Morphological adaptation of verb borrowings from Keiyo and Nandi languages on the vitality of Talai-Marakwet dialect

Research Article

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Kwambai Lorna Jemwetich[1], **Peter Nyansera Otieno**[2] & **George Morara Anyona**[3]
[1] Department of Languages, Linguistics and Literature, Kisii University, Kenya
Correspondence: lornajemwe@gmail.com
https://orcid.org/0000-0002-9324-6741

Abstract
Linguists have long agreed that when languages come into contact, linguistic material is transferred. This research, however, sought to establish the vitality of the Talai-Marakwet dialect resulting from the morphological adaptation of Keiyo and Nandi verbs. The main thrust was to assess the extent of morphological adaptation of Keiyo and Nandi verbs on the vitality of TalaiMarakwet. The study adopted a descriptive research design. The number of respondents was obtained from a total population of 137,513. The sample size was obtained using random sampling procedures. This sampling helped in verifying the self-generated data on borrowed lexical verbs from Nandi and Keiyo languages into Talai-Marakwet dialect. The samples of borrowed lexical items for the study constitute fifty (50) verbs, that is, twenty-five (25) from Keiyo and twenty-five (25) from Nandi languages. The words used in analysis were obtained from six semantic fields namely; education, media, religion, farming, transportation and business. The findings show that the adapted words undergo morphological modification to fit in the Talai-Marakwet morphological template of words in the verbal system.

Keywords: borrowing, language vitality, lexical verbs, morphological template, semantic fields, Talai-Marakwet (TM) dialect

1.0 Introduction

When languages come into contact or vary, they tend to transfer some linguistic materials through borrowing as they enter a new/ foreign territory. There are several studies done by scholars in languages related to Marakwet on borrowing especially from English and Kiswahili languages of Nouns into their indigenous languages. For instance, loan words in Nandi from English and Kiswahili (Boen, 2014), loan words adapted into Maasai from English and Kiswahili languages (Chege, 2009), Phonological and Morphological nativization of English Nouns borrowed into Ekegusii (Anyona, 2017) and Linguistic borrowing and Language Vitality (Marissa 2011) among others. Others like Zwart (2003) did an investigation on The Phonology of Endow and did not focus on the dialect's vitality. Furthermore, Zwart (2004) gave a detailed analysis of the Morphology of Marakwet. In his study, he did not put into consideration the three dialects of Marakwet language as classified by Otterloo, (1979). To fill these gaps, this study examined the morphological adaptation (inflection) of verb borrowing from Keiyo and Nandi on the vitality of the Talai-Marakwet dialect**.** Also, this study is a result of Talai-Marakwet speakers deviating from their dialect and using many words from the Keiyo and Nandi languages. Verbs are the most borrowed lexical words from the mentioned languages into the Talai-Marakwet dialect in relation to nouns. This forms the basis of this study focusing on verbs especially from local dialects unlike other studies that were concerned with borrowings from Kiswahili and English.
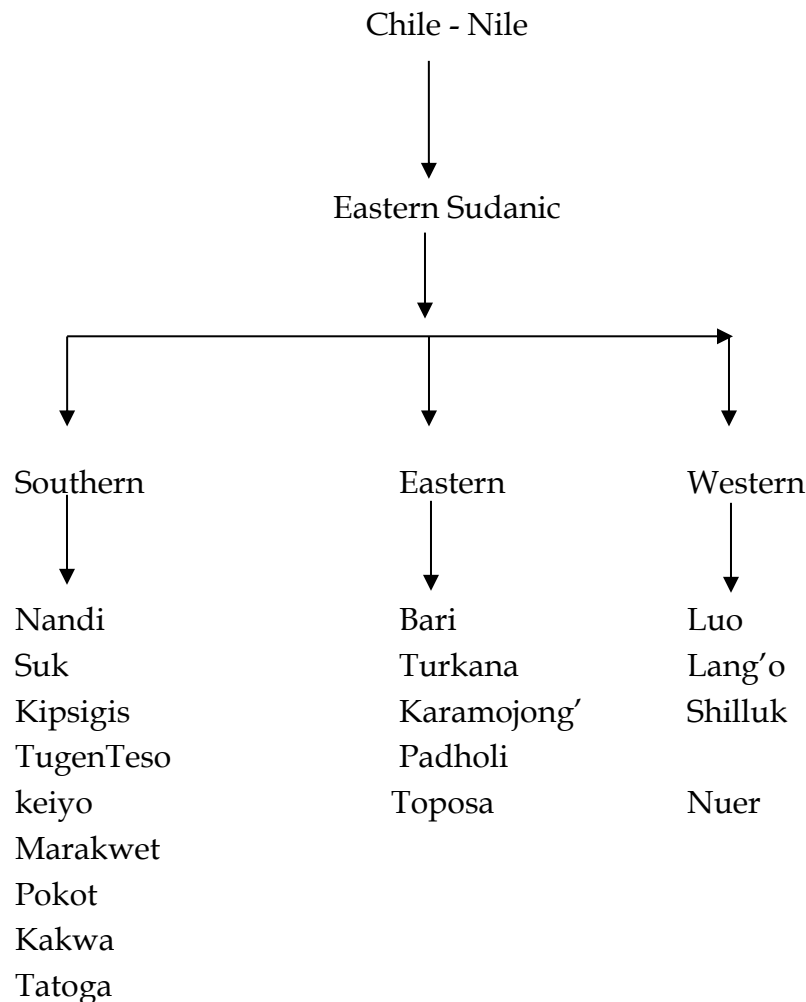
1.1 Research objective

The study sought to examine the morphological adaptation of Keiyo and Nandi verb borrowings on the vitality of the Talai-Marakwet dialect.

2.0 Literature review

2.1 The languages

Talai-Marakwet is a dialect of the Marakwet language, which in Kenya is regarded as part of the Kalenjin. It is spoken in Kapsowar, Arror, Moiben/ Kuserwo, Lelan, Sengwer and Cherang'any. The dialect is spoken by Marakwet people in Elgeyo- Marakwet, Uasin Gishu, Trans-Nzoia, Keiyo, Baringo and Nandi counties. Keiyo language on the other hand is spoken by natives residing in Keiyo North sub-county. Keiyo speakers are also found in Elgeyo-Marakwet, Nandi and Baringo counties. Marakwet, Keiyo and Nandi belong to the Nilo-Saharan language family, called Chari-Nile which is one of the six branches of the Nilo-Saharan family. They belong to the Eastern Sudanic branch. The Nilotic group which is a branch of the Eastern Sudanic family is again divided into three branches namely; Western, Eastern and Southern Nilotic groups.

The Southern Nilotic group

Chile - Nile

Eastern Sudanic

Southern	Eastern	Western
Nandi	Bari	Luo
Suk	Turkana	Lang'o
Kipsigis	Karamojong'	Shilluk
TugenTeso	Padholi	
keiyo	Toposa	Nuer
Marakwet		
Pokot		
Kakwa		
Tatoga		

Adapted from (Creider 1982)

According to Kipkorir and Welbourn (1973), the Kalenjin people originated from the borders of present-day Ethiopia and the greater Sudan (currently Sudan and Southern Sudan) some two thousand years ago before they eventually settled in the mountainous highlands of the Rift Valley Region of Kenya. In an oral story narration, the Kalenjin people, who are also known by the older Kipsigis as 'Kotapmnyoot' migrated into their present settlement areas sometime between the seventeenth and early nineteenth century. The Kipsigis were the pioneer group in the southward movement. This pioneer group passed through Mt. Elgon, Kerio Valley and some parts of Baringo and settled in the present-day Kericho and Bomet counties. The Nandi and the Kipsigis are the last separations of the great Mnyoot family. The tale has it that the two brothers agreed that one of them should look for pasture in the west, the Nandi, and the Kipsigis in the south (Toweett, 1979).

It should be noted that Kalenjin is not a language. It is a recent coinage by the elites of the1950's whose motive was mainly political. Chesaina (1991) says that the term Kalenjin as used here means, "I say to you or I tell you" is a first creation that was used as a mantra of unifying the communities. The term cuts across all the southern Nilotic languages. This notion is backed up by Kipkorir and Welbourn (1973) who also argued that the term *Kalenjin*is not only a coinage but also political in its origin. It is then clear that the Kalenjin of Kenya did not have a common name. He continues to say that the so-called Kalenjin were referred to as the Nandi-Speaking tribes by the then colonial administration. There was a need for the communities to find a term that could identify all of them and the term Kalenjin was used. It should also be noted that there is no standard language among the Kalenjin speakers though Kosgei (2006) claims that Kipsigis is the standard variety. The question of 'whose dialect is standard' will bring about disharmony in the Kalenjin commonwealth.

Nilotic languages in Kenya are grouped into plain (Eastern), highland (Southern) and river-lake Nilotes (Western) and the Kalenjin belong to the highland Nilotic group and by extension is a Southern Nilotic language. The languages are spoken mainly in the Northern and Southern parts of the Rift Valley (Boen 2004). Scholars have attempted to classify Kalenjin into various dialects. Some scholars argue that Kalenjin has nine dialects, while others argue it has thirteen dialects.

Towett (1975) classified Kalenjin speakers into nine dialects namely; Nandi, Kipsigis, Keiyo,Tugen, Sabaot, Marakwet, Pokot, Ogiek and Sengwer. Otterloo (1979) groups Kalenjin into thirteen dialects namely; Nandi (NA), Terik (TE), Kipsigis (KI), Keiyo (KE), South Tugen (ST), North Tugen (NT), Cherang'any (CH), Talai-Marakwet (TM), Sambirir Marakwet (SM), Sabaot (SA), Endo Marakwet (EM), West Pokot (WP) and East Pokot (EP).

From the two examples cited, it is notable that Marakwet, Keiyo and Nandi are part of the Kalenjin dialect. This study focused on Otterloo's classification because the Marakwet dialect is too general yet being a native speaker, there are different dialects in it. The study deals with Talai-Markwet (TM) dialect. According to the National Museaum of Kenya, the Nandi is a sub community of the Kalenjin ethnic group. The Nandi referred themselves as "Chemwalindet" or "Chemwal" which literally means "a man of many words" before adopting the name Nandi in the Mid-19th century. Majority of the Nandi speaking people are found in Nandi County. They are also found in the following regions; Uasin Gishu, Kericho, Nandi South, Nandi North, West Pokot, Marakwet, Keiyo, Trans-Nzoia, Bomet, Koibatek, Mt Elgon and Baringo (Boen, 2014). The Kalenjin myth of origin has it that the Nandi were initially part of the Kipsigis while living at Rongai near Nakuru. Due to drought and Maasai invasion, they moved out of the area. During migration, the group divided into two; the Kipsigis moved south to Kericho while the Nandi settled at Aldai. The Nandi are now farmers and cattle keepers in their county. It is important to note that the Nandi language was the first to be documented among the

Kalenjin dialects. It was then therefore used as a medium of instruction and teaching other dialects. The first Kalenjin Radio and TV station to be opened used Nandi language as a mode of communication. This gave the Nandi language the prestige to be taken as the most standard form among the Kalenjin dialects, (Kipsang, 2019).

The Keiyo is one of the Kalenjin group communities. It is believed that as the Kalenjin people were migrating, Sitienei (2014) says that according to some elders, as the younger people moved southwards, the senile men together with their young and old wives stayed behind. This group that remained behind later came to be known as Keiyo. The Keiyo people speak Keiyo language. It is divided into four dialects namely; Mutei, Metkei, Irong, and Chugor.

2.2 *Language vitality*

As noted, when languages come together, the speakers tend to transfer some linguistic features (Trudgill, 2003). This transfer according to Haugen (1970) amounts to borrowing. Mufwene and Vigouroux (2008) define vitality as the maintenance, endangerment, and loss of a language and continue to say that the vitality will depend largely on an adequate socioeconomic infrastructure such as economic, social, political, psychological, and technical that supports them. On the other hand, Meyers-Scotton, (2002), defines language vitality as "the range and importance of the symbolic functions a variety serves, that is, the degree to which a variety is used." Language vitality is measured using some variables or factors such as demographic, institutional support, and status. This study focused on these variables in order to determine the vitality of the Talai-Marakwet dialect. Emmanuel (2017) did an investigation on the level of language vitality in Botswana based on language use, transgenerational language transmission, language attitudes and ethno-cultural identity. They used the Fishman's (1991) Graded Intergenerational Disruption Scale (GIDS) and Lewis and Simon's (2009) Expanded models to do the analysis.

Their results showed that the National language (Setswana) dominated public official as well as social domains hence indicating that the ethnolinguistic vitality of a community is very low due to lack of official status. This study used the Ethnolinguistic Vitality Theory to determine the vitality of the Talai-Marakwet dialect. In studying the language of the Etulo people of Benue state and their endangered language condition, Agbedo (2013) uses Ethnolinguistic Vitality Theory to analyze the results. The feedback was that the Etulo language is gravely endangered and requires immediate and drastic remedy to salvage it from outright loss and definite death.

Marissa (2011) studied on cultural borrowing of nominals in Lubukusu from English using the Ethnolinguistic Theory and the Borrowing Theory to ascertain the language's vitality. Using morphological assimilation, she noted that the heavy borrowing of the English nouns increased the Lubukusu nouns. This study did verb borrowing instead of nominal borrowing.

Related to this study, is the analysis of lexical borrowing of nominals in Sabaot from Kiswahili done by Abraham, (2017). His findings were that; Kiswahili was a major threat to the Sabaot language. This is as a result of the young and middle-aged youths borrowing more nouns from Kiswahili and they had a negative attitude towards their language (Sabaot). In his study, he used a foreign language to determine the vitality of the Sabaot language. The present study, however, uses indigenous languages, that is, Nandi and Keiyo languages in investigating the vitality of the TalaiMarkwet dialect.

Langacker (1986) also says that lexical borrowing is contented to be unavoidable in most cases where two or more languages come in contact. It is this contact that will determine the language vitality. Marissa (2011) noted that the increased nominal borrowing from English strengthened the Lubukusu language hence increasing its vitality (positive effect). From the existing literature, no known study shows the status of Talai-Marakwet vitality. Keiyo, Nandi and Talai-Marakwet dialect are in contact through such activities as trade, marriage, politics and education. Meaning therefore that there is the borrowing of words from Keiyo and Nandi (the lending languages) to Talai-Marakwet (the recipient language).

3.0 Methodology
3.1 Research design
This study adopted a descriptive research design. This design tries to depict how the phenomenon under investigation is like. According to Mugenda and Mugenda (1999), descriptive research determines and reports the way things are and that it tries to do a description of such possible things as behavior, attitudes, values, and characteristics. The current study focused on the description of the morphological adaptation processes that result in the vitality of Talai-Marakwet dialect using the Lexicogenesis Theory and The Ethnolinguistic Vitality Theory.

3.2 Research site
The research sites were Keiyo North and Marakwet West sub-counties which were purposively selected because they are in the same County and it is where most of the Talai-Marakwet speakers are located. Marakwet west Sub-County was selected as the target research site through simple random sampling. From the Sub-County, Talai village was selected for study. This selection was carried out as follows-; From the forty-five (45) sub-locations in the Sub-County, twenty (20) sub-locations were purposively selected with the help of the Sub-County Commissioner's office, Marakwet West Sub-County. This was crucial because a sub-location with many native speakers of the Talai-Marakwet and competent with the first language could have a high chance to be selected. Ochwaya (1992) asserts that if someone speaks or writes in his/her first language (L1), such a person is allowed to take liberties with the language. After all, according to him, 'it is his language'. However, on the other hand, anyone who has acquired the language as a

foreign language will be at improper liberty to take it since 'it is not his language'. From the selected sub-locations, Sisiya sub-location was randomly selected. Out of the nine (9) villages of the sub-location, Talai village was randomly selected, hence becoming the research site of the study.

3.3 Research population

The first population of this study is the targeted adult native speakers of Marakwet west Su-County who are literate and competent in the dialect, preferably the age of eighteen to thirty- five years old particularly from the selected area of study in (4.2) above. It is from this population that a sample was randomly selected to give the information. This is because they are the group borrowing the lexical item (Poplack 1988), in this study, verbs. Also, those informants of ages thirty-six to sixty-five years helped give the original word of the borrowed verb. According to the Kenya Bureau of Statistics (2019), Talai speakers have a total population of 137,513 people. The second population in this study constituted fifty borrowed verbs from Nandi and Keiyo into the Talai-Marakwet dialect.

3.4 Sample sizes (of the respondents and the data) and sampling techniques

The sample size of the respondents in this study constituted twenty-four (25) adults. An adult person in the Kenyan context is any person eighteen years old and above. Labov (1966) in Milroy (1987) posits that a linguistic characteristic does not need a massive number of data to be recognized or traced. He argues that variations can emerge even from samples as small as twenty-five. In addition to the twenty- five respondents, two more native speakers of the Talai-Marakwet respondents aged 65 and 70 years respectively were purposively sampled so as to give the equivalents of the borrowed verbs in the Talai-Marakwet dialect. This choice was pegged on the view that speakers of these ages according to Mecha (2013) have the adequate exposure of the language use in different contexts therefore are legible to give the correct data. A total of fifty (50) loaned verbs from both Keiyo and Nandi verbs into the Talai-Marakwet dialect were collected from the interviewees. This constituted the sample size of the verbs under study in this research.

3.5 Data collection procedures

Data in this study was collected from the interviewees through semi-structured interviews. Every respondent was interviewed. For the purpose of establishing the vitality of the Talai-Marakwet dialect, semi-structured interviews schedules were used to collect data. The interview schedules were on topics relating to the respondents' dialect, that is the TalaiMarakwet, their attitude towards their dialect and generally the status of the Talai-Marakwet dialect. The interviewee's responses were noted down by the interviewer and later on tabulated and interpreted.

4.0 Data Analysis

Data were analyzed as follows; first, the fifty (50) cultural lexical borrowed verbs were identified through native speaker's intuition and the responses from the interviewees. Twenty-four verbs were randomly selected from the fifty borrowed verbs for analysis. Analysis was based on the inflectional morphemes. Tense and negation morphemes were discussed guided by the Lexicogenesis Theory. Frequencies of the borrowed verbs were then compiled about their semantic fields. These are transport, farming, education, business, religion and mass media. Then the results were presented in tables and figures. Guided by the Ethnolinguistic Vitality theory, the vitality variables, that is, demographic, status and institutional support were discussed about to the interview responses in order to establish the vitality of the Talai-Marakwet dialect.

5.0 Results and findings

5.1 The Inflectional morpheme categories in TM morphology

Talai-Marakwet language is agglutinative in nature just like other language of Kalenjin extraction (Towett 1979). The Talai-Marakwet conjugates inflectional morphemes and the dialect has inflectional morphemes that occur as bound morphemes. These morphemes mark, tense (TNS) negative (NEG), person/number (PER/NUM), aspect/person (ASP/PER). The morphemes are prefixed to the root verb apart from those that show ASP/PROG. This study dealt with TNS, NEG and PER/NUM as shown in the following sub-sections:-

5.2 Tense

Comrie (1986) describes tense as grammatical location in time. This is where the past, present, and future tense morphemes are prefixed to the root verb. This definition fits well in Talai-Marakwet dialect as shown in (1a-1c):

    1a) Omi   o lonye. (Present Tense)
        1SG   TNS/PSN   climb
(I am climbing)
b)   Ki   a   lany (Past Tense)
TNS/PST   1SG   climbed
(I have climbed)
 c) E   lonye. (Future Tense)
   1SG/ FUT climbing
    (I will climb)

The tense in TM dialect is morphologically marked in five divisions, that is, far past, near past, immediate past, present and future.

Table 1. Tense divisions

Tense divisions	Morpheme marker
Far past	Ki + ka-
Near past	ki-
Immediate past	ko-, ka-, ke-
Present	-i-, -o-, ki-, ke-
Future	-e-, -i-, ki-

From Table 1, it is notable that different morphemes are used in marking the divisions. There are divisions with single morpheme markers for example, near past *–ki-,* immediate past *–ka-, ke-, ko-,* present *–i-,-o-,-ki-,-ke-* and future *–i-,-e-,ki* whereas others have two morpheme markers like Far past *,ki +ka-.* These morphemes are followed by the PER/NUM morpheme markers closer to the root word. The illustrations are shown in (2a-2n);

2.Far past {ki +ka-}
a)   Ki ka a soman kitabuu
(I had read the book)
b)   Ki ka ki som kitabuu
(He had borrowed the book)
Near past {ki-}
c)   Ki ke sir notisek
(We have written the notes)
d)   Ki a ram beek
(I have fetched the water)
Immediate past {ka-, ko-}
e)   Ka labat okoi kiwancha
(I ran to the field)
f)   Ka sembar baree
(They weeded the farm)
g)   Ko kelepchi lakwee
(I carried the baby for her)
Present {o-, i-, ke-, ki}
h)   O o memakatya
(I am eating bread)
i)   Imi I ome makatya
(You are eating bread)
j)   Kimi ke ome makatya
(We are eating bread)

k)   Mi ki beti kanisa
(They are going to church)
Future {e-},{i-},{ki-}
l)   E lepete   siro mitai
(I will run to the market tomorrow)
m)   I lepete siro mitai
(You will run to the market tomorrow)
n)   Ki lepete   siro   mitai
(We will run to the market tomorrow)

The selection of these morphemes depends on the singularity or plurality of the object. It should be noted that the tense morpheme in the TM dialect always precede the other morpheme affixation. These are the morphemes that mark person/ number, negation, agreement, and aspect. It is also important to note that unlike Nandi and Keiyo language, the Talai-Marakwet dialect does not have near future and far future morpheme markers (tun-, tatun- respectively). The following sub-section discusses on the past tense divisions in the Talai-Marakwet dialect.

5.3 Past tense
The past tense in TM dialect is marked in three divisions; far past, near past and immediate past. The morphemes {ki +ka} are used to mark the far past tense in singular and plural form. They denote an event that happened long time ago. It is important to note that the two morphemes are used together. This is illustrated in (3a-3f):

Far past tense in the Talai-Marakwet dialect.
3a) Kika   a   al   siree
TNS/PST   1SG   buy   cloth
"I had bought the cloth"
b) Kika   ke   a   siree
   TNS/PST   1PL   buy   cloth
"We had bought the cloth"
c)Kika   ku   al   siree
TNS/PST   2SG   buy   cloth
"You had bought the cloth"
d)Kika   ku   al   siree
TNS/PST   2PL   buy   cloth
"You had bought the cloth"
e) Kika   ku   al   siree
TNS/PST   2SG   buy   cloth
"S/he had bought the cloth"
f)Kika   ku   al   siree

TNS/PST   2SG   buy   cloth
"They had bought the cloth"

From the above illustrations, the morpheme {a-} denotes singular form whereas {ke-} is in plural form. Further, {ku-} morpheme indicates 2SG/2PL and 3SG/PL forms with {ki+ka-} morphemes showing tense. The morpheme {*ki-*} is a marker of events that happened in the near past and those that happened not so long as shown in (4a-4f).

4. The near past morpheme markers in the Talai-Marakwet dialect.
a) Ki-   a-   sembar pandek
TNS/PST 1SG weed the maize
(I have weeded the maize)
b) Ki-   -ke   -kol   ketik
  TNS/PST   1PL   plant trees
  (We have planted trees)
c) Ki-   -i   -kol   ketik
  TNS/PST   2SG   plant trees
  (You have planted trees)
d)Ki-   o   -kol   ketik
  TNS/PST   2PL   plant trees
  (You have planted trees)
 e) Ki   - ki wo lakwe sukul
   TNS/PST   3SG child school
   (The child has gone to school)
f) Ki-   ki   pa   lagok sukul
   TNS/PST   3PL   go   children school
"The children have gone to school"

All these morphemes are prefixed to the verb. This is illustrated below in (5a-5f):

5. The Immediate past morpheme markers in the Talai-Marakwet dialect.
a) Ka   -soman logoy chopo emee
TNS/PST   1SG   read news
"I read the news"
b) Ka   -ki- soman logoy chopo emee
TNS/PST   1PL   read news
"We read the news"
c) Ke -soman   inye   logoy   chopoemee
1SG/TNS   read you news
"You read the news"
d) Ko -soman logoy   chopo emee
TNS/PST/2PL read the news"

"You read the news"

e) Ke -soman Kiprop logoy chopo emee

 3SG/TNS/PST read news

"Kiprop read the news"

a) Ke -soman piik logoy chopo emee

  3PL/TNS/PST read people news

 "The people read the news"

The last morpheme marker in the past tense category is the immediate past {*ka-*}. This morpheme is used to mark events that took place not so long ago. It appears in both singular and plural form.

5.4 Present tense

Present tense in the Talai-Marakwet dialect is marked by the morphemes {-*o*-}, {-*ke*-}, {-*ki*-} and {-*i*-} depending on the person and number. The morpheme {-*o*-} is a marker for first person singular whereas morpheme {-ke-} denotes first person plural. On the other hand, the morpheme marker {-ki-} marks first person singular as well as second person plural. The morpheme marker {-*i*} denotes second person singular as illustrated in (6a-f):

 6. The present tense morpheme markers in the Talai-Marakwet dialect

a) o- -somene kitabu

  1SG/PRES reading book

 "I am reading a book"

b) Kimi Ke- -somene kitabu

  1PL/TNS/PRES reading book

  "We are reading a book"

c) I -somene kitabu

2SG/TNS/PRES reading book

"You are reading a book"

d) O- -somene kitabu

 2PL/TNS/PRES reading book

 "You are reading a book"

e) Mi ki- -someone kitabu

  TNS/PRES/3SG reading book

  "He/she is reading a book"

f)) Mi ki- -someone kitabu

  TNS/PRES/3PL reading book

  "They are reading a book"

It is important to note that the morpheme {omi-} precedes {o-} for 1SG, {mi-} morpheme precedes the morpheme markers for 1PL, 2SG, 2PL, 3SG, and 3PL. this happens only in present tense.

5.5 Future Tense

Future tense is marked by the morphemes {-e-}, {i-} and {ki-}. These morphemes are prefixed to the verb and are used to show events that are yet to happen. This is shown by the following illustrations in (7a-f):

7. The future tense morpheme markers in the Talai-Marakwet dialect

a). E   lepete mitai
TNS/ FUT 1SG   run tomorrow
"I will run tomorrow"

b). Ki   lepete   mitai
   TNS/FUT 1PL run   tomorrow
"We will run tomorrow"

c). I   lepete mitai
2SG/TNS/FUT   run tomorrow
 "You will run tomorrow"

d) E   lepetsot   mitai
2PL   run tomorrow
 "You will run tomorrow"

e) θ lepete   lepetinde mitai
3SG/TNS/FUT run tomorrow
"You will run tomorrow"

f) θ lepetsot   rweik   mitai
3PL/TNS/FUT   run the athletes tomorrow
 "The athletes will run tomorrow"

From the illustrations above, it is noted that the 3SG and 3PL verbs do not have any affix. In the Nandi and the Keiyo languages, the morpheme markers {tun-} and {tatun-} denote near and far future respectively.

5.6 Negation

The TM dialect has three morphemes that mark negation; {mo-},{me-} and {ma-}. These morphemes are prefixed to the root verb and the selection of the NEG morpheme is not affected by TNS.

The table below indicates the negation in present tense in relation to person.

Table 2: Negation in Present Tense

Affirmative		Gloss	Negative	Gloss
1SG	oome	I am eating	moome	Iam not eating
1PL	kiome	we are eating	mekiome	we are not eating
2SG	iome	you are eating	meome	you are not reading
2PL	oome	you are eating	moome	you are not eating
3SG	eme	s/he is eating	moome	s/he is not eating
3PL	eme	s/he is eating	moome	they are not eating

From Tab. 2, it is clear that the negative morpheme *{mo-}* negates the ISG, 2PL, 3SG, and 3PL. The morpheme *{me-}* negates IPL and 2SG.The negative morpheme {*ma-* } denotes events in past tense as illustrated in 8a-d.

8. The future tense morpheme markers in the Talai-Marakwet dialect

a)   ma -   -am   kimnyo

NEG/ISG   eat   Ugali

"I did not eat Ugali"

b)   Ma-   - kiam   kimnyo

NEG/1PL   eat   Ugali

"We did not eat Ugali"

c)   Me-   -am kimnyo

NEG/2SG eat Ugali

"Do not eat Ugali" or "You did not eat ugali"

d)   Ma-   -am kimnyo

NEG/3SG/PL

"S/he or they did not eat Ugali"

The morpheme {ma-} negates the past tense actions while {mo-} and {me-} morphemes negates future actions.

5.7 Person/number

PER/NUM in Talai-Marakwet is marked by different morphemes. The 1SG takes the morpheme {e-}, {o-} 1PL {ki-}, 2SG {i-}, and 2PL {e-}. 1SG morpheme used depends on the verb as in 9a and 9b:

9 a) {e-}   e weti NOT o weti

          "I will go"

b)   {o-}   o ome NOT e ome

              "I will eat"

PER/NUM morphemes are prefixed nearer to the root verbs than all other morpheme markers such as TNS and NEG.

5.8 Borrowed cultural lexical verbs

This sub-section discusses the cultural lexical verbs borrowed from the Nandi and Keiyo languages and how they are being adapted to fit into the morphological system of the Talai-Marakwet dialect. The table below presents the frequency of borrowed verbs per semantic field in relation to data analyzed in the course of this research.

Table 3: Frequency of occurrence of borrowed verbs for every semantic field.

Semantic field	Data source/Questionnaires	Lexical verbs From native Speaker's intuition	Total number of Lexical verbal borrowings	% of lexical Verbal borrowings per Semantic field
Farming	8	6	14	28
Transport	9	2	11	22
Business	6	3	9	18
Religion	5	2	7	14
Education	3	2	5	10
Mass media	3	1	4	08
TOTAL	33	17	50	100

Tab. 3 gives an analysis of the verbs borrowed in regard to the data source. It is arranged from the semantic field with the highest number of borrowed lexical verbs from Nandi and Keiyo languages into the Talai-Marakwet dialect to the semantic field constituting the least number of lexical verbal borrowings from Nandi and Keiyo languages into the TalaiMarakwet. Farming semantic field has the highest number of borrowings with 28%, followed by Transport 27%, then business with18%. Religion had 14%, Education 10% and the semantic field of Mass Media had the lowest borrowed lexical verbs with 08%.

5.9 Borrowed cultural lexical per semantic field

This sub-section looks at the borrowed lexical verbs per semantic fields. It shows the frequency in which they are being borrowed and the possible reasons why they were borrowed.

5.9.1 Farming
The following is a list of the verbs from the semantic field of farming.

10) List of the verbs from the semantic field of farming.

TalaiMarakwet		Nandi /Keiyo	gloss
a)	Sembar	sember	weed
b)	Yeng'	eng'	slaughter
c)	Rit	rut	vaccinate
d)	Kas	kes	harvest

As noted, before, the reason as to why farming semantic field has high borrowings could be as a result of the fact that farming as an economic activity is basically carried out in the two regions, that is, Nandi and Keiyo. Large scale growing of maize is done in Trans Nzoia region which is occupied by the Nandi speakers. This County borders Marakwet people from the west where the Talai-Marakwet speakers are. There is a possibility that the Talai-Marakwet speakers borrowed the verbs from Nandi in the event of buying maize, livestock and even intermarrying.

5.9.2 Transport
The following is a list of the verbs from the semantic field of transport.

11) List of verbs from the semantic field of transport.

Talai-Marakwet		Nandi/ Keiyo	English Gloss
a)	Kasan	kesan	transport
b)	Rang'	rany	drive
c)	Lang'	lany	board
d)	Lai	la	ignite

Respondents usually use various means of transportation while engaging in their day-to-day activities from one place to the other. It is significant for them to use these verbs in this field for mutual understanding, thus, the need to borrow. Taking for example the Matatu industry, residents from Kapsowar heading to Eldoret town in UasinGishu county- a cosmopolitan town but mostly occupied by the Nandi speakers- must pass Via Iten town a place occupied by the Keiyo speakers. In essence, the Talai-Marakwet speakers borrowed the verbs from the two languages for them to understand each other. The same thing applies to those travelling from Eldoret to Kapcherop route. These are possible reasons why this field has the second highest number of borrowings.

5.9.3 Business

12) The following is a list of the verbs from the semantic field of business

	TalaiMarakwet	Nandi/Keiyo	Gloss
a)	Maarte	paarte	display
b)	Peseen	pesen	loan
c)	Chomnyechi	chamnyechi	agree
d)	Al	aal	buy

The business field is the third in position because the Keiyo and TalaiMarkwet speakers interact during market days. For example the rotational market places are; Iten town, Kaplolo, bugar, Kendur(all in Keiyo) Chebiemit, Chebara, Cheptongei,Chebulbai, Kimnai, Kapyego,kapcherop and kapsowar markets(in TalaiMarakwet) among others. Along the valley are the long serving Kipchinda and Arror markets where the Keiyo, Marakwet and Pokot meet. This ends up Talai-Marakwet loaning verbs from the Keiyo for easy communication.

5.9.4 Religion

13) The following is a list of the verbs from the semantic field of religion.

	TalaiMarakwet	Nandi/Keiyo	Gloss
a)	Losu	ilosu	worship
b)	Toror	itoror	praise
c)	Baoryan	ibaoryan	testify
d)	Kutung'	kutuny	kneel

Religion is the fourth semantic field recording average number of borrowed lexical verbs. This could because the Bible and the Kalenjin Hymn Books are written in the Nandi language. In the churches, the Talai-Marakwet use Nandi dialect in conveying the message to the believers and the believers too use the same language to read and sing. As a result of doing this, they borrow a lot from the Nandi Language. The European Missionaries could have most probably begun their ministry in Nandi that is why institutions like Kapsabet Bible College exist. This is found in Nandi County. Though recently the Markweta Bible has been produced, it has used the Endow Dialect which is hard for the Talai-Marakwet to read and understand. Thus, the Talai-Marakwet prefers using the Nandi version.

5.9.5 Education

14) The following is a list of the verbs from the semantic field of education.

TalaiMarakwet		Nandi/Keiyo	Gloss
a)	Wolu	iwolu	answer
b)	Kenet	kinet	to teach
c)	Meng'u	mong'u	graduate
d)	Litit	ilitit	discipline

This is the second last semantic field with the least number of borrowed lexical verbs. This is because formal education did not exist. Most f the verbs used in this semantic field are borrowed from English and Kiswahili languages by nearly all the indigenous Kenyan languages. English language too has over years been the language of instruction in the Kenyan education with an exception of mother tongue adopted in the lower primary school level. (Mbaabu 1996).

5.9.6 Mass media

15) The following is a list of the verbs from the semantic field of business.

TalaiMarakwet		Nandi/Keiyo	Gloss
a)	Baraste	ibarasten	broadcast
b)	Baibait	baibait	entertain
c)	Ripoten	ripoten	report
d)	Kipwoten	kipwoten	to injur

This is the last semantic field recording the least verbal borrowing. This is because the Media houses broadcasting in Kalenjin mainly use the Nandi language. This forces other news anchors and reporters from other Kalenjin dialects to use the Nandi language. In the event, they borrow lexical verbals from the Nandi into Talai-Marakwet dialect. Another possible reason for this field having the least borrowed verbs is that most of its verbs were borrowed from English and Kiswahili languages. The Farming semantic field has the highest borrowed words (**28%)** followed by the Transport semantic field with (**22%).** The third is semantic field of Business (**18%)** verb borrowings followed closely by Religion semantic field (**14%).** Following is education semantic field (**10%)** borrowings. The last semantic field is Mass Media with the least verb borrowing at (**8%).**
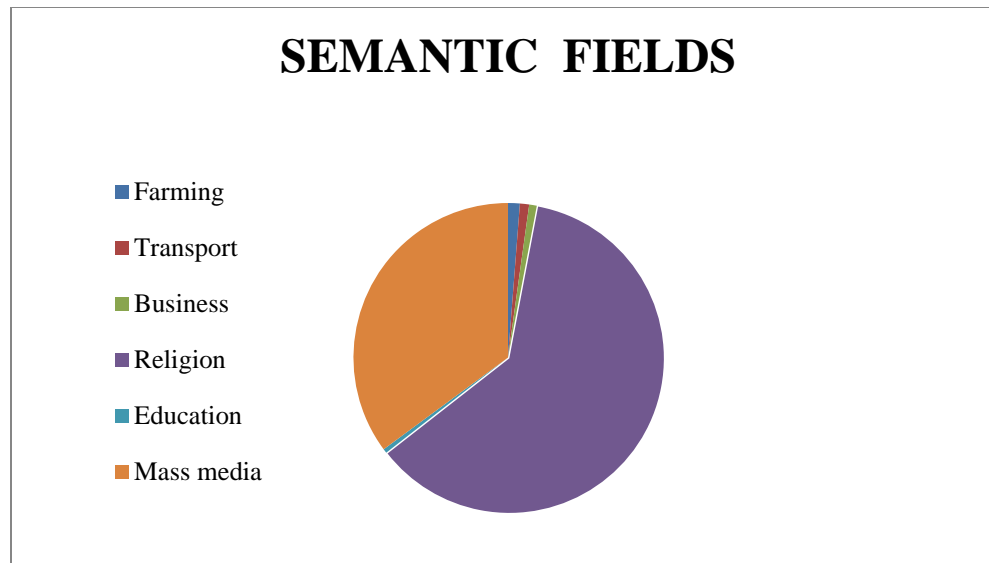
Figure 1: semantic fields in a pie-chart

The chart above shows the percentage of the lexical borrowed words per six semantic field as discussed earlier.

6.0 Conclusion

From the findings, the following conclusions can be made; that the Talai-Marakwet morphology can be inflected in terms of TNS, PER/NUM and NEGATION. Tense is divided into three sub-divisions each having a morpheme(s) denoting the time and person. The far past morphemes are {ki+ka}. It is crucial to note that the Keiyo and Nandi far past morpheme unlike the Talai-Marakwet contain one morpheme {ki-} and {ko-} respectively. The near past event is denoted by the morphemes {ko-, ka-} in TalaiMarakwet, {ko-} in Keiyo, and {ka-} in Nandi. Further, immediate past morpheme markers in Talai-Marakwet are {ko-, ka-}, in Keiyo {ka-} and {ka-} in Nandi. On the other hand, the present tense morpheme markers in Talai-Marakwet are {-i-, -o-, ki-, ke-}, Keiyo {-i-, -e-}, and Nandi {a-, ki-}. Future tense is denoted by the morphemes {e-, i-, ki} in Talai-Marakwet and {tun-}, {tatun-} morphemes in both Keiyo and Nandi languages.

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