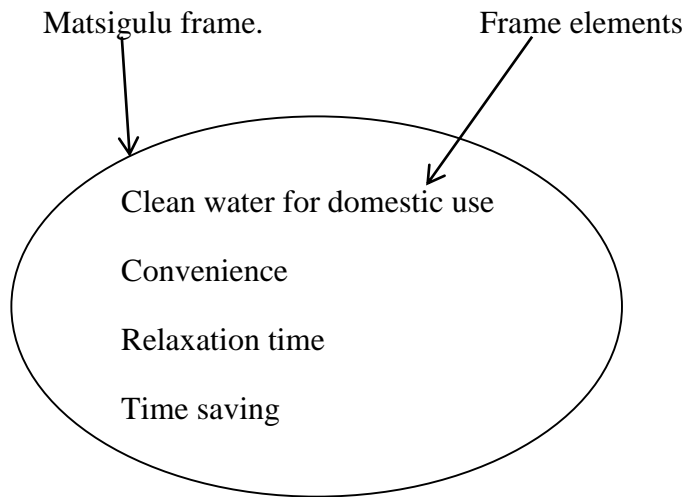
Figure 4.8: Matsigulu frame

The place names meaning is got from both the concept in the name 'water on top as well as the related concepts like easy access to water.

4.6.2 Kisangula

Kisangula is the accepted name of a village and high school. The name is derived from the common noun *musangula* with a prefix *ki-*.   *Musangula* is a type of tree whose bark is used for medicinal purposes so was important in times when hospitals were unknown   . Security is a key feature in the lives of the Maragoli people and the tree is hardwood or very strong and durable so is used for building and making secure windows and doors. *Musangula*   trees grew in plenty in the area and since they were highly sought after, led to the name Kisangula being used as a toponym.

Lulogooli speakers are aware of this information about *musangula* trees and the information is stored in their encyclopedic knowledge.   When the place name Kisangula is mentioned, concepts related to the main concept are triggered and produced to give it meaning.

Kisangula frame   frame elements

Musangula tree
Vulwaye -Diseases
Tsinyasi-Medicine
 Tsimbaho tsindahi Quality
timber
Miliango midinyu- strong
doors
Security

Figure 4.9: Kisangula frame

The concepts in the frame work together in this manner; sick people require medicines which are got from the *musangula* tree; the same tree provides good timber for building strong houses   for the security of the people. They bring out the meaning of the place where *musangula* trees are found.

4.7 Other Types of Meanings Found in the Toponyms

These are a sample of the sixty four toponyms, and their   meanings identified using the two theories according to the naming system.

Some place names presented connotative and affective meanings. Kididuri referentially means barren land since it offered no possibilities for cattle farming but the affective meaning or emotion evident is one of disappointment or being let down.

4.8 Conclusion

This chapter looked at the meanings of the Lulogooli toponyms from the proper names, historical occasions, medicinal and mixed sources of the established naming system.

The Causal theory of Names identified the toponyms as accepted by the community and that the name itself is the dominant source of information known about it as evidenced in all the toponyms. All the toponyms had some referential meaning identified. An analysis of nine Lulogooli toponyms was done identifying the word frames that are triggered when a place name is mentioned in order to assign meaning to it. These meanings are identified in a descriptive analysis using The Causal Theory of Names (Evans 1985) and the Frame theory (Fillmore 1982).

CHAPTER FIVE: THE FINDINGS AND RECOMMENDATIONS

The main aim of this study was to assess the morphosemantics of toponyms found among the Maragoli of Sabatia division of Vihiga district. This research has attempted to provide a morphological description of morphological patterns followed during the formation of Lulogooli toponyms as well as classify the toponyms according to the patterns identified. The study also sought to establish the naming system followed in the creation of Lulogooli toponyms. Lastly, an investigation and analysis of the meanings found in Lulogooli placenames.

5.1 Summary of the Findings

The first objective required identification of morphological patterns. The study ascertained that Lulogooli toponyms fall into regular morphological patterns and classification could be done according to the mode of formation.

The patterns identified were derivational, inflectional, blending and compounding processes. The derivation and inflectional process of Lulogooli toponyms relies on Affixation (Prefixation, Suffixation, and Infixation) to form words. Out of the sixty-four toponyms forty two were derivational and four underwent compounding or blending. The studies affirmed that -derivations were formed mainly through prefixation and prefix morphemes where present, were separable from the root and also added to the meaning of the toponym. The meaningful prefixes identified were six including wa-*, cha-, vi-, ki-* and *ha-*. The pre prefix *i-* is basically meaningless added on all toponyms to it in the syllable system and for ease of pronunciation. It was also established that inflection was not particularly favoured in Lulogooli toponym formation, with only two being identified. However, it was noticed that most of toponyms exhibited signs of inflection before derivation. Thirteen of the toponyms

showed no signs of derivation or other process but picked on the referents name directly.

To classify Lulogooli toponyms, an evaluation of their structure was done while considering the cultural beliefs of the people. It was found that Lulogooli toponyms can be created from various word classes and could be classified along morphological patterns into derivational from nouns both proper and common, from verbs and adjectives, augmentation and diminutivization, compounding and blending, inflectional processes and those that don't undergo any processes. It was also noted that prefixes including *cha-, wa-* indicating possession while a prefix like *vi-* indicating plural inflection were the most used prefixes for toponyms. The third chapter had two sections; it focussed on establishing the naming system that was followed by Lulogooli namers and identifying the meanings found in the Lulogooli toponyms.

Another objective was to establish a naming system for the toponyms. It was noted that Lulogooli toponyms fit into a naming system based on the people's motivations. Motivations identified with   sub motivations include: From proper names; water sources, prominent persons, pioneers/ clan, a unique death: Descriptions of the characteristics of the place; local insects, local terrain, local plants, local trees: Medicinal plants and trees: Activities/occupation: Incident/event; disease outbreak, war: Evaluate; condemnatory: Shift: Linguistic innovation; blending/compounding, humour: Unknown. These motivations for Lulogooli naming were dictated by the cultural practices of the society and descriptions and eponyms were the motivations responsible for most of the toponyms.

The study primarily sought to identify the different meanings found in the Lulogooli toponyms and it was noted that the toponyms do have meanings. A number of meanings of the toponyms were identified and analysed according to the category they belong to in the naming system. The meanings identified included referential, meanings all related to the culture of the speakers. In the cases where morphological processes are involved, the morphological components the separate meanings of the parts lead to the meaning of the whole toponym. Toponyms connect to real life referents in the speaker's society and so carry referential meaning. It was noted that some toponyms carried a particular significance to some speakers depending on personal feelings and sometimes for a whole group of people while others had been formed from emotional reactions and so had affective meanings like Kididuri an exclamation of disappointment at finding land not conducive to herding.

5.2 Recommendations

The findings from this study show that, the morphological units of toponyms contributes to the meaning of the whole toponym. It was however noted that a large number of Lulogooli native speakers of the language in Sabatia county are unaware or know very few of the toponyms meaning.

To stem this state of affairs the following activities need to be undertaken. First of all, the students should be reminded constantly of the importance of fluent English for both their school and life careers. The stakeholders, who include, the teachers, the school administration, the parents and the government at appropriate levels should adopt ambitious turn-around program of ensuring that students are provided with a firm basis for acquiring effective English skills.

86

The government should ensure proper documentation of the onomastic of Lulogooli toponyms and lexicographers can construct a dictionary of placenames with unique structures and meanings. On their part, locals   should establish libraries and a placename society   to ensure that people are exposed   to a wide array of different structure and meanings of toponyms and hence appreciate the cultural bonds with nature and linguistic abilities of the namers. The material can be used as reference material in future studies.

More data on Lulogooli toponyms should be collected from Vihiga and Hamisi counties in order to fully compile a naming system and observe any morphological differences in the toponyms structure. In addition symbolic and connotative meanings of the names can be delved into example Busali union names a village and a secondary school where the sub clans of the Maragoli met to discuss issues and ate brown ugali and *muduya* (mashed sweet potatoes and beans) as a show of unity. So to the elders, the placename symbolizes the unity of the sub clans of the Maragoli and has symbolic meaning. Such kinds of meanings of toponym meanings can be looked at.

This study helps to open up Lulogooli linguistics since little attention has been be paid to languages of the Luhya dialects this knowledge about Lulogooli toponyms should be lost preserved   to keep culture and traditions alive and for future appreciation.

REFERENCES

Anderson, J. (2007). *The Grammar of Names*. Oxford: Oxford University Press.

Aronoff, M. and K. Fudeman. (2010). *What is Morphology*? 2nd Edn. London: Wiley –Blackwell.

Bach, E. (2009). *On Morphosemantics: the Internal Meanings of Words*. Retrieved on 15th February, 2016, from http://www.people.umassedu/ebach/courses/copenh.htm

Batoma, A. (2006). African Ethnonyms and Toponyms: An Annotated Bibliography. *Electronic Journal of Africana Bibliography*. vol 10.

Bright, W. (2003). *What IS a Name? Reflections   on Onomastics*. Colorado University.

Croft, W, and D. A. Cruse (2004). Cognitive Linguistics. Cambridge; Cambridge University Press.

Crystal, D. (2003). *The Cambridge Encyclopedia of the English Language*. (2nd ed) Cambridge: Cambridge University Press.

Dobric, N. (2009). *Theory of Names and Cognitive Linguistics*-The Case of the Metaphor. Primljeno: 15. June 2009. Prihvaæeno: 19 January 2010.

Evans, G. (1985). The Causal Theory of Names. *Collected Papers*. Oxford: Oxford University Press.

Evans, G. and J.E.J. Altham. (1973). The Causal Theory of Names. *Proceedings of the Aristotelian Society, Supplementary Volumes*. Vol 47. pp187-225.

Fillmore, C. (1982) Frame Semantics. *Linguistics in the Morning Calm. Selected papers from SICOL-1981*. ed. The Linguistic Society of Korea, pp. 110-136.Seoul: Hanshin Publishing Co.

Gerba, T. G. (2014). Morphosemantic Analysis of Oromo Personal Nouns. *International* Journal *of Innovative Research and Development, 3(13) pp 252-259.*

Haspelmath, M. and Sims, A. (2010). *Understanding Morphology* .2nd Edn. New York: OUP.

Helleland, B., C. E. Ora & S. WilkstrФm (Eds). (2012). *Names and Identities, Oslo Studies in Language* 4(2), 95-116.

Jackson, H, and Amvela, E. (2007). *Words, Meaning and Vocabulary*. London: Continuum Publishers.

Kothari, C. (2004). *Research Methodology: Methods and Techniques*. New Delhi: New Age International Publishers.

Leech, G. (1983). *Semantics; The Study of Meaning*. London: Penguin Books.

Lehrer, A. and Kittay, E. (1992). Names and Naming: Why we need fields and frames. *Frames, Fields and Contrasts: new essays in semantic and lexical organization.* London; L. Erlbaum.   Retrieved on 4th May 2016 from http://alehrer.faculty.arizona.edu. University of Arizona >faculty>alehrer>…

Letsoela, M.P. (2015). A Semantic Analysis of Sesotho Place Names: Evidence from Bus stop. Names. *International Journal of English Language and Translation Studies.3 (1)*

Lewis, M. P, Gary F. S, and Charles D. Fennig (eds.). 2015. *Ethnologue: Languages of the world*, (18th ed.) Dallas, Texas: SIL International. Online version: http//www.ethonologue.com.

Malande, J.O.M. (2011). What's in a name? An analysis of the Semantics of Lulogooli Personal Nouns. *International Journal of Humanities and Social Sciences 1(20), pp 211-218.*

Marije-Okyere, S. (2015). A Linguistic Survey of Types of Names among the Babukusu of Kenya. *Global Journal of Human-Social Sciences. 15(3), pp 35-42.*

McCarthy, A. C. (2002). *An Introduction to English Morphology: Words and their structure* .Edinburgh: Edinburgh University Press.

Palmer, F.R. (1986) *Semantics.* (2nd ed.) Cambridge: Cambridge University Press.

Tent, J. and D. Blair. (2009) Motivations for Naming: A Toponymic Typology. *Australian National Place Name Survey.*Technical Paper No. 2   South Yurramurra: Placenames Australia Inc. Online version (2014). Retrieved on 15th ApriL 2016 from www.eki.ee>place>pdf.www.sinicaedu.tw>publication.

Trask, R. L. & P. Stockwell (2007). *Language and Linguistics: The Key concepts* (2nd ed.) New York. Routledge.

Yule, G. (2006). *The study of Language*. (3rd ed.) Cambridge: Cambridge University Press.

APPENDIX I: RESEARCH QUESTIONNAIRE

Dear respondent,

This questionnaire seeks to establish the morphological structure and meanings of place names in the Maragoli community of Sabatia county of Viihiga district. It has several parts, the first being respondent profile while the other parts relate to the study objectives. I therefore wish to request you to answer the questions below as honestly as possible by ticking or filling in the blank spaces.

You are not required to fill in your names .All information will be treated with utmost confidentiality.

Section 1: Respondents profile.

Tick or write answers in full where applicable.

1. Age

       40-50 [ ]

       50-60 [ ]

       60-70 [ ]

2. Gender

       Male   [ ]

       Female [ ]

3. Are you a current resident of the area?

       Yes   [ ]

       No   [ ]

4. How long have you lived in the area?

………………………………………………………………………………………

………………………………………………………………………………………

B MORPHOLOGICAL PATTERNS AND CLASSIFICATION OF PLACE NAMES

1. Are you aware that small units (morphemes) were combined to form place names?

……………………………………………………………………………..……

2. Identify common prefixes used for place names.

………………………………………………………………………………………

3. Identify common suffixes (if any) used for place names.

………………………………………………………………………………………

4. Are the place names formed through inflection, derivation, both or other processes?

………………………………………………………………………………………

C. DIFFERENT MEANINGS AND NAMING SYSTEMS OF PLACE NAMES

1. Do the affixes identified have meaning? If yes give the meaning.

………………………………………………………………………………….……

2. Do the   place names of Lulogooli have meaning?

………………………………………………………………………………………

3. If yes, identify   and give the meaning of the place names

………………………………………………………………………………………

3. Are there any connotations attached to place names in the area?

………………………………………………………………………………….……

4. Do place names have symbolic meaning? If so, give the symbolic meanings.

………………………………………………………………………………………

5. Was there a methodical system to naming places?

………………………………………………………………………………………

6. If yes, briefly describe the procedure/ system.

………………………………………………………………………………………