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A GENEALOGICAL RECONSTRUCTION OF LUBUKUSU, LUMASABA AND LUGISU

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ABSTRACT
A genealogical study is aimed at establishing a historical relationship among languages. The study at hand focused on the genealogical relationship that runs across Lubukusu, Lugisu, and Lumasaba. The presumption that classification of Luluhyia language was incomplete provided the basis of the study and a comparative reconstruction of a proto-language for Lubukusu, Lumasaba and Lugisu was done. Random and stratified sampling procedure became very instrumental in sample selection of informants and word forms. Data collection was done through oral interviews as well as use of questionnaires. Data analysis and interpretation was by use of descriptive statistics specifically proportion percentages and means. The research confirmed its objectives to be valid, that is, established that Lugisu and Lumasaba are dialects of Luluhyia language and successful attempt of "protomundu" reconstruction was done. Thus, the claim that Lubukusu, Lugisu, and Lumasaba are of common descent and that they are all dialects of Luluhyia language is true.

Key words: Protomundu, protolanguage, dialect, variety, reconstruction.

Background to the Study

The genealogy of any language largely rests on the reconstruction of a hypothetical language, which could be termed its proto language. Lubukusu, Lumasaba and Lugisu are three different and yet closely related varieties in their semantic, phonological, lexical and grammatical fields. Angogo (1983, in Wamalwa, 1996), Kasaya (1992) and Wamalwa (1996) have classified Lubukusu as one of the seventeen dialects of Luluhyia language. Lumasaba and Lugisu of Eastern Uganda share the same ancestry with Lubukusu because of their inherent similarities in forms, Were (1967). A study geared towards establishing this claim falls in the domain of historical linguistics whose tools were instrumental in capturing the plausible evidence during the research.

Lubukusu is claimed to be a Luluhyia dialect spoken by the native inhabitants of Bungoma District of Western province of Kenya and some parts of Trans-Nzoia District, Rift Valley province (Wamalwa 1996). The two districts touch the eastern boundary of Uganda stretching from Suam to Malaba across Lwakhakha. Lugisu is a variety spoken by the Bagisu people while Lumasaba is spoken by the Bamasaba. Both Bagisu and Bamasaba are found on the Western slopes of 'Mt. Masaba (Mt. Elgon) while the Babukusu are found on the eastern slopes of Mount Sion (Mt. Elgon). It is interesting that Babukusu have a different name for Mt. Elgon from that of Bamasaba and Bagisu.

Babukusu call it 'Sion' from the Biblical Middle East Zion. They believed that Mt. Sion was a dwelling place for their god and only those who are purified (holy) could reach its apex. In their history only one person in the name of Masinde Elijah went to the spot to talk to their god, Wele Khakaba. Mt. Masaba, the name given for Mt. Elgon by the Bamasaba means the

original inhabitants of the place were Bamasaba.

Sociologically, Some Bagisu and Bamasaba claim to have their kinsmen among the Babukusu clans whose origin, they argue is rooted in Uganda especially around Jinja, in fact the Babukusu people believe that there is no any clan among them that does not trace its origin in Uganda. The Babukusu oral artists locally known as "Baswena Kimise" are experts in Babukusu migrations. They give names of various locations in Uganda previously occupied by the Babukusu before they moved into Kenya.

History shows that the Bagisu and Babukusu are related and therefore are one people (Were 1967). Historical accounts have it that Mubukusu (the eponymous founder of babukusu), Mugisu (the eponymous founder of Bagisu) and Masaba (the eponymous founder of Bamasaba) were brothers and sons of Mundu, who lived fifteen generations ago. The fact that Bagisu, Bamasaba and Babukusu were originally a united community implies that they should not only share ancestry but also a language. Were (1967:44) asserts that:

> 'It was the Babukusu who moved further east into Kenya from the area of original settlement across the Uganda border in Bugisu where they left their Bagisu and Bamasaba kinsmen'

Owing to their common ancestry, the general assumption in this study was that Babukusu, Bamasaba and Bagisu shared a common language, the language spoken by Mubukusu, Masaba, Mugisu and their father Mundu. Calling this variety "Mundu" language, then Lubukusu, Lumasaba and Lugisu are its sub-varieties or dialects. "Mundu" language was hypothetical in this research since there were no written records of its structure or forms. Nevertheless, it was just the reconstruction of a presumed protovariety for the three varieties in the study. Accorded proto-status "Mundu" language was given the term "protomundu" by the researcher.

Intensive studies have been done concerning Lubukusu as a dialect of Luluyia language but none considered Lumasaba and Lugisu as other possible dialects of this language. Historical linguistics, which deals with historical changes of languages and classification of languages into families, provided the basis of reconstructing the proto languages for Lubukusu, Lumasaba and Lugisu by use of the comparative method. The genealogical analysis of these three varieties provided the possible archaic and even extinct forms of the hypothetical "protomundu" language from which they trace their origin. Therefore, the genealogitical analysis of Lubukusu, Lumasaba and Lugisu was challenging to the previous classification of Luhyia language into seventeen dialects but linguistically realized that state (political) boundaries as barriers to successful language classification.

Objectives

This research aimed to:

1. Establish whether Lumasaba and Lugisu are dialects of Luhyia language just as Lubukusu is.
2. Reconstruct a protolanguage of Lubukusu, Lumasaba and Lugisu.

Literature Review

Languages can be classified from three perspectives. These are genealogical, aerial and typological perspectives. Genealogical classification groups languages together into language families on the basis of some shared features which have been retained during a process of divergence from a common ancestor. Aerial classification on the other hand, groups

languages into linguistic areas on the basis of shared features which have been acquired through a process of convergence resulting from spatial proximity. The two types of classification largely depend upon the interpretation of shared isoglosses as resulting in one way or another from the past history of the varieties concerned. That is, the classification is diachronically approached. This approach was used in this research in that the history of the three speech communities featured prominently in providing a plausible explanation for their shared vocabulary (Trudgil, 1974).

Also important to mention is typology or typological classification which groups languages together into language types on the basis of isomorphism of structure without any regard to either historical origin or their present or past geographical distribution. This approach was not applied by the researcher in this study because of its inappropriateness as it could not point back to a possible reconstruction of the intended protomundu language.
Many linguists have attempted a definition of the term language but this research adopts one by Tragar and Bloch (1942:18). They define language as a system of arbitrary vocal symbols by means of which a social group co-operates. Hall (1968:1 58) extends this definition by regarding language as the institution where humans communicate and interact with each other by means of habitually used oral auditory arbitrary symbols.

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

Culture can be defined as the sum total of the knowledge, attitudes and habitual behavioural patterns shared and transmitted by the members of a particular society. Culture is therefore socially acquired and not genetically endowed. Culture can be seen as being synonymous to civilization. It is everything that is created by human beings themselves for example, literature, music, science and mathematics, attitudes and values. State boundaries are physical demarcation features that separate two sovereign states. These boundaries are political and hamper linguistic efforts to classify languages. This factor had led to incomplete classification of Luhya dialects.

Trudgil (1974) asserts that there is difficulty of using purely linguistic criteria to divide up varieties of languages into distinct languages or dialects. That is, there is the problem of discreteness and continuity of whether the division of linguistic and social phenomena into separate entities has any basis in reality or is merely a Government fiction. This study has given three examples through which this problem manifests itself, with the last one being a practical one undertaken by the researcher for this dissertation.
The first example is that of Dutch and German. These varieties are known to be two distinct languages (Trudgil ibid). However, at some place along the Dutch-German frontier the dialects spoken on either side of the border are extremely similar. If we choose to say that people on one side of the border speak German and those on the other Dutch, our choice will be based on social and political rather than linguistic factors. This point is further emphasized by the fact that ability of speakers from either side of the border to understand each other will oftenly be considerably greater than that of German speakers from this area to understand

speakers of other German dialects from distance parts of Austria or Swisland. Then it follows that if two speakers cannot understand one another then they are speaking different languages. Similarly, if they can understand each other, we could say that they are speaking dialects of the same language. This could lead to strange results of this case.

The second example of the socio- political nature of distinction between language and dialect is seen in Scandinavian. Norwegian, Swedish and Danish are all autonomous (standard languages), corresponding to three distinct nation states. Educated speakers of all three, however, can communicate freely with each other. But in spite this mutual intelligibility, it would not make sense to say that Norwegian, Swedish and Danish are dialects of the same language. This would constitute a direct contradiction of the political and cultural facts (Trudgil, ibid).

The third example is that of Lubukusu, Lumasaba and Lugisu situation. They are all adversely affected by the socio- political boundary of Kenya and Uganda as nation states. Lubukusu is spoken in Kenya whereas Lumasaba and Lugisu are spoken in Uganda. In fact Lubukusu has been classified as a Luluhya dialect but Lumasaba and Lugisu as Gishu dialects. The speakers of these three varieties understand each other with a lot of ease.

Terry (1992) comes up with a description for these cases. He calls such a situation a "dialect chain situation." The immediately neighbouring dialects exhibit only slight difference from each other but as geographical distance between dialects increases, so does the extent of difference between dialects. Eventually, the point will be reached in a dialect chain where two different varieties will be mutually unintelligible, even though all of the neighbouring dialects in between are mutually intelligible.

Dialects that belong to the same language must share some similarities that distinguish them from other dialects in the family that do not belong to this language. However, the simple fact that there are similarities does not necessarily mean that two dialects belong to the same language.

Similarities between languages can be explained in terms of the shared retention from proto-language or shared innovation since the time of the protolanguage. If two languages are similar because they share some feature that has been retained from the protolanguage, you cannot use this similarity as evidence that they have gone through a period of common descend. The retention of a particular feature in this way is not significant, because you should expect a larger number of features to be retained in any case. However, if two languages are similar because they have both undergone the same innovation or change then you can say that this is evidence of common ancestry. You can say that a shared innovation in two languages is evidence that the same change is unlikely to take place independently in two separate languages.

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

(a) Even popular usage does not correspond constantly to this criteria, since varieties which we call different languages may be mutually intelligible, fur example the Scandinavian languages, excluding Finnish and Lapp and varieties which we call instances of the same language may not, the best example being dialects of Chinese language (Hudson, 1980).

(b) Mutual intelligibility is a matter of degree ranging from total intelligibility down to

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

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

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

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

Crystal (1987) says that the clearest cases of comparative reconstruction are those where the parent language is known to exist. He gives the various words of the Romance languages that refer to "father" and use them to reconstruct the earlier form and shows how they derived from Latin word Pater.

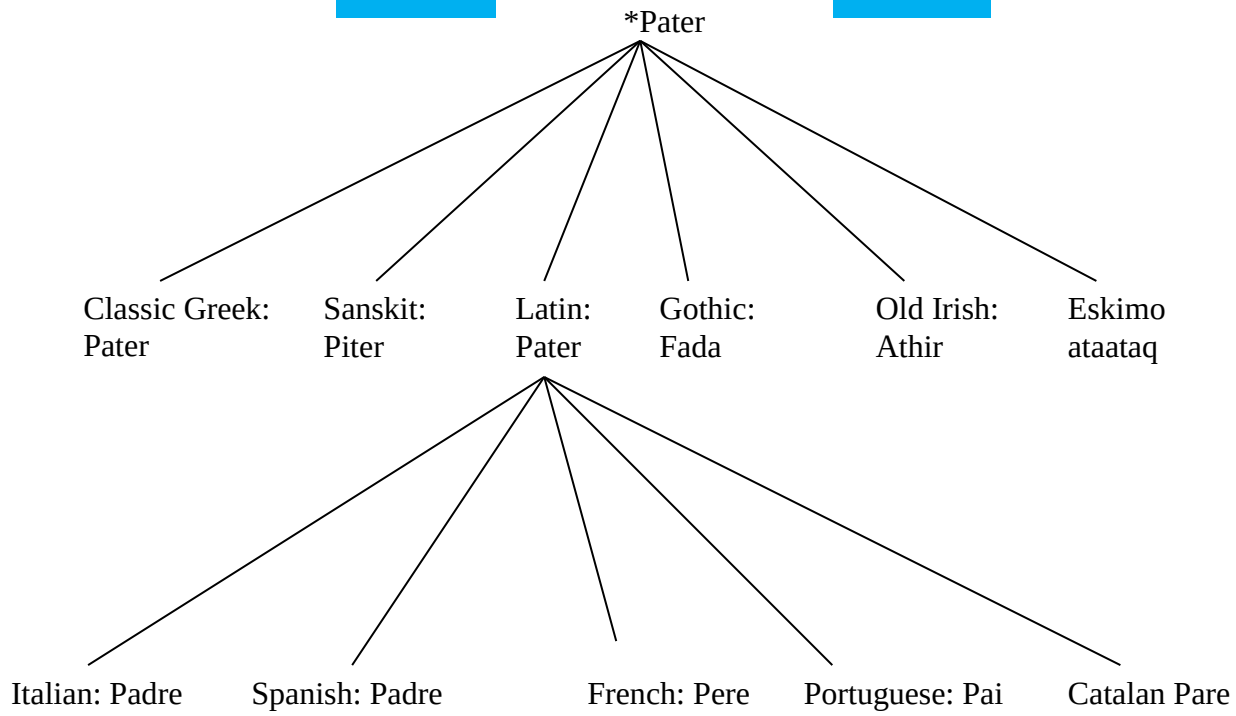


Figure 1: The protoform of the word "father"

(From Crystal David (1987:554) Cambridge Encyclopedia of Language)

If Latin no longer existed it would be possible to reconstruct quite substantial amount of its forms by comparing large numbers of words as illustrated in the above figure. Exactly the same reasoning is used for cases where the parent language does not exist, as the forms of Lubukusu, Lumasaba and Lugisu are compared to reconstruct the "protomundu" form *papa* for father. The asterisk in front of a form in historical linguistics depicts that the form in question is a reconstruction, which has not been attested in written records.

Lass (in Charles 1993) maintains that the comparative method is important in reconstruction of a *priori* given semantic constancy and (intuitive) 'likeness' of a form and therefore set up a class with a label chosen to stand for the putative relationship. For example, it is possible to reconstruct the initial segment in the indo- European word 'mouse", using as data:

Latin:	mus
Sanskrit:	muh
German:	mus
Old English:	mus

Taking L.S, G and OE for Latin, Sanskrit, German and Old English respectively the content of the above class is { Lm. Sm. Gm. OEm}.

We can assign a label "E" = "equivalence" which in this case happens to be identity. Thus we can derive the class label from the internal invariance and redefine E {m, m, m.m" ... }. The next step marks "m" as "*m" Lass (ibid) regards "equivalence" in the sense as another name of "cognateness" a relation and historical notion defined over the members of an equivalence class. Substituting C = “cognate” for the cover symbol derived from the class- content we say; Given class C {x,y,z}, where the label C is defined according to a set of fairly standard procedures, we can see that for any x, y, z e C it is the case that:

(i) xCy = yCx (symmetricalness).
(ii) xCy and y Cz = x Cz (transitivity)

The relation defined over the above set can be given an ontological interpretation C is not only a set of theoretical relation but also a generic label. The set C is convertible to a graph (an oriented tree) whose originating node is labeled C and whole branches are x, y, z:

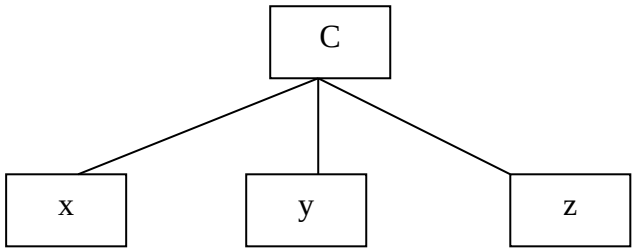


Figure 2: The genetic tree of protoform

The relation class defining label C has a dual interpretation taken as a defining monogenesis, the abstract relation is hypostatized into an "entity". The relation between this hypostasis and the rest of the set is now "ancestor of" which unlike "cognate to" is a symmetrical and non-transitive. So C is "ancestor of x, y and z".

There were various theoretical frameworks from which this study could have been carried out, but the comparative method by Bynon (1977), Trudgil (1974), Terry (1992), Robert (1992) and Jones (1993) was the most suitable for it, but it is worthy looking at what other scholars have said about reconstruction and the whole issue of proto languages as a basis for considering the approach at hand. From practical point of view, historical linguistics map the worlds languages, determine their relationships, and with the use of written documentation, fit extinct language of parts into jigsaw puzzle of the worlds complex pattern of linguistic distribution.

Methods of Study

Population

This study drew a sample from three speech communities: Babukusu, Bamasaba and Bagisu. Babukusu are Lubukusu speakers of Bungoma District in Kenya whereas Bagisu and Bamasaba are Lugisu and Lumasaba speakers respectively from eastern Uganda especially from Tororo, Mbale, Bugisu and the entire Western slopes of Mt. Elgon

Sample and Sampling Methods

The researcher employed both random and stratified sampling procedures to select the sample from the above stated population. The sample was stratified along dimensions of age and sex, but this does not mean that the two were variables investigated in the study. The sample size was ninety six subjects, thirty two from each speech community.

Table 1: Selected sample

AGE	15-35 YEARS		ABOVE 35 YEARS		TOTAL
	MALE	FEMALE	MALE	FEMALE	
BABUKUSU	8	8	8	8	32
BAMASABA	8	8	8	8	32
BAGISU	8	8	8	8	32
TOTALS	24	24	24	24	96

Sample size = 96

The above was a cross sectional sample with each age group consisting of forty eight members of whom twenty four were males and twenty four females for purpose of gender balance. Word sampling was also done from names for:

(i) Domestic animals and birds.
(i) Time reference terms and seasons.
(ii) Human anatomy.
(iii) Kinship terms.

Forty word forms were sampled from the above semantic fields across the three dialects under study.

Findings

Languages have evolved overtime with each point in time bearing a slightly or drastically different form of the same language. Diachronic or historical linguistics has delved into this fact for several years and has resulted to establishment of archaic or even extinct lexical forms of a given tongue. For example, Salzmann (1993:98) says that: old English 'deor' beast usually a four footed animal is the word from which modem English 'deer' was derived ..."

No language in the universe is exceptional to similar changes (as above). This is because languages are dynamic and subject to changes and expansion to accommodate new discoveries in technology or science. Similarities in languages may be due to geographical or even social reasons such as closeness of the concerned speech communities in terms of settlement. But at times, the similarities might be due to common ancestral origin and therefore genealogical in nature. This last reason explains why Lumasaba, Lugisu and Lubukusu are similar in many aspects. The phonological relatedness cannot be alluded to their geographical settlement since we have other speech communities like the Saboats and Tesos who have not exhibited any phonological relations with Lumasaba, Lugisu or Lubukusu despite their closeness with the three speech communities in terms of settlement.

In this analysis we will only consider three similarities that cut across the three dialects. These similarities will be both semantic and phonological (the phonological relatedness of the words describing the same entities in the four semantic fields of data presentation). The establishment of these similarities is the cornerstone of the protomundu reconstruction. Kinship terms are very instrumental in this analysis. This is because the kinship system of any community reflects the social structure of that community and so it is not coincidental for

two or more speech communities to have the same or almost similar words. The comparison of the phonological relatedness of the semantic fields contained in the collected data is shown in the following tables.

Table 2: Kinship Terms

English	Lubukusu	Lumasaba	Lugisu	Phonological relatedness/similarity
Father	Papa [papa]	Paapa [pa:pa]	Paapa [pa:pa]	√
Mother	Mayi [mayi]	Maayi [maji]	Maayi [ma:ji]	√
Grand mother	Kukhu [kuxu]	Kuuhu [ku:hu]	Kuuhu [ku:hu]	√
Grand father	Kuka [kuka]	Kuuga [ku:ga]	Guuka [guka]	√
Paternal uncle	papa [papa]	Paapa [pa:pa] .	Papa [pa:pa]	√
Maternal uncle	Khocha [xoca]	Khooza [xo:za]	Hooza [ho:za]	√
Paternal aunt	Senge [senge]	Seenge [se:nge]	Seenge [se:nge]	√
Maternal aunt	Mayi [mayi]	Maayi [ma:j i]	Maayi [ma:ji]	√

Table 3: Domestic Animals and Birds

English	Lubukusu	Lumasaba	Lugisu	Phonological relatedness/similarity
Sheep	Likhese [lixese]	Ichese [icese]	Ichese [icese]	√
Cow	Ekhafu [exafu]	Ikafu [ekafu]	Ihafu [e:hafu]	√
Goat	Embusi [embusi]	Imbusi [e:mbusi]	Imbusi [e:mbusi]	√
Duck	Lipata [lipata]	Imbatta [e:mbata]	Imbatta [e:mbatta]	√
Hen	Engokho [engoxo]	Mkoko [engoko]	Ingokho [e:ngoxo]	√
Pig	Embichi [embici]	Imbizzi [e:mbuzi]	Imbizzi [embizi]	√
Calf	Emosi [emosi]	Imosi [emo:si]	Imosi [emosi]	√
Heifer	Emasoti [emasoti]	Imaasoti [ema:soti]	Imaasoti [e:masoti]	√
Cow mature	Sisonga [sisonga]	Sisonga [si:songa]	Sisong [si:songa]	√
Bull	Ewunwa [ewunwa]	Iwuunwa [ewu:nwa]	Iwuunwa [ewu:nwa]	√
Ox	Eyeyi [ejeji]	Iyeeyi [e:jeji]	Iyeeyi [e:je:ji]	√
Lamb	Ememe [ememe]	Imeeme [e:me:me]	Imeeme (e:meme]	√
Average ewe	Lisubeni [lisubeni]	Isuupeni [e:su:peni]	Isuupeni [e:supeni]	√
Ram	Limiigu [limigu]	Limigu [limigu]	Linngu [limigu]	√
He goat	Endurume [endurume]	Intrume [entrume]	Intrume [enturume]	√
Chicks	Chinywinywi [cinjwinjwi	Bunyinywi [βuniinjwi]	Bunywinywi [βunjinjwi]	√
Cock	Etwaya [etwaja]	Itwaaya [etwa:je]	Itwaaya [etwa:ja]	√
Average hen	Esenye [esenje]	Isenye [e:senje]	Isenye [e:senje]	√

Table 4: Time Reference Terms

English	Lubukusu	Lumasaba	Lugisu	Phonological relatedness/similarity
Monday	Mubarasa/Lwakhuranga [Muβarasa/lwaxuranga]	Kubalasa[kubalasa]	Khubalasa/lwabalasa [xuβalasa/lwaβalaji]	√
Tuesday	Lwakhabili [lwaxabili]	Lokubili [lokubili]	Lwakhabili [lwaxaβili]	√
Wednesday	Lwakhataru [lwaxataru]	Lokusatu [lokuaatu]	Lwakliataru [lwaxataru]	√
Thursday	Lwakhane [lwaxane]	Lokunaa[lokuna]	Lwakharane [lwaxane]	√
Friday	Lwakharano [lwaxarano]	Lokutano [lokutano]	Lwakhano [lwaxano]	√
Saturday	Munyongesa [munjongesa]	Lomukega [lomukega]	Lwakhasesaba[lwaxa sesaba]	√
Sunday		Kusabiti[Kusabiti]	Iwasabiti [Iwasabitti]	√

In Lugisu and Lumasaba "I" is transcribed as (e:) when it comes at word initial position whereas (i) in any other position, but "e" is transcribed as (e) in word initial, medial and final positions.

Table 5: Human Anatomy

English	Lubukusu	Lumasaba	Lugisu	Phonological relatedness
Head	Kumurwe [kumurwe]	Mutye [mutue]	Kumurwe [kumurwe]	√
Hand	Kimukhono [Kumuxono]	Mukono [mukono]	Kumukhono [kumuxono]	√
Back	Kumukongo [kumukongo]	Mgongo [Mugongo]	Kumugongo [kumugongo]	√
Leg	Sikele [sikele]	Kijele [kijele]	Sikele [sikele]	√
Chest	Sifuba [sifuβa]	Kifupa [kifuβa]	Sifuba [kifuβa]	√
Eye	Emoni [emoni]	Imoni [e:moni]	Imoni [e:moni]	√
Hair	Lichune [licune]	Lizune[lizune]	Lichune [licune]	√

The above comparison has been made of forty (40) items divided into four groups.

(i) Kinship terms
(ii) Domestic animals and birds
(iii) Time reference terms
(iv) Human anatomy

(i) Kinship terms

There are eight kinship names compared in this section. There is similarity in all cases across three dialects. Therefore the proportion or percentage of similarity is

$$\frac{8}{8} \times 100 = 100\% = 100\%.$$

These similarities are both semantic (in terms of meaning) and phonological with little or no

variations. This is a clear indication that the kinship names among the Babukusu, Bamasaba and Bagisu have common protoforms. They consequently derive from the same proto language. It should be noted that similarity is not equated to sameness but phonological relatedness whereby the items describing the same entity are similar in their phonemic or phonetic terms but not necessary the same merging the dialects into one dialect. The relationship of these names are basically phonological and genealogical.

(ii) Domestic animals and birds

The comparison table has eighteen names describing animals or birds reared by the three speech communities. The eighteen items are similar across the dialects. This gives us a hundred percent similarity i.e.

$$\frac{18}{18} \times 100 = 100\ \%.$$

The similarity equation is y = x in all the three cases where "y" is an English name for the animal or bird described and "x" is the Lubukusu/Lugisu/Lumasaba term on phonologically compared. This means that the three communities kept the same birds/animals before their dispersal to settle in different regions. This is because it is unlikely that the three speech communities found the domestic animals and birds in their current settlement regions and coincidentally came up with the related phonological terms for these animals and birds.

(iii) Time reference terms

The week has seven days that can be distinguished by names. In this analysis the similarity proportion is negatively affected. There is a slight difference in the names for some days. Only five days are similar in this comparison. The weekend -days have different names especially in Babukusu. Thus the similarity proportion is 5/7

Percentage = $\frac{5}{7} \times 100 = 71.428\%$.

In fact the Lubukusu name for Saturday "Munyongesa" was derived from the act of the colonial culture of adding native or African workers food ration on Saturday. The Babukusu also borrowed a Kiswahili name for Sunday "Jumapili They might have left the original names for these days to die, but using the Lugisu and Lumasaba terms available specialists in reconstruction can easily reconstruct the original names for these two days.

(v) Human anatomy

We attempted a comparison of the seven parts of the human body in this section. The proportion is seven out of seven. That is the twenty one words compared across the sub - languages under study seven from each were all similar. The percentage is 7/7 x l00 = 100%. This gives us the interpretation of summing up that the names of human body parts in Lubukusu, Lumasaba and Lugisu derive name from the same earlier language.

From the above analysis the overall similarity proportion is 38/40 giving us a percentage of

$$\frac{38}{40} \times 100 = 95\%$$

The similarity percentage means

$$= \frac{\text{kinship terms \% + animal/ Bird names \% + time reference terms + human anatomy \%}}{4}$$

$$= \frac{100 + 100 + 71.4285 + 100}{4}$$

$$= 92.857\%$$

Percentage mean = 92.857%

The overall similarity percentage of 95% and the percentage mean of 92.857% validates our prior assumption or hypothesis that Lumasaba and Lugisu are dialects of Luluyia language at a confidence level of say 70%. It should be noted that the seventy level of confidence used here is the researchers own example not subjected to any authority as indicated by the preceding word 'say'. Therefore, it is not with reference to established levels of confidence. The similarity analysis has proved that there is mutual intelligibility between Lumasaba, Lugisu and Lubukusu speakers of at least 90%. The three varieties are therefore basically dialects of the same language. Since Lubukusu is a Luluyia dialects then Lumasaba and Lugisu are definitely dialects of Luhyia language.

The fact that Lugisu, Lumasaba and Lubukusu have a common mythical ancestry is not the only backing that the three are genealogically related. There are other factors like semantic and phonological relatedness of their forms that will further exhibit their closeness in origin. The cultural aspect is important for the commonality of their origin and also strengthened by common mythical ancestry.

We can define a myth as a story that talks about the origin of a given people, event or phenomenon. A myth as a story is at times regarded as baseless with an implication that it is not factual and has no historical foundation. Such stories, however, bind people together hence they play a social function. The mythical ancestry of Lumasaba, Lugisu and Lubukusu has a historical dating. Therefore, the myth referred to in this discussion is more of a biography of a people rather than a mere belief. The Babukusu, Bagisu and Bamasaba old folks can vividly recount how they came from a man called "mundu". An oral literature researcher knows that stories have various versions but the contents is the same. This has also been realized in the myth in discussion.

The myth that Mundu lived at a place called Jinja in Uganda is still told to the present generation of the speakers of the three speech communities. It is believed that the Mundu family was united and used one language. Mundu became the father of three sons: Mubukusu, Mugisu and Masaba. Due to historical migrations that affected every community, the three sons parted to look for fortunes each going his own way. Mubukusu moved further eastwards and entered the present day Kenya and settled in the western region.

He became the ancestral father of Babukusu who currently settle in Bungoma. Trans-Nzoia and parts of Uasin Gishu districts of Kenya. Some Babukusu have duo nationality: Kenyan and Ugandan. It is common to find a polygamous Mubukusu having one wife in Kenya and another in Uganda.

During times of migration Mugisu and his family remained around Jinja but Masaba moved towards the eastern boundary of Uganda and settled around the western shores of Mt. Elgon. The Bamasaba found themselves as the first settlers of Mt. Elgon and named it Mt. Masaba. Later on, the Bagisu also moved in close ranges to Bamasaba and interacted a lot and assimilated them (Bamasaba). Currently Bamasaba and Bagisu stay along the western slopes of Mt Elgon and what is generally known as Bugisu land.

When the Babukusu moved further into Kenya their language was affected and changed from the original protomundu. The same happened to Bamasaba and Bagisu each adopting a form slightly different from the other.

The philology of these dialects indicates that they are an integral aspect of the social clustering of the people. This is in terms of clans. The clan system of Babukusu and Bamasaba/Bagisu is similar and almost identical, for example, among the Babukusu, there is a remarkable clan of Babuya [βaβuja] which is also found among the Bamasaba as 'Babuya" [βaβu:ja]. It is the same name only differing in phonology. Many other clans found among the Babukusu, Bagisu Bamasaba include Balako, Basilikwa, Batukwika and Babulo. That is why it was earlier alluded in this thesis that some Bamasaba and Bagisu claim to have their kinsmen in Kenya.

Due to the establishment of East African community, some Bagisu/Bamasaba have found an easy way to interact with their kinsmen in Kenya. In fact some Bamasaba have established business in towns like Kitale, Webuye, and even Bungoma. Similarly we also have Babukusu in Ugandan towns like Tororo, Busia and even Makale.

It is currently believed that Babukusu, Bamasaba and Bagisu are cousins and the aspect of language affiliation is highly considered. It is worthy noting that any differences observed in this three varieties could also be attributed to divergencies as a result of the movement of the concerned communities from one another occupying different geographical locations. Divergencies are therefore important in this study but could not make it ungenealogical.

Phonological and Semantic Relatedness

The phonetic inventory of any language is central to its phonological analysis. The words analyzed showed lots of similarities in sound and even meaning across the three dialects. This fact is very handy when it comes to reconstruction of proto mundu. The semantic and phonological relatedness of the words for different items suggest a common ancestry of the words concerned and consequently the dialects studied Let us see the sounds and meaning of the following words across the dialects.

Table 6: Lugisu, Lumasaba and Lubukusu phonological relatedness

English	Lugisu	Lumasaba	Lubukusu
Maternal uncle	hooza [ho:za]	Khoza [xoza]	Khocha [xoca]
Father	Paapa [pa:pa]	paapa [pa:pa]	papa [papa]
Mother	Mayi [maji]	maayi[ma:ji]	mayi[maji]
Paternal aunt	Senge [se:nge]	seenge [se:nge]	senge [senge]
Hen	engokho [e:ngoxo]	enkoko [engoko]	engokho [engoxo]

From the above table there is something more than a mere coincidence of the meaning of these words. The words have a common form that can be termed as its protoform.

Proto-Mundu-Reconstruction

It was earlier stated that Babukusu, Bamasaba and Bagisu were once one family. As a family, these people were united together through the use of language. The mythical origin of Bamasaba, Babukusu and Bagisu was actualized in this research by the great similarities in the dialects they speak. In this section of thesis Salzamann's method of reconstruction has been employed. Also employed is Lass' (in Charles, 1993) approach. The researcher carried reconstruction of the earlier forms for the similar items.

> Salzmann (1993 : 105) asserts that:
> It is possible to reconstruct the sounds and meanings of words as well as the grammar and syntax of an earlier undocumented state of a language but usually the ultimate goal of linguistic reconstruction is the assumed ancestral language or protolanguage of all those languages derived from the same source.

Therefore as we attempt to reconstruct the earlier forms of the items in this analysis the ultimate goal is reconstruction of the assumed protomundu. Salzmann (ibid.) adds that: "reconstruction of proto languages requires thorough knowledge of historical grammar and good acquaintance with the daughter languages".

In this case, the good knowledge of Lugisu, Lumasaba and Lubukusu discussed in the earlier chapters serves as a basis for reconstruction of protomundu. The procedure of reconstruction is considered to be intricate but there are two main assumptions underlying it.

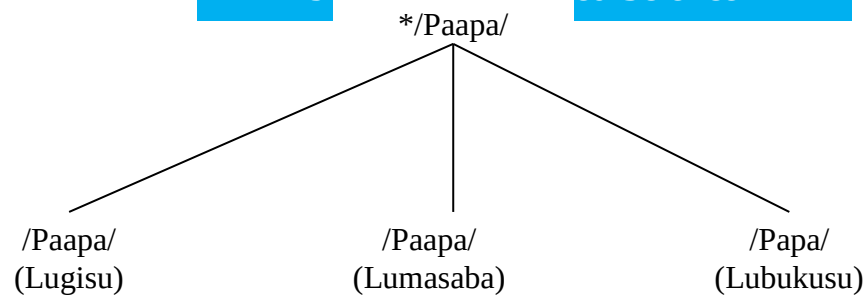
The first assumption asserts that recurring similarities between words from different languages or dialects indicate that these languages or dialects are related to each other and must therefore have descended from a common ancestral language. The second assumption is that sound changes are regular under the same circumstances. We can therefore set out to reconstruct the protoforms for the phonologically related forms of the three speech communities in this study.

1. The word for father is represented by the following three related forms in Lubukusu, Lugisu and Lumasaba.

Lugisu	**Lumasaba**	**Lubukusu**
P	p	p
aa	aa	a
P	P	P
a	a	a

We can easily reconstruct the first protomundu sound as *p. This is because there is no deviation in the three dialects.

The second sound is most likely ***aa** rather than **a** because it is more appropriate for the two dialects to have retained the original form **aa** than for them to have changed **a** to **aa** and therefore reconsidering **a** as the original sound is erroneous. The third sound can easily be taken as ***p** because it is found in all the cases. The last sound is definitely ***a** because of its reoccurrence in the three words. The protomundu word for father was thus */paapa/.

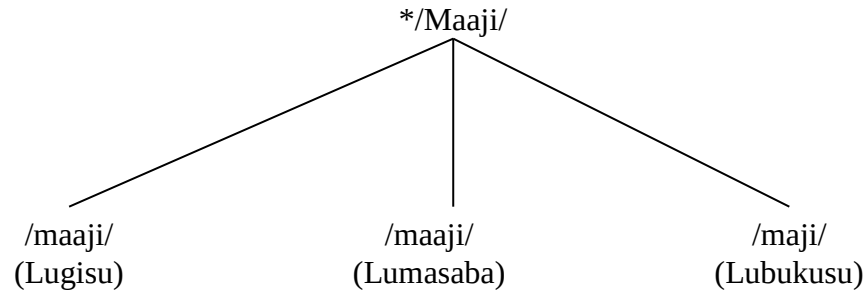


The above reconstruction is also true of the word for paternal uncle */paapa/ in the three dialects. That is, there is no distinction in name for father and paternal uncle among the Babukusu, Bamasaba and Bagisu. Their kinship naming system did not provide a different name for each. This fact was alluded to earlier in chapter three of this thesis.

2. The word for mother has also three related word forms in Lumasaba ' maayi' Lugisu 'maayi' and Lubukusu 'mayi'. The protomundu reconstruction of the original word for mother can thus be attempted.

Lugisu	**Lumasaba**	**Lubukusu**
m	m	m
aa	aa	a
j	j	j
i	i	i
/maaji/	/maaji/	/maji/

The protomundu word for mother can be reconstructed with ease from the above three forms. The first sound was definitely ***m** because it is found in all the three words. The sound is the long **a**: ie ***aa** because of its high frequency of accuracy i.e. it occurs twice or in two words. It is therefore unlikely that the second sounds is **a** Lubukusu must have changed ***aa** to **a** after migrating into Kenya thousands of years ago. The frequency of the sound ***j** is 100%. That is, it occurs in all the three forms. The last sound is ***i** because it also occurs in all the three forms, it is unlikely that this sound ***i** must have changed from some other sound. The protomundu word mother is thus */maaji/



This reconstruction is also true for the term referring to maternal aunt. The above two reconstructions of protomundu words show that the Lubukusu speakers shortened vowels that occurred between consonants in a two syllable word.

3. The Lugisu/Lumasaba name for grandmother is Kuuhu. Lubukusu has the word for grandmother as kukhu. Their ancestral term can be reconstructed as:

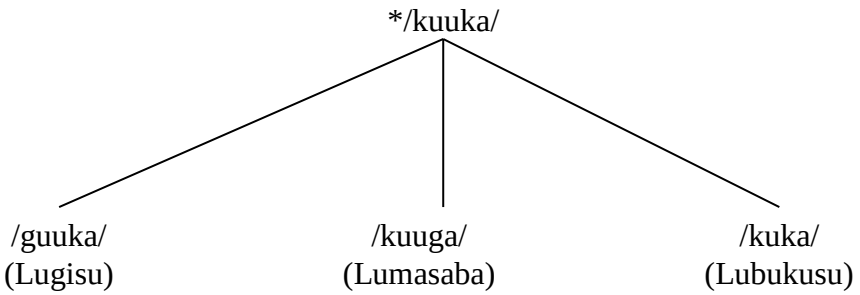
Lugisu	**Lumasaba**	**Lubukusu**
K	k	k
uu	uu	u
h	h	x
u	u	u
/kuuhu/	/kuuhu/	/kuxu/

The proto form for the above three forms has its first sound as ***k** This is due to its reoccurrence in the three words. The second sound is most likely ***uu** because it is found in two forms out of three. Lubukusu speakers must have shortened ***uu** to **u.** The third sound is definitely ***h**. This sound was retained by Lugisu and Lumasaba speakers. Lubukusu speakers velarised this sound by addition of **k** to make it sound as kh /**x**/. The last sound is ***u**. We can therefore reconstruct the protoform as ***kuuhu**.

4. The grandfather terms in the three dialects are guuka, kuuga and kuka in Lugisu, Lumasaba and Lubukusu.

Lugisu	**Lumasaba**	**Lubukusu**
g	k	k
uu	uu	u
k	g	k
a	a	a

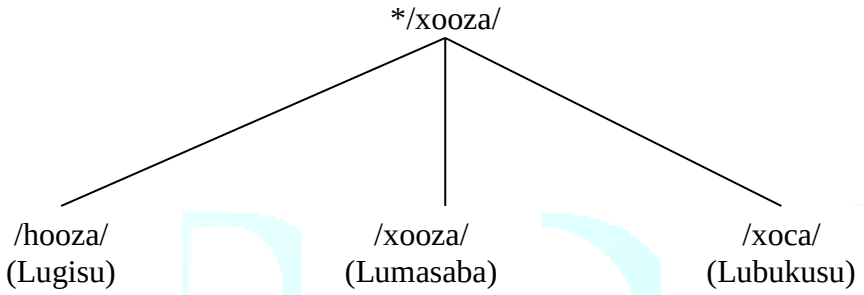
In reconstructing the protomundu term for grandfather, one would take ***k** as its first sound. This is because this sound is found in at least Lumasba and Lubukusu terms. The Lugisu sound is voiced in this case. The second sound is obviously ***uu** which is found in both Lugisu and Lumasaba terms. The Lubukusu term has shortened this sound. This is in line with the observation made on reconstruction 1 and 2 above. The third sound is ***k.** This is due to its occurrence in Lugisu and Lubukusu terms. The Lumasaba term bears a voiced counterpart of this sound. The last sound is definitely ***a** because is found in all the three terms. The protomundu term for grandfather is thus ***kuuka**.



5. The fifth reconstruction of protomundu terms is that of maternal uncle. The Lugisu term for this is hooza , the Lumasaba and Lubukusu terms are khosa and khocha respectively.

Lugisu	Lumasaba	Lubukusu
h	x	x
oo	oo	o
z	z	c
a	a	a

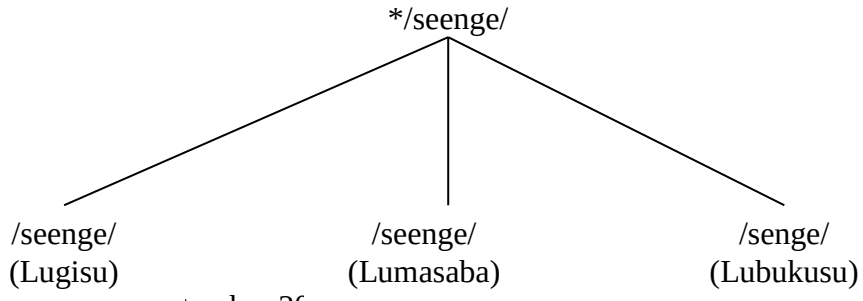
The first sound for the protomundu word meaning matenal uncle is ***x**. This is to retain **h**. because it is found in at least Lumasaba and Lubukusu terms. The Lugisu term must have dropped the **k.** The second sound is ***oo** as found in Lugisu and Lumasaba terms. The Lubukusu term shortened this sound to **o**. The third sound is of course ***z** as represented in the Lugisu and Lumasaba terms. The last sound poses no problem since it is found in all the three terms and is thus ***a**. The protomundu word is thus * /xooza/



6. The Lugisu and Lumasaba have the same form meaning paternal aunt, 'seenge'. The Lubukusu term is 'senge'.

Lugisu	Lumasaba	Lubukusu
s	s	s
ee	ee	e
ng	ng	ng
e	e	e

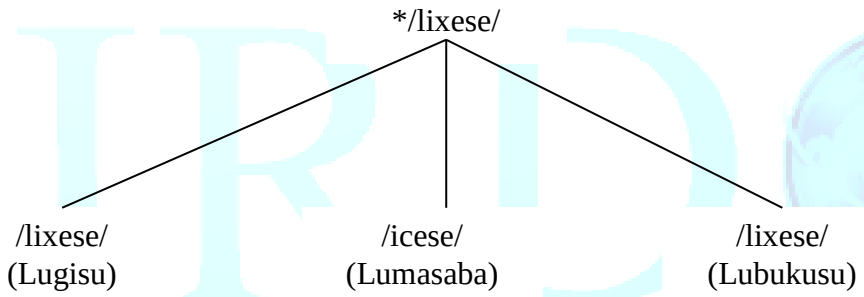
The reconstruction of protomundu word for paternal aunt from the above forms is quite simple. The first letter is ***s** because of its reoccurrence in the three words. The second is definitely ***ee** as found in Lugisu and Lumasaba terms. Lubukusu term has a shortened form of this sound. The third sound is out rightly seen as ***ng** as is found in all the three forms. The last sound is the vowel *e which is common to all the forms. The protomundu word is thus ***seenge**.



7. The Lugisu and Lubukusu term for sheep is common, likhese. The Lumasaba terms is ichese.

Lugisu	Lumasaba	Lubukusu
l	-	l
i	i	i
x	c	x
e	e	e
s	s	s
e	e	e

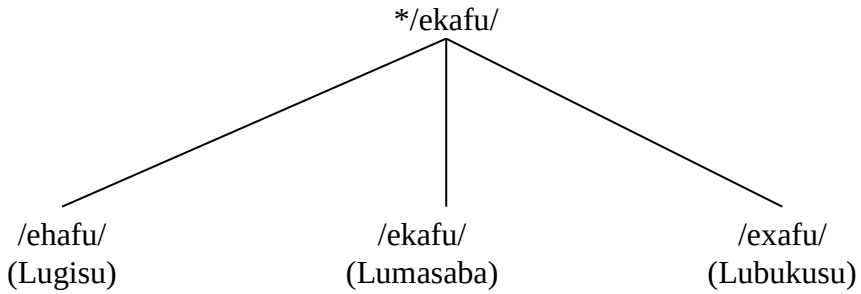
The first protomundu letter for the term sheep was definitely a consonant. This consonant was dropped by Lumasaba speakers but retained in Lugisu and Lubukusu as ***1.** The second sound is a vowel ***i** which is found in all the three forms. The third sound is obviously ***x.** The fourth sound is ***e** and is found in all the forms. The fifth and sixth sounds are ***s** and ***e** respectively and are found in all the three words. The proto word was thus ***/lixese/.**



8. There are three different forms meaning cow in the three dialects. These are ekhafu, ekafu and ehafu in Lubukusu, Lumasba and Lugisu respectively.

Lugisu	Lumasaba	Lubukusu
e	e	e
h	k	x
a	a	a
f	f	f
u	u	u

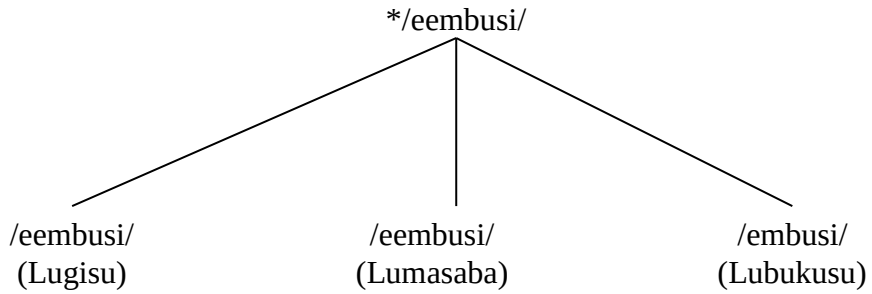
The first sound in the protomundu word for cow is ***e.** This sound is found in all the three forms. The second sound is more likely ***k** than **h** because it is easy to change **k** into **kh** by addition of **h** than to change **h** into ***x** by addition of **k** so **k** must preceed **h.** The third sound is obviously ***a** as found in all the above forms. The fourth and fifth sounds are definitely ***f** and ***u** respectively because of their similar occurrences in the three word forms. The reconstructed word meaning cow is thus ***/ekafu**/



9. The forms meaning goat in Lugisu, Lumasaba and Lubukusu are eembusi, eembusi and embusi respectively.

Lugisu	**Lumasaba**	**Lubukusu**
ee	ee	e
mb	mb	mb
u	u	u
s	s	s
i	i	i

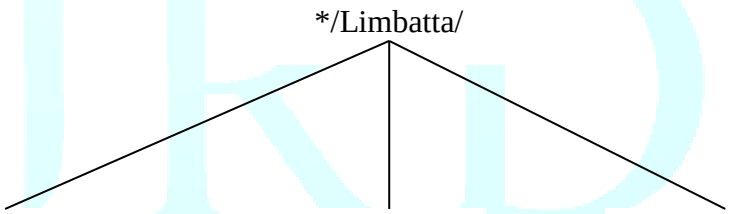
In the above representation the first letter in the protoform meaning goat is definitely ***ee.** This is because it is found in atleast two forms. The Lubukusu dialect must have shortened this sound to have it as **e**. The shortening of long vowels has been eminent in Lubukusu. The second sound is obviously ***mb** for it is found in all the three words. The third, forth and fifth sounds are ***u, *s** and ***i** respectively because of the reason in the second sounds. The protomundu word is thus reconstructed as ***eembusi** which is orthographically realized as ***imbusi.**



10. Many African communities kept and still keep ducks up to this day. Even though ducks are considered as dirty birds, they are part of poultry that earns people money and even meat. Babukusu, Bagisu and Bamasaba keep these birds and call them imbatta in both Lugisu and Lumasaba and Babukusu call it lipata.

Lugisu	Lumasaba	Lubukusu
-	-	l
i	i	i
mb	mb	p
a	a	a
tt	tt	t
a	a	a

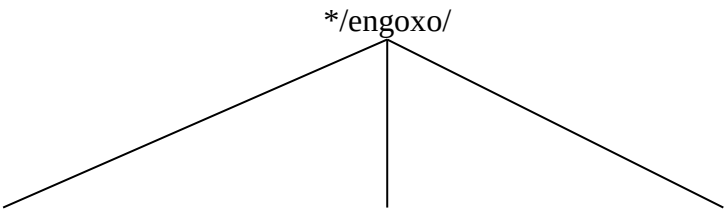
It is found that the first sound in the above terms must have been ***1.** This sound was dropped by Lugisu and Lumasba speakers but retained by Babukusu. One could optionally argue that the first letter must have been ***i** and that Babukusu just added **1** later on. This research considers ***1** as the first sound in the protoword that gave rise to the above words. The second sound is thus ***i** because is found in all the forms. The third sound must have been ***mb** as was retained in Lumasaba and Lugisu but Babukusu dropped it to adopt a voiceless stop **P**. The fourth, fifth and sixth sounds in the protomundu word meaning duck are ***a, *tt** and ***a** respectively. The proword is thus */limbatta/.



11. t by the t kho in Lu unities wa and Lug e is engokho,

Lugisu	Lumasaba	Lubukusu
e	e	e
ng	nk	ng
o	o	o
x	k	x
o	o	o

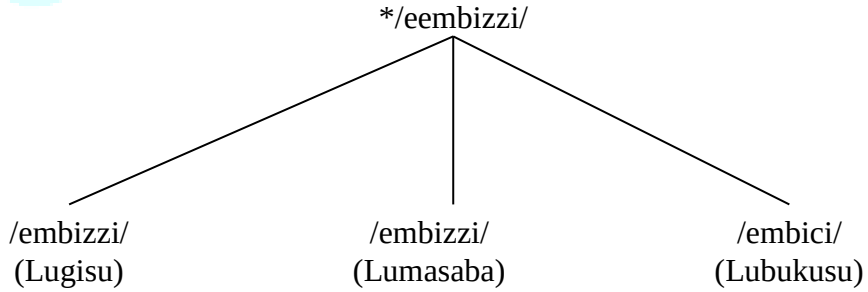
The first proto-sound was definitely ***e**. The second sound is ***ng** because is found virtually in all the three forms. The third sound is ***o** as seen in all the forms. The forth sound is ***x** as found in Lugisu and Lumasaba. The last sound is definitely ***o.** The protomundu word for hen is thus ***/engoxo/.**



12. /engoxo/ (Lugisu) ı as embis /enkoko/ (Lumasaba) umasaba /engoxo/ (Lubukusu) bukusu.

Lugisu		
ee	ee	ee
mb	mb	mb
i	i	i
zz	zz	c
i	i	i

The first sound in the protomundu word could have been ***ee.*** This sound is shortened in Lubukusu to **e** but is found in Lumasaba and Lugisu. The second and third sound raise no questions because they are uniformly found in the three words as ***mb** and ***i** respectively. The fourth sound is ***zz** rather than **c**. The fifth sound is ***i.*** This is because the former is found in Lugisu and Lumasaba The protomundu word for pig is ***eembizzi.***



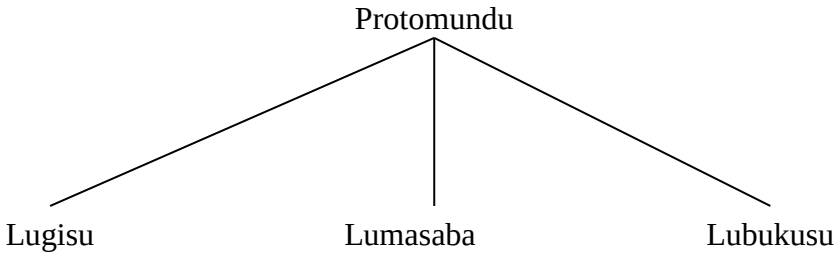
The foregoing reasoning and procedure can be used to carry out further reconstruction in protomundu. Similarly we can extract the cognate forms and their proto- forms from such reconstruction as shown in the table below.

Table 7: Lexical similarities/cognate forms

English	Lubukusu	Lumasaba	Lugisu	Proto Vocabulary
Father	Papa	Paapa	Paapa	Paapa
Mother	Mayi	Maayi	Maayi	Maayi
Grandmother	Kukhu	Kuuhu	Kuuhu	Kuuhu
Grandfather	Kuka	Kunga	Guuka	Kuuka
Paternal uncle	Papa	Paapa	Paapa	Paapa
Maternal uncle	Kocha	Khooza	Hooza	Khooza
Paternal aunt	Senge	Seenge	Seenge	Seenge
Maternal aunt	Mayi	Maayi	Maayi	Maayi
Sheep	Likhese	Ichese	Ichese	Ichese
Cow	Ekhafu	Ikafu	Ihafu	Ikhafu
Goat	Embusi	Imbusi	Imbusi	Imbusi
Duck	Lipata	Imbatta	Imbatta	Limbatta
Hen	Engoho	Inkokho	Ingokho	Ingokho
Pig	Embichi	Imbizzi	Imbizzi	Imbizzi
Calf	Emosi	Imosi	Imosi	Imosi
Heifer	Emasoti	Imasoti	Imasoti	Imasoti
Cow mature	Sisonga	Sisonga	Sisonga	Sisonga
Bull	Ewunwa	Iwunwa	Iwunwa	Iwunwa
Ox	Eyeyi	Iyeeyi	Iyeeyi	Iyeeyi
Lamb	Enene	Imeeme	Imeeme	Imeeme
Average ewe	Lisubeni	Isuupeni	Isupeni	Isupeni
Ram	Limigu	Limigu	Limigu	Limigu

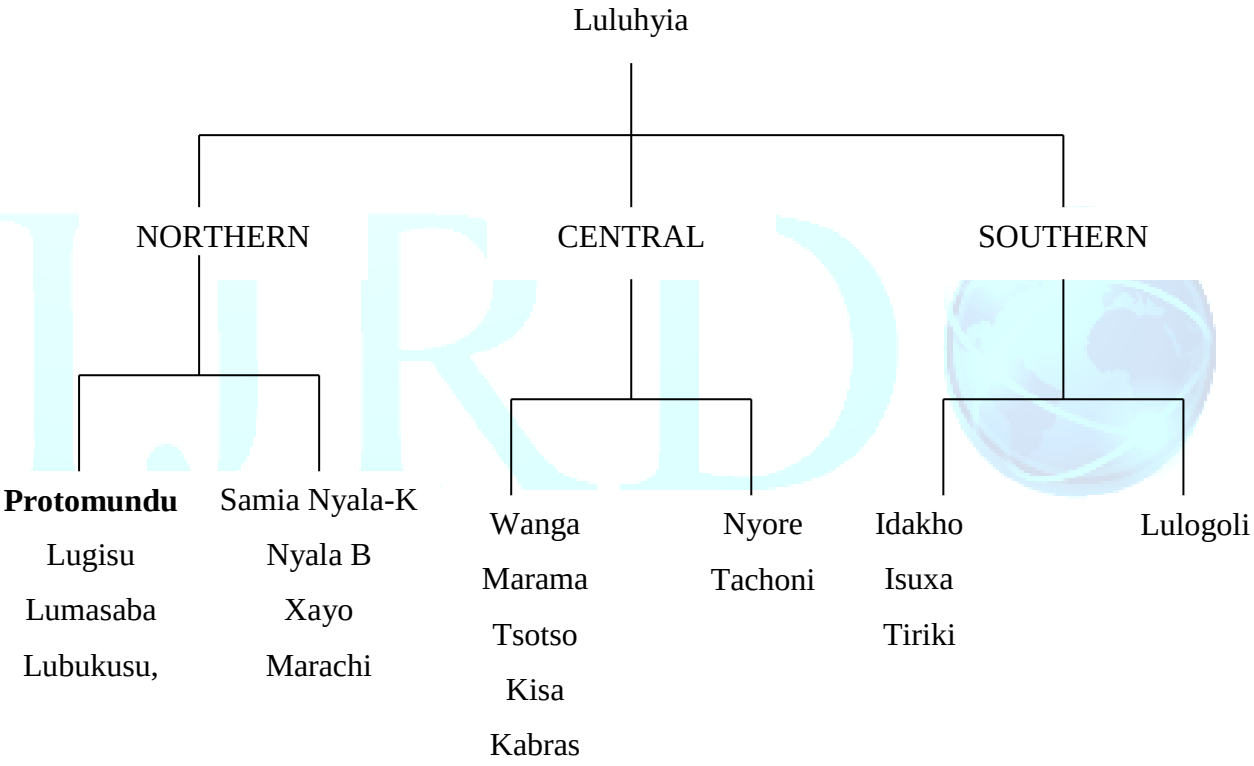
Summary and Conclusion

This research set out to investigate whether Lugisu and Lumasaba are dialects of Luluhyia language as Lubukusu is and the reconstruction of their protolanguage. In our current study the genealogical analysis of Lumasaba, Lubukusu and Lugisu seemed necessary for reconstruction of their presumed proto language, "protomundu". This was also in line with the main objectives of the study as well as its hypotheses. The researcher employed descriptive statistics in analyzing data collected in the study. Thus the comparative theory was taken as the theoretical framework in the study. It was an important basis for carrying out comparative or internal reconstruction. A set of formal similarities between Lumasaba, Lugisu and Lubukusu were established through data collected, something that enabled the reconstruction of the protolanguage (protomundu). Comparative theory as propounded by Bynon (1977), Tradgil (1974), Terry (1992), Robert (1992), Jones (1993) and Crystal (1987) played a key role in the analysis of data and served as a reflection mirror for the research. The family tree model became very instrumental in using the theoretical framework during the research. It served as a convenient way of representing the relationship among Lubukusu, Lugisu and Lumasaba. Thus we have:



Protomundu family tree

The above diagram can be attached to the classification of Luhyia dialects so as to have:



New Luluhyia dialect continuum

The above Luluhyia dialect-continuum differs from that given by Angogo (1984) and Wamalwa (1996) by inclusion of Lumasaba and Lugisu. Therefore the original number of Luhyia dialects has increased by inclusion of Lugisu and Lumasaba thereby raising it from seventeen to nineteen. This fact qualifies Luluyia language to be a regional one rather than that of Western Kenya. The idea of Babukusu having their kinsmen in Uganda has been derogatively viewed by other Luluhyia speaking people especially those of Kakamega who have always referred to Babukusu of Bungoma as "Abachisu or Abamasaba" just because of their mutual intelligibility (i.e. between Babukusu and Bagisu/Bamasaba). Therefore, the

inclusion of Lumasaba and Lugisu in the Luhyia language fraternity is a fact that has been long overdue socially but very due research wise.

Data elicitation was done through oral interview as well as use of questionnaire (See Appendix 1). Data as collected from the three speech communities, Bamasaba, Bagisu and Babukusu become effective raw material for reconstruction of their protolanguage (protomundu). This protomundu language was spoken fifteen generations ago by the Mundu family in the present day Uganda. It is from this language that Lubukusu, Lugisu and Lumasaba emerged as a result of migration. The variations found across the three dialects are as a result of the migration and distance from one another as well as other neighbouring dialects of Luluhyia or other languages.

It is worth noting that data analysis expressed that Lubukusu, Lugisu and Lumasaba descended from a common language, a fact that led to reconstruction of protomundu. This qualifies the objective number two and hypothesis number two of the study (see 1.3 and 1.4 respectively). Reconstruction of proto language for any language (s) is only possible if the said languages are genealogically related. The study noted that Babukusu, Bagisu and Bamasaba having a common ancestor, Mundu, and their dialects are intelligibly mutual and therefore, a genealogical relationship is bound to be suspected. Such a claim was ascertained by this study.

The research established that the classification of Luluhyia dialects had been incomplete. The genealogical relationship across Lubukusu, Lugisu and Lumasaba, proved that the last two are also dialects of Luluhyia language. Lugisu and Lumasaba being sister-dialects of Lubukusu may extend the same relationship to other Luhyia dialects such as Lulogoli, Lutachoni, Lukabras, Lukhayo and Lwisukha. This finding qualifies the first objective and first hypothesis of the study. Thus physical state boundaries are not linguistic in nature but political and should not become a hindrance to language classification.

The comparative reconstruction attempted in this study has given an all forgotten genealogy of the varieties featured. This study has contributed some new knowledge to the linguistic literate society. The fact that no language is stunted is an important one in historical linguistics. Languages change over time due to factors such as interaction with the neighbouring societies, and new inventions due to advancement in technology. This is a case of language development. In the process of all this, a language may come up with new coinage for new discoveries and at times even replace existing words with new ones. Over a long period of time, the affected language may change completely into a different variety.

It is only the domain of historical linguistics that can delve into the analysis of such changes. The researcher undertook similar analysis for Lubukusu, Lugisu and Lumasaba. The variations seen in the present day use of these varieties are due to the above stated language change or development. The main variations are in phonological terms rather than in semantics. Therefore, there are no much lexical variations.

The hundred percent (100%) kinship similarity seen across the three varieties as shown in our data analysis shows that indeed the three speech communities emerged from a common descend. Therefore, the similarity of kinship terms among the Babukusu, Bamasaba and Bagisu is genealogical. They came from the same family and having maintained the same family structure.

The overall similarity proportion standing at 95% and the percentage mean of 92.85%, is further emphasis to strengthen validation of our prior assumption that Lumasaba and Lugisu are dialects of Luhyia language at the same level with Lubukusu.

Recommendations

In this research, we have clearly indicated that Lumasaba and Lugisu are dialects of Luluhyia language and we have shown that:

1. Researchers should delve into historical relationships of all the Luhyia dialects with an aim of reconstructing an umbrella language, which may serve as the Luluhyia proto-language.
2. That a linguistic demarcation of the Luhyia dialects be redrawn. This should take into account linguistic boundaries marked by isoglosses rather than basing on state physical boundaries.

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