A Comparative Study of the Kalenjin Dialects

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Abstract

Comparative linguistics is a study which mainly focuses on comparing languages with a view of establishing their relatedness. It is involved in the comparison and classification of languages. As a practice, languages are compared and thereafter grouped according to three different principles: genetic, areal and typological. This study focused on genetic classification of the Kalenjin dialects. The language family is the basic component of genetic classification. A language family therefore, is the set of languages for which it can be proved that they developed from a single ancestor, called the proto-language of that family. Comparative study of the Kalenjin dialects has not been done and this is deduced from existing literature. This necessitated the study to be undertaken to determine the genetic relatedness of the Kalenjin dialects. The study aimed at justifying the mutual intelligibility among the Kalenjin dialects. The proposed study was guided by three objectives: establish whether the Kalenjin dialects are genetically related, reconstruct the pre-history of the Kalenjin dialects and determine the lexical variations of the Kalenjin dialects. The study was guided by the concept of the genetic tree diagram. The study intended to employ qualitative method in which ethnographic design was applicable. The researcher intends to collect open-ended, emerging data with the intent of developing themes from the same. The sample in this study was selected from native speakers of five Kalenjin dialects, who form the target population. The sample size comprised of 150 respondents with each of the Kalenjin dialects represented by 10 subjects. Purposive sampling technique was used in the selection of subjects from each dialect. The main instrument of data collection in this study was tape recording. The comparative method then be involved in data analysis. This study would contribute new knowledge in the fields of sociolinguistics and historical linguistics. The study established that the Kalenjin dialects are genealogically related. This is due to the resemblances of majority of the cognate terms across the dialects which include vocabulary areas involving kinship terms, domestic animals, food stuffs, human anatomy, days of the week, verbs and different times of the day. Based on the study objectives, it was recommended that Study of the individual Kalenjin dialects and a comparative study of other related Kenyan languages should be done. The study

suggested that a further study should be done on reconstruction of proto Kalenjin language and a study of language use and gender in the Kalenjin dialects should be done.

Key words Cognate terms, Comparative Study, Genealogy, Language family, Mutual intelligibility, Proto language, and Typology

Introduction

The main aim of comparative historical linguistics is the study of the antecedent of genetically related languages after their identification Kaufman (1990). To find language families, linguistics compares languages to find systematic differences or similarities. In this case, a comparative study of Kalenjin is possible by comparing its dialects. Comparative linguistics is the study of language the relationships between two or more languages. This involves comparing languages to find similarities or differences and classifying them. Historical linguistics on the other hand is the study of changes occurring in languages and the subsequent development over time. The results of Historical Linguistics are directly relevant to comparative linguistics because one can clearly see why some of the languages share the properties they do by studying their history. This could be due to the following three reasons: because they stem from one shared ancestor in which case they are said to have **genetic relatedness**, or because they predisposed each other during periods of rigorous language contact leading to **a real affliction of language,** or because they share common properties or structural diversity, in which case we claim typological relatedness, or that they belong to the same language types.When languages are said to be related, it means that they represent changed forms of a single parent language or "proto-language." The Kalenjin speakers live primarily in Kenya, mainly in the former Rift Valley Province. Kalenjin, in itself is not a single language, but rather a grouping of eight linguistically and culturally related dialects which include, the Kipsigis, Keiyo, Tugen Nandi, Marakwet, Sabaot, Pokot and Terik (Ogot 1976). The origin of the name Kalenjin can be traced back to the 1940's. It emanated from a group schooling at Alliance High School, who formed a club and later formed the Kalenjin elite."Kokwet" or parish was the basic political organisation of the Kalenjin. A unit was made up of a collection of about twenty to one hundred scattered homesteads. It was led by a council of adult males, collectively known as the "Kokwet" and was headed by a spokesman called "Poiyot ap Kokwet." This spokesperson was known for his oratory abilities, understanding of the tribal laws, assertive personality, social position and wealth. Before writing was introduced, folktales served as the custodian of cultural history. The Kalenjin people have four oral customs: stories, songs, riddles and proverbs. Stories usually are about both animals and people. Language comparison has been done since the ancient past: As early as the 1st century BC, the Romans had realised the similarities between Latin and Greek. However, it was explained based on myths, saying it was caused by having been a colony of the Greek, therefore they spoke a blemished dialect. In the 9th century, Yehuda Ibu Quaraysh compared the morphology and phonology of Hebrew, Arabic and Aramic but later accredited the resemblance to the biblical story of Babel. The major developments in the techniques of comparative and historical linguistics were later made in the area of Indo-European studies. August Scheeler (1821-1868) played a key role in evolutionary biology and brought in the genealogical tree diagram into comparative linguistics. Genetically related languages are shown as nodes on a genealogical tree, and the common proto-language is found in the root.

This study will use the comparative method to determine the genetic relatedness of the Kalenjin dialects. This is because the main aim of the comparative method is to ascertain that two or more historically verified languages stem from a single mother language, by comparing lists of terms having

the same origin and referred to as cognate terms. From these terms, regular sound resemblance between the languages are established and a sequence of systematic sound changes can then be accepted as true and can be used as a basis of a theory.

Statement of the Problem

The existing literature on the studies done on the Kalenjin dialects, show that most studies are typological in nature. This study aims at establishing whether the Kalenjin dialects have a common descent with a shared ancestor or otherwise. The results of the study will either justify or negate the speculations that the term Kalenjin was coined to bring together speakers of the language merely for political strength and that they share no relationship.

Research Questions

    i.   What are the indicators of the Kalenjin dialects relatedness?
   ii.   What is the pre-history of the Kalenjin dialects?
  iii.   What are the lexical variations of the Kalenjin dialects?

Research Objectives

    i.   To establish whether the Kalenjin dialects are genetically related.
   ii.   To find out the pre-history of the Kalenjin dialects
  iii.   To determine variations of the Kalenjin dialects.

Literature Review
The Kalenjin Dialects and Genetical Relationship

The Nilotic people are indigenous to the Nile Valley. This is a large sub – group of the Nilo-Saharan Languages spoken in southern Sudan, Kenya, Nothern Tanzania and Uganda, the Nilotic people Constitutre all the descent of the original Nilo – Saharan Speakers. These are: Maasai, Dinka , Ateker, Shiluk, Luo, Kalenjin each of which is Cluster of several ethnic groups.
Majority of the population in southern Sudan is constituted by the Nilotes. This area is believed to be their original point of dispersion. They constituted the second largest group of people inhabiting the African Great Lakes region around the Eastern Great Rift, after the Bantus.
The second largest linguistic group to arrive in Kenya were the Nilotes. This was around 500 BC. Their direction of movement was southwards along the plains of the Rift Valley. The Nilotic speaking tribes in Kenya comprise of the Maasai, Samburu, Turkana, Kalenjin and Luo.
The Nilotes are traditionally cattle herders though most have challenged to agriculture. However, they have a special attachment to cattle which provide. Them with almost all their daily needs .the cattle are used as the bride wealth but most importantly their ownership determines wealth status. Anthropologists divide the Nilotes into: The plains, The Lake and the Highland Nilotes. This is thought to be the earliest group to arrive in Kenya, By the way, the Kalenjin as a Unified group came into existence in the twentieth century, but its constituent tribes had lived separately, though they are culturally and linguistically related.

Modern Perception on Language Change

The change development of synchronic linguistics made sound change, analogy and other forms of linguistic changes go through a sequence inception phase of the change process. Asserted violation of the regularity Principle, such as lexical diffusion have nothing to do with the sound change

itself but only reflect one aspect of the social mechanism by which all change is spread, William Wang (1969) proposed a theory, which put forth an argument that all sound changes originate in a single word or a small group of words and then spread to other word which have similar phonological- make up but may not spread to all words in which they would potentially apply. This stands in contrast to Neogrammarian hypothesis which assert that a given sound changes applies simultaneously to all words in which its context is found. Mainstream historical linguists reject Wangi hypothesis but stick to Neogrammarian one.

The lack of developed theory of underlying structure, led the early historical linguists to assert that all changes was surfaced changed conditioned by surface facts. With the rise of generative grammar however, language change came to be seen as grammar change, thereby focusing on the possibility that some change may be controlled by non- surface linguistic factors. The notion of surface driven analogy as a primary mechanism of change was later strongly reaffirmed.

The pre-history of the Kalenjin Dialects

Linguistic evidence can make an important source of information if properly interrupted. However, linguistic evidence does not unfold at a constant rate therefore it is not possible to compute chronological distance between two related languages. All in all, Linguistic evidence can lead to the setting up of temporarily remote protolanguages, but translation of linguistic relationship into real time history may phone a difficult task to accomplish.

Stratigraphy studies have earned an important place in Africa linguistics in the recent pat. However it had been held back for quite some time due to prevalent scholarship preference for phonetics and structuralist grammar throughout the mid-twenties century, in the regard, it is important to note that a comparative phonological study of the Bantu Branch of the Niger-Congo family has been available for a century, courtesy of Meinhof (1899) Meinhof and Van Warmelo (1932) Bourquin (1993) Guthrie (1967-1972). In the mid century, 1949- 1970, Joseph Greenberg's work reopened interest in the historical study of African languages and thus widening expansion in the application of the Comparative method to African languages, the worked with the most sophisticated implications for Niger Congo linguistic stratigraphy have been the detailed comparative studies of eastern African Bantu Languages by Hinnebusch (1973) Nurse (1979) Hinnebush, Nurse and mould (1981) Hinnebusch and Nurse 1993. A study of particular sub groups of the Nilo- Saharan family notably by Ehret (1971, 1980,1981) Ms. Heine (1982) and Bachhaus- Gerst (1984-1988) have laid the foundations for a systematic phonological and morphological study of the Nilo-Saharan family as a whole.

Variations of the Kalenjin Dialects

Dialect not only used different words but may also use same words with different meanings. Meaning may change in a number of ways over a period of time and place. A word may either broaden or narrow in meaning e.g. the word barn was borrowed from Britain to America. It was earlier used to refer to a building used to store grain. The meaning later broaden to include a building used to store all farm related items. This broaden, however, only took place in America.

Another form of change is brought about by narrowing e.g. The word meat was once used to refer to meat general but now only refers to one type of food. Several English words have narrowed and broadened in meaning and still ongoing.

Another change is meaning shift where a meaning of a word changes in the direction of one of the words sub- meanings. An example is the word bead which was originally meant to refer to prayer but

later came to refer to a certain type of Jewellery because rosary beads were often worn in the middle age while saying prayer. Metaphornical extension where a word's meaning is extended so that it can refer to items that are very different from those originally referred to. For example the term virus was once widely associated with the meaning of disease causing agent but has now been extended to mean a debilitating code in a computer programme. Viral can now also be used to mean rapid spread of information. Some other ways in which new words can be formed include: compounding where two or more existing words are joined to form a new word, acronyms where new words are formed by taking the initial letters or sounds from existing words and combining them, blending where parts of two different words are combined to form a new word, clipping where words are formed by shortening existing words, conversation which involves shifting words from one part of speech to another without changing its form and deviation where words are created by adding of a derivation affix.

Phonological Change

In historical linguistic, phonological changes is explained as any change to sound that alters the distribution of phonemes in a language. The changes may be such that sounds are rearranged, old contrasts disappear or new sounds emerge. Sound change can sometime only occur in defined sound environments i.e. they are environmentally conditioned, and may not be affected in other environments sound system over time. Contrastingly, alternation refers to changes within the languages of an individual speaker and do not change the languages underlying system.

Conceptual Framework

The conceptual framework from figure 1.1 shows the relationships between and among variables as they interacted in the study.

Methodology of Research
Research Design

The study will employ qualitative method since the study is descriptive in nature. Ethnographic design will be applicable as this study will employ study of language through fieldwork.

Data Collection, Instruments and Sampling Techniques

The researcher will use raw data from the field and secondary data. The raw data will be collected from respondents through interviews then tape recording the data. The secondary data will come from literature in books, journals, resource centres and other sources. Tape recording will be used because information can be played back and studied more carefully and reduces the chances of the researcher making unconscious selection during recording.

Data Analysis

The comparative method will be involved in data analysis. The comparative method is a way of comparing a number of languages systematically so as to provide a historical relationship between them. Such a relationship can be said to be genealogical. In comparative theory, the researcher begins by identifying a set of similarities and differences between the languages and then reconstructs an earlier stage of the language from which all forms are derived. When languages have been proved to have a common ancestor, they are said to be cognate. The family tree is an important component of

comparative theory. It is a convenient way of representing relationships among varieties. It allows a linguist to show how far each language diverged from the other as a result of historical changes.

Results of the Study
Genealogical Relatedness Of The Kalenjin Dialects

This study sort to establish whether or not the Kalenjin dialects are genealogically related. This was done through historical study of the origin of the dialects as genealogical relatedness of languages is based on their common ancestry.

Linguistic evidence points to the eastern Middle Nile Basin South of the Abbai River, as the ancient homelands of the Kalenjin. They were not a distinct group of people at this time but part of a wider society today referred to as Nilotic peoples.

Beginning in the second millennium B.C, particular Nilotic communities began to move southward into the present day South Sudan where most settled. However, the societies today referred to as Southern Nilotes, pushed further on, reaching what is present day North- Eastern Uganda by 100 B.C

The southern Nilotic societies later moved into Western Kenya by 700 BC, Where they settled and were severely impacted by distinct Cushitic Societies that had settled in Kenya before them. This impact was most notable in borrowed words, embracing of the rites of circumcision and the recurring system of age –set organisation.

A number of Historical narratives from the various Kalenjin dialect speakers point to Tulwetab/Tuluop kony (Mount Elgon) as their original place of settlement in Kenya. This place, Mt. Elgon, is still referred to as Kaapkuugoo, meaning grandfather's home, by the rest of the kalenjin sub-tribes who no longer reside there.

Among the Kalenjin, the most popular, narrative of origin is often captured as a narrative of brothers. According to the account, the Kalenjin Originated from a County in the North known as Emetab Burgei, which means the hot country. The people are said to have travelled southwards passing through Mount Elgon (Tulwetab Kony). The sabaots established themselves around the slopes of the mountain while others travelled on in search of better lands. The Keiyo and Marakwet settled in Kerio valley,and Cherengany Hills . The pokots settled on the Northern side of Mount Elgon and later spread to areas of Lake Baringo. At Lake Baringo, the Tugen separated from the Nandi and the Kipsigis. This was during a Famine known as Kameutab Reresik, which means Famine of the bats. It is said that during this famine a bat brought blades of green grass which was taken as a sign of good forecast indicating that famine could be prevented through migration to greener pastures. The Tugen moved and settled around Tugen Hills while the Kipsigis and the Nandi moved to Rongai area. The Kipsigis and the Nandi are said to have lived as a united group for about a century but were eventually forced to separate due antagonistic environmental factors; droughts and invasion of the Maasai from Uasin Gishu. The foregoing presentation shows that the Kalenjin sub tribes have a common origin. Linguistically, people who share same ancestry points suggests common origin of the Language(s) they speak. Therefore, this study heavily relied on the common ancestry of the Kalenjin dialect and their genealogical relatedness.

The study then embarked on comparing vocabulary items from selected Kalenjin dialects to establish their relatedness.

Table 4.1 Kalenjin Name for Father

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Baaba/ Abaiya	/βa: βa/ or /aβaɪja/
2.	Kipsigis	Aboiyo	/aβoɪjo/
3.	Nandi	Baaba / Apaa	/βa: βa/ or /apa:/
4.	Marakwet	Aboo	/aβɔ:/
5.	Keiyo	Baaba / Aboo	/βa: βa/ or /aβɔ:/

Source : Field Data (2018)

Table 4.1 Shows that the Sabaot name for Father, Abaaiya /aβaɪja/, Kipsigis Aboiyo/aβoɪjo/ and Marakwet Abboo//aβɔ:/ and the Nandi Apa//apa:/ point to a common origin with slight variations which can be attributed to language changed as a result of geographical separation. The other term Baaba /βa: βa/ could be attributed to borrowing from the Swahili word. Baaba /βa: βa/ is usually used by a female child addressing her Father while the others , Aboo /aβɔ:/ Aboiyo /aβoɪjo/ or Abaiya /aβaɪja/ are mainly used by the male. Following the Majority principle the dialect can be said to be genealogically related, bearing in mind the slight variations of Aboo /aβɔ:/ ,Aboiyo /aβoɪjo/ and Abaiyaa /aβaɪja/ which could be as a result of language change.

Table 4.2 Kalenjin name for Mother

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Moomo / Iyoo	/m ɔ:mo/or/ijɔ:/
2.	Kipsigis	Iyoo	/ijɔ:/
3.	Nandi	Karge	/karge/
4.	Marakwet	Eyoo	/ejɔ:/
5.	Keiyo	Mama	/mama/

Source: Field data (2018)

The data in table 4.2 Shows that the Nandi word for mother Karge/karge/ largely varies from the rest, Sabaot Iyoo /ijɔ:/ and Kipsigis Iyoo/ ijɔ:/ are Similar while Marakwet has Eyoo/ej ɔ:/ as the Word for mother. The variation could be as a result of sound change which is linguistically acceptable, The Sabaot have two words for mother, this is because Moomo /mɔ:mo/ is mainly used by children to address their mothers and it is the one that is more common. This could have been borrowed from Swahili word 'mama' as is the case with keiyo although it has undergone some changes for the Sabaot. The most probable word for mother in the proto-form is iyoo/ij ɔ:/. This shows genealogical relationship.

Table 4.3 Kalenjin Name for Grandmother

No.	SubTribe	Name	Phonetic Transcription
1.	Sabaot	Kooko	/k ɔ: ko/
2.	Kipsigis	Patiem	/patiem/
3.	Nandi	Kogo	/ kogo/
4.	Marakwet	Kogo	/kogo/
5.	Keiyo	Kogo	/kogo/

Source : Field Data (2018)

Data , from table 4.3 has the word Kogo /kogo/ as the name for grandmother for Nandi, Marakwet and Keiyo. This cannot be by chance. This can only show that there is a common origin for the name.

The Kipsigis, Patiem /patiem/ widely varies from the rest. The Sabaot word has long vowel / Ɔ:/ at the beginning and can thus be said to be due to sound change. There is similarity between Nandi, Marakwet, Keiyo, which can be assumed to have undergone sound change(shortening of first vowel 'o') evident in Sabaot. This suggests genealogical relatedness. The Kipsigis could have borrowed the term 'patiem'.

Table 4.4 Kalenjin name for the word grand father

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Kuuko	/ku:ko/
2.	Kipsigis	Bomori	/βomori/
3.	Nandi	Akui	/akui/
4.	Marakwet	Kuuko	/ku:ko/
5.	Keiyo	Kuuko	/ku:ko/

Source : Field Data (2018)

Table 4.4 shows that Sabaot, Marakwet and Keiyo have the name Kuuko, /ku:ko/ this alludes to a common origin, precisely genealogical relatedness. While the Nandi have Akui /akui/ and the Kipsigis- Bomori, /βomori/ which are completely different from the rest of the dialects. This could be due to the fact that language changes over time due to different factors but the most probable one is borrowing.

Table 4.5 Kalenjin name for the word paternal-aunt

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Senke	/senke/
2.	Kipsigis	Senge	/seGe/
3.	Nandi	Senge	/seGe/
4.	Marakwet	Sanga	/saGa/
5.	Keiyo	Senge	/seGe/

Source : Field Data (2018)

Data in Table 4.5 shows that among the Kipsigis, Nandi and Keiyo, the word for Aunt is Senge /seGe/ the Sabaot has a slight variation of Senke /senke/ where the voiced Velar /g/ changes to a voiceless Velar /k/.This is as a result of the adaptation of The Sabaot Language Committee in 1996 while coming up with the sounds of the Sabaot language. While for the Marakwet the vowel /e/ changes to   /a/, which may be considered a sporadic sound change in linguistics.

It can be deduced that the proto-form for the word aunt is 'senge'/seGe/ and the variations are as a result of   sound change. This confirms genealogical relationship.

Table 4.6 Kalenjin name for the word maternal uncle

No.	Sub-Tribe	Name	Phonetic Trancription
1.	Sabaot	Maama	/ma:ma/
2.	Kipsigis	Maama	/ma:ma/
3.	Nandi	Pamuru	/pamuru/
4.	Marakwet	Maama	/ma:ma/
5.	Keiyo	Maama	/ma:ma/

Source : Field data (2018)

Table 4.6 clearly shows that the word for maternal uncle for the Sabaot , Kipsigis, Marakwet and Keiyo is Maama /ma:ma/ . However there is a variation in Nandi where 'Pamuru' /pamuru/ is the word for Maternal uncle. The proto-form for maternal uncle in Kalenjin is therefore Maama/ma:ma/ since it is used by majority of the selected Kalenjin dialects, attesting to the genealogical relationship.
This study also looked at the animals kept by speakers of the selected Kalenjin dialects. The collected data gave the following results .

Table 4.7 Kalenjin word for cow/ Bull / Calf

No.	Sub-Tribe	Heifer	Phonetic Trancription	Bull	Phonetic Transcription	Calf	Phonetic Trancription
1.	Sabaot	Rorta	/rorta/	Kirkit	/kirkit/	Mooyta	/m ɔ: jta/
2.	Kipsigis	Rorta	/rorta/	Kirkit	/kirkit/	Moita	/moita/
3.	Nandi	Rorta	/rorta/	Kirgit	/kirkit/	Moita	/moita/
4.	Marakwet	Ror	/ror/	Kirkit	/kirkit/	Moi	/moita/
5.	Keiyo	Rorta	/rorta/	Kirkit	/kirkit/	Moita	/moita/

Source : Field Data (2018)

Table 4.7 data shows that, the selected Kalenjin dialect share the word for Heifer-'Rorta' /rorta/ with an exception of the Marakwet 'Ror'/ror/ which probably underwent ellision. The word for bull is Kirkit /kirkit/ with the Exception of the Nandi 'kirgit'/kirgit/ which can be explained by the sound rule that voiceless sounds become voiced. The word for calf is Moita /moita/ following the majority principle, the Sabaot word varies in that /i/ changes to /j/ and /o/ is elongated. The Marakwet word loses the final sound /ta/. However, despite their variation the words show a common origin due to their similarities. This is due to genealogical relatedness.

Table 4.8 Kalenjin word for Sheep.

Sub-Tribe	Ram	Phonetic Transcription	Ewe	Phonetic Transcription	Lamb	Phonetic Transcription
Sabaot	Meenkit	/m e:nkit/	Subeento	/suβ e:nto/	Kuuchoonteet	/ku:chɔ:nt e:t/
Kipsigis	Mengit	/mengit/	Subendo	/suβendo/	Arwet	/arwet/
Nandi	Mengit	/menkit/	Subendo	/suβendo/	Arwet	/arwet/
Marakwet	Makal	/makal/	Suben	/suβen/	Arwet	/arwet/
Keiyo	Mengit	/mengit/	suben	/suβen/	Arwet	/arwet/

Source : Field data (2018)

The table 4.8 shows that the Kipsigis, Nandi, Keyio refer to a ram as 'mengit /mengit/. The Sabaot vary in that they use a long vowel/e:/ and uses /k/ instead of /g/ meenkit. The use of /k/ instead of /g/is as has been mentioned before as an adaptation in written Sabaot by The Sabaot Language Committe (1981) in environments where the two sounds do not have a distinctive difference. The Marakwet word 'Makaal/makal/ completely differs from the rest, suggesting language change. The proto-word therefore should be Mengit, which has been retained by the majority and supported by the majority principle in the Comparative Method in linguistics.   This therefore supports the idea of genealogical relationship. The data in table 4.2 show that the Kalenjin dialect word for Ewe for the Kipsigis and Nandi is 'Subendo' /suβendo/ the sabaots differ slightly,

they refer to it as Subeento /suβInterestingly, the Sabaot dialect also adapts the use of /t/ sound instead of /d/ in environments which do not distinctively have a sound difference. The sound /e:/ is elongated for the Sabaots/ the Marakwet and Keiyo refer to it as Suben/suβen/ with the final sounds are missing ,probably as a result of ellision. Following the majority principle,subendo/suβendo/ is therefore the proto- word for Ewe. This alludes to genealogical relationship.The kalenjin dialect word for Lamb is Arwet/arwet/ for the Nandi, Kipsigis, Keiyo and Marakwet. The sabaot refer to it as Kuuchoonteet, /ku:chƆ:nt e:t/ which is completely different. The similarity among the four Kalenjin dialects cannot be by coincidence. It can only be as a result of genealogical relationship.

Table 4.9 Kalenjin name for maize

No.	Sub Tribe	Name	Phonetic Transcription
1.	Sabaot	Nasumnyaanik	/nasumɲa:nik/
2.	Kipsigis	Bandeek	/βand e:k/
3.	Nandi	Bandeek	/βand e:k/
4.	Marakwet	Bandeek	/βand e:k/
5.	Keiyo	Bandeek	/βand e:k/

Source ;Field data(2018)

Data from table 4.9 clearly shows that four out of five of the selected kalenjin dialects share the same word for maize ,bandeek. /βand e:k/ This is therefore the proto-form of the kalenjin language. The Sabaot however could have borrowed the word Nasumnyaanik /nasumɲa:nik/rom their neighbouring tribe Bukusu who refer to maize as Nasumyaa. /nasumɲa:/.

Table 4.10 Kalenjin name for sorghum

No.	SubTribe	Name	Phonetic Transcription
1.	Sabaot	Moosoonkik	/m Ɔ:s Ɔ :nkik/
2.	Kipsigis	Mosongik	/mosongik/
3.	Nandi	Mosongik	/mosongik/
4.	Marakwet	Mosong	/mosoŋ/
5.	Keiyo	Mosongik	/mosongik/

Source ;field data 2016

Table 4.10 shows that the Kalenjin word for sorghum is mosongik/mosongik/ which is shared by the Kipsigis, Nandi and Keiyo. The Marakwet word Mosong /mosoŋ/ must have undergone some elision. The Sabaot dialect seems to majorly use sound/k/ instead of /g/ regularly in environments where the pronunciation of the two is not distinct.

Table 4.11 Kalenjin word for Millet.

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Baaka	/βa:ka/
2.	Kipsigis	Kipsongik	/kipsongik/
3.	Nandi	Kipsongik	/kipsongik/
4.	Marakwet	Matiya	/matiya/
5.	Keiyo	Kipsongik	/kipsongik/

Source : Field data (2016)

From the table 4.11 above, the Kipsigis, Nandi and Keiyo use Kipsongik/kipsongik/ for millet, the Sabaot and Marakwet use Baaka/βa:ka/ and Matiya /matiya/ respectively, and which have no

relationship to each other. This could be attributed to genetic theory of languages which states that, languages change over time. This particular change could be attributed to borrowing. However, following the majority principle the Kipsigis, Nandi and Keiyo cannot have the same word by chance. This can only be because its stems from a common ancestor, showing genealogical relationship.

Table 4.12 Kalenjin name for fresh milk

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Keeyaanik	/ke:ya:nik/
2.	Kipsigis	Lalang'wek	/lalaŋwek/
3.	Nandi	Keanik	/keanik/
4.	Marakwet	Kaiywa	/kaijwa/
5.	Keiyo	Keyanik	/keyanik/

Source : Field Data (2018)

The data from table 4.12 shows that the proto-word for the word fresh milk in the Kalenjin dialects could have been 'Keeyaanik'/ke:ya:nik/ which is used by the Sabaot. The Keiyo use keyanik/keyanik/ which bring a phonological variation. The Nandi omit the sound /j/ sound which could be as a result of Natural development principle while for the Kipsigis the word is completely different and requires a different explanation. The Marakwet word Kaiywa /kajwa/must have have undergone sound changes. However, following the majority principle, the word 'keyanik' has a majority resemblance and therefore shows genealogical relatedness.

Table 4.13 Kalenjin word for sweet potatoes

No.	Sub-Tribe	Name	Phonetic Trancription
1.	Sabaot	Nabooriik	/naβ Ɔ:rɪ:k/
2.	Kipsigis	Rabwonik	/raβwonik/
3.	Nandi	Rabwonik	/raβwonik/
4.	Marakwet	Rapkoni	/rapkoni/
5.	Keiyo	Robwonik	/raβwonik/

Source;Field data (2018)

From table 4.13 data, the proto-word for sweet potatoes could be made up of sound /r//a//b//w//o//n//i//k/ sound /w/ could have been replaced by /o/ and /k/ in Sabaot and Marakwet respectively .The initial /r/ could have changed to /n/ in Sabaot and has also interchanged their positions as compared to Kipsigis, Nandi and Keiyo and could be explained as metathesis which results in transposition of a word. The Marakwet word also loses the final consonant/k/. The most probable proto-word would therefore be rabwonik. Sabaot notably uses long vowels which brings out slight difference in pronunciation. The above information alludes to genealogical relationship.

Table 4.14 Kalenjin word for sour milk.

No.	Sub-Tribe	Name	Phonological Transcription
1.	Sabaot	Muguunik	/mugu:nik/
2.	Kipsigis	Mursik	/mursik/
3.	Nandi	Mursik	/mursik/
4.	Marakwet	Muguun	/mugu:n/
5.	Keiyo	Mursik	/mursik/

Source: Field data (2018)

Table 4.14 shows that the proto-word for sour milk must have had/m//u/ as the initial sounds and /i//k/ the final sounds. The Sabaot and Marakwet dialects could have undergone similar changes or they could have borrowed this from other tribes. The most probable proto-word is therefore mursik alluding to a common origin.

Table 4.15 Kalenjin word for ugali

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Kimnyeet	/kimɲe:t/
2.	Kipsigis	Kimnyeet	/kimɲe:t/
3.	Nandi	Kipmiet	/kipmiet/
4.	Marakwet	Kumnyo	/kumɲo/
5.	Keiyo	Kipnyet	/kipɲet/

Source; Field data (2018)

The data from 4.15 shows that the proto-word for ugali, following the sound change rules, must have been kimnyeet /kimɲe:t/ used by the Sabaot and Kipsigis. The sound /p/ in the Nandi could be as a result of insertion. The Marakwet word is shortened at the end and this is called ellision. The Keiyo word kipnyet /kipɲet/ could have undergone changes where the bilabial nasal/m/ changes to a bilabial stop/p/ as a result of assimilation. The words are however similar in other sound aspects, therefore must have a common origin, the reason for this is genealogical relationship.

Table 4.16 Kalenjin word for meat

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Beenyto	/βe: ɲto/
2.	Kipsigis	Pendo	
3.	Nandi	Pendo	/pendo/
4.	Marakwet	Bento	/βento/
5.	Keiyo	Pendo	/pendo/

Source; Field data (2018)

The data in the table 4.16 shows that the word for meat in the selected kalenjin dialects varies. The initial sounds are ./p/ and /β/.The most probable sound is /p/ as sound rules states that voiceless sounds changes to voiced sound. Another valid explanation is afore mentioned adaptation by the Sabaot Language Committee (1981). The second sound /e/ is shared by all the dialects safe for the sabaot who use a long vowel /e:/.Looking at the final syllables (ndo) and (ɲto).The second syllable could probably have undergone assimilation. This therefore means the proto-word for meat is pendo/pendo/, and this shows genealogical relatedness.

The study also looked at names of body parts in the selected kalenjin dialects with an aim of establishing their genealogical relatedness.

Table 4.17 Kalenjin dialects name for head

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Metit	/metit/
2.	Kipsigis	Metit	/metit/
3.	Nandi	Metit	/metit/
4.	Marakwet	Metit	/metit/
5.	Keiyo	Metit	/metit/

Source ;Field data (2018)

Table 4.17 clearly confirms that the proto-word for head in kalenjin is metit/metit/ as this is shared by all the selected dialects. This confirms genealogical relatedness as this means the word is from a common origin.

Table 4.18 Kalenjin dialects names for mouth

No.	SubTribe	Name	Phonetic Transcription
1.	Sabaot	Kuutiit	/ku:ti:t/
2.	Kipsigis	Kutit	/kutit/
3.	Nandi	Kutit	/kutit/
4.	Marakwet	Kuutit	/ku: tit/
5.	Keiyo	Kutit	/kutit/

Source : Field data (2018)

Table 4.18 shows the word among the selected Kalenjin dialects are the same safe for vowel length for Sabaot and Marakwet /u:/ and Sabaot/i:/.Nevertheless there is a lot of similarity which cannot be merely by chance, but can only be due to the fact that they are genealogically related.

Table 4.19 Kalenjin word for leg

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Kereenket or keelto	/kerenke:t/ or/ke:lto/
2.	Kipsigis	Kerenket	/kerenket/
3.	Nandi	Keldo	/keldo/
4.	Marakwet	Keldo	/keldo/
5.	Keiyo	Keldo	/keldo/

Source: Field data (2018)

The data 4.19 shows that the Nandi, Marakwet and Keiyo use keldo/keldo/ for leg. The Sabaot use both keelto/ke:lto/ and kereenket/ kerenke:t/ depending on the region one is from. The majority principles states that the most frequently used vocabulary probably retained the original sound. Therefore the proto-word for leg is most likely keldo/keldo/ The Sabaot and Kipsigis have kerenket/kerenket/ and kereeenket/ kerenke:t/ as the word for leg. This similarity should have a plausible explanation. For this, genealogical relationship is a linguistic fact. However, because the majority share a common word, then this can only be due to the fact that the dialects are genealogically related.

Table 4.20 Kalenjin word for eye

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Koong'ta	/k ɔ: ŋta/
2.	Kipsigis	Konda	/konda/
3.	Nandi	Konda	/konda/
4.	Marakwet	Kondo	/kondo/
5.	Keiyo	Konda	/konda/

Source:Field data (2018)

Table 4.20 shows that following the majority principle, the proto-word for eye in the selected Kalenjin dialect is Konda /konda/ The Sabaot word koong'ta /kɔ:ŋta/ must have undergone

assimilation and which also shows a regular sound change in Sabaot where/nd/ regularly change to/ŋ / while for the Marakwet kondo/kondo/ could have changed over time where the final vowel/a/ changed to/o/. These similarities cannot be due to chance, the most logical explanation therefore is because, they have a common origin and are therefore genealogically related.

Table 4.21 Kalenjin word for hair

No.	Su-bTribe	Name	Phonetic Transcription
1.	Sabaot	Buuteek	/βu:te:k/
2.	Kipsigis	Sumeek	/sume:k/
3.	Nandi	Sumek	/sumek/
4.	Marakwet	Bution	/βution/
5.	Keiyo	Sumek	/sumek/

Source Field data (2018)

From table 4.21, one can deduce that the proto-word for the kalenjin dialect is sumek/sumek/ as this is shared by three out of the five selected dialect. The Sabaot buteek /βu:te:k/and Marakwet bution/bution/ though remotely similar have no similarities with the others and could have a differenet origin. The other 3, Kipsigis, Nandi and Keiyo words must have a common origin attesting to genealogical relatedness.

Table 4.22 Kalenjin word for Finger

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Mooriik	/mɔ:ri:k/
2.	Kipsigis	Siiok	/si:ok/
3.	Nandi	Moriik	/mori:k/
4.	Marakwet	Morin	/morin/
5.	Keiyo	Morik	/morik/

Source: Field data (2018)

The data from table 4.22, shows that the Sabaot, Nandi and Keiyo share the word 'Morik'/morik/ with variation arising in the sabot vowel /o:/ and the final vowel /i:/ in both Sabaot and Nandi. The Marakwet final consonant /n/ varies from the rest which is /k/. Following the majority principle the most probable proto-word is Morik /morik/ with the Marakwet word having changed the final sound from /k/velor stop to/n/ alveolar nasal, which also led to the shortening of the final vowel /i:/. The Kipsigis word 'siiok/si:ok/ differs completely from the rest. From the comparison above, there is genealogical relationship among the Sabaot, Nandi, Marakwet and Keiyo.

Table 4.23 Kalenjin word for Chest

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Tekeet	/teke:t/
2.	Kipsigis	Teket	/teket/
3.	Nandi	Teket	/teket/
4.	Marakwet	Takaat	/taka:t/
5.	Keiyo	Teket	/teket/

Source: Field data (2018)

The data in table 4.23 shows that the proto-word for chest is teket /teket/. This is because three dialects, Kipsigis, Nandi and Keiyo use this word. The Sabaot use the same word with variation in the final vowel/e/ which is long /teke:t/ The Marakwet use sound /a/ instead of /e/ which also varies from the others. Following the majority principle, the word 'teket' /teket/ is the original word. This shows that they have a common origin. This in turn proofs that they are genealogically related.

Table 4.24 Kalenjin word for Neck

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Kaatit	/ka:tit/
2.	Kipsigis	Katit	/katit/
3.	Nandi	Katit	/katit/
4.	Marakwet	Katiit	/kati:t/
5.	Keiyo	Katit	/katit/

Source : Field data (2018)

The data in the table 4.24 shows that the Kalenjin dialect: Sabaot, Kipsigis, Nandi, Marakwet and Keiyo use the word 'katit' /katit/ for neck. Two of the dialects however, Sabaot and Marakwet, use long vowel sound /a:/ and /i:/. The variation therefore is phonological .all in all, looking at other aspects the words are similar. Therefore the proto-word for neck is 'katit' /katit/ This shows that the words have a common origin thus genealogically related.

The study also looked at verbs in the selected Kalenjin dialects and the following data was obtained.

Table 4.25 Kalenjin word for Eat

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Am	/am/
2.	Kipsigis	Am	/am/
3.	Nandi	Am	/am/
4.	Marakwet	Am	/am/
5.	Keiyo	Am	/am/

Source Field data (2018)

The data in the table 4.25 shows that all the selected Kalenjin dialects: Sabaot, Nandi, Kipsigis, Marakwet and Keiyo use the word 'Am'/am for eat. This cannot be by mere chance. It can only be due to the fact that they have a common origin and so they are genealogically related.

Table 4.26 Kalenjin word for Drink

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Yye	/je/
2.	Kipsigis	Ee	/e: /
3.	Nandi	Ee	/e: /
4.	Marakwet	Ree	/re:/
5.	Keiyo	Ee	/e:/

Source: Field data (2018)

The data in the table 4.26 shows that the word for drink in Kalenjin dialects has three versions .The Kipsigis, Nandi and Keiyo use 'Ee'/e:/ the Sabaots use yye/je/ while the Marakwet use 'ree/re:/. There are similarities in the final vowel /e/ in all the dialects. The Kipsigis word see to have undergone a sound change called prosthesis, which is the addition of a sound at the beginning of a word. The

Sabaot word on the other hand in addition to prosthesis, the second sound also changed due to the stress placed on the initial sound/j/ The majority must have retained the original sound 'ee' which then forms the proto-word. This proves genealogical relationship.

Table 4.27 Kalenjin word for bite

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Sus	/sus/
2.	Kipsigis	Sus	/sus/
3.	Nandi	Sus	/sus/
4.	Marakwet	Sus	/sus/
5.	Keiyo	Sus	/sus/

Source:Field data (2018)

The data in the table 4.27 shows that all the five selected Kalenjin dialects have the same word for bite. Therefore 'sus'/sus/ must have come from a common origin and is therefore the proto-word. Thus proving genealogical relatedness.

Table 4.28 Kalenjin word for see

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Kas	/kas/
2.	Kipsigis	Ker	/ker/
3.	Nandi	Ker	/ker/
4.	Marakwet	Marar	/marar/
5.	Keiyo	Ker	/ker/

Source: Field data (2018)

The data in the table 4.5 d shows that the proto-word for see must have had the initial sound as /k/ followed by/e/, bearing in mind the majority principle and /r / as the final sound. The word 'ker /ker/ shared by the Kipsigis, Nandi and Keiyo would then be the proto-word. 'kas /kas/ used by Sabaot could be as a result of semantic changes as this word means hear in the other dialects while 'marar' as used by the Marakwet also underwent semantic changes as it means inspect or survey in the other dialects. Therefore genealogical relationship is evident based on the other three shared words.

Table 4.29 Kalenjin word for hear

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Kas	/kas/
2.	Kipsigis	Kas	/kas/
3.	Nandi	Kas	/kas/
4.	Marakwet	Terte	/terte/
5.	Keiyo	Kas	/kas/

Source: Field data (2016)

Four out of the selected Kalenjin dialects share 'kas'/kas/ as the word for hear. These are Sabaot, Kipsigis, Nandi and Keiyo . This cannot be as a result of borrowing or coincidence, this shows genealogical relationship. The Marakwet use terte /terte/ which could be as a result of semantic changes.

Table 4.30 Kalenjin word for Sleep

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Ru	/ru/
2.	Kipsigis	Ru	/ru/
3.	Nandi	Ruu	/ru:/
4.	Marakwet	Ruu	/ru:/
5.	Keiyo	Ru	/ru/

Source: Field data (2018)

Data from table 4.30 shows that all the selected dialect, Sabaot, Kipsigis and Keiyo have the same sound /r/ /u/ for sleep while Nandi and Marakwet have a slight variation in the final sound /u:/ which is a long vowel. Following the majority principle the proto-word for sleep is 'ru'/ru/ stemming from a common ancestor. Therefore attesting to genealogical relatedness

Table 4.31 Kalenjin word for Stand

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Toonoon	/t ɔ:n ɔ:n/
2.	Kipsigis	Tonon	/tonon/
3.	Nandi	Tonon	/tonon/
4.	Marakwet	Tonon	/tonon/
5.	Keiyo	telel	/telel/

Source: Field data (2018)

Data from table 4.31 shows that four Kalenjin dialect Sabaot, Kipsigis , Nandi and Marakwet use tonon /tonon/ For stand, with variation in the Sabaot who use the long vowel /o:/. This brings phonological variation. The Keiyo have a different word 'telel' /telel/ The majority principles states therefore means that 'tonon' is the proto-word for stand. This alludes to common origin and therefore is as a result of genealogical relationship.

Table 4.32 Kalenjin word for Kill

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Bar	/βar/
2.	Kipsigis	Bar	/βar/
3.	Nandi	Baar	/βa:r/
4.	Marakwet	Baar	/βa:r/
5.	Keiyo	Bar	/βar/

Source: Field data (2018)

Data from table 4.32 shows that the Kalenjin proto-word for kill must have had the sound /β/ /a//r/. This sounds are found in the Sabaots , Kipsigis, and Keiyo. The Nandi and Marakwet have a variation in the sound /a/ which is the long vowel/a:/ for both. This similarity cannot be by chance. The only possibility is due to their genealogical relatedness

Table 4.33 Kalenjin word for come

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Choo	/t͡ʃ ɔ: /
2.	Kipsigis	Nyoon	/ɲ ɔ:n/
3.	Nandi	Nyo	/ ɲo/
4.	Marakwet	Nyoo	/ɲ ɔ: /
5.	Keiyo	Nyo	/ ɲo/

Source: Field data (2018)

Data from table 4.33 shows that the Kipsigis, Nandi , Marakwet have / ɲ/ as the initial sound. . The Sabaot however use / t͡ʃ/ in the initial sound. This could be as a result of borrowing from the neighbouring Bukusu speakers who say icha /it͡ʃ / The final sound is /o/ and/ ɔ:/. The natural development principle documents the final vowel disappearance as being common. This could be in the case of the Nandi and Keiyo. The Kipsigis add/n/ at the end of the word. The most probable proto-word is Nyoo. /ɲɔ:/ This only means that the dialects have a common origin of the word and therefore shows genealogical relatedness.

Table 4.34 Kalenjin word for day break

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Keerir	/ke:rir/
2.	Kipsigis	Kerir	/kerir/
3.	Nandi	Kerir	/kerir/
4.	Marakwet	Kimiskin	/kimiskin/
5.	Keiyo	Kerir	/kerir/

Source :Field data (2018)

Data from table 4.34 shows that the Sabaot, Kipsigis, Keiyo and Nandi is kerir /kerir/ with difference being in the vowel length in Sabaot. The Marakwet have a completely different word kimiskin, /kimiskin/ which bears no resemblance to the rest at all. However, due to the similarity of the rest safe for the Sabaot vowel length,/e:/,they can be said to stem from the same ancestor, therefore depicting genealogical relationship. The Marakwet word must have changed over time.

Table 4.35 Kalenjin word for night

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Kwemoi	/kwemoi/
2.	Kipsigis	Kemoi	/kemoi/
3.	Nandi	Kemboi	/keɓoi/
4.	Marakwet	Kemoi	/kemoi/
5.	Keiyo	Kemoi	/kemoi/

Source: Field data (2018)

Data from table 4.35 shows that the Kipsigis, Marakwet and Keiyo have kemoi /kemoi/ as the word for night. The Sabaot word and Nandi seems to have undergone a sound change (epenthesis) with insertion of /w/ and /b/respect depicting   genealogical relatedness.

Table 4.36 Kalenjin word for morning

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Korroon	/kor ɔːn/
2.	Kipsigis	Karon	/karon/
3.	Nandi	Karon	/karon/
4.	Marakwet	Karun	/karun/
5.	Keiyo	Karon	/karon/

Source: Field data (2018)

The Kipsigis, Nandi and the Keiyo use karon /karon/ for morning. This definitely denotes common origin .the Sabaot have a slight variation of initial sound /a/ which changes to /o/ the sound/r/ is stressed and the last one is elongated / ɔː/ . The Marakwet have a variation in the last vowel which is /u/ instead of /a/. The sounds are however related but may have undergone sound change. The linguistic theory states that the relationship cannot be due to chance   and therefore there is a genealogical relationship.

Table 4.37 Kalenjin word for Afternoon

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Beet	/βeːt/
2.	Kipsigis	Bet	/βet/
3.	Nandi	Bet	/βet/
4.	Marakwet	Bet	/βet/
5.	Keiyo	Bet	/βet/

Source: Field data (2018)

Data from table 4.37 shows that the selected Kalenjin dialects share the same word for afternoon 'bet'/bet/ safe for the Sabaot who use a long vowel/eː/. However the sounds are all the same. This means that they have a common descent and are therefore genealogically related.

Table 4.38 Kalenjin word for Evening

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Kosoleny	/kosoleɲ/
2.	Kipsigis	Koskoleny	/koskoleɲ/
3.	Nandi	Koskoling	/koskoliŋ/
4.	Marakwet	Koskoling	/koskoliŋ/
5.	Keiyo	Koskoling	/koskoliŋ/

Source: Field data (2018)

Data from table 4.38 shows that the Kalenjin dialect word for evening has four versions: Saboat   kosoleny, /kosoleɲ/ Kipsigis koskolony, /koskoleɲ/ Nandi, Keiyo and   Marakwet 'koskoling/koskoliŋ/. Following the majority principle it will be safe to assume that the Sabaot and Kipsigis word underwent some sound change, therefore it must have been 'koskoling' originally. This confirms common decent and therefore indicates genealogical relatedness.

The study also looked at the Kalenjin dialect word for the days of the week. The researcher collected the following data.

Table 4.39 Kalenjin word for Monday

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Beetuut tab tai	/βe:tu:t taβ tai/
2.	Kipsigis	Betut tab tai	/βetut taβ tai/
3.	Nandi	Chumatatu	/t͡ʃumatatu/
4.	Marakwet	Betut tab tai	/βetut taβ tai/
5.	Keiyo	Chumatatu	/t͡ʃumatatu/

Source: Field data (2018)

Data from table 4.39 shows that the Sabaot , Kipsigis and Nandi use betut tab tai /βetut taβ tai/ for Monday. The Sabaot word beetuut /βe:tu:t varies from the rest phonologically since it uses long vowels. The Nandi and Keiyo use a word borrowed from Swahili 'Jumatatu'/t͡ʃumatatu/ which may have resulted from a change over time. The proto-word for Monday for the kalenjin dialect is 'betut tab tai'/βetut taβ tai/ this follows the majority principle. This shows genealogical relationship.

Table 4.40 Kalenjin word for Tuesday

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Kasit ayeeng'	/kasit aje:ŋ/
2.	Kipsigis	Kasi aeng'	/kasi ae ŋ/
3.	Nandi	Kwaeng' kasi	/kwae ŋ kasi/
4.	Marakwet	Kwaeng' kasi	/kwae ŋ kasi/
5.	Keiyo	Kwaeng' kasi	/kwae ŋ kasi/

Source: Field data (2018)

Data from table 4.40 shows that the Nandi, Marakwet and Keiyo use the same word. The Sabaot and Kipsigis use similar words though the order is reversed with the Sabaot adding a final/t/ sound in the first word and addition of two sounds in the second word due to stress while pronouncing it. The proto-ward is most probably kwaeng' kasi/kwaeŋ kasi/ and this shows common decent therefore genealogical relationship is evident.

Table 4.41 Kalenjin word for Wednesday

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Kasit somok	/kasit somok/
2.	Kipsigis	Kasi somok	/kasi somok/
3.	Nandi	Kosomok kasi	/kosomok kasi/
4.	Marakwet	Kosomok kasi	/kosomok kasi/
5.	Keiyo	Kosomok kasi	/kosomok kasi/

Source: Field data (2018)

Data from table 4.41 shows that the Kalenjin dialects have a similar word for Wednesday. Variation can however be seen in the word order. The Nandi, Marakwet and Keiyo use kosomok kasi, the Sabaot use kasit somok, with a regular addition of /t/ in the word kasit, while the Kipsigis use kasi somok,and both omit the /k/ and/o/ in the word somok. The most probable proto-word is kosomok kasi/kosomok kasi/ used by three out of five selected kalenjin dialects. The other two, Sabaot and Kipsigis could have changed over time as stated by the genetic hypothesis theory, Charles (1993). The proto-word for Wednesday for kalenjin is most probably kosomok kasi and this therefore shows that there is genealogical relationship.

Table 4.42 Kalenjin word for Thursday

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Kasit ang'wan	/kasit aŋwan/
2.	Kipsigis	Kasi ang'wan	/kasi aŋwan/
3.	Nandi	Kwaang'wan kasi	/kwa: ŋwan kasi/
4.	Marakwet	Kwaang'wan kasi	/kwa: ŋwan kasi/
5.	Keiyo	Kwaang'wan kasi	/kwa: ŋwan kasi/

Source: Field data (2018)

Data from table 4.43 shows that the kalenjin dialect word for Thursday are similar and closely related. There are three sets: kwaangwan kasi/kwa: ŋwan kasi/ used by the Nandi Marakwet and Keiyo , kasit angwan /kasit aŋwan/ used by the Sabaot and kasi angwan/kasi aŋwan/ for the Kipsigis. The sabaot word does not only reverse the word order but also adds the consonant /t/ to kasi and omits the prefix kwa' in the second word. The Kipsigis also reverse the word order and also omits the prefix 'kwa' in the second word. This can be explained by the most natural development principle which confirms that languages undergo sound changes. The proto-word for Thursday is therefore 'kwaangwan kasi' and this shows genealogical relationship since it is shared by three out of five selected kalenjin dialects.

Table 4.43 Kalenjin word for Friday

No.	Sub-Tribe	Name	Phonetic Transcription
1.	Sabaot	Kasit muut	/kasit mu:t/
2.	Kipsigis	Kasi mut	/kasi mut/
3.	Nandi	Komut kasi	/komut kasi/
4.	Marakwet	Komut kasi	/komut kasi/
5.	Keiyo	Komut kasi	/komut kasi/

Source:Field data (2018)

Data from table 4.43 shows that just like the other days of the week the Nandi, Marakwet and Keiyo have a similar word for Friday; 'komut kasi,' /komut kasi/ the Saboat and Kipsigis reverse this two words and omits the prefix 'ko' the Sabaot add /t/ to kasi. Although the three sets of words are not identical they bear a lot of similarity to each other. They can be assumed to have been the same at one point, following the genetic hypothesis theory, Charles (1993) that language changes over time. The proto-word for Friday can therefore be assumed to have been 'komut kasi'/komut kasi/ for the kalenjins. This shows genealogical relationship.

The Kalenjin pre -History

Kalenjin prehistory refers to the history of the linguistic ancestor of the Kalenjin people before the adoption of writing. The most popular narrative of origin of the Kalenjin dialect states that the Kalenjin originated from a country in the north Kenya known as 'Ematab Burgei' which means the hot country. It is speculated that this country was either Sudan or Egypt.

The people are said to have travelled southwards along River Nile, passing through Mt. Elgon or Tulwetab kony (Mt. Elgon) as their original point of settlement in Kenya. The Kalenjin historian B.E Kipkorir, proposed that the early Kalenjin moved into Kenya's western highlands by following the Kerio and Turkwel Rivers. On their way some migrants crossed wet to sekerr and Chemeringit hills

while the rest moved on to Mount Elgon. For several centuries, the linguistic ancestors of the Kalenjin, would be dominant population of the western highlands of Kenya. At their utmost scope, their territories covered the highlands from the chepalungu and Mau forest northwards as far as the Chereng`ani Hills and Mount Elgon.

Archeological evidence indicates a highly inactive way of life and a cultural obligation to a closed protective organization for both the community and their livestock during the Sirikwa era of the Kalenjin prehistory. Family homesteads comprised small individual family cattle pens, complex gates and entrances and houses facing into the homestead; protective methods principally intended to guard against individual thieves or small groups of rustlers trying to accomplish their quest by sneakiness.

The Kalenjin and other Nilotes in the great lake region have through contact embraced many practices and traditions from bordering southern Cushitic groups .This includes the age-set system of social structures and taking up of the custom of circumcision. The Kalenjin had been semi – Nomadic pastoralist of long period. They had been raising shee, cattle and goats and planting millet and sorghum.

They inhabited and still make up the tribal majority in parts of physical western Kenya and the former Rift Valley. The region was not acknowledged as a geographic region. Nevertheless, the various Kalenjin ethnic groups had a comparable set of arrangement of geographic region within their relevant ancestral lands. The 'Kokwet' was the most important political and official unit of organisation among the Kalenjin. The central leadership point of each kokwet was a council, led by a spokesman called 'Poiyot tab Kokwet'.

Oral customs is important among the Kalenjin. Folktales served to convey a sense of cultural record. The Kalenjin have four oral traditions: proverbs, songs, riddles and folktales. Stories were usually about people or animals.

Songs accompanied both work and play, as well as ceremonial occasions such as births, initiation and weddings. Both Males and females become adults after undergoing initiation rites among the kalenjin. Customarily, these were held about every 7 years. Every one undergoing initiation 'tumdo' one become a member of a named ageset, 'pinda'.

Phonological Lexical and Semantic Variation of the Kalenjin Dialects

Between the speakers of any language there is variation in the way that they use their language. There might be only slight variation between forms of a language that do not hinder intergroup communication while some of the differences may impede intelligibility and intergroup communication. These variations are what bring about dialectal differences which may not be evident to non- native speakers.

Dialects of the same language may vary at syntactic, lexical, semantic, morphological or phonological levels. This study focused on phonological, lexical and semantic variations of the Kalenjin dialects.

Phonological Variation

The phonological variation of the Kalenjin dialect mainly involve stress and vowel length. The first variation involves the Kalenjin dialect word for mouth. The Nandi, Kipsigis, Marakwet and Keiyo use kutit while sabaot use kutiit. Both vowels in sabaot dialect is elongated. Important to note here, is that majority of the Sabaot vowels are elongated. Therefore if the reference to the Sabaot speakers as being the grandfather to the other Kalenjin sub-tribes is anything to go by, then it would be safe

to assume that the other sub-tribes have undergone changes and shortened their vowels consequently.

Another variation can be seen in the Kalenjin word for eye. The Kipsigis Nandi, Keiyo use konda. The Marakwet use Kondo. The last vowel changes from /a/ to /o/. The sabaot use the long vowel/ ɔ:/ and/ ŋ/ and /t/ in place of 'nda' koong'ta. The Sabaot dialect adopted the sound /t/ in place of /d/:The Sabaot Language Committee(1981)because according to them the two sounds did not have much difference in the Sabaot language. Bearing that in mind, the change from sound /n/ to/ ŋ/is a regular sound change among the Sabaot, and also eases pronunciation of sound/t/,and so may also be looked at as a case of assimilation.

The variation involving the Kalenjin dialect for fingers is the final consonants sounds. The Sabaot , Nandi and Keiyo use / k / 'morik' while the Marakwet use 'n' 'morin' which could be as a result of palatalization, specifically lenition. Another variation is the Sabaot word which use the long /o:/

Another notable variation from the Kalenjin dialect is the word for chest. The Keiyo, Kipsigis and Nandi use teket the Sabaot use a long vowel tekeet. The Marakwet use /a/ instead of /e/ ' Takaat'

The Kalenjin dialect for neck has some variation in vowel sounds: the Kipsigis, Nandi, Marakwet and Keiyo use /a/ as the initial vowel. However the Sabaot use the long vowel/a:/ the final vowel sound is/i/ for the Kipsigis, Nandi, Sabaot and Keiyo. While the Marakwet use /i:/ at the end, the words katit, kaatit, and katiit respectively.

It is also worth noting that there is variation in the Kalenjin dialect word for come. The Marakwet , Nandi, Kipsigis and Keiyo have /ɲ/ while the sabaot use /t͡ʃ/ the words are nyoo and choo.In addition the Nandi and Keiyo use the short vowel /o/ 'nyo'. The Sabaot resultant word is a most likely case of borrowing from the Lubukusu speakers, who are close neighbours to the Sabaots.

Phonological variation is also evident in the Kalenjin dialect word for kill. The Sabaot, Kipsigis and Keiyo use /a/ while Marakwet use /a:/ the words are 'bar' and 'baar' respectively.

The Kalenjin word for night has three sets the Kipsigis, Marakwet and Keiyo refer to it as Kemoi. The Nandi add /b/ in the middle 'Kemboi' while the Sabaot add /w/ 'Kwemoi' and delete the /b/

Lexical Variation

This study took lexical variation to mean Kalenjin dialect words which are completely different but referring to the same thing.

The first lexical variation of the Kalenjin dialect is the word for grandmother. The Sabaot use koogo while the Keiyo, Marakwet and Nandi use kogo, the Kipsigis use patiem. The Kipsigis therefore have a completely different word from the rest with the Sabaot differing only in aspects of vowel length.

The Kalenjin dialect word for grandfather for Sabaot , Marakwet and Keiyo is 'kuko', with vowel length variation in Sabaot. The Nandi use agui while the Kipsigis use 'bomori'. These words are completely different although they refer to the same thing.

All the selected Kalenjin dialects refer to a ram as 'mengit' /menkit/ except the Marakwet, who call it makal. In addition the Kipsigi, Nandi , Marakwet and Keiyo refer to a lamb as arwet, while the Sabaot refer to it as 'kuuchonteet,' a completely different word from the rest.

Furthermore the Kipsigis, Nandi, Keiyo and Marakwet refer to maize as 'bandeek' but the Sabaot refer to it as 'nasumnyaanik'. This also being a case of borrowing.

Another variation of the Kalenjin dialect is the word for see. The Kipsigis , Nandi , Marakwet and Keiyo use, 'ker' but the Sabaot use 'kas' for both see and hear and the Marakwet use 'marar', which means to survey or inspect in other dialects.

There are variations in the Kalenjin dialect word for leg. The Nandi, Keiyo and Marakwet refer to it as 'keldo'. The Sabaot and Kipsigis refer to it as kerenket.

The Kalenjin dialects word for hair shows some variations. The Keiyo, Nandi and Kipsigis refer to it as sumek. The Marakwet refer to it as bution while the Sabaot refer to it as 'buutek'.

The Kalenjin dialects word for fingers are morik /mooriik and siiok. All but the Kipsigis use the same word. Interestingly, the word siiok in Sabaot means hooves.

Another variation is in the Kalenjin dialects word for stand. The Sabaot , Kipsigis, Nandi and Marakwet use 'tonon, while Keiyo use 'telel'.

There are lexical variations in the Kalenjin dialects word for fresh milk. The Nandi-keanik, the Sabaot, -keeyaanik, the Marakwet-kaiywa,the Keiyo-keyanik while the Kipsigis refer to it as 'lalang`wek'.

Semantic Variations

The study established that the Kipsigis word siiok means fingers while it means hooves in sabaot. The Marakwet word 'marar' for see means patrol in Nandi and Sabaot. The word 'telel' for the keiyo means stand while it means stop for the Kipsigis.

Apart from the above mentioned words, the study established that there are many similarities cutting across the Kalenjin dialects.

Conclusion

The study established that the Kalenjin dialects are genealogically related. This is due to the resemblances of majority of the cognate terms across the dialects which include vocabulary areas involving kinship terms, domestic animals, food stuffs, human anatomy, days of the week, verbs and different times of the day.

Recommendations

The study makes the following recommendations based on the findings:

i.   The study of the individual Kalenjin dialects in terms morphological structures which could look at and compare grammatical constructions, word order or types of affixations for creating words or word forms.

ii. Comparative study of other seemingly related languages in terms of a large percentage of common words to establish their origin. This could lead to creation of new language families.

Areas for Further Research

The following topics are suggested for further study. The study established that the Kalenjin dialects have a common origin. This means that at a distant past a common language was spoken. An attempt at a reconstruction of a proto-language which may be called Proto-kalenjin may be made. A synchronic study of either the Kalenjin dialects with the aim of describing the changes in the grammar of a language which can be caused by both socio-cultural factors and language internal factors.Another probable area of study would be to carry out a study of language change in any selected Kalenjin dialect which could include lexical changes, semantic changes, syntactic changes and/or sound changes.

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