

**SENSE RELATIONS AND LEXICAL PRAGMATIC PROCESSES IN LINGUISTIC
SEMANTICS: A DESCRIPTION OF THE KIGIRYAMA SYSTEM OF MEANING**

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**Thesis submitted in partial fulfillment of the requirements for the degree of Doctor of
Philosophy in English Language & Linguistics of Pwani University, Kenya**

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DECLARATION

Declaration

This thesis is my original work and has not been presented for a degree in any other university

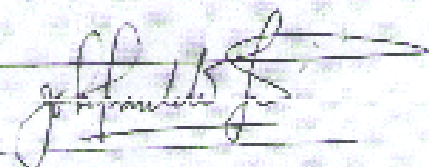
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DEDICATION

To the memory of my beloved parents: the late Mzee Munyaya Moleh and the late Mama Nyevu Kautu for the gift of life.

ACKNOWLEDGEMENTS

I would like to begin by thanking God, the giver of all good things, for his providence, good health and bringing people my way who helped me unreservedly during the course of my study.

I extend my heartfelt gratitude and appreciation to my Main Supervisors, Prof. Yakobo Mutiti and Prof Rocha Chimerah for their direction and unwavering support they have given me in the entire period of writing this thesis. Their valuable contribution and timely criticism went a long way to make my research a success. I also extend my appreciation to Dr. Emily Ondondo who took her time and gave me advice on how to handle this particular study.

To my family members my daughter Sherice and my son Arnold thank you so much for the encouragement and support. To my special friends, Patricia, Violet, John Magundo, and the entire BTL Kilifi fraternity who stopped at nothing to see to it that the ride was smooth in the thickest of things. *Mulungu Amuhase!*

ABSTRACT

Language carries the culture of the people. Knowing the correct meaning of each word in every context enables one to be integrated successfully into that community something which contributes to harmony and understanding. Sense relations are concerned with meanings that words establish with each other in the vocabulary of a language. The meanings of words are frequently adjusted and fine-tuned in context, so that their contribution to the proposition expressed is different from their lexically encoded sense. This creates an occasion-specific sense, based on interaction among concepts, contextual information and pragmatic principles Wilson D and Carston R.(2006). Though Kigiryama is not a minor language, there is hardly any information on sense relations and their pragmatics in this language. In this regard, this study aims to provide evidence of sense relations in Kigiryama. It also aims to identify the lexical pragmatic processes affecting the interpretation of sense relations in Kigiryama. It assesses the pragmalinguistic versus the sociopragmatic dimensions of locutions as meaning bearing elements, and how sense relations may move between the purely linguistic and the socio-cultural underpinnings of any language.

This research was guided by the Lexical Pragmatics Approach proposed by Wilson and Sperber (2003). Data was collected through interviews, questionnaires and archival sources. The study reveals several types of sense relations in Kigiryama: antonymy, homonymy, hyponymy, synonymy, polysemy and meronymy. The analysis shows that the lexical pragmatics theory can adequately handle the analysis of homonyms and polysemy using the processes of narrowing and broadening, but is inadequate in the analysis of synonyms based on borrowing and therefore a better approach that analyses synonyms may be an appropriate device.

The results also show that context, is indispensable in understanding sense relations in Kigiryama.. The social-cultural underpinnings of Kigiryama utterances reveal that there is

restriction in the use of certain words, particularly taboo words related to sex, excretion and private parts.

The findings should be useful to university students and professionals in Linguistics especially those interested in Bantu languages and Linguistics and in turn add to the body of knowledge in linguistics in general, and Kigiryama in particular.

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DEFINITION OF TERMS

The following terms are definitions that would be used throughout this research. They are used to mainly present and explain difficult terminologies that are specific in the field of semantics and pragmatics.

Sense relations-sense relations are concerned with the meaning relations words contract with each other in the meaning system of the vocabulary of a language.

Synonymy –Synonymy is the relationship between two words that have the same sense or similarity of meaning

Hyponymy- This is a sense relation between lexemes such that the meaning of one word is included in the meaning of the other.

Antonymy- This is a sense relation in which the opposite of meaning is observed

Polysemy- This is a sense relation where one word has multiple meanings.

Homonymy- These are unrelated senses of the same phonological word

Concept encoded - Is the exact meaning of a word.

Concept communicated - Is the expressed meaning of that word on a particular occasion

Lexical pragmatic processes –Are processes involved, in which the concept communicated may differ from the concept encoded

Lexical narrowing - This is a lexical pragmatic process where a word is used in more specific sense than the encoded meaning

Lexical broadening - This is lexical pragmatic process where a word is used to convey a more general sense than the encoded one.

Approximation - This is a minimal type of broadening which involves the use of a word with relatively strict sense

Hyperbole - This is a more radical type of broadening which allows the communicated concept to depart from the encoded meaning

Metaphorical extension - This is a radical widening which also allows the communicated meaning to fall very far outside the normal denotation.

CHAPTER ONE

INTRODUCTION

1.1. Background to the Language and its speakers

Kigiryama is a Bantu language which belongs to the Niger Congo language group and a member of the Mijikenda sub group. According to Guthrie (1948), Kigiryama has been classified in zone E72a group in the world Language classification. In addition, it is spoken by one of the nine closely related sub-ethnic groups that make up the wider umbrella that is the Mijikenda community. The other eight dialects which have mutual intelligibility with Kigiryama include Kambe, Kauma, Ribe, Rabai, Jibana, Chonyi, Duruma and Digo (Mcintosh, 2004). Kigiryama is mainly spoken in various areas of the Kilifi County in the coast region of Kenya.

According to the 2009 Kenya Population Census report, the Mijikenda comprise 1.96 million of the Kenyan population of which about 751,531 are Giryamas; this constitutes 38.2% of the entire group which is 1.96 million. Although in Kenya the Mijikenda occupy the entire coastal strip from Lamu in the north to the Kenya/ Tanzania border in the south, approximately 30km inland, the Agiryama speakers on the other hand mainly reside in Mombasa, Mtwapa, Kilifi all the way to Malindi and Marereni. (Figure 1 in Appendix II)

Language is not simply a means of communicating information but it is also a means of establishing and maintaining relationships with other people. In the conceptual and meaning making systems in Kigiryama language, speakers of the language use it to describe the world around them. All languages allow speakers to describe aspects of what they perceive. In the words of Sapir, (1949) quoted in Saeed, (2003) “the particular language that we speak conditions our conceptualization of the world”. According to Saeed, (2003), what somebody refers to by using any word (linguistic item) depends on context; hence pragmatics plays a very central role in the meaning making process of any language and so does it too, in the language in question which is Kigiryama. The Oxford Advanced Learners Dictionary (1948)

offers that “pragmatics is the study of the way in which language is used to express or interpret intention in a particular situation especially when the actual words used, may appear to mean something different”. The limitation of semantics in yielding the various meanings in utterances is revealed in the definitions given by various scholars. In Oxford Advanced Learners Dictionary (1948), which further posits that “semantics is defined as, “the branch of linguistics dealing with the meaning of words and sentences”. Mathews (2007) defines semantics as the study of meaning in abstraction. The overall deductions from the above is that semantics only covers the meaning of words phrases and sentences while pragmatics on the other hand covers a wider scope in meaning explication. This means that pragmatics plays a central role in the meaning making process of any language (both intended and unintended) meaning in utterances.

1.2. Background to the study

This study focuses on the analysis of sense relations in Kigiryama, based on the lexical pragmatics theory. The sense of a word is defined as the relations holding between words and the objects and ideas they represent in the world. Sense relations on the other hand, are the relationships existing between lexical items of a language. They are concerned with meaning relations that words contract with each other in the meaning system of the vocabulary of that language (Lyons, 1977). Sense relation can also be defined as meaning relations between words (Jackson, 1988). It is a complex system of relationships that exist between the linguistic elements. Sense relations are therefore the intra-linguistic realizations of lexical items that make up the vocabulary of a language. The relationship of this nature can be paradigmatic or syntagmatic. Examples of paradigmatic relations include hyponymy, synonymy, polysemy, meronymy, antonymy and homonymy. A syntagmatic relationship on the other hand, is a relation between expressions that occur next to one another. Examples include ‘blond’ and ‘hair’ or ‘kick’ and ‘foot’ (Lyons, 1968). Sense relations are important because every language is arranged in such a way that meaning is understood for purposes of

communication. Sense of any word is an internal and important property of language as expressed by scholars such as Fowler (1974).

This study aimed at providing evidence for synonymy, homonymy, polysemy, hyponymy and antonymy in agreement with linguists' argument that it is impossible to find any language without sense relations. The study at the same time established the importance of context in interpreting meanings of words and disambiguating various lexical items. The purpose of this study is to examine the interface between semantics and pragmatics in the analysis of sense relations. The whole theory of lexical pragmatics is an interface of semantics and pragmatics.

Linguists have shown that sense relations are universal in all languages. For instance, Ndlovu (2001) analysis of sense relations in the treatment of meaning in *Isichazamazwi Sesi Ndebele (ISN)*. This study revealed that the application of sense relations contributes to user-friendliness of the definitions in dictionaries where hyponymy and meronymy were more user-friendly and had accessible dictionary definitions while synonymy reduced the user-friendliness to accessibility in dictionaries. Also, a study on sense relations in Gikuyu has shown that the application of lexical-pragmatics theory is a better tool for analyzing homonymy and polysemy but not synonymy (Mugure, 2009).

Meaning seems at once the most obvious feature of language and the most obscure aspect to study. It is obvious because it is what we use language for, to communicate with each other, to convey 'what we mean' effectively. But the steps in understanding something said to us in a language in which we are fluent are so quick, so transparent, that we have little conscious feel for the principles and knowledge which underlie this communicative ability (Thomas, 1995).

Questions of 'semantics' are an important part of the study of linguistic structure. They encompass several different investigations: how each language provides words and idioms

for fundamental concepts and ideas (lexical semantics), how the parts of a sentence are integrated into the basis for understanding its meaning (compositional semantics), and how our assessment of what someone means on a particular occasion depends not only on what is actually said but also on aspects of the context of its saying and an assessment of the information and beliefs we share with the speaker, what Halliday (1985) refers to as 'field'.

The importance of context cannot be down- played because most words when examined closely reveal that they have many different senses and the rules which combine them into sentence meanings will frequently yield several possibilities for interpretation.

Though both meaning and sense relations are important in the structure of all languages, and are constrained by pragmatics in their realization of communication, there is limited knowledge on these important aspects of linguistic meaning in Kigiryama.

1.3 Statement of the Problem

Sense relations are an important characteristic in the definition of communicative meaning in the structure of language. These relations may be captured at two levels, viz. the formal Semantic and the Contextual Pragmatic levels. An adequate Semantic theory ought to deal with these elements at the observational, descriptive and explanatory levels. The Kigiryama Language has not been described optimally especially in regard to the system of sense relations in its system of meaning. This study was therefore aimed at the description and analysis of the interplay between Formal semantics and contextual pragmatics which both play a complimentary role in the explication of meaning and sense in the Kigiryama language.

1.4. Research objectives

The investigation was guided by the following research objectives:-

- (i) To identify the sense relations that occur in Kigiryama.
- (ii) To describe the lexical pragmatic processes that lead to the establishment of sense relations in Kigiryama.
- (iii) To establish how lexical pragmatic processes influence the interpretation of words and expressions in utterances.

1.5 Research questions

The following are the research questions that the study set out to answer:-

1. What sense relations occur in Kigiryama language?
2. What lexical pragmatic processes influence Kigiryama sense relations?
3. How do these lexical pragmatic processes influence the interpretation of words and expressions in utterances?

1.6 Rationale for the study

Semantics and Pragmatics are important aspects of description of any language. Performance in a language is achieved by understanding its basic elements (Palmer, 1981). The basic elements in Semantics include the lexical meaning of the word and how it relates with other words (sense relations) and how these words form different semantic fields, while in Pragmatics takes cognizance of context.

In order for an individual to effectively utilize any word he/she must have a complete understanding of the lexical features as well as the conceptual features (the meaning) of the word. We do not, for instance, have a complete understanding of a word if we are to recognize it upon hearing it, saying it, reading it and writing it down but do not know what it

means (Binding, 2003). The analysis in this study was carried out with the purpose of examining the contribution that each sense relation makes to the meaning-making process.

It will also provide a future guide in language policy in Kilifi County especially in the area of teaching mother tongue and literacy. The objectives of this study on Kigiryama language learning are particularly relevant because they are in line with the language policy for the Kenyan lower primary school which states that ‘...the medium of instruction in lower primary should be the language of the learners’ catchment area (mother tongue)’. This is stated in the National Language Policy in education (2005).

Furthermore, researches in these areas of (meaning and sense) reveal principles and systems which have many applications. The study of lexical (word) semantics and the conceptual distinctions implicit in the vocabulary of a language will improve the formal grammatical description of Kigiryama which in turn will enable speakers of Kigiryama to extend their knowledge of its stock of words. The study will also be a resource for the improvement of materials which help those acquiring Kigiryama as a second language.

In addition, studying the rules governing the composition of word meanings into sentence meanings and even larger discourses allows us to build computer systems which can interact with their users in more naturalistic language. Investigating how the understanding of what is said, is influenced by one’s individual and cultural assumptions and experience, which are much less visible than what is explicitly said, such investigations, can help us become more aware of “what” to say and “how” to say it and hence become effective communicators. The result of all of these (sometimes very abstract) investigations is a deeper understanding and appreciation of the complexity and expressive elegance of particular languages and the uniquely human system of linguistic communication. The study is an eye opener in Kigiryama linguistics and Bantu languages in particular.

1.7 Scope and Limitations

1.7.1. Scope

This is a synchronic study of Kigiryama language that is aimed at analyzing the effect of lexical pragmatic processes on Kigiryama sense relations. The study focused on sense relations in Kigiryama and was limited to examining and describing Kigiryama sense relations, how these relations can be applied in various contexts and the lexical pragmatic processes that influence these relations. The study was mainly aimed at the analysis of the interplay between formal semantics and contextual pragmatics. It concentrated on lexemes, propositions and their meanings (semantics) and utterances and expressions in context (pragmatics); therefore other aspects of the language such as morphology and syntax were not dealt with. The explanation on the lexical pragmatic processes in Kigiryama sense relations was looked at in the context of larger units such as the Kigiryama utterances. Under the lexical pragmatic approach, the Relevance theoretic comprehension heuristic was applied. The study used 100 Kigiryama native language consultants to obtain the relevant data, which was in turn used to make generalizations.

1.7.2 Limitations

This study was mainly descriptive although longitudinal data may shed more light on the variability of sense in the words and expressions in the data. The researcher thus worked with a sample of 100 language consultants and made use of research assistants who moved to the inaccessible areas during dry weather conditions, and relied much on information received from the Meteorological department.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter sets out to review written theoretical literature and studies done on sense relations in general and their relevance to the topic under study. The chapter also reviews studies that have been done on Kigiryama language as well as on written studies on other Bantu and Non Bantu languages which give insights into sense relations and pragmatics.

2.1. Theoretical Literature

Sense relations concern the meaning of words in the vocabulary of any language according to Lyons (1977). Jackson (1988) defines sense relations as meaning relations between words themselves; a complex system of relationships that exist between the linguistic elements themselves. A word has meaning by having both sense and reference. Meaning in the system of any language is understood by the co-indexing of the word form to a reference or entity in the experience of the language-user, and the relationship between words is therefore a function of the relative distance they may have with given references. However, if words have meaning, how do we then fail to say what we mean or rather, how can the words fail to mean what they mean? Palmer (1981) offers the answer to these questions by suggesting that, “the words that we use do not in most cases mean what they might obviously be thought to mean, that there is some other meaning besides the literal meaning of words.”

Thomas (1995) seems to echo Palmer’s sentiments by pointing out the various levels of meaning. She identifies the first level as that of abstract meaning; she says that we move from abstract meaning to contextual meaning (also called utterance meaning) by assigning sense and/ reference to a word, phrase or sentence. The third level of meaning is reached when we consider the speaker’s intention. When people are engaged in conversations, they intuitively look for contextual sense (the sense in which the speaker is using the word), part of

the process of determining what speakers mean involves assigning sense to the words. In general, the process is very straightforward, but problems occur especially in the use of Sense Relations (Thomas, 1995).

There are various types of Sense relations such as synonymy, hyponymy, homonymy, antonymy and polysemy in any language that determine meaning in context. The sense of an expression is its indispensable hard core of meaning (Hurford, Heasley & Smith, 2007). According to this study's understanding, meaning of an expression is the sum of all its sense properties and sense relations with other expressions in any language. Sense relations are therefore the intralinguistic relations of words, sentences and utterances making the vocabulary of any language. These definitions form the basis for this research.

Most scholars have ruled out the possibility of exact synonyms in a language. Ullman (1996) notes that very few words are completely synonymous in the sense of being interchangeable in any context; this is without slight alterations in their objective meaning, feeling-tone or evocative value. Some go further to give a possible method for testing synonymy: "change the structure of the sentence, substitute one synonym for the other and the effect is destroyed" (ibid: 142).

Palmer, (1981) in support of the same idea says that '*...there are no real synonyms, that no two words have exactly the same meaning*'. Bloomfield (1958) also notes that each form has a constant and specific meaning. He goes on to say that if forms are phonemically different, we suppose that their meanings are also different thereby we suppose, in short, that there are no actual synonyms.

Wilson & Carston (2007) discuss a unitary approach to lexical pragmatics. They propose a unified account rather than studying the lexical processes in isolation and give quite distinct kinds of explanation. Their study shows that loosening; narrowing and metaphorical-extension are different outcomes of a single process which creates an occasion-specific

sense. Wilson and Carston (*ibid.*) employ the framework of the relevance theory in their explication. Their work is different from our work in terms of the scope since they have only looked at the processes while this study focusses on the sense relations and the processes as well.

Saeed (2003) also looks at several types of lexical relations namely homonymy, synonymy, opposites, hyponymy and meronymy and their semantic description. The study by Saeed (2003) poses a knowledge gap since it only gives the description of these sense relations and not the lexical pragmatic processes involved. This study goes further to analyse these processes and their effect on sense relations.

Murphy (2003) discusses sense relations and the lexicon. She explores the many paradigmatic semantic relations between words, such as synonymy, antonymy and hyponymy and their relevance to the mental organization of our vocabularies. She argues that whereas many traditional approaches have claimed that these paradigmatic relations are part of our lexical knowledge and constitute a metalinguistic knowledge which can be derived through a single principle which may also be stored as part of our extra-lexical, conceptual representation of the word, these theories fail to analyze the relations and instead just define them. The argument by Murphy (2003) is what this study seeks to accomplish by not just defining the relations but also to analyse their occurrence in Kigiryama. She proposes a pragmatic approach to the study of these relations. However, while the study adopts a similar pragmatic approach to ours, their methodology is different in as far as discussing the effect of the lexical processes is concerned.

Sweetser (1991) studies the metaphorical and cultural aspects of semantic structure. This study offers a new approach to the analyses of the multiple meanings of English modals, conjunctions, conditionals and perceptual verbs. Sweetser argues that although such ambiguities cannot be easily accounted for by feature analyses of word meaning, they can be analyzed both readily and systematically. She further argues that meaning relationships in

general cannot be understood independently of human cognitive structure, but should include the metaphorical and cultural aspects of that structure. This argument is what this study seeks to fulfill, by including the metaphorical and cultural aspects of Kigiryama language. This study is different from ours in the sense that while Sweetser (1991) investigates multiple meanings of English modals, conjunctions, conditionals and verbs, this study only looked at nouns, verbs and adjectives.

Cruse (2004) discusses the different ways in which meaning is conveyed in a language. He highlights the richness and subtlety of meaning phenomena rather than expound on any particular theory. Cruse (2004) discussion on the different ways in which meaning is conveyed in a language, is similar to what this study seeks to fulfill. This study by Cruse (2004) further provides an invaluable descriptive approach to the areas of semantics and pragmatics which this research is concerned about. The only departing point is that while Cruse (2004) research highlights issues in the English language, this study on the other hand, deals with Kigiryama as the language in question.

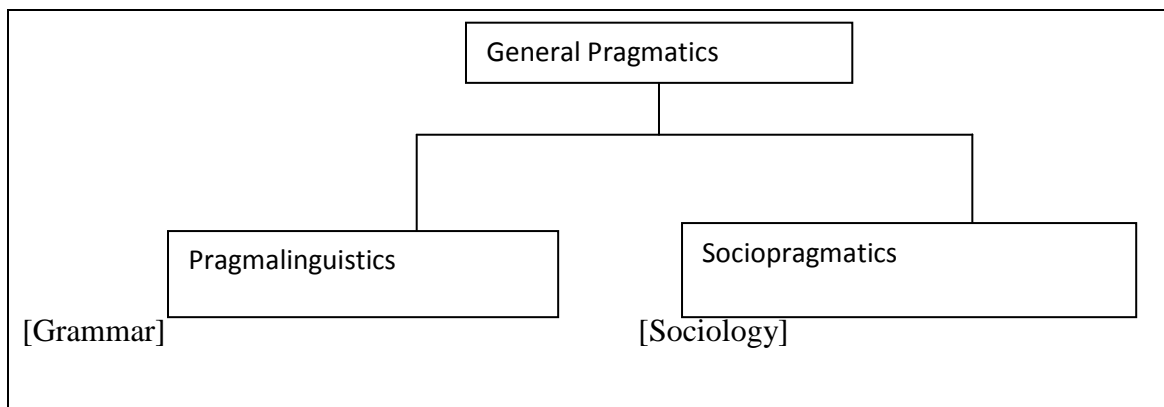
Blunter (1998) explores lexical pragmatics, an area which gives a systematic and explanatory account of phenomena that are connected with semantic underspecification of lexical items. He discusses the pragmatics of adjectives, systematic polysemy and the interpretation of compounds within the framework of cognitive semantics. This study is relevant to our study because it examines semantics with a general mechanism of conversational implicatures, a mechanism, capable of giving a principled account of lexical blocking, the pragmatics of adjectives and systematic polysemy, which are areas that this study is concerned with. This study by Blunter (1998) however deals only with the pragmatics of adjectives while this research goes further to analyse the pragmatics of verbs and nouns as well.

Fischer (2000) aims at investigating a general systematic model of the polysemy of discourse particles and explains how particular lexemes get their functional interpretations in particular context. The account that a particular discourse particle lexeme may get different

interpretations that are perceived as related in some way is similar to our account. But while Fischer examines closed functional categories in English such as ‘yes’, ‘yeah’ and ‘oh’ which fulfill a wide range of functions, our study on the other hand looks at nouns, verbs and adjectives and how their meanings are frequently adjusted in context so that their contribution to an expression is different from their encoded sense. This study by Fischer, however, offers credence to our study especially in the analysis of polysemy in words.

Sociopragmatics and Pragmalinguistics also form a background to this study. Sociopragmatics can be traced to the work of Geoffrey Leech (1983). Leech makes the following distinctions which have an implication to this study:-

- a) General Pragmatics as, ‘‘the general conditions of the communicative use of language’’.
- b) Sociopragmatics as, ‘‘the more specific’, ‘local coonditions’ of a language’’.
- c) Pragmalinguistics as, ‘‘the particular resourses which a given language provides for conveying a particular illocution. Leech further provides a diagram displaying the relationships between these areas as reproduced in Figure 2 below:



(Adapted from Leech, 1983)

Figure 2: A diagram showing the relationship of different areas in Pragmatics

Pragmalinguistics and Sociopragmatics as shown in Figure 2 above are therefore considered to be subcategories of General Pragmatics which includes 'more specific' 'local conditions on language use, but instead, according to Leech (1983) these 3 areas are pitched as complementary areas of study within pragmatics as a whole.

Regarding Sociopragmatics, he elaborates:-

"it is clear that the Cooperative Principle and the politeness Principle operate variably in different cultures or language communities, in different social situations among different social classes etc[...] pragmatic descriptions ultimately have to be relative to specific social conditions. In other words sociopramatics is the sociological interface of pragmatics", Leech (1983)

Leech's definition of sociopragmatics is problematic since it fails to spell out what these more specific, "local" social conditions might be. How local is local and how specific is specific. As is clear from the above quotation, different "cultures", 'language communities', 'social situations' and social groups can contribute to those local social conditions or as any aspect of social context.

Sociopragmatics is also identified with interaction between language and culture. Indeed, it is in studies of cultural pragmatics of a language such as this one, that one can occasionally encounter the term 'sociopragmatics'. However placing culture at the heart of the definition and not elaborating further is not helpful as culture is a slippery notion and one that can work at various levels of abstraction (national cultures, institutional cultures or social group cultures). A classic definition of culture as proposed by Leech (1983) states that:

'Culture consists in patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups including their embodiments in artefacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture

*systems may, on the other hand, be considered as products of action: on the other as conditing elements of future action''.*Leech (1983)

This study notes that while this definition may include a historical dimension, and suggest that cultures gain definition through some process over time, it might, however, give the erroneous impression that culture consists of a relatively short list of stable features passed on from one generation to another something that reflects an essentialist view. Leech (1983) further cautions us we need to be fully aware of the fact that cultures are multiple (and not limited to national cultures) and constantly undergoing change, and that people shift in and out of particular cultures as quoted from (Wright, 1998, Gudy-Kunst and Kim, 2003). Recent approaches to culture emphasise that cultures involve groups who share practices and ways of exchanging meanings, something that of course involves discourses. (Hall, 1997; Gee, 1997 and 2005)

With Leech's definition in mind i.e "specific, local conditions, one can define sociopragmatics as that area of study that concerns itself with any aspect of the social context that is specific to the pragmatic meanings of particular cultures.

An elaborate definition of sociopragmatics is thus:-

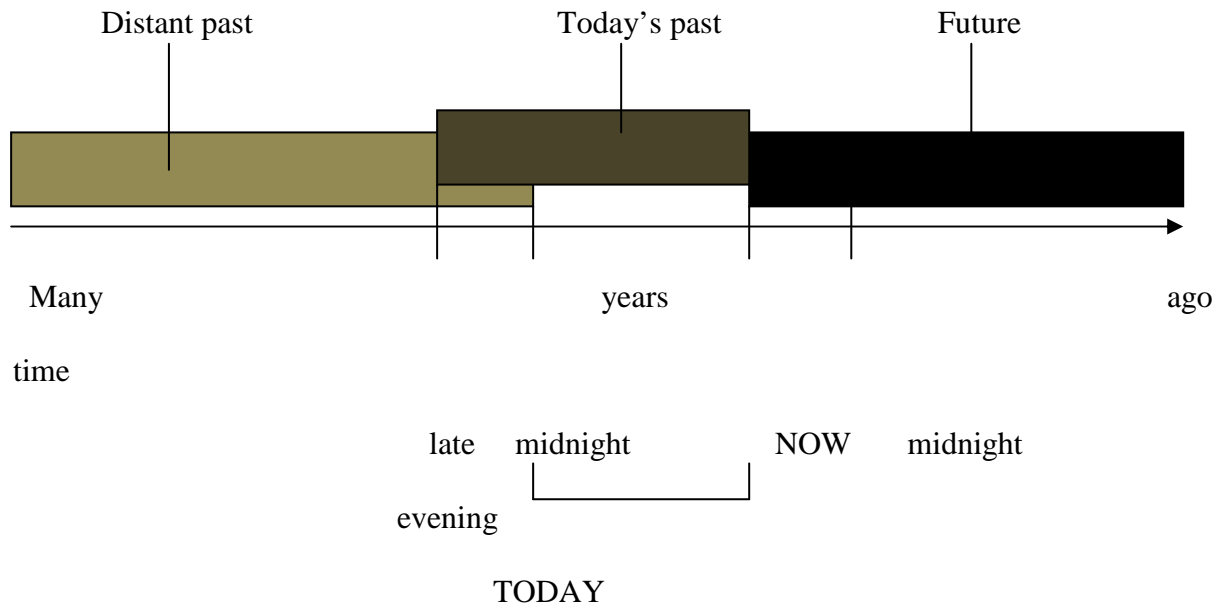
Sociopragmatics concerns itself with any interactions between specific aspects of social context and particular language use that leads to pragmatic meaning. Its central focus is on language use in its situational context and how those situational contexts engender norms which participants engage or exploit for pragmatic purposes which this study assesses.

2.1.1 Features of context affecting sense relations

Palmer (1981) identifies those features of context which are relevant to a language as;

2.1.1.1 Deictics

Most languages have deictics which identify objects, persons and events in terms of their relation to the speaker in space and time. There are for instance, three main types of deictic. First, the speaker must be able to identify the participants in the discourse- himself and the persons to whom he is speaking. The forms with which he uses to achieve this are the first and second person pronouns- I/We, me/us and you in English. In Kigiryama, the pronouns are *mimi*, *uwe*, *yuyu/aryahu* (Sirya, 1993). Secondly, English has words such as; “here” and “there”, “this” and “that” to distinguish between the position of the speaker or closeness to it and other positions or greater distance. The exact spatial relationships indicated by such words will vary according to the language. In Kigiryama, spatial relations may be determined by words such as *haha/ haryahu*, *kiki/kiryahu* (Chome, 2005). Thirdly, time relations are indicated in English not only by general adverbs such as “now” and “then” but also by specific ones such as “yesterday” and “tomorrow”. Moreover, such time relations are often incorporated into the grammar of the verb. The tenses in Kigiryama do not correspond exactly with tenses in English. There are three tenses: future, Present and distant past which are used to describe when an event occurred, or will occur in relation to the time line. Figure 3 illustrates this



Adapted from Sirya (1993): pp 12

Figure 3: The tenses in Kigiryama in relation to the time line

The future tense is used when the speaker wants to refer to events which will happen in the future; it could be in the next few minutes, tomorrow, next week, next month or even many years into the future. The distant past tense is used to describe events which happened before the day and time of speaking such as yesterday, two days ago, last week, last month or hundred of years ago. The today's past is used to describe events which happened earlier on in the day of speaking, (Sirya, 1993).

2.1.1.2 Context based on social relations

Another very important aspect of context is social relations. It is not enough for the speaker to be able to identify the person to whom he is speaking; he must, also indicate clearly the social relations between "himself" and "this person". In many languages there is a distinction between a polite and a familiar second person pronoun such that the person can be rude or polite depending on the social relationships with the person to whom he/she is speaking to. For example one may ask for silence with '*shut up!*' and/or '*would you keep your voice down a little please?*' The choice depends on whether we wish to be rude or not, and this relates to

the status of the person being addressed Palmer (1981). In Kigiryama, polite replies and questions about the family and the weather are simply ways of making social contact.

2.1.1.3 Context based on style

There are other characteristics of context that affect the choice of language and style of the individual. Crystal & Davy (1969) have suggested three main features of style as province, status and modality. Province is concerned with occupation and professional activity such as language of the law, science, advertising, while status deals with social relations but specifically in terms of the formality of language and the use of polite or colloquial language. Modality is a term intended to relate to the choice between the language of jokes versus the language of serious writing such as letters and memoranda.

According to Palmer, (1981) there are different kinds of styles in any language whose role is to eliminate ambiguity, to indicate referents and to provide clues for inferring meanings. Therefore a competent speaker of a language must have command of all the different styles for effective communication.

The above features of context are what this study wishes to assess in the language in question which is Kigiryama.

2.2 Research Literature

Languages all over the world, Kigiryama included make use of utterances on notable occasions which more often than not are full of both intended and unintended meanings. However, linguistic scholars have studied these utterances by using insights from different disciplines such as pragmatics, sociolinguistics and even discourse analysis to analyse them. There are therefore many scholarly works on sense relations and meaning.

There are recent works on sense relations which have a direct bearing to our study, for example, a study in Zimbabwe evaluated the treatment of meaning in Isichazamazwi

SesiNdebele language by applying the sense relations of hyponymy, meronymy and synonymy and established that hyponymy and meronymy facilitate the formulation of more user friendly and accessible dictionary definitions while synonyms definition reduce the user-friendliness (Ndlovu, 2001). The study by Ndlovu poses a knowledge gap concerning the lexical pragmatic processes that affect sense relations; our study strove to build on the processes while giving context as another factor affecting the interpretation of sense relations in Kigiryama.

Mugure (2009) discusses sense relations in Gikuyu. The sense relations of synonymy, homonymy and polysemy were discussed together with the lexical processes of narrowing and broadening. The study concluded that the lexical pragmatic theory can adequately analyze homonyms and polysemes using either narrowing or broadening while the theory cannot sufficiently handle synonyms. Although this study agrees with Mugure (2009) on synonyms, this research goes a step further to not only analyze antonyms and hyponyms, but also other varieties of broadening such as metaphorical extension, hyperboles, category extension and neologisms. Furthermore, while Mugure (2009) uses Gikuyu as the language of study, this study on the other hand uses Kigiryama.

Atoh (2001) analyses the meaning of Dholuo nouns taking a semantic field approach. His study was based on nouns only; this study on the other hand, concentrates on other categories of words such as: adjectives, nouns, verbs, and even adverbs. His work provides important insights to this study especially in the analysis of nouns. In addition, while Atoh (2001) looks at meaning using Dholuo and applies the semantic field theory, this study on the other hand does not look at meaning in Dholuo, but at meaning in Kigiryama language and employs the lexical pragmatic approach as its tool of analysis.

Atichi (2004) looks at the divergences of meanings of words in Kenyan English. He discusses the processes of meaning change and the factors that cause them. These meanings are accounted for within the lexico-semantic dynamisms and Stern's (1931) seven classes of

meaning change. His work provides insight to this study especially in the area of narrowing and broadening which he calls expanding. The point of departure between Atichi (2004) and this study is the language in question, while he uses Kenyan English as the language of study, this study on the other hand uses Kigiryama.

Mwebia (2006) explores sense relations in Kimeru using the lexical pragmatics theory. She tries to consider the differences and similarities in sense relations involving corresponding lexical items in English and Kimeru. This study though, looks at the interface between semantics and pragmatics and the role of context in analyzing these sense relations in Kigiryama only.

Ogola (2006) discusses intercultural communication failures using the relevance theory as a tool for study. She looks at linguistic communication in relation to cultural context of the utterance and explores the concept of relevance and assumptions as stated in Relevance theory. This study, on the other hand, concentrates on sense relations based on the lexical pragmatics theory.

Munyiri (2006) explores the existence of a semantic equivalence in the connotative value of symmetrical terms that refer to both male and female gender in Gikuyu. She tries to establish if words in Gikuyu have equivalent semantic connotations and to what extent certain lexical items, if associated with gender, reinforce the subjugation of one gender while exalting dominance of the converse gender. She uses the socio-semiotic theory as her tool of analysis. In the present study, does not concentrate on gendered words but with sense relations in general.

Njeri (2007) investigates language use in Gikuyu HIV/AIDS discourse. She makes a pragmatic exploration of the lexical euphemisms as substitutes of what is taboo in Gikuyu speech. Although she uses politeness theory, by Brown and Levinson (1987) and Neo-Gricean theory of implicatures which is different from the Lexical Pragmatics Theory that

the current study applies, her work provides useful insights to the present study especially in the area of synonyms arising from euphemisms.

Kamau (2008) discusses the truth conditions in pragmatics using relevance theory as his theoretical framework. He demonstrates the need to consider context in assigning truth relation and hence transforms semantics into pragmatics. Although this study by Kamau (2008) provides useful insights to our study, it , however, does not look at the interface between semantics and pragmatics which the current study looks at.

There are other works which are relevant to this study of sense relations since they provide the study with various definitions and appropriate insight. They include: Ullman (1962) who discusses synonyms, and Yule (1996), Lyons (1977), Cruse (1986), Hurford (1983) and Murphy (2003). These are all works on Semantics.

There are recent works done on Kigiryama language which have a direct bearing on our study and further help to create the knowledge gap that this study seeks to fill. Kamango (1980) has done a study on the syntax of the Kigiryama noun Phrase. This study not only describes the rules by which words and phrases are stung together to form grammatical NPs of Kigiryama language, but also specifies between semantic representations and manifests of these NPs. This study in an attempt to give the sound system of Kigiryama and the orthographic representation of the vowels and consonants as they appear in the language, it further sheds light to our study on the basic phonology of Kigiryama.

Mweri (1991) conducted a study on the NP Movement in Kigiryama. This study examines the constituent order variations resulting from NP movement and establishes its motivating factor in Kigiryama language. This study is a guide to ours in as far as the analysis of sense relations in Kigiryama especially in exemplifying that utterances and propositions are purely context based for meaning to be understood. However, in as far as lexical pragmatic processes are concerned; there is very little relevance to our study. This is due to the fact that

their study was concerned with the internal structure and outline of the NP constituent and its order of occurrence in relation to the head noun and had little to offer on the pragmatics of Kigiryama which is at the centre of our study.

Also relevant to our study is the work done by Sirya and Muthawali (1993) in their discussion of Kigiryama verbal morphology. The two scholars looked into the morphological aspects of Tense, Aspect and Mood in Kigiryama. This study offers credence in the analysis of Kigiryama sense relations and the lexical pragmatic processes involved in the interpretations of these relations.

Kumbatha (1998) carried out a study on the Kigiryama morphophonemics which is of great importance to our study. The work not only investigates and analyzes the morphophonemic processes of palatalization, aspiration, assimilation and others but also goes further to conclude that the Kigiryama morphophonemic alterations are motivated by language specific phonology and morphology. This work by Kumbatha (1998) was a guide to our study in as far as the morphophonemic processes are concerned and further gives our study impetus when it explains that, functionally, Kigiryama affixes are either derivational or inflectional although both differ in the function they perform within the word and in relating to different words and roots.

Chome (2005) describes Kigiryama Demonstratives with their variants and how they are related to other grammatical categories and functions in Kigiryama. This work by Chome (2005) has a similar scope to ours because both studies deal with syntactic analysis of Kigiryama language. The difference comes in whereby while Chome's study concentrates on the description of the demonstratives and their function, our study looks at the sense relations and their pragmatics.

2.3. Theoretical Framework

This study will be guided by the **Lexical Pragmatic theoretical approach** (LPA) as a tool for our analysis. Lexical Pragmatics was first proposed by Wilson (2006); this theory has two components i.e. Lexical semantics and Lexical Pragmatics. The lexical semantic aspect has words treated as encoding concepts which denote categories of objects, events or properties in the world. The lexical pragmatic component of the theory explains how a hearer bridges the gap between the concept encoded by a word and the concept communicated by use of that word on a particular occasion. He states that *'do not make contributions more informative than is required'* (Grice,1975)was later refined by Levinson to what he called informativeness principle:

'Amplify the informational content of the speaker's utterance, by finding the most specific interpretation, up to what you judge to be the speaker's m-intended point' Levinson (1983)

The speaker's 'm-intended point' refers to the speaker's overtly intended meaning and hence refers to narrowing one of the processes involved in this theory. The theory argues in favor of divisions of labor between lexical and pragmatics hence combines the idea of semantics under specification in the lexicon, with a theory of pragmatics. It is therefore made up of lexical semantics and lexical pragmatics.

The theory of lexical pragmatics tackles issues on notions such as: lexical semantics, nature of concepts and their role in communication and cognition, acquisition of words meanings, word meanings and how they are processed, and about the development of lexical-pragmatics abilities. The theory therefore has the relevant concepts and descriptive tools appropriate in the analysis of the data relevant for the study.

2.3.1. Lexical Semantic Component

Under lexical semantics, words are treated as encoding concepts and concepts are treated as denoting categories of objects, events or properties in the world (or other alternative possible worlds).

Model of lexical semantics

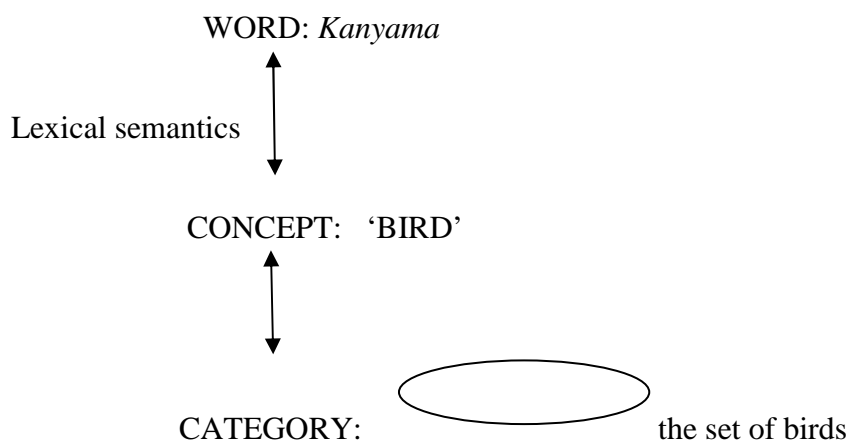


Figure 4: A simple model of lexical semantics

The goal of lexical semantics is therefore to study the relation between words and the mentally-represented concepts they encode. If there were no such thing as pragmatics, a word would always be used to express exactly the concept it encodes, and would therefore pick out the same category of objects, events or properties on each occasion of use. The pragmatics theory asserts that there is a gap between the concept encoded and the concept communicated or expressed by use of that word on a particular occasion. This gap provides the data for lexical pragmatics and the goal of lexical pragmatics is to explain how hearers bridge the gap.

The claim made in the model in Figure 4 above is that word meanings are concepts and that concepts represent categories of objects, events or properties in the world. On this account, the concept BIRD may be activated by either hearing the word 'bird', or by seeing a bird.

2.3.2. Lexical Pragmatic Component

Wilson (2006) give this study a framework of the lexical pragmatics approach to work with. Wilson (2006) asserts that there are three main types of lexical-pragmatic process corresponding to three main ways in which the concept communicated by use of a word may differ from the concept encoded. He called these processes, narrowing, and broadening (which includes Approximation and metaphorical extension)

According to recent work in the new field of lexical pragmatics, meanings are frequently pragmatically adjusted and fine-tuned in context, so that their contribution to the proposition expressed is different from their lexically encoded sense Wilson & Carston (2006). The current study found these observations important in accounting for the lexical pragmatic processes in sense relations in Kigiryama and the linguistic elements affected by these processes.

This study established that the lexical pragmatic processes influence the interpretation of sense relations in Kigiryama. The study used this pragmatic component of the theory to show that narrowing, loosening and metaphorical extension create an occasion-specific sense based on the encoded concepts, contextual information and pragmatic expectations or principles.

- **Lexical Narrowing**

Lexical Narrowing is the case where a word is used in a more specific sense than the encoded one, resulting in a narrowing of the linguistically-specified denotation. Narrowing leads to highlighting a particular subpart of the linguistically specified denotation. For example, in the *word(1)* ' *kunwa*' to drink might convey not the encoded sense 'to drink liquid' but more specifically, 'to drink alcohol' or 'to drink significant amounts of alcohol'. Semantics therefore plays the role of defining the different shades of meaning attached to the word while lexical pragmatics helps one to narrow to the required specific understanding of the sense in the particular situation it is uttered in.

The central task for lexical pragmatics is to explain what triggers the narrowing process, what direction it takes and when it stops.

The study adopts a relevance theoretic approach to narrowing and broadening. **The Relevance Theoretic Comprehension Heuristic** states that:

- Follow a path of least effort in constructing an interpretation of the utterance.
- Stop when your expectation of relevance is satisfied (or abandoned.)

According to this heuristic, at each point in the on-line processing of an utterance, the addressee tentatively chooses the most accessible interpretation, and reconsiders this choice only if it seems to lead to an overall interpretation that satisfies his expectation of relevance (Sperber & Wilson, 2003). The same procedure applies to the different pragmatics tasks: assigning referents to referential expressions, disambiguating words and even to the adjustment of lexical meaning. Thus a hearer using this heuristic will stop at the first overall interpretation that satisfies his expectation of relevance.

- **Lexical Broadening**

Lexical Broadening is a case where a word is used to convey a more general sense than the encoded one with consequent widening of the linguistically-specified denotation.

Approximation and metaphorical extension may be seen as varieties of broadening, where a word is used to convey a more general sense than the encoded one, with consequent widening of linguistically- specified connotation.

a. Approximation

Approximation is minimal type of broadening: it involves the use of a word with relatively strict sense. Laserschn,(1999) calls it ‘a pragmatic halo’. The meaning strictly falls outside its linguistic specified denotation. Loose use of round numbers and negatively defined terms are good examples. **Error! Reference source not found.**)

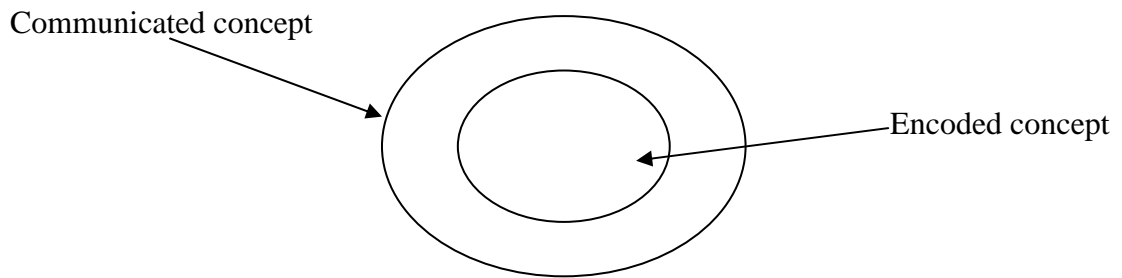


Figure 5: Diagrammatic representation of approximation

b. Metaphorical extension

Metaphorical extension involves a more radical type of broadening which allows the communicated concept to depart much further from the encoded concept.

Hyperbole may be seen as more radical type of broadening which allows the communicated concept to depart much further from the encoded concept:

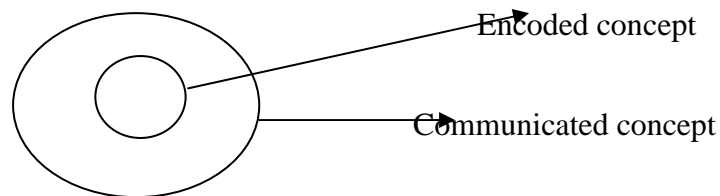


Figure 6: Diagrammatic representation of Hyperbole

Metaphor may be seen as a still more radical widening. In the example such as *Kadzo ni luwa* 'Kadzo is a flower', makes a metaphor than approximation because Kadzo falls far outside normal denotation of a flower,

c) Category extension

Category extension occurs when the name of a salient category member is extended to apply to the whole category to which it belongs. This extension of brand names is something many companies resist.

Some words which start out as names for a particular brand of item may end up being used to apply to the whole broader category. Thus in an example such as, *Una Sellotape yoyosi?* Have you any Sellotape? ('sticky tape') might be understood as asking, not specifically for Sellotape, but for any kind of sticky tape, and *Una M-Pesa, unihumire Magana matsano?* Have you any M-Pesa, to send me five hundred? might be understood as asking, not for M-pesa but for any kind of money transfer.

d) Neologisms

Wilson (2006) says there are a range of examples in which words are invented, blended or transferred from one syntactic category to another. In classical rhetoric, such cases are described as catachresis when there is no existing word which has the concept in question and a metaphor when an existing word could be literally used. He calls these neologisms.

Pragmatic issues

Lexical pragmatic processes such as narrowing approximation and metaphorical extension seem to apply spontaneously consciously and automatically to fine tune the interpretation of virtually every word. If there were no pragmatics processes and words always communicated the concepts they encode, hearers would have no problem in understanding what the speaker is trying to say.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Research design

Since the study was investigating a naturally occurring phenomenon which is the sense relation in Kigiryama language, a descriptive, ex post facto research design was adopted. This design allowed the researcher to obtain information without changing the environment; more so, the language was not manipulated in any way. Such a design, enabled the researcher obtain information on language data of sense relations in Kigiryama, which was elicited from a selected cohort of native Giriyama speakers from Bamba and Galana.

3.2 Location of Study

The research was carried out in Kilifi County, Kenya, and most specifically Bamba subcounty and Galana in Malindi subcounty. These areas may be regarded as having the largest number of settlement schemes occupied by Giriyama speakers. Specific focus was on Bamba and Galana divisions where high concentrations of native speakers reside.

3.3 Population of the study

The study mainly targeted the residents of Bamba and Galana divisions since the speakers in these areas predominantly speak Kigiryama. In Bamba, it was not the whole Giriyama speaking region that was targeted but only the speakers in Bamba town while in Galana, the researcher concentrated on the speakers in Mjanaheri.

3.4. Sampling technique and Sampling size

Stratified random sampling technique was used to select 100 informants. The stratas were stratified according to gender and education level, so as to ensure that both male and female were proportionately represented in the sample, 25 women and 25 men were picked from each area to make a sample size of 100. The selection criteria for the level of education was

educated and non educated. Only those that had reached Form four and beyond were considered to be educated while the rest were considered as non educated.

The researcher's goal was not only to randomly select the respondents from a population but also to create a sample with the intention of making generalizations from the sample population.

The researcher's main goal of using Stratified random sampling was to focus on particular characteristics of the Giryama people that were of interest and which best enabled the research questions to be answered.

3.5 Research Instruments

An interview schedule in the form of a structured questionnaire (Appendix I) and Focus Group Discussions (Appendix III) were used. The data collected consisted of Kigiryama words and sentences that show Sense Relations which included Kigiryama synonyms, homonyms, polysemous words, antonyms, meronymy and hyponyms. The questionnaires were administered to those who could read and write. For those respondents who could not read and write, focus group discussions were conducted; the discussions involved prompting participants to elicit the various words which show Sense Relations of synonymy, homonymy, Polysemy, antonymy and hyponymy. The questionnaire and the focus group discussion guide are included as Appendix I and III respectively. Ethical validity and Reliability of these instruments was established using a panel of experts and seeking approval from the Ethics Review Committee at Pwani University after regarding the pilot study findings. Reliability was established using a pilot study finding which was conducted by collecting data from 20 subjects not included in the sample. Data collected from the pilot study was then analyzed and discussed.

3.6 Data collection procedures

The primary source of data for this work was words based on a questionnaire and a focus group discussion schedule. These elicited Kigiryama synonyms, homonyms, polysemous words, hyponyms, meronymy and antonyms. Questions that elicited phrases, words and utterances and how they influence the interpretation of sense relations in different contexts were also asked on the questionnaire. Other than that, the researcher also used the focus group discussions to obtain examples of hyperboles and metaphors (primarily in Kigiryama).(Cross-reference to Appendix I pp108)

3.7 Data Analysis

The first task of the study after getting the Kigiryama words was to match each with an English 'gloss'. Secondly, the words were classified under various sense relations namely synonymy, homonymy, polysemy, antonymy and hyponymy, together with sense of inclusion vs exclusion. Thirdly, the lexical pragmatic processes that influence sense relations; and lexical narrowing and broadening were identified. Lastly, how these sense relations are influenced by the lexical pragmatic processes of lexical narrowing and broadening in various contexts were explained.

3.8 Ethical considerations

There are a number of things that were done to ensure that the rights of the participants were protected. First, this research, through the principle of voluntary participation ensured that the researchers relied on free participants in the towns of Bamba and Galana area. Secondly, the researcher in this study used the requirement of informed consent. Here, the participants were fully informed about the procedures and risks involved in participating in this research and had to first give the consent to participate. Ethical considerations also required that the researcher did not put participants in any situation where they might be at risk by ensuring that any psychological harm was not inflicted on them. The participants were guaranteed confidentiality, i.e they were assured that identifying information will not be made available

to anyone who is not directly involved in this study and that all efforts were done to ensure that the participants remained anonymous. Lastly, the research proposal went through the Pwani University Ethics Review Board to assure the safety and rights of the participants.

3.9 Summary of the Chapter

This section has discussed a number of issues, amongst them includes the research design, the population of the study, sampling techniques and procedures, the research instruments, data collection procedure and data analysis and finally dealt with ethical considerations.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This chapter discusses the various manifestations of Sense Relations in Kigiryama. It begins by presenting the words in Kigiryama and matching them with their English glosses. This is followed by a classification of the words into the various Sense Relations found in Kigiryama. The next subsection of the chapter is focused on the lexical pragmatic processes affecting these sense relations. The final subsection of the chapter presents the various lexical adjustments occurring in Kigiryama. The format of analysis was as follows;

1. Getting the Kigiryama words and matching each with an English 'gloss'
2. Classification of words into sense relations of synonyms, homonyms, polysemy, antonyms and hyponyms as well as sense relations of inclusion and exclusion
3. Description and explanation of the lexical pragmatic processes of narrowing and broadening involved in the interpretation of sense relations in Kigiryama
4. Description of the varieties of lexical adjustments
5. Finally discussing our findings and making a conclusion

4.1 Data Analysis and Presentation

In this section examples of various Kigiryama words in the basic lexical categories are considered. The Kigiryama words are first presented. These words are then analyzed and classified according to the various sense relations together in summary, followed by an analysis of each of these sense relations separately. Below is a list of some Kigiryama words and their translations:

Table 1: A List of Kigiryama words and their translations

<i>Kufwa</i> (V) ‘to die’	<i>Wira</i> (N) ‘a song’	<i>Mulomo</i> (N) ‘mouth’	<i>Mudzi</i> (N) home
<i>Muhoto</i> (N) ‘a trap’	<i>Nyoka</i> (N) ‘a snake’	<i>Mbira</i> (N) ‘grave’	<i>Lola</i> (V) ‘look’
<i>Mure</i> (Adj) ‘tall’	<i>Hehi</i> (Adj) ‘near’	<i>Pore</i> (Adj) ‘slow’	<i>Vuva</i> (Adj) ‘rotten’
<i>Siku</i> (N) ‘a day’	<i>Kiza</i> (Adj) ‘darkness’	<i>Tsangazimi</i> (N) ‘aunt’	<i>Muvure</i> (N) ‘bowl’
<i>Thune</i> (Adj) ‘red’	<i>Muziho</i> (Adj) ‘fat’	<i>Kuha</i> (N) ‘a tick’	<i>Dzulu</i> (Adj) ‘up’

From the examples illustrated in the list above, it is evident that Kigiryama word categories are mostly nouns, verbs, adjectives, and adverbs. For more examples of Kigiryama words, cross reference with Appendix V on pp 118.

4.1.1 Sense relations in Kigiryama

This subsection presents and discusses examples of the various manifestations of Sense Relations in Kigiryama; the ways in which the Sense Relations are realized in Kigiryama are illustrated on the basis of context and the lexical pragmatic processes involved. The sense relations are classified into synonyms, homonyms, polysemy, hyponyms and antonyms.

Below is a table showing examples of the various sense relations in Kigiryama;

Table 2: Sense Relations in Kigiryama

Examples	Category	Sense Relation	Gloss
Mukolo Muchafu	Noun	Synonym	'A dirty person'
Ngira	1.Noun 2. Verb	Homonym	1.A road 2. To enter
Mukono	Noun	Polysemy	1.A hand 2.An elephant trunk 3.A part of the sea inland
Nyoka	Noun	Hyponymy	Snake
Dzulu Tsini	Adverbs	Antonymy	1.Up 2.Down
Tezi Hombo	Nouns	Meronymy	1.Nipple 2.Breast

4.1.1.1 Synonymy in Kigiryama

Synonymy is the relationship between two words that have the same sense. Most scholars have ruled out the possibility of exact synonyms in a language. Ullmann, (2004) notes that very few words are complete synonymous in the sense of being interchangeable in any context without slightest alterations in objective meaning, feeling, tone or evocative value.

Palmer, (1981) in support of the same idea says that “there are no real synonyms, that no two words have exactly the same meaning”. Bloomfield as quoted in Ullmann (1962) notes that each form has a constant and specific meaning. He goes on to say that if forms are phonemically different, we suppose that their meanings are also different...we suppose, in short that there are no actual synonyms. In this discussion, we will use data from the language under consideration and examine the extent to which these claims are valid. The various manifestations of the synonyms are given on the basis of formality, dialectal differences, borrowing, attitude and register.

The list below shows the various manifestations of synonyms in Kigiryama and their translations.

Table 3: Synonyms in Kigiryama

Example	Category	Basis of difference	Gloss
Kufwa Kunongeka	Verb	Formality	To die
Mimba Litsunga	Noun	Dialectal differences	Pregnancy
P’undha Nzowe	Noun	Borrowing	A donkey
Mudzo Kadonado	Adjective	Attitude	a beautiful person
Mbira Kaburi	Noun	Register	A grave

From the evidence presented in Table 3, synonyms may differ in terms of formality, borrowing, register and attitude. Data presented also identifies the degrees as total and near synonyms; however, context plays a major role in differentiating synonyms to be used at a particular setting.

As evident in Table 3, there are words that have different lexical forms but have same referent or meaning. These words are regarded as synonyms and differ in a number of ways and context helps in determining the choice of the most appropriate word in a given utterance. For example, the following pairs have the same sense.

Words	gloss
1a) <i>kufwa/ kunongeka</i>	‘to die’
1b) <i>piga/dula</i>	‘to beat/ hit’

In example 1a, the words have different lexical forms but have the same meaning; for instance the lexical form ‘*kufwa*’ is phonemically different from ‘*kunongeka*’ but both have the same meaning of ‘to die’. In context the following utterances may be illustrated;

1a) *Charo wadzifunga lugwe akifwa.*

‘Charo hanged himself with a rope and died’

1b) *Charo adzalogwa ni mutsai akanongeka.*

‘Charo was tangled by a rope and fell’

In 1b the words are synonyms but differ slightly in the degree of meaning. ‘*Piga*’ means to beat slightly and is generalized while ‘*dula*’ which is specific means ‘to beat with a lot of force’ such as in the following utterance.

2a) *Chengo wamudula Kalume.*

‘Chengo hit (with force) Kalume’ (*dula* is specific)

2b) *Chengo wamupiga Kalume.*

‘Chengo hit (slightly) Kalume’ (*piga* is generalized)

4.1.1.1.1 Synonyms based on Formality

In Kigiryama, it is possible to use different lexical items, having the same meaning, to signify variation in degree of formality (Yule, 1996). These degrees of formality vary according to context. English, for example has *dad*, *daddy* and *father* which are synonymous but vary in degree of formality. *Daddy* is less formal while *father* is used in formal situations. In Kigiryama, various words are used to convey the idea of ‘to die’ but these words vary in degree of formality. Some such words drawn from the study data are presented in the following table;

Table 4: Synonyms based on formality

Word	Gloss
3a) kufwa	To die
3b) kwenda oya	To rest
3c) kwenda p’ehoni	To rest in peace
3d) kuifiwa	To be called
3e) kufulaga	To say goodbye
3f) kufuricha	To leave us
3g) kunong’eka	To die
3h) kulala na kogo	To sleep with the back of the head (to die)
3i) kuricha wari	To leave food (to die)

In the above example, the term (3a) is used to mean 'to die' in formal situations. Formality here refers to avoidance of ambiguity by minimizing the context dependence of expressions. The term is applicable for both human beings and animals as in examples 4a) and 4b) below. For example,

4a) *Ngo'mbe ye idzafwa.*

'His cow has died'

4b) *Mwana wa Dama adzafwa*

'Dama's child has died'

The other examples (3b) to (3i) are used when referring to human beings and are euphemisms of the word 'to die' in Kigiryama. For instance, the expression in (3b) *kwenda oya* means 'to go and rest'. It is imagined that when one dies, he/she gets to rest from all the problems in the world. The expression is closely related with the expression *kwenda pehoni* which has the meaning of 'going to a place of comfort and peace,' (3d) *kuifiwa* on the other hand, has the meaning of 'someone being called to his maker'. 3e) *Kifulaga* as an expression literally means 'to say goodbye'. When someone says 'goodbye' it is assumed that person may or may never be seen again especially with issues of death. In example (3f), *kufuricha* has the meaning of 'has left us'. It is used in instances of death because people believe that in such cases of death that one may never be seen again. While in example (3g), *kunongeka* literally means 'to rot'. Again this is a belief among the Agiryama that when someone dies, his/her body is interred into the ground and with time it starts to rot. Example (3h) *kulala na kogo* means 'to sleep with the back of head'. This is the position most bodies are lain (postrate) when one dies. Lastly, example (3i) means to leave food. Again this is a literal meaning of death whereby when one dies he/she automatically stops eating.

In the example, (3h and 3i) are used in polite and informal settings to show that someone has passed away. Consider their usage in context in example (5a) and (5b) below;

5a) *Ts'awe arere na kogo.*

'Grandfather is sleeping with the back of his head'

5b) *Ts'awe aricha wari.*

'Grandfather has stopped eating.'

In the example, the forms in (5c and 5d) below are mostly used in religious context such as in church or burials, to mean either someone has been called to be with his maker or someone called and he/she answered.

5c) *Tsawe akwenda oya/ akwenda pehoni.*

Grandfather has gone to rest.

5d) *Tsawe afuricha/ adzaiwiwa.*

Grandfather has left us/ has been called.

Another example to show that in Kigiryama, synonyms differ in terms of level of formality is seen in the words '*kuzhala*' and '*kudzivugula*' as shown below

Word	gloss
6a) <i>kuzhala</i>	to give birth/ to deliver
6b) <i>kudzivugula</i>	to deliver

The above terms are used to refer to the term of giving birth or delivering a baby. The lexical item in (6a) is used in more formal situations such as in hospitals and is used both for animals and human beings.

Lexical item in (6b) is the euphemism to the form (6a) and hence used in less formal situations such as amongst peers. For example,

7a) *Kadzo wazhala mwana wa kilume.*

‘Kadzo gave birth to a baby boy’.

7b) *Kadzo wadzivugula.*

‘Kadzo delivered’.

In Kigiryama, the degree of formality determines the context of use of synonyms. For example, formality becomes more pronounced when the distance in space, time or background between the interlocutors increases and when the speaker is male, introverted, respected or academically trained. This has similarly been observed in other related languages such as Kikamba and Gikuyu (Mugure, 2009) For example, Table 5 below shows various degrees of synonyms; ranging from very formal to very informal.

Table 5: Changes of synonyms on the basis of degrees of formality

A	B	C	
Very formal	Ordinary	Very informal	Gloss
Mwana muche	Muchangu	Goma rangu	My wife
Muhoho	Mwanangu	Kinda rangu	My child
Muthumia	Mut’u muzima	Mukomu	An adult
Nzagamba	kijana	Ndhenge yangu	My son

In the examples in Table 5 above, forms in category C are very informal and cannot be used in polite settings like delivering sermons, public speaking, court sessions, political rallies etc though speakers of the language know them and can use them, it is generally not done, as using them would make one appear socially inept.

The examples in Table 5 show synonyms which vary in degree of formality as utilized in Kigiryama. This observation can be equated to the study by Mugure, (2009), which illustrates that in very formal situation the word '*Mwaare*' may be used, in ordinary language the term '*muiritu*' is applicable and very informal discussions the lexeme '*gacungwa*' and all three words refer to 'a girl'.

4.1.1.1.2 Synonyms based on Dialectal Variations

In Kigiryama, dialectal variations also account for the differences in synonyms. For example, one member of the pair may be derived from another Kigiryama dialect. For example, the lexeme '*kelesi*' in Kigiryama which means 'to sit' may be realized as '*sagala*' in another dialect whereas the word '*budzyia*' in Kigiryama may be realized as '*sirinya*' in other Kigiryama dialects and both refer 'to causing trouble' as shown in examples in Table 6 below;

Table 6: Synonyms based on dialectal differences

Kigiryama word	Other dialects	Word category	Gloss
Mugazija	Manga	Noun	Cassava
Mavwindi	Magoti	Noun	Knees
Budzyia	Sirinya	Verb	To cause trouble
Halatsa	Lola/mala	verb	To look for s'thing
Mimba	Lutsunga/Madzi ndani	noun	pregnancy
Kikokora	Chitengu	noun	The elbow

In the examples in Table 6 above, synonymous words occur in Kigiryama as a result of interaction between one Kigiryama dialect and another. Lexical items from the various dialects are incorporated as synonyms to the already existing words. In some cases, the synonyms are substituted in all contexts hence giving rise to total synonyms. Total synonyms are words which can be interchanged in all contexts without bringing a difference in meaning. For example, *halatsa* and *thafutha/ mala* in example (8a) and (8b) and *lustunga* and *madzi ndani* in (8c) and (8d). *Halatsa* is from one Kigiryama dialect while *mala* is from another dialect

8a) *Halatsa k'orosh*

'Search for cashewnuts'

8b) *mala k'orosh*

'Look for cashewnuts'

8c) *Ana lutsunga*

'She is pregnant'

8d) *Ana madzi ndani/ mimba*

'She is pregnant'

The examples in (8a), (8b), (8c) and (8d) above, show that synonyms do vary due to dialectal interactions in Kigiryama. They show that people speak different forms of the language and have different vocabulary items.

4.1.1.1.3 Synonyms Based on Borrowing

Borrowing also accounts for synonyms in Kigiryama. Borrowing refers to linguistic items being taken over by one language or dialect from another. Once borrowed, the words are modified either phonologically or morphologically to enable them be accommodated in the

new language. There are situations where the language borrows more than one lexical item from different languages for the same idea or object. There are other cases where the lexical item(s) is borrowed with no existing native word for example ‘muthoka’ which is borrowed from the English word ‘car’ has no existing native word in Kigiryama or cases where words are borrowed, though there exists a word denoting the same concept such as the word *nzowe* and *phunda*. Examples include the items in Table 7 below;

Table 7: An inventory of borrowed lexical items in Kigiryama

Borrowed item	Source language	Borrowed word	Kigiryama word	Gloss
Wiki	English	Week	Jumwa	Week
Dakithari	English	Doctor	Muganga	Doctor
P’hunda	Kiswahili	Punda	Nzowe	Donkey
Sikati	English	Skirt	Kaniki	Skirt
Kwandza	Kiswahili	Mwanzo	Chaho	Beginning
Mbiza	Kiswahili	Viza	Mbiza	Rotten egg
Muthokaa	English	Motor car	none	Motor car
Soko	Kiswahili	Soko	Munadani	Market
Kitanda	Kiswahili	Kitanda	Uriri	Bed
Sauthi	Kiswahili	Sauti	Lonzo/ kululu	noise

For example, *nzowe* in Kigiryama which means ‘a donkey’ is realized as *P’hundha* whose origin is the Kiswahili word ‘*punda*’. Similarly the borrowed item *dhakithari* which refers to ‘doctor’ in English is realized as ‘*muganga*’ in Kigiryama. These examples can be illustrated in a sentence as shown in (9a) and (9b) below.

9a) *Ye p’hundha wa Charo ana bidhii* Or *Ye nzowe wa Charo ana bidhii*

Charo’s donkey is hardworking

9b) *Ye dhakithari were kaho ho dzana* Or *Ye muganga were kaho ho dzana*

The doctor was not there yesterday

Borrowing has different effects in a language especially on the study of synonyms. It can give rise to partial synonyms or complete synonyms depending on the item being borrowed. For example, ‘*shambani*’, ‘*mundani*’ and ‘*k’ohoni*’ in example (10a), (10b) and (10c)

10a) *Nenda shambani.*

10b) *Nenda mundani.*

10c) *Nenda k’ohoni.*

‘I am going to the farm/garden’

In the above examples the lexical items of ‘*shamba*’ borrowed from Kiswahili and ‘*munda*’ which is the Kigiryama word, are complete synonyms and they can be used interchangeably in all contexts. Borrowing in that case has given rise to complete synonyms where we have one native word ‘*munda*’ and another loanword ‘*shamba*’. ‘*K’oho*’ on the other hand is a partial synonym because it differs with ‘*shamba*’ in terms of size. So when one says ‘*nenda mundani*’ it implies that the person’s farm is bigger in size compared to when the person says ‘*nenda k’ohoni*’, which is smaller in size.

Another example to show that borrowing can give rise to complete synonyms is seen in the words ‘*soko*’ and ‘*markiti*’. In these words, we have loanwords from both Kiswahili and English languages respectively. But in Kigiryama, the word ‘*munadani*’ also exists for the same concept of ‘market’. The words, however, can be used interchangeably in all contexts, as seen in example (11a), (11b) and (11c) below:

11a) *Mikahindhi akwenda sokoni/marikiti/munadani*

‘Kahindi’s mother has gone to the market’.

11b) *Nyevu arere kitandani/ uririni*

‘Nyevu is sleeping on the bed’

11c) *Karisa ananena na sauthi/ lonzo/ kululu*

‘Karisa speaks loudly/ noisily’

Borrowing can also lead to complete synonyms in Kigiryama. In this situation, the loanwords are borrowed from different languages and where no native word exists. For example the terms used to denote ‘a car’ in the language are borrowed either from Kiswahili or English and the borrowed words are used as complete synonyms. For instance the word ‘*gari*’ in Kiswahili and ‘*muthokaa*’ in English are complete synonyms and no native word exists in Kigiryama to denote the same concept. See examples (12a) and (12b) below.

12a) *Kadhenge ana gari.* ‘Gari’ is from Kiswahili

12b) *Kadhenge ana muthokaa.* ‘muthokaa is from English (motor-car)

‘*Kadhenge has a car*’

Based on the context of use, the complete synonyms *gari* and *muthokaa* can also be partial synonyms. This is seen in the context where ‘*muthokaa*’ refers to one type of a car while ‘*gari*’ refers to all types such as bus, train, or lorry and therefore, the term ‘*gari*’ is a

hyponym of the term '*muthokaa*'. Context usually helps in distinguishing what type of a car one is referring to. For example,

13a) *Riryahu ni gari ra moshi*

'That is a train'

13b) *Rirya ni gari thithe*

'That is a small car' (meaning a saloon car)

Another example to show that borrowing can lead to partial synonyms, is in the cases such as in the use of the terms *kifundiro* and *muryango* which both mean 'an item or object for closing and opening. The term *muryango* means a type of opening for a car, or a house, and is synonymous with *mulomo*, whereas *kifundiro* cannot be used to mean the door of a car or a house but it applies only with small opening of a bottle or a tin. One can then say:

14a) *Vugula muryango wa gari*

'Open the car's door.'

14b) *Hauke ho mulomoni*

Get away from the door (of the house)

14c) * *Vugula mulomo wa/kifundiro cha gari*

The sentence (14c) is unacceptable because in Kigiryama '*mulomo*' is an opening, indeed, although it is associated with animates such as human beings and animals while *kifundiro* is used with things especially small things like bottles. One can therefore say:

14d) *Vugula mulomo wa gunia*

'Open the mouth of the sack'

14e) *Vugula mulomo wa p'hunda*

‘Open the mouth of the donkey’

The examples in (14a), (14b), (14c) and (14d) show that borrowing also accounts for differences in synonyms in Kigiryama

4.1.1.1.4 Synonyms based on Emotive or Evaluative Meaning (Attitude)

Synonyms in Kigiryama may also differ in terms of emotive or evaluative meanings. Some semanticists’, show a great emotive difference between *politician* and *statesman*, *hide* and *conceal*, *liberty* and *freedom* each implying approval or disapproval. Palmer, (1976), points out that there are more subtle ways than saying something is good or bad. Words may have different emotive meanings in different societies. In Kigiryama, some words can be viewed as portraying ‘positive’ or negative attitude. For example, see Table 8 below;

Table 8: Different emotive meanings in Kigiryama

A Positive	B Negative	C Gloss
Mwangwangu	Muondi	‘ a thin person’
Muimui	Gunuru	An ugly person
Mure	Ngoloko	A tall person
Mubomu	Mutimbotimbo/ anona	A fat person
Mufuti	Kisiesie	A short person
Muthumia	Mukomu	An aged person
Nzagamba	Muvulana	A male youth
Goma	Musichana	A female youth
Mulumangu	Muzembewangu	My husband
Muche	Muche muzembe/ muthiriri	A woman

In the examples in Table 8 above, the lexical items in B column are used to depict negative attitude when used by a speaker. For example the term *muche* and *muche muzembe/muche muthiriri* which both denotes a woman, depicts different attitudes in the same contexts. E.g

15a) *Karisa wapata muche (with emphasis on the word 'muche')*.

'Karisa got a good wife.'

15b) *Karisa wapata muche muthiriri /muche muzembe.*

'Karisa got a loose woman.'

15c) *Karisa wapata goma.*

'Karisa got a big (body size) woman'

Examples (15a) means Karisa got a wife whose morals are good. In example (15b) the woman that Karisa got is of questionable morals and one who cannot make a good wife. In (15b) the attitude of the speaker is that of despite hence negative while in (15c) the speaker's attitude is that of wonder and hence it is neither negative nor positive.

Another example to show the differences in attitude is seen in the lexical items *muimui* and *gunuru*.

16a) *Kafedha ni muimui.*

16b) *Kafedha ni gunuru.*

'Kafedha is ugly.'

Example (16a) means that Kafedha's looks are not that good maybe because her face has been damaged by facial creams. The sentence has a 'soft' positive touch compared to (16b) which states out rightly that Kafedha is ugly and bad looking.

Scholars such as Palmer (1976) however, argue that, it is not right to create border line between the cognitive meaning and the emotive meaning since it is not easy to precisely say what cognitive meaning is. Some words like verbs and adjectives, they argue, would have little or no cognitive meaning if they were to be separated. Such examples include adjectives such *udzo* and *uwi* as;

Word	Gloss
<i>Udzo</i>	to be good
<i>Uwi</i>	to be bad

In Kigiryama the above emotive adjectives of *udzo* which means ‘to be good’ and *uwi* which means ‘to be bad’, lose their meaning if we ruled out their evaluative/ emotive meaning.

4.1.1.1.5 Synonyms Based On Register

In Kigiryama, just like in other languages synonyms may differ in the sense that one lexical item belongs to a particular register whereas the other one does not. For example, in English, the word ‘paper’ can mean either an article in Journalism and ‘a research text in Research. In the religious register in Kigiryama, there exist some special words used in that register and other words used in ordinary use. For example see Table 9 below;

Table 9: Synonyms based on register

A Religious register	B Ordinary use	C Gloss
Mbira	Kaburi	‘ a grave’
Maoro	Biblia	‘bible’
Sinagogi	Kanisa	‘Church’
Kuifiwa	Kufa	‘to die’

The examples in column B above are used in everyday conversations. This is in contrast with those in column A which tend to be used in religious contexts such as church sermons, crusades or even during burials. Though speakers of the language know the two words, the religious contexts seem more appropriate to apply the words in column A and everyday conversations make use of words in column B.

4.1.1.1.6 Degrees of Synonymy

Kigiryama shows evidence of degrees such as total synonyms and partial synonyms. Total synonyms are “those synonyms which are interchangeable in all contexts.” Some lexical items such as *shamba*, *munda* and *koho* in Kigiryama, as we have seen from the discussions (refer to Table 6 and Table 7 in the preceding paragraphs) are interchangeable in all contexts. Such examples include synonyms which have been borrowed and those based on dialectal differences.

Partial synonyms on the other hand can be said to be synonyms that are more or less similar in all contexts, but don't have identical meaning hence cannot be used interchangeably in all contexts. Synonyms based on register and formality fall under this classification. For example, *kufa* and *kunongeka* as well as *kaburi* and *mbira*.

4.1.1.2 Homonymy in Kigiryama

Homonymy is a type of sense relation that holds between signs whose utterances are phonologically identical; what in the intuitive terms would be expressed by saying that ‘the signs have the same sounds’. Saeed, (2003) defines homonyms as ‘*unrelated senses of the same phonological word.*’

Hardford and Heasley (1983) point out that, ‘*a case of homonymy is one of ambiguous word whose different senses are far apart from each other and not obviously related to each other in any way.*’

This subsection illustrates that one word may convey two or more unrelated meanings. The context in which a word occurs does help in determining the implied meaning, since words with unrelated meanings may create ambiguity Mugure, (2009). Consider the following examples which are seen as homonyms in Kigiryama.

17a) *wira* (1) is a noun which refers to ‘a song’

17b) *wira* (2) is a verb which refers to ‘lack of clothing’ or ‘poverty of clothing’.

17c) *wira* (3) as a verb which refers to ‘eating something that is powdery/ to lick something

The meanings in the example given in (17a) and in (17b) are totally different and refer to two separate items in the language, ‘a song’ and ‘poverty of clothing’. For instance, if used in a sentence, the following examples may be realized.

18a) *Kadzo ana Wira anamala kuimba*

Kadzo has a song to sing

18b) *Kadzo anawira wa nguwo*

Kadzo has lack of clothing

18c) *Kadzo anawira mutsanga/sukari/unga*

Kadzo is licking soil/sugar/flour

In the sentences above, the lexeme ‘*wira*’ is used both as a noun and as a verb. The context in which the word is used (whether as a verb or a noun) helps one to realize the intended meaning. When the word is used as a noun, the differences in meaning between ‘a song’ and ‘poverty of clothing’ is clearly discernible. In addition, the word can occur as a verb, and in this instance, the various meanings of the verb ‘*wira*’, are (1) to lick sugar, or (2) to lick soil, and (3) to lick flour. In all these meanings, what is common is the sense ‘of licking, hence

one can lick sugar/ soil/ flour. So to bring out the intended meaning one has to include the object of the sentence so as to avoid ambiguity.

In Kigiryama, there are various lexemes in which one word conveys two or more unrelated meanings. Table 10 shows various examples of this:

Table 10: Homonyms based on syntactic behavior

Example	Word category	Syntactic behavior	Gloss
Kala	Noun	2 nominals	A turtle/ antelope/ a dance
Lola	Verb	3 verbals	To signal/ to court a girl/ to search
Hala	Verb/noun	Different	a kick/ to marry/ to take something
Rika	Verb/ noun	Different	Agemate/ crack/ of s' thing to be edible
kurya	noun/verb/adj	different	Right side/ to eat/ sharpness of a knife

Table 10 above shows that, how the the word is used in a sentence helps in determining the implied meaning, since words with unrelated meanings may create ambiguity. Consider the following lexemes which are seen as homonyms in Kigiryama. *Lola* as a homonym refers to either (1) a verb that means 'to search' or 'to court a girl' and 'to signal someone for attention'. In a sentence it may appear as follows:

19a) *Kahindi ana lola korosho*

Kahindi is searching for cashewnuts

19b) *Kahindi anamulola Sidi, anamala amuhale*

Kahindi is courting Sidi, he wants to marry her

19c) *Lola kurya!*

Look there! (as signaling for attention)

Hala as a homonym is used to refer to (1) a noun ‘a kick’ or (2) a verb to mean ‘to marry’ and (3) a verb that means ‘take’. The meanings are therefore totally different and refer to separate items in the language but are represented by the same form. For instance in a sentence the word may be used as follows:

20a) *Ye Pundha adzanipiga hala.*

The donkey has given me a kick.

20b) *Charo anamala kuhala muche.*

Charo wants to marry a wife.

20c) *Hala kuno.*

Take this.

In the sentences (19a), (19b) and (19c) the lexeme ‘*lola*’ as well as in sentence (20a), (20b) and 20c) the lexeme ‘*hala*’ may be used as verbs. The context in which the word is used (either as a verb or a noun) helps one to realize the intended meaning.

Diagrammatically, homonyms can be represented as in Figure 7 below;

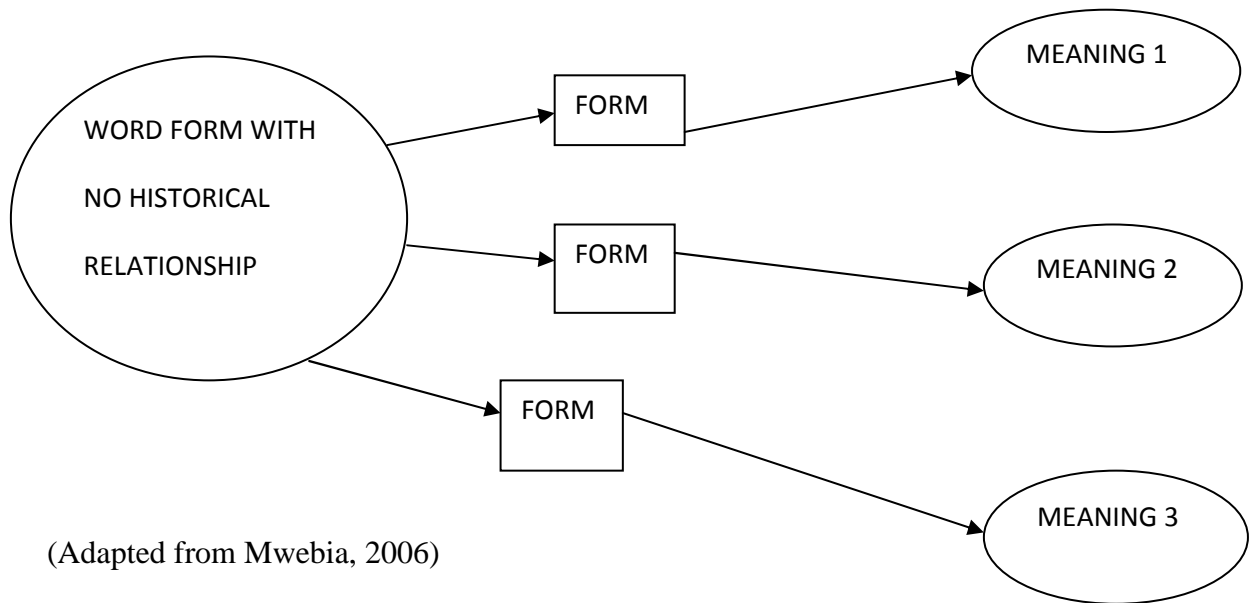


Figure 7: A diagrammatic representation of Homonyms

Kigiryama can distinguish different types of homonyms depending on their syntactical behavior. There are homonyms that arise from the same grammatical category, in which there is the same form, same syntactic properties but different meanings for example the lexeme '*mudzi*, may be realized with the same form, same syntactic properties but different meanings. The word '*mudzi*' (a noun), may either refer to (1) a homestead, or (2) that part of the uterus that houses the baby and (3) a home.

There are also examples of homonyms that arise from different grammatical categories such as nouns and verbs, nouns and adjectives, verbs and adjectives or even homonyms combining different grammatical categories. This is despite the fact that no examples of homographs have been observed in the language, i.e words based on the same grammatical category but with different spellings are common in English verbs for example 'ring' and 'wring'. Kigiryama also lacks homonyms based on different word categories and different spellings as is occurs in such as 'not' and knot in English.

4.1.1.2.1 Homonyms based on the same grammatical (syntactic) category

In Kigiryama language, there are cases of homonyms based on the same grammatical category, that is, the lexemes have the same phonological form, the same syntactic properties, but have different meanings (see Murphy 2003).

In the English language, for instance, the words *race* and *bank* are homonyms, both arise from the same grammatical category. Race may refer to (1) a contest of speed or (2) an ethnic group while bank may either mean (1) a financial institution or (2) the sides of a river. In a sentence the lexeme race and bank may be seen as in examples 21a, 21b and 21c and 21d respectively.

21a) The race was tough, but I won it.

21b) The Bantu race originated from the Congo

21c) I went to the bank to withdraw money

21d) During the heavy rains most rivers burst their banks

There are also examples in English where the homonyms are based on the verb grammatical category. The words *lie* and *blanket* are common examples in English. Lie may refer to a verb which means (1) to say something is not true or (2) to place something on a horizontal position. Blanket is also a verb that refers to (1) to cover as with a sheet or material or (2) used in sailing to mean 'to block another vessel's wind by sailing close to it. Consider these examples of lie and blanket in sentence (22a) and (22b) and (22c and d).

22a) Most students lie about their background

22b) I usually lie in bed to rest

22c) The baby is covered in a blanket

22d) Our vessel was blanketed by another one during the boat race

Kigiryama homonyms may be based on the same grammatical category and are either from nouns, verbs and a few instances of adjectives and adverbs.

4.1.1.2.1.1 Homonyms based on Nouns

Some homonyms in Kigiryama are realized where the grammatical category of the lexemes are nouns. Here is an example to explain this;

23a) *Kala-1-(N)* a piece of charcoal

23b) *Kala-2-(N)* a jackal (*kala konje*)

In example (23a) and (23b) above, the meanings of the homonyms are distinctively different, although both items are nouns. When used in a sentence, they can cause ambiguity. For example,

23a) *Charo waona kala*

Charo saw a piece of charcoal/ a jackal'

23b) *Ro Kala ridzagwa madzini*

The piece of charcoal/ the jackal has fallen into the water

The sentence (23a) above has multiple interpretations since it may refer to Charo seeing either *a piece of charcoal* or *a jackal*. while (23b) may refer to either the piece of charcoal or the jackal may have fallen into the water. Thus, to disambiguate it, an additional context may be required. The context may be discourse context for example a discussion about wild animals or background knowledge context for example knowledge of the language. Therefore if the topic under discussion is that of wild animals, the hearer gets the implied meaning of a jackal and not that of a piece of charcoal.

One may also disambiguate the interpretation of the sentence by adding more information. For example,

23c) *Charo waona kala konje rinarya k'uk'u.*

‘Charo saw a jackal eating chicken’.

23d) *Ro tsaka ra Arabuko rina makala konje manji*

The Arabuko forest has many jackals

In example (23c) above, it is clear *kala* means *a jackal* since it is the one which has the ability to eat chicken and in (23d) *kala* means jackal since it is the one that lives in forests.

Homonyms based on nouns also occur in the lexical item, ‘*kasa*’ i.e

24a) *Kasa-1-(N)* a turtle

24b) *Kasa-2-(N)* an antelope

24c) *Kasa-3-(N)* a type of dance to appease the spirits

‘*Kasa*’ may refer either to, a turtle, an antelope or a type of dance to appease the spirits. In context it is disambiguated as;

25a) *Ro kasa ratsolwa baharini*

‘The turtle was picked in the sea’

25b) *Kasa rafumagwa tsakani*

‘The antelope was shot in the forest’

25c) *Nasikira ngoma za kasa zinaenderera.*

‘I can hear the Kasa dance on going’

In the context in which it is employed, it is quite clear what is being referred to in sentences (a),(b) and (c). This is because the words as used in these sentences are explicit in their meanings and there is no ambiguity expressed in either of them.

In another context, the same lexical item can give rise to ambiguity. For example;

26) *Dzana naona kasa*

‘Yesterday, I saw a turtle/ an antelope/ a dance to appease the spirits.’

In the above example, the sentence has three meanings. One, seeing a turtle, the second, seeing an antelope while the third meaning, seeing some people in a dance. The sentence can only be disambiguated by adding more information to it. For example,

27) *Dzana naona atu manavina ngoma ya kasa.*

‘ Yesterday, I saw people dancing to the kasa dance.’

In the above sentence by adding the descriptive information, one is able to know that *the kasa* being referred to is the dance and *not a turtle* or *an antelope*.

The lexemes *k'ai*, *sikiro*, *mudzi*, *chala* and *kanga* are other examples of nouns based on the same grammatical category i.e.

28a) *K'ai*- 1-(N) gills of a fish

28b) *K'ai*- 2-(N) jaws of duck or a chicken

28c) *K'ai*-3-(N) an expression of uncertainty or of being unsure

The lexeme *k'ai* is a homonym based on the noun grammatical category which may refer to either (1) the gills of a fish, (2) jaws of a duck or a chicken or (3) an expression of uncertainty or of being unsure. In context it is disambiguated as;

29a) *Ye samaki adzambozwa kai.*

The fish's gills have been removed.

29b) *Ye kuku adzabandwa zo kai.*

The chicken's jaws are broken.

29c) *Simanya kai we, kala o ani m'am'a mapata zo habari.*

I don't know whether the women have got the news

In the context in which the lexeme *kai* is used, it is quite clear what is being referred to in each of the sentences (29a), (29b) and (29c). This is because the words as used in the sentences are explicit in their meanings as referring to 'the gills of a fish' in 29a, the jaws of a chicken in 29b and the expression of uncertainty in 29c. Hence there is no expression of ambiguity.. For other examples of homonyms based on the noun category cross reference with appendix v.

Many of the above nouns can be employed in tongue twisters to help children master the vocabulary of the language.

4.1.1.2.1.2 Homonyms based on Verbs

Some homonyms in Kigiryama, also based on the same word category, are from verbs. Examples of such homonyms involve one lexical item being a transitive verb (it takes an object) while the other is used as an intransitive verb (does not take an object). Within the language, there also occurs cases in which one of the verbs may be transitive while the other is di- transitive (takes two objects). For example;

30a) *Lola-1-(V)* to signal someone to look

30b) *Lola-2-(V)* to court a girl

30c) *Lola-3-(V)* to search/ look for something

The verb in (30a) is intransitive while those (30b) and (30c) respectively are transitive.

Consider the following examples of the verb in context;

31a) *Lola kurya!*

‘Look there!’

31b) *Kazungu anamlola Karemba ili amuhale..*

‘Kazungu is courting Karemba so as to marry her.’

31c) *Kadzo analola matsere.*

‘Kadzo is searching/ looking for maize’

Lola in the above examples represents various concepts which are quite distinct from each other. The meanings are also unrelated and therefore the only similarity is in the verb form.

Additional examples of homonyms include:

32a) *H’aka-1-(V)* to stop

32b) *H’aka-2-(V)* to smear, as shown in context in the following examples;

33a) *Charo adzah’aka haha.*

‘Charo has stopped here.’

33b) *Charo wah’aka rangi nyumbaye.*

‘Charo painted his house.’

34a) *Loha-1-(V)* to dream

34b) *Loha-2-(V)* to point

Consider the use of the verb *loha* in context in the following sentences,

35a) *Kahindi adzaloha ndoso mbii.*

‘Kahindi has dreamt a bad dream’

35b) *Kahindi adzanihaha na mudhatha/kishu/ upanga.*

‘Kahindi has pointed at me with a stick/ a knife/ a machete.’

Drawing from examples 30- 35 given above, the intransitive form of the verb, VI (example 35a) occurs when the subject is a human being. In example (35b), a transitive verb V2 is used with an object to mean what item of material was used for pointing such as a stick, a knife or a machete. The two homonyms thus don’t cause ambiguity when used in a text.

Other examples to show instances of homonyms based on verb grammatical category see appendix VI.

4.1.1.2.3 Homonyms based on Different Grammatical Categories

Ullman (1970) notes that homonyms may also come from different word classes or categories. In Kigiryama, homonyms are also realized when the lexemes involved belong to different grammatical categories. There are, for example, homonyms in which one of the lexemes is a noun and the other a verb, or one lexeme is a verb, and the other, an adjective or adverb.

4.1.1.2.2.1 Homonyms based on nouns and verbs

The following are examples of lexemes involved in a homonymous relationship in which one is a noun, while the other belongs to the category of verbs;

36a) *Wira-1-(N)* a song or lack of (poverty of dress)

36b) *Wira-2-(V)* to eat something that is in powdery form

The term *wira* refers to two discrete items which are used in different contexts thus reducing any chances of the occurrence of ambiguity. For example,

37a) *Kadzo anaimba wira*

‘Kadzo is singing a song’

37b) *Kadzo anawira mutsanga*

‘ Kadzo is eating soil’

Another example is that in which the homonyms belong to the category of noun on one hand and the category of verbs on the other. This is evident in the word *hala* i.e

38a) *Hala-1-(N)* a kick

38b) *Hala-2-(V)* to marry or to take something

The fact that the two words belong to different grammatical categories lessens the chance of ambiguity. This is because one is used as a noun while the other is used as a verb. For instance,

39a) *Charo adzanitsuha hala.*

‘ Charo has thrown a kick at me’

39b) *Charo adzahala muche.*

‘ Charo has married a wife’

From the sentences in examples 39 (a) and (b) above, it is clear that no ambiguous effect can be caused by the lexemes since they express explicit items and ideas in the two sentences in which they have been used.

For more examples of homonyms based on noun and verb category, (see appendix vii)

4.1.1.2.2 Homonyms based on more than two grammatical categories

There are homonyms realized in more than two grammatical categories. The most common example combination involves lexical items that belong to three grammatical categories of a noun, verb and adjectives. For example,

40a) *Kurya-1-(N)*the right side of something or someone

40b) *Kurya*-2-(V) to eat

40c) *Kurya*-3-(A) sharpness of a knife

In the examples (40a), (b) and (c) respectively, the lexeme *kurya*, is homonymous and is realized in three different categories. The grammatical contexts in which the lexeme has been used in these examples are quite different, as such there is no ambiguity usually occurs. Additional examples include those in the sentences given below.,

41a) *Kalume anahumira mkono wa kurya.*

‘Kalume is using the right hand’

41b) *Ye mukongo adzaanza kurya wari.*

‘ The patient has started eating ugali’

41c) *Adzagula kishu cha kuryasana.*

‘S/he has bought a very sharp knife’

Another example to indicate homonyms based on different grammatical categories is seen in the lexeme *kaka* i.e

42a) *Kaka*-1-(N) the shell especially of a matchbox

42b) *Kaka*-2-(A) of pepper to be hot

42c) *Kaka*-3-(A) diminutive demonstrative adjective ‘a small thing’

The fact that the three lexemes in examples (43a, (b) and (c) respectively, given below belong to different grammatical categories, lessens the chances of causing ambiguity or confusion. In (42a) for example, the homonym is used as a noun while the other is used as an adjective. For example,

43a) *Ro kaka ra kibirithi ridzatharuka.*

‘The shell of the matchbox is torn’ *kaka* for ‘shell’

43b) *Yo p’ilip’ili inakaka sana.*

‘The pepper is very hot’ *kaka* for ‘hot’

43c) *Kaka kahoho kanarira.*

‘This child (small) is crying’ *kaka* for ‘diminutive’

Additional examples of homonyms based on noun and adjectives grammatical category occurs in the following words:

44a) *Vuva*-1-(N) as a noun it means ‘of a person to get lost’

44b) *Vuva*-2- (A) as an adjective it means ‘of fish to get spoilt/ be rotten’

44c) *Vuva*-3- (A) as an adjective it means ‘of a person to be stupid’

4.1.1.2.3 Degrees of homonyms

Lyons (1981) states that homonyms, just like synonyms, occur in different degrees. He establishes the notion of absolute homonymy and partial homonymy.

According to Lyons 1995, absolute homonymy occurs when homonyms satisfy three conditions namely;

- They (homonyms) be unrelated in meaning;
- Their forms be identical
- Their identical forms be grammatically equivalent.

This is to say that no two lexemes can be absolute homonyms if they are members of different parts of speech. Even when such words are in the same category, they cannot be absolute homonyms because they belong to different sub-categories. For example, in English

language, the noun port is homonymic i.e it may either refer to (1) harbor or (2) a kind of fortified wine. In this example port 1 is countable while port 2 is uncountable. The same concept applies for a pair of transitive and intransitive verbs in a homonymous relation.

Only partial homonyms occur in Kigiryama as analysis of data in examples (21)-(44) above has shown. This is because although the lexemes have the same form and unrelated meanings, we did not come across an example where the identical forms were grammatically equivalent.

4.1.1.3 Polysemy in Kigiryama

A word is polysemic if it naturally has a variety of synonyms each corresponding to one of its meanings. It will also have a set of antonyms.

Polysemy can be defined as one form (spoken or written) having multiple meanings which are all related by extension, (Yule, 1997). Palmer, 1981, identifies three ways to decide whether a word is polysemous or homonymous. Given that we have a written form with two meanings, are we to say that it is one word with different meanings (polysemy) or two different words with the same shape (homonymy). He states that first, if it is known that identical forms have different origins they are treated as homonymous and given separate entries; if it is known that they have one origin, even if they have different meanings, they are treated as polysemic. This is, however misleading because the history of a language does not always reflect accurately its present state. For instance, we should not relate pupil (student) with pupil (eye) because historically they are from the same origin and therefore polysemous. Yet in today's language there are pairs of unrelated words i.e, homonyms.

Secondly, we can make general remarks about differences in meaning. If the differences in meaning are regular and to some degree predictable, we have polysemy rather than homonymy. One of the most familiar kinds of relationships between meanings is that of

metaphor where a word has both a literal meaning and one or more transferred meanings.

The best examples are found with parts of the body, hand, foot, face, leg, eye and mouth.

Thirdly, is to look for central meaning or core meaning so as to establish polysemy rather than homonymy.

In this section we are going to restrict ourselves to lexical polysemy due to the scope of the study. In Kigiryama there are lexical items with different but related meanings. These words occur in various contexts and differ from each other in a number of ways. The list below shows examples of the different types of Polysemous words in Kigiryama.

Table 11: Types of polysemous words in Kigiryama

Example	Gloss
Kola (verb)	<ol style="list-style-type: none"> 1. of salt/ sugar/coconut to be saturated) 2. of water to reach boiling point 3. Of a brew to mature and be ready for drinking To save someone from harm or danger 4. Of someone to receive a thorough beating 5. Of a person or animal to choke on something
Gwiza (verb)	<ol style="list-style-type: none"> 1. to light a fire 2. To infect with a disease 3. Of a tree to produce many fruits or flowers 4. Of a person to feel sorry/ sad
Mulomo (noun)	<ol style="list-style-type: none"> 1. a part of the body used for eating 2. an entry of a house or a bottle 3. a part of an animal used for eating
Kurya (adjective) (noun) (verb)	<ol style="list-style-type: none"> 1. A sharp object e.g knife /panga 2. The right side.e.g right hand 3. To eat

As seen from the examples in the list above, Polysemy in Kigiryama is developed from verbs, nouns and adjectives word categories.

There are lexical items with different but related meanings, identified to be polysemous in Kigiryama. These words occur in various contexts and differ from each other in a number of ways. For example, Table 11 below shows the different types of polysemy in Kigiryama.

Table 12: Different types of Polysemy in Kigiryama

Example	Word category	Basis of the difference	Gloss
Mukono wa paka	Noun	Metaphorical extension	Do (work) quickly
Sikira peho	Verb	Shift in application	Feel cold
Sikira redio	Verb		To listen to the radio
Sikira muadho	Verb		To obey (instructions)
Mitihani	Noun	Register	Temptations examinations
S'aa	Noun	Borrowing	A watch A clock Time
Gwiza	Verb 1 Verb 2	Metaphorical extension	To cause Of a tree to produce
Kola	Verb 1 Verb 2 Verb 3 Verb 4	Shift in application	Of salt/ sugar to be saturated
			Of water to reach boiling point
			Of a brew to mature
			To save s'one from harm
K'uha	Noun 1 Noun 2	Metaphorical extension	A wild fruit A tick

Table 11 shows that Polysemy in Kigiryama may differ on the basis of metaphorical extension shift in application, register or borrowing. Furthermore there are lexical items with

different but related meanings and which occur in various contexts and differ from each other in a number of ways. For example,

45a) *Mulomo (Mouth)* (i) can mean the mouth of a person or

(ii) the mouth of an animal;

(iii), the mouth of a bottle or

(iv) the mouth of a house

The four senses are clearly related by the concepts of ' an opening from the interior to the exterior of some solid' mass; and of a place of issue at the end of some long channel. When the lexical item *mulomo* is used in a sentence, it is ambiguous and hence only context can help in disambiguating it for one to understand the meaning in use. In most cases nouns are used to help in disambiguating. For example,

45a) O mulomo wa John ni mwalamu

' John's mouth is wide'

45b) O mulomo wa nyumba yangu ni mwalamu

'The door of my house is wide'

As evident in example 45a and b above, the lexical item '*mulomo*' occurs with either a prepositional phrase or a post modifier i.e *mulomo wa Joni* or *mulomo wa nyunba*. The post modification assists in disambiguating the word. In a case where '*mulomo*' occurs without a post modification, there is an instance of ambiguity. For instance, see example 45c below

45c) *Mulomo udzafungwa*

'The mouth/ door is closed (It is not clear whether it is the mouth of a person or door)

There is ample evidence in this study data that Polysemy in nouns is quite common in Kigiryama. For example,

46) *Mudzi* -1-(N) may refer to a village/ homestead a city/ town/ a part of a grave that houses the coffin/a placenta or place where a baby is housed in the womb. Consider examples (46a), (b) and (c) below where the lexical item ‘mudzi’ has been used in context.

46a) *Kwehu mudzini ni Bamba*

‘our home is in Bamba’ ‘*mudzi*’ for home

46b) *Yo mbira ina mudzi mubomu*

The grave has a big home ‘*mudzi*’ for part of a grave

46c) *Yo mbuzi idzazhala ela mudzi kaudzangwe kumbola*

The goat has given birth but the placenta is not out yet ‘*mudzi*’ for placenta

Various examples of Polysemy in verbs have also been identified in the study data. For instance, the lexeme *kola* has the following multiple meanings:

47) *K’ola*- may refer a) to a verb which means’ of salt/sugar/ coconut to be enough or saturated’

K’ola (b) can also be used to mean ‘of water to reach boiling point’

Kola (c) of a drink or a brew to mature and be ready to be drunk or

Kola (d) to mean to save someone from harm or danger and

Kola (e) of a person to receive a thorough beating and f) *K’ola* may also mean’ of a person to choke on something’. Consider examples (47a), (b) (c) and (d) and e

47a) *Cho chai kidzakola sukari*

There is enough sugar in the tea 'kola' for sugar saturation

47b) *Go madzi gadzakola*

The water is boiling 'kola' for water to be heated

47c) *Wo munazi udzakola*

The palm wine is ready 'kola' for a brew to be fermented

47d) *Adzanakola, hehi nilale na nzala*

He has saved me, I nearly slept hungry 'kola' for saving from harm

47e) *Go madzi gadzanikola*

The water has choked me 'kola' of being choked

All the examples in (47 a), (b), (c) above have the concept of something being saturated; while in 47 d and e, the 'kola' refers to being saved from harm and being choked respectively.

Other examples of verbs that have been identified in the study data with multiple meanings include; *Gwiza* and *sikira*

48a) *Gwiza* is a verb which means 'to light as of a fire', or b) 'to infect with a disease' or 'c) 'of a tree to produce many flowers or fruits' or d) of a person to feel sorry/sad i.e *Gwiza mbazi* and e) it may mean 'of incest to bring negative consequences'

When the lexical item '*gwiza*' is used in a sentence, it is ambiguous and hence only context can help in disambiguating it for one to understand the meaning in use. In most cases the nouns used with the lexical item helps in disambiguating. Consider examples of the use of the lexical item *gwiza* in 48a) ,b), c) and d) ,

48a) *Charo anagwiza moho.*

'Charo is lighting a fire'.

48b) *Charo adzamugwiza uhwe Kadzo*

'Charo has infected Kadzo with rashes'

48c) *O muembe udzagwiza maluwa/ maembe .*

'The mango tree has many flowers/ mangoes'

48d) *Charo anagwiza mbazi.*

' *Charo looks sad.*'

4.1.1.3.1 Polysemy Based on Metaphorical Extension

Basing evidence from the study data, there are cases where the source of polysemy in words is through metaphorical extension. A word can be given one or more figurative senses without losing its original meanings: old and new [meanings] will exist side by side as long as there is no possibility of confusion between them.

In the English language for example, the lexical item *eye* may be applied to a wider range of objects reminiscent of the organ. For example

'Eye'

- a) A hole of a needle
- b) The centre of a flower, the leaf-bud of a potato, spot on the peacock's tail
- c) The opening through which the water of a fountain wells up
- d) In architecture: the centre of any part e.g. the eye of a dome
- e) That part of a storm in which it is most ferocious

In the second example above, meanings of the lexeme “eye” are attained through metaphorical extension for instance, the meaning in (b) is acquired due to resemblance in appearance, shape, or position the objects have with the human eye.

Polysemy arising from metaphorical extension is also evident in Kigiryama. This can be illustrated as follows: This is where a word acquires one or more figurative senses without losing the original meaning (sense). For example, the term *kuha* as evident in Table 9 above;

49) *Kuha* could refer to either (a) or (b)

- a) *K’uha* ‘A wild fruit’
- b) *K’uha* ‘A tick (cattle)’

In a sentence for example,

49a) *Zo ng’ombe zehu zina kuh’a anji*

‘Our cows have many ticks.’

49b) *Nindakupiga hatha nikuhute k’uha*

‘I will beat you until you are totally helpless.’

In the above examples, the original sense of the word *kuha* is the ticks found in cattle(49a). It’s meaning has led to the word being extended metaphorically to mean ‘being helpless’ just like a tick that has been removed from it’s host.

Another example to show metaphorical extension as a source of polysemy is seen in the words;

50) *Gwiza* may refer to a verb that means ‘to cause a fire (to light)’, or ‘for a tree to produce many fruits or flowers’, or ‘for a person’s words to come to pass’, and it can also mean ‘for a person to look sad especially when the verb *gwiza* is used with the adjective ‘mbazi’.

Gwiza as a verb means ‘to cause’. That fact of ‘causing’ may give the term a metaphorical meaning of ‘a person’s words to come to pass’, especially in an example of a sentence such as;

50a) *Manenoge ganagwiza.*

50b)* Words of his are causing

50c) His words have come to pass

Example (50b) (*) is non-sensical since the meaning ‘to cause’ cannot be applied simply because ‘words’ in the literal sense do not have the ability ‘to cause something’. It is only human beings or animate objects that possess such an ability. Only the second meaning (50c) applies which is a case of metaphorical extension or a deeper meaning of the original meaning.

There is also evident of polysemy arising from metaphorical extension where a word acquires one or more figurative senses without losing the original meaning (sense). For example the term *mukono*;

51) *Mukono* may refer to;

a) a noun that means ‘a part of human body’ or

b) it may refer to a part of an animal (front leg) (cow, goat, cat, dog etc),

c) or ‘a part of the sea that goes inland’. When the lexeme ‘*mukono*’ is used to mean the ‘part of the sea that is inland’, it has to be used with the conjunction ‘*wa*’ (of). This also applies when the lexeme *mukono* is used to mean ‘the elephant’s trunk’, hence the expression, ‘*mukono wa ndzovu*’.

For example in a sentence one may hear expressions such as:

51a) *Kadzo adzalumira mukono.*

‘Kadzo has hurt her hand’

51b) *Avuvi anji manahenza kuvuha samaki kwenye mukono wa bahari.*

‘Many fishermen like fishing at the arm of the sea’

51c) *Henda kazi na mukono wa p’aka.*

‘Do the work quickly’

51d) *Vina mukono wa mutu.*

‘Somebody’s hand is in it’

In the above examples, the original sense of the word *mukono* is the part of the body that extends beyond the shoulders. In (51c) its function has led to the word being extended metaphorically to mean ‘do the work quickly’. With a hand one can do more work than when he/ she is without hands. Most importantly a cat is very quick at stealing meat and fish, infact we normally do not notice when a cat steals something from us, hence the metaphorical extension of ‘*henda kazi na mukono wa paka*’ to mean ‘do the work quickly’. The same applies to (51d) where its function has also led to the word be extended metaphorically to mean ‘*vina mukono wa mutu*’ somebody’s hand is in it’ or somebody is involved in the happenings something’. This especially is used to refer to unnatural occurrences, particularly the untimely death of an important person in the community. In Kigiryama death does not just occur it is caused either by a jealous neighbor or a relative.

Consider these other examples,

52) *Kigulu* as a lexeme in Kigiryama may refer to a) ‘a leg of a human being’ or b) ‘a hind leg of an animal (cow, goat, dog, chicken etc.) and c) ‘a leg of a chair/table’. Frequently metaphorical extensions derived from the term *kigulu* include; ‘*Ng’ombe yangu idzabandika kigulu urisani*’, meaning my cow has hurt its leg while grazing. At a literal level, expressions

such as '*Adzanitosa magulu na mikono*' are common in Kigiryama. Such an expression may mean that 'a person has chopped off my hands and legs but at a deeper level it may mean that the person who I had highly depended upon is dead and has left me feeling very desperate, dejected and helpless.

53) *Chunu* in Kigiryama may refer to a) 'a part of human being (waist), or b) 'the middle part of a house, and c) 'the middle part of a mortar. In addition it may be a source of metaphorical extension especially when used in expressions such as '*Kadzo ana chunu cha mulonzi*' meaning that Kadzo has a very tiny waist and '*adzamukata chunu*' meaning he has impregnated her.

54) *Moyo* in Kigiryama may literally mean a) 'a human organ (heart)' or b) 'the inner part of cereals such as maize, beans'. The lexeme *moyo* may also be a source of metaphorical extension especially in expressions such as; '*Ana chembe cha moyo*' meaning that the person has a heart burn or '*ana ukongo wa moyo*' meaning that 'the person suffers from a heart disease', or '*Adzanibanda moyo*' meaning 'the person has discouraged me'. In addition, an expression such as '*Ninagudugudu ra moyo*' which means 'something has angered me' is also frequently used in Kigiryama.

55) *Chala* as a lexeme may refer to either a) 'a part of the body that extends beyond the hand' or b) 'a bunch of banana's' and even c) 'a finger that has been infested with a worm' hence giving rise to expressions such as '*chala cha mududu*'. The word '*chala*' (finger) may also be a source of metaphorical extension to give rise to expressions such as '*Nidzadzidunga chala*' which means 'I have done something that is likely to yield grave consequences' or 'I have made a very wrong decision'.

It is evident from examples 51,52, 53, 54 and 55 above, that body parts and organs such as *moyo* (heart), *kigulu* (leg), *chunu* (waist), *chala* (a finger) and *mukono*(hand) are polysemous words that are seen as good sources of metaphorical extension.

For more examples of other Kigiryama sayings and proverbs see Appendix III.

4.1.1.3.2 Polysemy arising due to shift in application

Polysemy in words arise due to shift in their application particularly the verbs and adjectives are also evident in Kigiryama. When words shift in their application, only context specifies which aspect of meaning (sense) is in use.

In English language for example the verb ‘rush’ has different but related senses i.e.

56) Rush (V)-1- (of animals and human beings) to move fast, dash, pass or charge with violence

(V)-2-(of things) to move, flow or fall with great speed

(V)-3-(of human beings) to speak very fast

The noun ‘book’ also has different meanings attached to it depending on the persons and concepts of use. It will mean different things to an author, a publisher, a printer, a bookseller, book-collector and even a librarian. Shift in applications are the main cause behind the wealth of meanings in the above examples.

There are cases where polysemic nature of a word arises due to shift in its application. For example,

57) *Sikira* in Kigiryama is used as a verb to mean ‘to hear’, or ‘to feel something’ or ‘to listen’ or to understand and also to mean ‘to obey’.

It is used in various contexts as follows;

57a) *Sikira p’eho/theri* means ‘to feel cold/hot’ and is commonly used in instances when the body temperatures are extreme, either very hot or very cold.

57b) *Sikira k'ululu/lonzo* means 'to hear noise or screams' and is used when referring to the environment where listening is taking place. The environment can be noisy such that the hearer cannot make meaning of what is being said.

57c) *Sikira kishomo* means 'to understand in class'. This is mostly used in classroom contexts and situations where aspects of learning are taking place. In these contexts, one may either understand or not understand what is being taught. If the person is attentive he/she is likely to understand while the opposite happens when the person lacks to pay attention. If one does not understand, there is use of a negative expression such as '*kagwira kishomo*.'

57d) *Sikira redio* means 'to listen to the radio'. As an expression it is commonly applied when referring to the act of listening to news bulletins over the radio.

57e) *Sikira maadho* means 'to obey rules and regulations'. This applies to instances of conversations and dialogue particularly ones that involve the taking and receiving instructions. When a person obeys the rules and follows the instructions, that is when we say '*Asikira maadho*' but if the opposite happens where the person does not listen to and obey instructions, a negative expression is used such as; '*kagwira maadho*.'

The above examples in 57a, b, c, d and e, demonstrate the way the lexeme *sikira* has different related meanings (senses) all of which are acquired through shift in the words applications according to the object they occur with. The lexeme acquires different meanings when used with different nouns in the above examples.

The lexeme *shukuru*, which is also polysemous, has the following meanings

58) *Shukuru* as a verb can mean 'to commend' or it may also mean 'to praise' and 'to thank'.

In context the word can be used as follows;

59a) *Funamushukuru Mulungu kwa yula*

‘ We are thanking God for the rain’

59b) *Funaashukuru alimu kwa kazi mbidzo mahendayo*

‘We are commending the teachers for the good work that they are doing’

In the above example, the term *shukuru*, a verb, acquires different but related senses according to the term’s application.

Another example to show how a word acquires meanings through shift application is the lexeme *voya* which has the following meanings

60) *voya* as a verb in Kigiryama means ‘to beg / to ask for something’, and it may also mean ‘to pray’ or ‘to supplicate’.

The meaning of beg/ ask is applicable when the verb is used with human beings while the meaning of pray and supplicate is achieved when the verb is used with a Supreme Being as God. For example,

61a) *Kadzo wavoya ruhusa ende mazishini*

‘ Kadzo asked for permission to attend the funeral’

61b) *Kadzo wamuvoya Mulungu akibarikiwa.*

‘Kadzo prayed to God and was blessed’.

The object that the verb *voya* takes, determines the meanings it will acquire. Polysemy arising due to shift in application in a word is seen in other Kigiryama words such as;

62a) *Laza mwana* means ‘to make a child/ a baby sleep. This expression is used in instances when the mother, a relative or the baby ayah puts the baby to sleep by soothing him/her or by singing traditional lullabies.

62b) *Laza athumia* as an expression means ‘to be together with the family at a time of bereavement’. This expression may be used at funerals. During the funeral, the traditions and customs demand that neighbours and other mourners come together in an overnight vigil at the home of the deceased so as to console the bereaved. The night vigil is marked by traditional songs and dances accompanied by lots of drinking of ‘*munazi*’ palm wine.

62c) *Laza nyasi/nyere* as an expression means ‘of hair or grass to be flattened’. When the expression is used with the noun *nyasi*, it simply means to flatten the grass but when used with the noun *nyere*, it means a particular style of hairdo.

62d) *Laza to* means ‘to remind someone of a date/to wish somebody well especially when the person is going to sleep. *Laza to* is another expression of saying ‘goodnight’.

62e) *Laza maziya/uchi* is an expression which means ‘of milk/ brew to be allowed to ferment’. Whether the word is used with the noun ‘*maziya*’(milk) or ‘*uchi*’ (brew) both involve the act of allowing ‘something’ to ferment. When *uchi* or *maziya* are allowed to ferment, the process of fermentation makes the brew or the milk tastes bitter.

62f) *Laza k’oma* as an expression means ‘to appease the spirits of the dead.’ It is usually used during funeral rituals to mean ‘to please or to appease the spirits of the dead.’

63) *Tsola* as a lexeme may mean either ‘to pick something’ or ‘to be infected by a disease’. It could also denote ‘to get something easily.’ At the literal level, ‘*tsola*’ refers simply to the act of picking something while at a deeper level the word may be used with the noun *ukongo* to mean ‘be infected by a disease’. When used with the adjective *kakuola* it means get something easily.

64) *Tila* as a verb can mean either a) ‘to compose (a song)’ or b) ‘to shear sheep.’ When used as a), the verb takes the object ‘wira’ (a song) and when used as b) it takes the object ‘nyoga za ng’ondzi’. Consider the use of the lexical item ‘tila’ in example 64a and 64b below;

64a) *Kache adzatila wira*

Kache has composed a song

64b) *Mutsedzangu adzatila nyonga ya ng'ondzi*

My son in law has sheared the back of the sheep

65) *Kunya* as a verb can have various meanings that include a) 'of rain to pour' or b) 'of a person or an animal to defecate' or c) 'to sweat profusely.' When used in the meaning entailed in c), it leads to the occurrence of an expression such as '*kunya munyu*', which refers to sweating profusely'

It is important to note from the examples presented in 57 -65 above that most polysemous words arising from shift in application are mainly verbs. This does not mean that the other word categories do not apply. Polysemous words arising from shift in application involving other word categories has not been studied elsewhere including other Bantu languages hence this suggests that it can be another area of research.

4.1.1.3.3 Polysemy Based on Register

In Kigiryama, polysemy in words may also occur due to the word's usage in a particular profession or field (Ullmann, 1970). Michael (1949) as (quoted in Ullmann (1970)) notes that "*in every trade or profession, there is a certain idea which is so much present to one's mind so clearly implied, that it seems unnecessary to state it when speaking* "

In the English language for example, the lexical item 'paper' can not only refer to the material in general but also a variety of other things according to different fields.

The word 'Paper' in Law is used as a noun to refer to 'Legal or official documents'. In Journalism, this term refers to 'A newspaper'. In Teaching, on the other hand, it refers to 'A

set of examination questions'. And in Research, it may refer to 'A document presented at a conference'.

The term 'action' also can have different meanings depending on different professions. For example,

'*action*' from a lawyer's perspective, would mean 'legal action'. From a soldier's point of view it would refer to 'military action'; while from a teacher, it may refer to 'disciplinary action'.

In the above examples the same word acquires a number of specialized senses but only one of it, is applicable in a given field.

There are cases of polysemy resulting from words being used in a certain register or a certain field. For instance,

66) The lexeme '*mitihani*' in religious register may be used to mean 'temptations' while in an educational or learning register it may mean 'examination'.

When used in any other context the lexeme *mitihani* which is synonymous with *majezo* can cause ambiguity as seen in the following example;

67) *Richa kunipa mitihani.*

'Stop tempting/ examining me'

Therefore to disambiguate it, the relevant context in which it has occurred must be stated. As such if the lexeme occurs in (66) a church setting, the meaning 'temptation' applies and not (67) 'examination'. For example;

68a) *Jesu wagerwa mitihani ni shethani.*

'Jesus was tempted by Satan'

68b) *Kadzo wagwa mitihani.*

‘Kadzo failed the exam’

Another example of polysemy arising due to use in a particular register or field is seen in the lexeme *lola* (69). *Lola* in the field of Medicine means ‘to perform a scan or do a check up’ or in Relationships it may mean ‘to court a girl with an intention to marry’ and in ordinary usage it means ‘to look at or search for something’.

The lexeme acquires different senses when used in different fields such that when used in relationships, the meaning is differs from the meaning applied in medicine or in ordinary usage. Consider examples (69a), (b) and (c) below;

69a) *Charo anamulola Kadzo ili amuhale*

‘Charo is courting Kadzo so that he marries her’

69b) *Kadzo analolwa ni dakithari.*

‘ *Kadzo is being checked by a doctor*’

69c) *Unaniloladze?*

‘*How are you looking at me?*’

Other examples to show how polysemy arises due to the use of a particular lexeme in a specific field or register is seen in the following words; *kiraho*, *tsinza* and *zhala*.

70) *Kiraho* in the language of the Court of law means ‘ an oath , while in Church means ‘ a vow’, while in Witchcraft it means ‘a curse’. Consider the various uses of the word in examples 70a), b) and c) below;

70a) *Madhakithari osi ni kurya kiraho ili masimboze uhai.*

All doctors take an oath to preserve lives.

70b) *O maharusi madzarya kiraho kuhendzana mupaka kufa.*

The couple has vowed to love each other till death.

70c) *Charo adzagwirwa ni kiraho.*

Charo has been cursed

71) *Tsinza* to a Doctor means ‘to operate’ while from a Butcher’s point of view it means ‘to slaughter an animal’. For instance in a sentence the lexical item is used as follows;

71a) *Ye dhakithari adzamutsinza ye muzhazi ili amwamboze mwana.*

The doctor has operated upon the mother so as to save the baby

71b) *N’gombe yangu idzahirikwa kichinjoni, indatsinzwa.*

My cow has been taken to the abbottoir, it will be slaughtered

72) *Zhala* from a Doctor’s perspective means ‘to give birth’ while from a Farmer it means ‘to bear/ produce fruits.’

72a) *Ye m’ama adzazhala mwana wa kiche.*

The mother has given birth to a baby girl. (Doctor’s perspective)

72b) *Wo muembe udzazhala maembe manji.*

The mango tree has produced many mangoes. (Farmer’s perspective)

It is evident that polysemy in Kigiryama that is based on register can be realized in any of the word categories such as nouns and verbs. The verb seems an important part of any Kigiryama sentence.

4.1.1.3.4 Polysemy Based On Borrowing

Semantic borrowing also contributes to polysemy in Kigiryama. This occurs when a language borrows a concept which is similar to one existing in a language. The lexeme adds additional senses to the existing ones hence giving rise to polysemy in words due to borrowing.

Borrowing of a polysemous term also contributes to polysemous words in the language. This occurs in a situation where Kigiryama language borrows a lexeme which is polysemous in nature and the language retains the meanings of the word.

Example of lexical items which are polysemous due to semantic borrowing occurs in the term *s'aa*

73) *Saa* as a noun may refer to 'a watch' or 'a clock', or it may mean 'an hour' and in other instances it may mean 'time'. Consider the use of the lexeme *s'aa* in examples 73a), 73b), 73c) and 73d) below;

73a) *Saa yangu k'aina mukanda.*

My watch does not have a strap

73b) *Yo saa ya ukutani kaina mawe.*

The wall clock does not have a battery

73c) *Nidzakuthariza kwa muda wa masaa fungahe vivi.*

I have waited for seven hours now

73d) *Ni saa nyingahi vino?*

What time is it now?

The term *saa* acquired the meaning of *watch* and *clock* through semantic broadening because the original word was *time* and *hour*. This led to the term becoming polysemous since the senses/ meanings acquired are related to the original senses/ meanings.

The term *kipande* and *mwezi* are other examples of polysemous words borrowed from Kiswahili language into Kigiryama while being polysemous. The lexemes have the following meanings;

74) *Kipande* could be a noun that means ‘an identity card’, secondly it may refer to another noun that means ‘a piece of something (soap, fish, land etc)’ or it may mean ‘a pair of shorts’. Consider the use of the lexeme *kipande* in the sentences 74a, b, and c) below;

74a) *Cho kipande changu cha kitambulisho kidzangamika*

My Identity Card is lost.

74b) *Kadzo adzapata kipande akarima*

Kadzo has got a piece of shamba to farm

74c) *Kipande cha Charo kidzatharuka*

Charo’s pair of shorts is torn

The lexeme ‘*kipande*’ has to be used with a post modifier such as *cha kitambulisho*, *cha shamba* or *cha Charo* as shown in examples 74a, b), and c) above. Another example of a lexical item which is polysemous due to semantic borrowing is seen in the lexeme ‘*mwezi*’ *Mwezi* as a lexeme in Kigiryama is polysemous and also borrowed from Kiswahili, it has the meaning of a) the moon, b) ‘a month’, c) ‘a date’ and d) ‘the monthly periods’.–Consider the use of the lexeme in sentence (75a), (75b), and (75c) below;

75a) *O mwezi rero unaala sana.*

The moon is shining-very brightly tonight

75b) *Vula kawaidha inanza kunya mwezi wa hahu.*

The rains normally start in March

75c) *Kadzo adzaanza kupata damu ya mwezi.*

Kadzo has started having her monthly periods

4.1.1.4 Antonymy in Kigiryama

In Kiryama there are lexical items with ‘oppositeness of meaning’ which occur in various contexts and differ from each other in a number of ways. The list below shows examples of the different antonyms that occur in Kigiryama.

Table 13: List of antonyms

Example	Word category	Gloss
Mufwa/ muzima	noun	‘dead/ alive’
Mujinga/mulachu	Adjective	‘stupid/ clever’
Gula/ guza	Verb	‘buy/ sell’
Kwera/ thima	Verb	‘ascend/ descend’
Nyaruhe/ nyiru	Adjective	white/ black’

‘From the examples shown in the list above, it is evident that many antonyms in Kigiryama appear to be either nouns adjectives or verbs.

The term Antonymy as used by Hurford, Heasley and Smith (2007) refers to ‘oppositeness of meaning’; words that are opposite are Antonyms. This view is not adequate, as words may be opposite in meaning in different ways, and some words have no real opposites. Palmer

(1981) notes that Antonymy is a sense relation of exclusion and further realise four basic kinds of ‘oppositeness’ and these are clearly identifiable as Binary Antonyms, Converses, Gradable antonyms and incompatibles.

There are lexical items with ‘oppositeness of meaning in Kigiryama. These words occur in various contexts and differ from each other in a number of ways. Compared to English where many pairs of words such as wide/narrow, old/young, big/small etc all of them being adjectives, have in common the fact they can be seen in terms of degree or the quality involved, In Kigiryama ,however, antonyms are either from nouns, verbs and mostly adjectives. The four basic types are evident in Kigiryama language. Table 12 below shows the different types of Antonyms in Kigiryama.

Table 14: Different types of Antonyms in Kigiryama

Example	Word category	Type of antonym	Gloss
Mufa/ muzima	Adjective	Binary	Dead/ alive
Mujinga/ mulachu	Adjective	Gradable	Stupid/clever
Gula/ guza	Verb	Converseness	Buy/ sell
P’anda/ thima	Verb	Reverses	Ascend/descend
Nyaruhe/nyiru	Adjectives	Taxonomic sisters	White/ black
Dhahabu/fedha	Nouns	Multiple taxonomies	Gold/ silver
Mubomu/ muthithe	Adjective	Polar oppositions	Big/ small
B’aba/ m’ama	Noun	Relative oppositions	Father/ mother
Inchi/ futi	Noun	Hierarchical opposition	Inch/ foot
Nadima/sidima	Adverb	Inverse opposition	Able/unable

Note that much of the vocabulary in Kigiryama arises from such a relation of exclusion. This sense relation may include other multiple taxonomies such as that for minerals including *dhahabu*, *fedha*, *chuma*, *shaba na burasi*, which is ‘Gold, silver, iron, copper and brass. It

may also include polar oppositions such as; *mubomu –muthithe*, (big and small), *mukulu-muvaha* (old and young) and *mwangwangu- muziho* (thin and fat).

Antonymy in Kigiryama may also include the kind termed as Relative Oppositions. Under this category, we have words such as *b’aba –m’ama*, ‘father-mother’, *muzhazi-mwana* ‘parent-child. These examples can be presented in a Four-way contrast table 13 as below;

Table 15: A Four- way contrast of Antonyms in Kigiryama:

	Mulume (male) (1)	Muche (female) (2)
Mut’u muzima (Adult) (3)	Mutumulume (man)	Mutumuche (woman)
Muhoho (Non-adult) (4)	Muvulana (boy)	Musichana (girl)

Some other types of Antonyms in Kigiryama may include the hierarchical oppositions such as *inchi, futi, yadi na maili*, ‘inch-foot-yard and mile and inverse oppositions such as *nadima-sidima*, ‘able-unable’ and *vinadimikika- kavimikika*, ‘possible-impossible

4.1.1.4.1 Simple/Binary Antonyms

Binary antonyms come in pairs and between them exhaust all the relevant possibilities. If one is applicable, the other is not be and the vice versa.They can also be referred to as complementary pairs. In effect, the words form a two-term classification. Examples from the study data include:

76a) *mufwa/muzima* means ‘dead/alive’(of animals), 76b) *Kukira/ kugwa* means ‘pass/fail’ (a test) , 76c) *Pata/ kosa* means‘hit/miss’ (a target), 76d) *Ujeri/ ulongo* means‘true/false’,76e) *Kuhalwa/ hala*‘ means married/marry’,76f) *Muche/mulume* means ‘male/female’,and 76g) *tseka/rira* which means ‘laugh/cry.’

So, using these words literally for example, *mufwa* implies not *muzima*, which explains the semantic oddness of the sentence (77) below;

77) *K'uk'u wangu adzafa ela bahathi achere muzima/ moyo.*

'My chicken has died but luckily it's still alive'

Speakers can sometimes creatively alter these two-term classifications for special effects. For example:

78) *Ye mukongo be a nusu mufwa/lufu.*

'The patient is half dead'

The above example has the meaning of 'being in a critical condition' used especially with patients. Such kind of special use of language is meant for emphasis. Similarly the lexeme *tseka* when used implies that the person is not crying. However, in other instances, the two term classification of *tseka/rira* can also be creatively used for special effects. Consider example 79) below;

79) *A riho shinda milioni, watseka tha akirira.* The expression means, 'when he won a million shillings, he laughed until he cried. This is also a special use of language which is meant for emphasis. In this case it is emphasizing the 'happiness'. The same special use of words is found in the utterance; 80) *Ni mujeri hatha ni mulongo*, which is emphasizing the fact that the person is a liar.

4.1.1.4.2 Gradable Antonyms

This is a relationship between opposites where the positive of one term does not necessarily imply the negative of the other. Palmer (1981) points out that, two words are gradable if they are at opposite ends of a continuum scale of values. This relation is typically associated with adjectives. For example in Kigiryama such words include:

81a)) *Moho/p'eho* means 'hot/cold, 81b) *Mujinga/mulachu* means 'stupid/clever', 81c) *Mure/mufuti* means 'tall/short', 81d) *Mukia/ shaha* means 'poor/rich', 81e) *Malo/p'ore* (adverb) means 'fast/slow', 81f) *Mudzo/mui-mui* means 'beautiful/ugly', 81g) *Musikizi/mujeuri* means 'obedient/disobedient', 81h) *Hehi/kure* means 'near/far'.

Palmer (1981) points out three unique characteristics with gradable antonyms. One major identifying characteristic with gradable antonyms is that there are usually intermediate terms so that between *moho* and *peho* we can find;

82) *Moho (kaloholoho peho) barafu*

This means that something may neither be hot or cold. Secondly, the terms are usually relative, so a *mutu muziho* (fat person) is likely to be thinner than a *muhi muziho* (heavy tree). A third characteristic is that in some pairs one term is more basic and common, so for example of the pair *mure/ mufuti* (tall/short), it is more natural to ask of something *Ye muhoho ni mure kiasi chani?* (The child is how tall?) than *Ye muhoho ni mufuti kiasi chani?* (The child is how short?). For other pairs there is no such pattern: *cho chai ki mohodze?* (how hot is the tea?) And *cho chai kipehodze?* (how cold is the tea) are equally natural depending on context.

4.1.1.4.3 Converseness or relational opposition

Converses are words which if one word describes a relationship between two things or people and some other word describes the same relationship, when the two things are mentioned in the opposite order, then the two words are converses of each other. Palmer (1981) refers to these terms as relational opposites. These are terms which describe a relation between two entities from alternative viewpoints. Many Kigiryama verbs and adjectives are paired in this way. Kigiryama examples include;

83a) *Gula/guza* means ‘buy/sell, 83b) *Kopa/kopesha* means ‘borrow/lend’, 83c) *Dzulu/ts’ini* means ‘above/below’, 83d) *Mena/henza* means ‘hate/love’, and 83e) *Gera/hokera* means ‘give/receive’

From the study data, it is evident that words that describe relationship between two people are categorized as Relative Oppositions. These may be considered as a subcategory of the Converses or Relational Oppositions. Many Kigiryama nouns are paired in this way. Examples may include;

84a) *Mudzukulu/ts’awe-h’awe* means ‘grandchild/grandparents’,

84b) *Muzhazi/mwana* means ‘parent/child’,

84c) *M’ama/b’aba* means ‘mother/father’,

84d) *Mulumangu/muchangu* means ‘my husband/ mywife and

84f) *Muche/ mulume* means ‘female/male’

Thus if we are told *Karisa ni mulume wa Kache* “Karisa is Kache’s husband” then we automatically know that *Kache ni muche wa Karisa* “Kache is Karisa’s wife”. Saeed (2003) posits that these relations are part of the speakers semantic knowledge and explain why the two sentences are paraphrases i.e. can be used to describe the same situations:

85a) *Afisi yangu i tsini ya muhi* (My office is under a tree)

85b) *Wo muhi u dzulu za afisi yangu.* (The tree is above my office). Other examples of paraphrases in Kigiryama include 86a) and 86b) below;

86a) *Karisa ni tsawe ye Charo* ‘Karisa is Charo’s grandfather’ and

86b) *Charo ni mudzukulu wa Karisa* meaning Charo is a grandchild of Karisa.

4.1.1.4.4 Reverses

A reverse relation is between terms describing movement i.e one word describes movement in one direction, while the other term describes movement in the opposite direction. The following examples have been drawn from the study data;

87a) *sukuma/vuha* means ‘push/pull’,

87b) *Kwera/thima* this means ‘ascend/descend’,

87c) *Ndzo/enda* means ‘come/go’,

87d) *Ndani/kondze* means ‘in/out’,

87e) *Kurya/kumots’o* means ‘right/left,

87f) *Dzaza/hunguza* means ‘fill/empty’

When describing motion the following can be called reverses: (*enda*) *dzulu/ ts’ini*, (go) up/down, (*enda*) *kondze/ ndani* (go) in/ out and (*galuka*) *kumots’o/ kurya* (turn) left / right. According to Saeed (2003) by extension, this is also applied to any process which can be reversed: so other reverses include *ngeza/ hunguza* (add/ reduce), *Funga/vugula* (‘close/open’) and *kaza/ regeza* (tighten/loosen)

4.1.1.4.5 Polar oppositions

In the study data, there are instances of words that qualify to be called polar oppositions. These antonyms describe two words that are on opposite ends of a scale of values (a scale which according to Hurford, Heasley and Smith (2007) typically varies according to context. For example, the study data include words such as;

88a) *Mubomu- muthithe* means ‘big- small’, 88b) *Muziho- mwangwangu* means ‘fat- thin’, 88c) *Mure- mufuti* means ‘tall- short’, 88d) *Mwambolero wa dzuwa- mutserero wa dzuwa* means east- west

A sentence like *Nyumba yangu inalozwa mwambolero wa dzuwa si mutserero wa dzuwa* (my house is facing eastwards not westwards) would be acceptable as an antonym but pragmatically as an approximation especially when applied to objects that almost satisfy a strict definition but not quite. Different degrees and types of approximation are appropriate in different circumstances as also noted by Saeed (2003) and Wilson (2006).

4.1.1.4.6 Inverse oppositions

According to the English Thesaurus dictionary, the term inverse opposition is used to describe words which mean the opposite of each other. The words are opposite in nature or effect or relation to another quantity. A term is inversely opposite to another if it increases (or decreases) as the other decreases (or increases). Examples from the study data include (89a), (89b), (89c) and (89d) below;

89a) *Dima /sidima* means ‘able./ unable’,

89b) *Vinadimikika/ k’avindadimikika* which means ‘possible/ impossible’

89c) *Vindakala /k’avindakala* means can /cannot and

89d) *Dosa/usidose* means burst /do not burst.

4.1.1.4.7 Taxonomic Sisters

The term antonymy is sometimes used to describe words which are at the same level in a taxonomy. A taxonomy is a term used in biology to refer to a branch of science concerned with classification especially of organisms ; systematics. Taxonomies are classification systems according to Saeed (2003); for example, *the colour adjectives* in Kigiryama just as in English are such one class:

We can therefore say that the words *thune* and *hudhurungi* are sisters which belong to the same taxonomy. These colour adjectives found in Kigiryama for example include;

90) *thune* (red), *manjano*(yellow), *rangi ya nyasi* (green), *hudhurungi*(blue), *madzi ga kunde* (brown), *nyiru*(black) and *nyaruhe*(white)

We can say that the words *thune* (red) and *rangi ya nyasi* (green) are sister members of the same taxonomy and therefore incompatible with each other. Hence one can say in Kigiryama:

91) *Adzavala rinda ra rangi ya nyasi si thune.*

‘She is wearing a green dress not red’

Other examples of taxonomies in Kigiryama language as in other languages, according to Saeed (2003) include the days of the week for instance consider example 92 of the study data below;

Table 16: Days of the week

Day of the week	Gloss
<i>Jumamosi</i>	Saturday
<i>Jumapili</i>	Sunday
<i>Jumatatu</i>	Monday
<i>Jumanne</i>	Tuesday
<i>Jumatano</i>	Wednesday
<i>Lahamisi</i>	Thursday
<i>Jumaa</i>	Friday

Others are taxonomies used to describe the natural world like types of metals; *dhahabu* (gold), *fedha* (silver) *chuma* (iron) and *shaba* (copper). Some taxonomy is closed such as the taxonomy for the days of the week. Another day cannot easily be added without changing the whole system. Others are open like the styles of women's dress and hair braiding styles. Someone can always come up with a new dress or hair style and extend the taxonomy. For examples among the braiding style among the Agiryama include; *shikamoo* 'referring to plaiting the lines from the front to the back', *Kilimanjaro* is a style where the lines are plaited towards the centre of the head', *ndizi* is a style where the lines are slanted towards the centre of the head and *matuta* meaning 'small lumps'. Amongst the men different styles of cutting the hair include; *lukwachu* 'bald', *Inglishi* and *box cut*. This class or styles of plaiting is open, it means that someone is always coming up with new styles. For instance, nowadays we have new styles such as *ukimwi*, *Abuja*, *Mohawk*, and *rasta*.

4.1.1.5 Hyponymy in Kigiryama

Hyponymy is a relation of inclusion. A hyponym includes the meaning of a general word, e.g. 'dog' and 'cat' are hyponyms of the word 'animal', while 'sister' and 'mother' are hyponyms of the word 'woman'. They are sometimes referred with the more general term, 'superordinate' or 'hypernym'. Much of the vocabulary in Kigiryama is linked by such systems of inclusion, and the resulting semantic networks form the hierarchical taxonomies referred to as Hyponyms

Hyponymy as a relation of inclusion is also evident in Kigiryama. Much of the vocabulary in this language is linked by such systems of inclusion, and the resulting semantic networks form the hierarchical taxonomies referred to as hyponyms. Below are examples of Hyponyms in Kigiryama.

Table 17: Hyponyms in Kigiryama

Examples	Word category	Gloss
Nyoka/ moma	Noun (snake)	Snake/cobra
Mihambo/mihoto	Noun (trap)	Trap/ rat trap
Viya/muvure	Noun (utensils)	Utensil/bowl
Zhakurya/wari	Noun (food)	Food/ maize meal
Lukolo/ tsangazimi	Noun (kinship term)	Kinship /aunt

It is evident from the examples given above that; many hyponyms in Kigiryama are mostly nouns. Many of the nouns occurring in the study data give information about the culture of the A Giryama and folk classifications of plants and animals. For more examples of these classifications, see Appendix X.

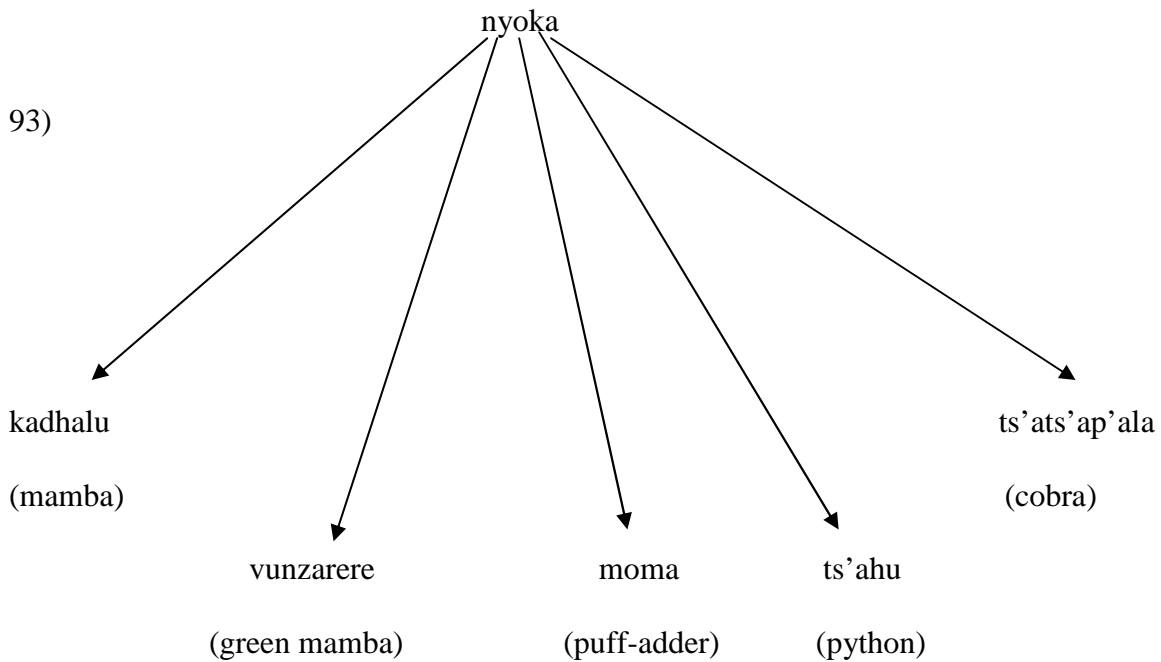
. Table 17 below provides examples of types of hyponyms drawn from the study data. The hypernym is outside the brackets while the hyponym i. e the word that includes the meaning of the general word is inside the brackets.

Table 18: Types of Hyponyms in Kigiryama

Example	Word category	Type of hyponym	Gloss
Nyoka (moma)	Noun	Snakes	Snake (cobra)
Mihambo (muhot'o)	Noun	Traps	Trap (rat trap)
Viya (muvure)	Noun	Utensils	Utensils (bowl)
Zhakurya (wari)	Noun	Foods	Food (maize meal)
Madzina ga lukolo (baba)	Noun	Kinship terms	Kinship (father)

It is evident that many Kigiryama hyponyms are derived from nouns. In Kigiryama the following line of network is also evident and according to Saeed (2003) such hierarchical ordering can be represented formally using tree diagrams such as illustrated in Figure 8.

Figure 8 : A tree diagram showing the Hyponym nyoka in Kigiryama



(Adapted from (Ndlovu, 2001) with a few modifications.)

Here *moma* is a hyponym of *nyoka* while *kadhalu* and *ts'ahu* are co-hyponyms. Other examples of taxonomies in the study data reflect classifications of human artefacts such as shown in example 94 below:

94) *Mihambo/ mihego* (traps) which may include; *tsura*, *mushulo*, *kiten'ge*, *Iliva*, *muhoto*, *t'ota* and many others. What is important to note is that the different traps are for catching different animals. For instance, the trap referred to as '*kiteng'e*' is purposely used for catching '*mathali*' (field mice) while the trap called *t'ota* is for catching birds such as *magiya*. For more examples of *mihambo* 'traps' see Appendix X

95) Another taxonomy of hyponyms in Kigiryama include; *Viya* (kitchen utensils). Kitchen utensils among the Agiryama range from; *muvure* (bowl), *kipawa* (a ladle), *kibungu* (a small bowl), *ludhuwa* (a large ladle made from a guard) and a *lufudzo* and a *kiparya*. Most of the

artefacts that are included in this classification have various uses and are made of various materials. For instance, *a muvure* is ‘a bowl made from clay and is used for serving ‘ugali’ the staple food of the Agiryama. A ‘*kipawa*’ on the other hand, is made from a coconut shell and is mainly used in fetching porridge from a *sufuria* if the porridge is hot. Furthermore, a ‘*kiparya*’ is made from a sea shell and is used for scrapping a *sufuria* with left over food. For other examples of Kigiryama kitchen utensils, see Appendix X.

96) *Zhakurya* (staple foods) in Kigiryama is a hyponym that may include; *wari*, *kitakwa*, *kinolo*, *jora*, *kimanga*, *migazija* and *marabu*. Each of these staple foods is cooked differently and the ingredients are of different type too. For instance, *wari* the main staple food of the Agiryama is mainly made from maize flour, however, at times during the harvest season it is referred to as ‘*wari wa fundu*’, which is maize meal made from freshly harvested maize and the name changes to *kitakwa* if the meal is made from green maize. *Kimanga* on the other hand is a meal made from a mixture of pounded maize and beans while *kinolo* is a cake made from bananas. and *Jora* is a meal made of cassava flour. Note that the meal changes its name depending on the ingredients used in making the dish (ugali).

97) *Madzina ga lukolo* (Kinship terms) is another example of a hyponym found in Kigiryama. Kinship names include; *b’aba*, *m’ama*, *h’awe*, *tsawe*, *ndugu yangu*, *mulumangu*, *muchangu*, *bamu zhere*, *bamuhoho*, *tsangazimi*, *ahu*, *mukaza ahu*, *mulamu*, *wifi*, *mutsedzangu*, *muzhere*, *mamuhoho* and *kizhere*. Such examples of kinship vocabularies reflect how the Agiryama value the extended family and kinship relations. In the Agiryama community and language, there are eighteen lexicalized kinship distinctions but the way in which these terms compare with the English equivalents reveals much about differences between the two societies. The term *b’aba* in Kigiryama is a single kinship relation but which can be translated in different ways according to context: father, uncle, male cousin of parent and so on. Clearly the distinction between father and mother’s brother/ father’s brother do not have the same importance in Agiryama society as in English. English employs the term uncle

for father's brother and mother's sister's husband. Agiryama uses *bamuzhere* for father's elder brother and *bamuhoho* for father's younger brother. Other Agiryama kinship terms distinguish paternal and maternal relations. For example mother's brother is *Ahu* and his wife is *mukaza ahu*.

Such classifications are of interest to many scholars such as Trudgill (2000) because they give more information about human culture and the mind. Anthropological linguists have studied a wide range of such folk taxonomies in different languages and cultures including colour terms (Berlin and Kay 1969; Kay and McDaniel 1978, folk classifications of plants and animals (Berlin et al, 1974; Hunn 1977) and kinship terms (Lounsbury 1964; Tyler 1969; Goodenough 1970). The relationship between such classifications and the vocabulary is discussed by Rosch et al, (1976), Downing (1977) and George Lakoff (1987). In Kigiryama, the following plant terms may be included:

98) *Mboga* (types of vegetables) such as *munavu*, *bwere*, *kadera*, *muzungi*, *kisenywa*, *tsafe*, *thalakushe*, *budzi*, *kigwada*, *mutsunga*, *ts'ats'ats'a*, *mwangani* etc.

99) *Mihi* (types of trees) may include; *munazi*, *mubamba kofi*, *mukanju*, *mukilifi*, *muhing*, *murihi*, *munyumbu na muyu*.

100) *Anyama a nyumbani* (domestic animals) may include *kuro* (dog), *paka* (cat), *ng'ombe* (cow) *mbuzi* (goat) and *nguluwe* (pig)

101) *Nguwo* (mode of dressing) in Kigiryama may include *H'ando* (skirt), *Mushono*, *Shuka* (sheet), *Kandzu* (a robe), *Nguwo ya dzulu* (shirt), *Kipande/kaputula* (a pair of shorts), *Leso* (a wrapper), *Nguwo bomu* (a big bed sheet) and *Ega* (a dress)

It is important to note that even in Kigiryama, as in English hyponymy is a vertical relationship in taxonomy while taxonomic sisters are in a horizontal relationship. Such classifications are of interest for what they tell about human culture and the human mind.

Another lexical relation that seems like a case of taxonomy is the adult- young relation as shown in the following examples 102 a, and b as well as example 103a, b, and c below:

Kigiryama words	Gloss
102a) Ng'ombe- ndama	cow- calf
102b) K'uk'u- katsinye	hen – chick
A similar relation holds between MALE-FEMALE pairs:	
103a) Muche –mulume	female- male
103b) muhehera -jogolo	hen-cock
103c) Mbuzi mbiche-ndhenge	she goat- billy goat

4.1.1.6 Meronymy in Kigiryama

Meronymy refers to part- whole relationships between lexical items. Meronymy involves defining lexemes by saying that something forms part of something else or something contains or possesses something else. Saeed (2003) explains this relationship using the sentence frame: X is part of Y or Y has X. It can therefore be said that the *chuchu* (nipple) is part of the *hombo* (breast) and the *dzalagumbe* (big finger) is part of the of the *ganza* (hand) or the *hombo* (breast) has a *chuchu* (nipple) and the *ganza* (hand) has a *dzalagumbe* (big finger). Apart from saying *kilungo*, one can say *ni sehemu ya mwiri* (organ/ a part of the body), *kipande cha...*(it is a piece of/ a part of...) or *sehemu iriyo kahi za...*(it is a part of or a piece of...), which all capture meronymy

According to Crystal (1995), meronymy reflects hierarchical classification in the lexicon somewhat similar to taxonomies, but the hierarchies of meronymy are less clear cut and regular than those of taxonomies. Meronyms vary in terms of how necessary the part is to the whole. Networks identified as meronymy are therefore lexical i.e. it is possible to segment an

item in countless ways, but only some divisions are coded in the vocabulary of a language. A classic example of meronymy can be illustrated by positing the following: *k'ombe* (finger nail) is part of *chala*(finger), and *chala*(finger) is part of the *gandza* (hand), so *k'ombe* (finger nail) is therefore part of the *gandza*(hand).

4.2 Chapter Summary

This chapter has identified various manifestations of synonyms in Kigiryama. As noted in our discussions in subsections 4.1.1.1 to subsection 4.1.1.5, synonyms in Kigiryama differ in terms of dialectal differences, borrowing, formality register and attitude.

We have also identified the degrees of synonyms in Kigiryama as total synonyms and near synonyms, however as noted in the discussion, context plays a major role of differentiating the synonyms to be used at a particular setting.

Secondly, in this section we have also dealt with homonymy in Kigiryama. We have distinguished two types of homonyms depending on their syntactic behavior i.e. the homonyms based on lexemes of the same syntactic category and those based on lexeme of different syntactic category.

We have also seen that in Kigiryama no perfect (absolute) homonymy exist, only the partial one this section ends with a claim that homophones (senses of the spoken word) do not exist in Kigiryama language.

In the 4.1.1.3.1 to 4.1.1.3.4 subsections above, we have dealt with polysemy in Kigiryama. As observed in our data analysis we have polysemy in Kigiryama developed due to shift in application of words, metonymy, metaphorical extension, register, and due to semantic borrowing. Polysemy in Kigiryama is culture bound because one has to be familiar with the language to be able to understand some of the meanings (senses). Context, as we seen from the study data presented, helps in the reduction of ambiguities arising due to the polysemous nature of words. The context can be social, background knowledge or discourse context

In the subsection 4.1.1.4 this dealt with antonyms, there are a number of relations discussed above, which involve words which are at the same time related in meaning yet incompatible. Some of antonyms discussed include simple antonyms, gradable, reverses, converses, taxonomic sisters, polar oppositions and inverse oppositions. It has been observed that most of the taxonomies have a horizontal 'sisterhood' relation which has been described here.

In subsection 4.1.1.5 dealt with hyponymy as a relation of inclusion. Much of the vocabulary in many languages is linked by such systems of inclusion and mostly reflects the natural world. Some of the folk taxonomies discussed include color terms, folk classification of plants and animals, adult young relations as well as the male- female relations.

The chapter ends with a description of Meronymy as a lexical relation. As a sense relation meronymy is a useful defining format which facilitates the definition of the head word. Any definition as examples on meronymy show, must define and give users direct immediate information to enable them achieve the meaning in context.

CHAPTER FIVE

LEXICAL PRAGMATIC PROCESSES IN KIGIRYAMA

5.1 Introduction

According to recent work in the field of lexical pragmatics Wilson and Carston (2006), words are often used in ways that depart from the 'literal' meanings. People invent new words or blend two words and they are understood. They use nouns, adjectives as verbs and they are still understood. The aim of this section is to describe the lexical pragmatic processes and show the effect they have on the interpretation of sense relations in Kigiryama language. The processes will be examined with an aim of showing that narrowing and broadening are flexible, highly context dependent processes and use a variety of examples to explain the lexical pragmatics approach.

5.2 Description of Lexical Pragmatic Processes

Literature on lexical pragmatics distinguishes three main types of lexical pragmatic processes namely narrowing, approximation and metaphorical extension. These correspond to the three main ways in which the concept communicated by use of a word may differ from the concept encoded.

The examples drawn from the study data below show the various lexical pragmatic processes that occur in Kigiryama sense relations.

5.2.1 Lexical narrowing

Lexical narrowing is a pragmatic process in which a word is used in a more specific sense than the encoded one, resulting in a narrowing of the linguistically specified denotation. Here are illustrations.

104) Alume osi *mananwa*.

All men *drink*.

In example (104a) drink might convey not only the sense of ‘drink a liquid’ but more specifically, ‘drink alcohol’ or significant amounts of alcohol. Consider example 105 and 106 below;

105) *Matso mathune, nyere thune, bibo thune na kuku muthune.*

Red eyes, red hair, red cashew and red hen

106) *Ndege ya malo, gari ra malo, mubagazi wa malo, Kenya iriwa malo*

Fast aeroplane, fast car, fast worker and Kenya requires fast people for survival

In (105) each use of *red* would pick out a slightly different colour, distributed over the object in a slightly different way, for instance a red cashew has a red peel while a red hen has red feathers. In (106), the different uses of *fast* would indicate different speeds.

5.2.2 Lexical broadening

Approximation and **metaphorical extension** may both be seen as varieties of broadening where a word is used to convey a more general sense than the encoded one with consequent widening of the linguistically-specified denotation.

Approximation is a minimal type of broadening which involves the use of a word with a relatively strict sense to apply to a penumbra of cases (what Lasersch 1999 calls a ‘pragmatic halo’) that strictly falls outside its linguistically specified denotation. For example.

107) *Yo shindano kailandalumiza.*

The injection will be painless (‘nearly painless’)

108) *Go madzi ganaira.*

The water is *boiling*. (‘Almost boiling’) For example:

(109) *Riri koti rani garimu alifu mwenga*

This coat it cost a thousand one

This coat cost me one thousand shillings ('about one thousand').

(110) *Go madzi ganachemuka*

The water is boiling. ('almost boiling').

Metaphor is also a more radical widening. What makes a metaphor rather than an approximation is the fact that the description falls very far outside the normal denotation. For instance, saying *Kadzo ni Luwa* (Kadzo is a flower), is a metaphor because Kadzo falls very far outside the meaning of a flower.

Hyperbole is seen as a more radical type of broadening which allows the communicated concept to depart much further from the encoded concept. For example:

(111) *Nafa na nzala*

I am dying of hunger ('very hungry').

Category extension

According to Wilson (2006), category extension are words which start out as names for a particular brand name of an item may end up being used to apply to the whole broader category. Thus an example like, *ni ihira Bajaji namala nende nikatsembere* 'call for me a Bajaji I want to go for a ride' might be understood as asking not specifically for *Bajaji*, but any brand of a motorcycle

Neologism is another category where newly coined verbs derived nouns involve broadening. Experiments by Clark & Clark (1979) and Clark & Gerrig (1983) show that such words are easier to understand than regular verbs. For example;

Karisa wanibambira gana.

Karisa bambered me one hundred shillings

5.3 Effects of the Lexical Pragmatic processes in Kigiryama

The aim of this section is to describe the lexical pragmatic processes and show the effects they have on the interpretation of sense relations in Kigiryama. The processes will be examined with an aim of showing that narrowing and broadening are flexible, highly context dependent processes.

5.3.1. Lexical Narrowing

Lexical narrowing involves the use of a word to convey a more specific sense than the encoded one, with a more restricted denotation. Narrowing leads to highlighting a particular subpart of the linguistically specified denotation and helps to select the most appropriate sense among a variety of available options. Narrowing can take place in different directions and to different degrees. For example

112) Rero *sindanwa* mino

‘Today I will not be drinking anything’

113) Mekatilili were ni *muché*

‘Mekatilili was a woman.

114) Kugula gari ni rahisi kala una *p’esa*

Buying a car is easy if you’ve got money

In various circumstances, the speaker of (112) might be understood as conveying that she will not drink any liquid at all, that she will not drink any alcohol’ or that she will not drink significant amounts of alcohol. Each successive interpretation is narrower than the previous

one, with a more restricted denotation. Arguably, the verb *kunwa* has now acquired an additional lexical sense as a result of frequent narrowing to the more specific sense of ‘to drink alcohol’. However, the furtherst narrowing to ‘*drink substantial amounts of/ certain types of alcohol*’ have not been lexicalized.

(113) shows that narrowing may take place not only to different degrees, but also in different directions. This is because in different situations of the utterance, the speaker might be understood as conveying that Mekatilili was a typical woman or that Mekatilili was an ideal woman (where the notion of what constitutes a typical woman or an ideal woman is in itself context dependent). (114) suggests a pragmatic motive for narrowing. On a literal level, the speaker would be understood as making a false claim that ‘buying a car is easy for someone with any money at all; the effect of narrowing is to yield a more believable, informative or relevant interpretation on which the speaker is to be understood as claiming that buying a car is easy for someone ‘*with suitable amount of money*’. All these examples show that narrowing may take place not only to different degrees but also in different directions. In different circumstances a speaker may be understood as saying that Mekatilili was an ideal woman where the notion of what constitutes an ideal woman, like the notion of what constitutes a significant amount of alcohol in (112), or an appropriate amount of money in (114) are mainly context dependent.

As illustrated in example (112), (113) and (114) above, lexical narrowing is a flexible process; the encoded meaning may be narrowed to different degrees and in different directions.

Another way of showing the flexibility and context dependence of narrowing is to consider the various interpretations that the same word would receive in different linguistic contexts. Standard examples from the study data include the Kigiryama verbs ‘*tosa*’, ‘*vugula*’ and ‘*richa*’ as illustrated below:

115a) *Tosa nyasi/ nyere/ kinolo/ chala/masumuriro/...*

Cut grass/ hair/ cake/ a finger/ a story...

115b) *Vugula pazia/ mulomo/ kithabu/thupa/ngira/...*

Open curtains/one's mouth/a book/ a bottle/a road...

115c) *Richa nyumba/mudzi/chakurya/ mucheo/mulumeo/ barua...*

Leave the house/home/food/one's spouse/ a letter

The above examples show that there is no standard or stereotypical way for cutting, opening or leaving but there are standard methods in Kigiryama for cutting hair, drawing curtains or leaving one's spouse, each of which involves a narrowing in verbs of the more general concepts of CUT, OPEN and LEAVE.

Another example to illustrate narrowing as a process in Kigiryama is by studying adjectives. For example, the adjective *mbidzo* can show that it has many slightly different interpretations across contexts. One method was to ask informants to provide antonyms for its occurrence in different adjective-noun combinations. Here are some responses:

Table 19: Examples of antonyms occurring in different noun-adjective combinations.

noun -idzo-	Antonym	Gloss
Shati	Ch'afu	Shirt 'dirty'
<i>Mboga</i>	<i>Vunda/ola</i>	Vegetables 'rotten'
Samaki	Vuva	Fish 'rotten'
Shuka	Chafu	Sheets 'recently slept on'
Madzi	Machafu	Water dirty/ salty
Mukahe	Vunda/ ola	Bread stale
Hewa	Ch'afu	Air polluted
Wari	Udzayaya	Food stale
Mubagazi	Wakapindi	Worker experienced
Azo	Rakapindi	Idea old

Notice the occurrence of different adjective-noun combinations of the opposite of the adjective–idzo, when it occurs with noun *samaki* (fish), the opposite is *vuva*(rotten) while if occurs with the noun *wari* (food) its opposite changes to *udzayaya* (stale). The above examples clearly illustrate that a single lexical item, encoding a general concept FRESH, gets specified or narrowed or fine-tuned in slightly different ways in different linguistic contexts and supports the general claim that discourse context and pragmatic expectations strongly influence the direction in which narrowing takes place

Polysemies arising from shift application, register and metonymy are analyzed by the process of narrowing, Mugure (2009). For example the term *gwiza* which is polysemous due to shift in its application, has the following meanings according to this study;

117) *Gwiza* as a verb may refer a) ‘to light or kindle a fire’; b) to pass on a disease to someone (infect); c) to conceive (of an animal/human being) (derogatory when used with humans)

In context the word can be used as follows;

118a) Kadzo adzagwiza moho

‘Kadzo has lit a fire’

118b) Kadzo adzamugwiza mwanziwe uhere

Kadzo has infected his sister with rashes

118c) Ng’ombe yangu idzagwira mimba

My cow has conceived

The lexeme *gwiza* by itself has no general meaning but when used in context, *gwiza* with an object such as fire its meaning narrows down to ‘to light a fire’. When used with the object disease, the meaning of the verb narrows down ‘to infect someone with a disease’. In the mind of the hearer, context leads to cognitive effects to trigger fire or disease. Fire or disease brings the hearer in the right direction of the interpretation of the word and guides the interpretation process to the optimal relevant conclusion. This makes polysemy a special kind of narrowing since there exists no specific encoded meaning but the meaning only exists in three different forms which context narrows to one.

Polysemies arising from register are also well described by the narrowing process. An example of polysemy based on register is the word *tsinza* which has the following meaning:

119) As a verb '*tsinza*,' from a doctor's perspective may mean a) 'to operate'. From a butcher's point of view, '*tsinza*' may mean 'to slaughter an animal'; and from a religious's perspective, it means 'to offer sacrifice'

The lexeme *tsinza* acquires different meanings when used in separate fields such that when used in the hospital setting, the meaning differs from a abattoir or a religious setting. In all these settings, the lexeme is synonymous with the lexeme *ngizwa kishu* For example,

120a) *Charo wangizwa kishu dzana ni dhakithari.*

Charo was operated on yesterday by the doctor

120b) *Ng'ombe yangu yatsinzwa*

My cow was slaughtered

The term *tsinza* on its own has the general meaning of 'to cut up' but when used in a hospital context its meaning narrows down 'to operate on someone'. When used in an abattoir context, it's meaning narrows down to 'to slaughtering an animal'. In the mind of the hearer, register and context leads to cognitive effects to trigger the right register, whether in hospital or abattoir. The appropriate register brings the hearer into the right direction of the interpretation of the word and guides the interpretation process to the optimal relevant conclusion.

Homonyms can also be analyzed using the narrowing process. Homonyms based on the same or different grammatical categories are well captured by the narrowing process. For example, the homonym *kala* has the following meanings

121) *Kala* as a noun may refer to either 'a piece of charcoal' or 'a jackal'

In general usage the lexeme can cause ambiguity as seen in the following example;

122) *Kadzo waona kala*

Kadzo saw a piece of charcoal/ a jackal

The homonym *kala* on its own has two meanings a jackal and a piece of charcoal. When the term is used in context, the comprehension of the meaning in use involves the use of ad hoc concepts derived from either discourse context or relevance. In context therefore the meaning can be narrowed down to mean either a piece of charcoal or a jackal when the meaning is triggered by search for relevance while using the accessible contextual implications.

Narrowing also applies in the analysis of homonyms based on different grammatical categories. For example, the lexeme *kurya* is a homonym which has the following meanings;

123) *Kurya* may first be used as a noun to refer to ‘the right side of something’. Secondly, it may be used as a verb to mean ‘to eat’. Thirdly, *kurya* may be an adjective to mean ‘the sharpness of the knife’

Consider the following examples;

124a) *Kahindi anahumira mukono wa kurya kundhika*

Kahindi uses the right hand to write

124b) *Kahindi anahendza kurya matsere*

Kahindi likes eating maize

124c) *Adzagula kishu cha kurya sana*

S/He has bought a very sharp knife.

The fact that a word belongs to different categories minimizes the probability of ambiguity when used in context. One narrows to the relevant required grammatical category applicable at a particular position in a sentence. The hearer’s lexical, logical and encyclopaedic knowledge not only triggers the narrowing but also helps in the attaining the specific meaning relevant at a particular context.

Some types of synonyms can also be analyzed using the narrowing process. Synonyms based on formality register and attitude fall into this category. For example, the term *kuzhala* which means to give birth or to deliver has several other synonyms such as;

125)	Word	Gloss
	<i>Kuzhala</i>	‘to deliver’
	<i>Kudzivugula</i>	‘to give birth’
	<i>Kureha mwana</i>	to bring forth a baby’

The context in which the above words are used differs in the level of formality. The term *kuzhala* is used in formal situations such as by the doctors in a hospital and is used for both human beings and animals. The rest of the terms are used in informal situations as they are seen as euphemisms. The terms can be used in a sentence as follows;

126) *Karemba wazhala/ wadzivugula/wareha mwana dzuzi.*

Karemba delivered a baby two days ago.

Confronted with the two or more lexemes having the same meaning, one has to apply the narrowing process to arrive at the required context since he/she is to use one lexeme that is appropriate in that situation.

In the analysis of synonyms based on register, attitude or formality, the context or situation determines the narrowing process and not the lexemes themselves.

Narrowing however, cannot be used in the analysis of synonyms arising due to borrowing and dialectal differences because most of them are total synonyms and hence are interchangeable in most contexts so the context cannot be used to narrow down the concept.

5.3.2. Lexical broadening

Lexical broadening involves the use of a word to convey a more general sense than the encoded one. This process can take various forms. Approximation, hyperbole and metaphors are sub varieties of broadening which differ mainly in the degree to which the linguistically specified denotation is expanded.

5.3.2.1 Approximation

Approximation is the case where a word with a relatively strict sense is extended to include a variety of items that strictly fall outside its linguistically specified denotation. This study points out that the loose uses of round numbers, geometric terms and negatively defined terms are good examples. Examples in Kigiryama include;

127) *Riri rinda ranigharimu shilingi alifu mwenga*

This dress cost me 1000 shillings ('about 1000 shillings')(round numbers)

128) *Yo Shindano k'aindalumiza*

The injection will be painless ('nearly painless') (negatively defined terms)

129) *Go madzi ganaira*

The water is boiling.('almost boiling')(scientific terms)

130) *Mudzini ni upande wa mwambolero wa dzuwa kula haha furiho*

Our home is east of where we are.(roughly east)(geographic terms)

Examples (127-130) are acceptable approximations when applied to objects that almost satisfy the definition but not quite. Approximation may marginally extend to include a penumbra of items (what Lasersohn (1999) calls a 'pragmatic halo') that strictly fall outside its linguistically-specified denotation. Just as with narrowing, the different degrees and types

of approximation are appropriate in different circumstances. Consider examples 131 and 132 below;

131) *Yo ndhumo ya VAT indalumiza aku'rima*

This VAT policy will bankrupt the farmers

132) *Ro baraza ra nyumba yangu ridzaloza mwambolero wa dzuwa*

The verandah of my house is east-facing

In (131), the word '*indalumiza*' may be intended and understood literally to mean 'to hurt' or as an approximation (*kulumiza**), in which case the speaker would be interpreted as claiming that the policy will bring the farmers close enough to getting hurt. Similarly, in (132), the term 'east facing' may be used literally (to mean that the verandah faces due east), or as an approximation (*east-facing**), meaning that the verandah faces in a generally easterly direction.

5.3.2.2 Hyperbole

Hyperboles may be seen as a radical type of broadening which allows the communicated concept to depart much further from the encoded meaning. Examples include;

133) *Yo thu'pa ni tuhu*

The bottle is empty

For instance, a parent might say (133) hyperbolically while pointing to a three-quarter-empty bottle, intending to convey that a teenager has drunk too much. Another example in Kigiryama is;

134) *Nafa na nzala*

I am dying of hunger.

Example (134) is a hyperbole if the speaker wants to mean that he or she is simply very hungry.

5.3.2.3 Metaphorical Extension

Metaphors are also seen as a more radical form of broadening than hyperbole. Examples of metaphors mark a greater departure from the encoded sense. Consider the following examples in Kigiryama:

135) *Kadzo ni luwa.*

Kadzo is a flower

The above example is a metaphor due to the fact that Kadzo, a human being, falls very far outside the denotation of flower, whether a rose flower or any other flower. In appropriate circumstances, however, (135) might be metaphorically used to convey that Kadzo, who is not literally a flower, has a capacity to be of fair complexion and beautiful. This metaphorical use is seen as involving an expansion from the category FLOWER to the category FLOWER* which includes both actual flowers and people who share with flowers the encyclopaedic property of being beautiful.

136) *Kiki kithabu kinanilaza*

This book puts me to sleep

The above example has three possible interpretations apart from the strictly literal ones: as an approximation meaning that ‘the book puts me almost to sleep’, a hyperbole meaning that ‘the book puts me in a state not too far removed from sleep or as a metaphor meaning that ‘the book puts me in a state that has the properties common with sleep’. Thus approximation, hyperbole and metaphors may be seen as varieties of lexical broadening.

Another example is the word (137) *kurima* (to dig) which is polysemous has some instances of metaphorical extensions.

The lexeme *kurima* may literally mean to dig, to look for wealth and to procreate. The meaning of ‘to procreate’ is a metaphorical extension of the word *kurima* since it departs much further from the meaning of the word and the extension is only obtained in context the word is used in.

5.3.2.4 Category extension

Category extension is used to refer to words which start out as names for a particular brand of item but may end up being used to apply to a whole broader category. It occurs when a name of an item is used to apply to other items in a larger group to which it belongs. A good example of category extension in Kigiryama is the word *chai*. Which is polysemous and has the following meanings

138) *Chai* may mean ‘tea ‘both leaves and the beverage.’ It may also mean ‘a tea party.’ A third sense, ‘any other beverage e.g. coffee, chocolate’

Consider the following examples;

139a) *Nidzanwa chai na mukahe madzach’a*

I took tea (beverage) and bread in the morning.

139b) *Nidzanwa chai madzach’a*

I took a beverage (it could have been tea, coffee or chocolate)

The original meaning of *chai* is tea leaves and tea beverage but due to category extension the meaning moves from the specific one of tea beverage to the general use which means any other beverage such as coffee, tea or chocolate. In example (139b) the term *chai* can mean coffee, tea or chocolate and one has therefore to specify the ingredients of the ‘tea’ being

offered. This is an example of category extension since *'the name of a salient category member is extended to apply to the whole broader category to which it belongs'* Wilson (2006).

Other examples of category extension in Kigiryama include;

140) *Una p'esa mo simuni uni M-pesa?*

'Do you have money in your phone you M-pesa me'. (Here M-pesa may refer to any form of money transfer, whether from Safaricom, Airtel money, Orange money and even Yu money)

141) *Una Sellotape yoyosi*

Have you any Sellotape? (Sellotape here may refer to 'any sticky tape' either glue or masking tape. So all the types of sticky tape are extended to apply to the whole broader category of tape)

142) *Vijana anji manalagwa ni Bajaji*

'Many youths are killed by Bajaji'. (Bajaji here may mean any form of a motorcycle, be it Haodjin, Flyboy, Honda or any other. Again just like examples 140-141 above, one member of the category of motorcycles in this case Bajaji is extended to apply to the broad category to which motorcycles belongs)

143) *Sunlight ni Omo mbisha*

'Sunlight is the new Omo. (Here Omo has been extended to mean any form of washing powder, such as Persil, Ushindi, Sunlight and Omo itself included.)

5.3.2.5 Neologisms

Newly-coined verbs derived from nouns are another lexical pragmatic process or category and they are easy to understand just as regular verbs. Examples include;

144) *Charo waribaraza ro gazeti*

Charo porched the newspaper

145) *Azhazi angu madzani bambira gana*

My parents have bambared me 100shillings.

The above examples suggest that lexical pragmatic processes apply in a flexible, context-dependent way, creating new verb senses from existing nouns. Just as with category extensions, neologisms which start out as creative uses may become established in community and eventually be seen as part of the language.

From the examples above both processes of narrowing and broadening are involved in the analysis sense relations in Kigiryama. This is seen in the case of polysemous words where a word acquires extra meanings which are related hence a case of broadening. For one to get the specific meaning applied in a particular context, one has to apply the process of narrowing to get the exact meaning.

5.4 Chapter Summaries

5.4.1 Summary of Sense Relations in Kigiryama

The study has established that there are various manifestations of the sense relations namely synonyms, homonyms, polysemy, hyponymy and antonymy in Kigiryama. As noted in the analysis, synonyms in Kigiryama are of various manifestations and they differ in terms of dialectal difference, borrowing, formality, register and attitude.

We have also identified synonyms as total synonyms and near synonyms. As noted in the analysis, context plays a major role in differentiating the synonyms to be used at a particular setting. Some lexical items in Kigiryama, are interchangeable in all contexts. This is mainly synonyms due to borrowing and those based on dialectal differences. A good example is the Kiswahili word '*punda*' which after being borrowed may have undergone a series of phonological changes to give rise to the present lexeme '*p'undha*' which is interchanged with '*nzowe*' in all contexts.

Near synonyms on the other hand can be said to be synonyms that are more or less similar, but don't have identical meaning hence cannot be used interchangeably in all contexts. Kigiryama synonyms based on formality and register fall under this classification a good example is the lexeme '*kaburi*' and '*biblia*' which are used in everyday conversations while the lexeme '*mbira*' and '*maoro*' is used in a religious contexts such as church sermons, crusades or even burials. Though speakers of the language know the two words, the religious context seems more appropriate to apply the latter words and everyday conversations make use of the former words. Synonymous forms differ in terms of dialect, formality, emotion, evaluative meanings, register and grammaticality among others. Kigiryama is particularly rich in synonyms for the historical reason that its vocabulary has come from various languages, among them, Mijikenda varieties, English, and Kiswahili.

Synonyms can be seen to be *paraphrases* at the sentence level, where a synonymous sentence is actually a paraphrase, for example;

- a) Joni ni *muzhazi* wa Karisa

'John is the parent of Karisa'.

- b) Karisa ni *mwana* wa Joni

'Karisa is the child of John'

Sentences (a) and (b) above have a relationship of synonymy and that means they are paraphrases of each other. The above example also illustrates that a paraphrase is to a sentence what a synonym is to a lexeme.

Homonyms just like synonyms occur in different degrees. It has been established that the notion of absolute homonymy and partial homonymy occurs as well.

Under the section that dealt with polysemy in Kigiryama, as observed in our data analysis we have polysemy in Kigiryama developing due to shift in application of words, metonymy, metaphorical extension, register, and due to semantic borrowing. Polysemy in Kigiryama is culture bound because one has to be familiar with the language to be able to understand some of the meanings (senses). Context, as we have seen helps in the reduction of ambiguities arising due to the polysemous nature of words. The context can be social, background knowledge or discourse context. The Kigiryama lexeme '*majezo*' is a good example of this. When used in any context the word '*majezo*' can cause ambiguity as seen in the example;

Richa kunip'a majezo.

Stop tempting/ examining me

To disambiguate it, the relevant context is needed i.e. the church or school context. Therefore if the word is used in a church setting the meaning of temptations applies and not examination and vice versa

Polysemy especially when used in conversations may bring different senses of a word. For instance;

a) *Kitswa changu kinaluma.*

'My head hurts'

b) Charo nde *kitswa* cha jamiye

'Charo is the head of the family'

c) Ika kitswacho dzulu ya vithuro

'Keep your head on your shoulders'

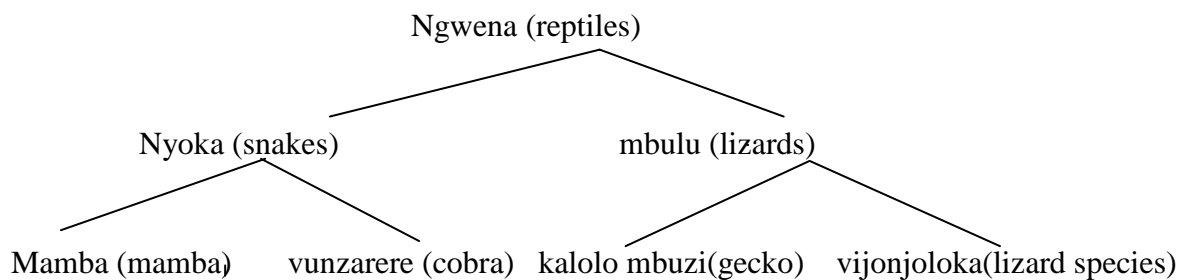
d) Sikiro karikira kitwsa

'The ear never passes the head'

From the examples above the lexeme '*kitswa*' may carry different meanings depending on context. For example in (a) above the word would mean the part of the body above the neck, while in (b) the word *kitswa* means the person who is the head of the family and who is responsible for it in terms of taking care of their basic needs such as food, shelter and clothing while the meaning in (c) is a metaphorical extension of the word head which implies being sober minded especially when making decisions, similarly, in d) the lexeme *kitswa* has been used metaphorically to mean 'a student does not surpass the teacher in knowledge, that a student will always remain a student and a teacher, a teacher..

From the analysis of Hyponyms, it is established that much of the vocabulary of a language, (Kigiryama), is linked by systems of inclusion which yields semantic networks forming the hierarchical taxonomies. The hierarchical ordering of lexemes can be represented formally using tree diagrams as Figure 9 illustrates:

Figure 9: A tree diagram showing a hierarchical ordering of the Hyponym 'ngwena'



In definition, the sense of *vunzarere* (cobra) is included in the sense *nyoka* (snake).

Hyponymy involves entailment, for example to say *yuyu ni vunzarere* (this is a cobra) entails that it is a *nyoka* (snake) and a *ngwena* (reptile). To say *mongo unakira wa mwana* (she is past the normal or expected age of marriage) entails she is a human being and specifically a woman, and means *kadza halwa* (she is unmarried). The involvement of entailment in hyponymy forms, according to Palmer (1981), the basis of Carnap's (1942) meaning postulates, where it is suggested that the meaning of lexical items can be stated in terms of such entailments. Hyponymy is therefore defined in terms of a one-way entailment. Thus, if one says *yuyu ni mutsai* (this is a witch/ wizard), it entails that she/he is a human being and it also means that *analoga atu* (the person practices witchcraft). From this example it can be deduced that being a witch/ wizard is hyponymous to being a human being and synonymous with practicing witchcraft. Saying *yuyu ni tasa* (this one is barren) entails that she is a female human or animal and also means that *kazhala* (she is unable to conceive). Here, being barren is hyponymous to being female human or animal and synonymous with being unable to conceive.

In view of the idea of entailment involved in hyponymy, we can conclude that hyponymy can be defined in such a way that synonymy counts as a special case of hyponymy. Recognizing this relationship between hyponymy and synonymy we can further interpret hyponymy as a kind asymmetrical synonymy. i.e. the two synonyms *ni t'asa* (is barren) and *k'azhala* (is unable to conceive) are co-hyponyms of "is a female *mutu* (human) or *munyama* (animal)", hence synonymy can be regarded as a special case of hyponymy.

Following the application of the notions of hyponymy and meronymy in the treatment of meaning in Kigiryama, one notes that these sense relations are a useful and important defining format. Using hyponymy and meronymy facilitates defining the headword. The definition must define and not just speak about the word or its usage, furthermore it must not fail in its basic purpose of giving users enough direct and immediate information to enable

them to surmise, at least approximately, its meaning in context. For example, to say *mutzunga* (bitter greens) *ni aina ya mboga* (are a type of vegetable) forms the first and most important part of the principle of defining. This approach makes the definition more accessible and specific. When hyponymy and meronymy is used in defining, the essential elements of the meaning of the headword are stated immediately and directly.

Antonymy as identified in this study is a sense relation in which the oppositeness of meaning is observed. The study has established that antonymy can be binary, converseness, gradable, contradiction, relative and polar oppositions as well as multiple taxonomies. For the binary antonymy, these are those antonyms that come in pairs and between them exhaust all the relevant possibilities. If one is applicable, the other cannot be and vice versa.

Converseness is another type of antonym. If a lexeme describes a relationship between two things or people and some other lexeme describes the same relationship when the two things are mentioned in the opposite order, then the two lexemes are converses of each other. Kigiryama examples such as *tsawe- mudzukulu*, ‘grandfather-grandchild’ illustrates this relationship. Two lexemes are Gradable antonyms if they are at opposite ends of a continuous scale of values (a scale which typically varies according to the context of use). For example; *dzulu- tsini*, ‘top –bottom. If we are to consider the pragmalinguistics and the sociopragmatics dimensions of locutions (Leech, 1983) as meaning bearing elements and how sense relations may move between the purely linguistics and the socio-cultural underpinnings of any language, we can conclude that there exist a relationship between sentences and the word level. An analysis of many Kigiryama propositions illustrate that there exist a relationship between synonyms and paraphrases, hyponyms and entailment and antonyms and contradictions. This means a paraphrase is to a sentence what a synonym is to a lexeme, an entailment is to a sentence what a hyponym is to a lexeme and a contradiction is to a sentence what an antonym is to a lexeme. Furthermore, these socio-cultural underpinnings of a language as an analysis of Kigiryama utterances show, may lead us to

conclude that they restrict the use of certain words in the values system of Kigiryama society. The values system of the Agiryama society restricts the use of taboo words which in turn may have an effect on language use. For example the use of taboo words related to sex and excretion is restricted in such a way that the use of such words in certain contexts may result in punishment, such lack of use can make the taboo words to be lost from the vocabulary of that language. So, individuals have resorted to making use of diversity of language by using different expressions in different contexts.

5.4.2 Summary of lexical pragmatic processes in Kigiryama

As many of the examples have shown, lexical pragmatic processes such as narrowing approximation and metaphorical extension seem to apply spontaneously consciously and automatically to fine tune the interpretation of virtually every word. If there were no pragmatic processes and words always communicated the concepts they encode, hearers would have little difficulty understanding what the speaker is trying to say.

This chapter has discussed important features of word meaning. We have seen the problems involved in divorcing word meaning from contextual effects hence bringing ambiguity and vagueness. We have also looked at several types of sense relations: antonymy, homonymy, hyponymy, synonymy, polysemy and meronymy. We ended the chapter by discussing the various ways in which the meanings of words are frequently adjusted and fine tuned in context, so that their contribution to the proposition expressed is different from their lexical encoded sense and gave examples in sentences

CHAPTER SIX: SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION

This chapter presents a conclusion to our study which attempted to test the interface between semantics and pragmatics in the analysis of Sense Relations in Kigiryama. The study was carried out using the tools of lexical-pragmatic theory developed by Blutner (1998, 2004) and later expounded by scholars such as Carston & Wilson (2006). The study aimed at establishing the role of context in understanding sense relations in Kigiryama and what type of context is required for their understanding. A number of sections dealing with different sense relations are discussed in chapter four and it is in light of these discussions that we give findings of this research.

6.1 Findings

In the analysis of synonyms, it emerged that synonyms in Kigiryama differ in terms of; speaker attitude, degree of formality, register, borrowing, style and dialectal variations. Kigiryama, as seen from the analysis, has no absolute synonyms though degrees of synonyms such as partial, complete and near synonyms are observed in the language.

In the discussion on homonyms, it has emerged that there is lack of absolute or complete homonymy as a degree in homonyms. Homophones, the study also revealed, are non-existent in Kigiryama language.

An examination on polysemy has shown, that in Kigiryama, examples of this sense relation are; metaphorical extensions, shift application of word, register, and semantic borrowing. Context, as was evident from the analysis, plays a major role in disambiguating meaning that arise due to the polysemous nature of words.

In the discussion of antonyms, the study has revealed that antonyms are formed from a number of word categories, namely, nouns, verbs and mostly adjectives. Antonyms for example have been observed to be lexical relations showing evidence of the five basic types

of antonyms namely; binary antonyms which the speakers can use for special effects, gradable, converses, reverses, and taxonomic sisters.

A focus on hyponyms in Kigiryama has revealed that much of the vocabulary in the language is linked by such systems of inclusion. The classifications, the study revealed, give more information about culture and the mind of the people in that language, which is a topic at the heart of many scholars and especially Anthropologists.

Hyponymy and Meronymy form the basis of the analytic and classical definition, therefore lexicographers ought to consider them in their formulation of dictionary definitions in order to adhere to the essential principles of defining.

The study adopted lexical pragmatics as its tool for description and analysis of the study data. Pragmatic processes such as narrowing and broadening were used for analysis with adequate examples being supplied. It emerged that, lexical pragmatics theory can adequately handle the analysis of homonyms, polysemy and antonymy using the narrowing and broadening processes. It emerged that the theory is inadequate in the analysis of synonyms especially those based on dialectal differences, and borrowing and therefore a better approach that takes care of the analysis of synonyms may be an appropriate device.

The analysis also showed that context, whether cultural, discoursal, social, cognitive, environment or background knowledge is indispensable in understanding sense relations in Kigiryama. This was particularly so with polysemy where the data analyzed showed that some words shift application in certain contexts.

The study realized that Lexical Pragmatics Theory, through pragmatics inference continually makes up for the gaps in the vocabulary especially when the lexemes are in use.

6.2 Conclusions

The close-knit relationship between sense relations and lexical pragmatic theory is evidence enough that these approaches are necessary in the analysis of the meaning of lexemes.

Lexical-pragmatic processes, the study established, seem to apply spontaneously, unconsciously, and automatically to fine tune the interpretation of every word. If there were no pragmatic processes, and words always communicated the concepts they encode, hearers would have difficulty understanding what the speaker is trying to convey.

6.3. Recommendations for further research

This study set out to analyze sense relations in Kigiryama within a lexical pragmatic framework. So far, this study is by no means the final study on sense relations since the domain is still a rich reservoir of future research possibilities.

The study only focused on five sense relations namely; synonyms, homonyms, polysemy, antonymy and hyponymy, and touched on meronymy, we therefore recommend that a linguistic study on meronymy be carried out in future to establish whether meronymy is a sense relation or a lexical relation.

In addition, more research is further recommended in the analysis of synonyms, to establish ways in which synonym definitions can contribute to essential principles of defining taboo words.

In the section on polysemous words arising from shift in application, it was noted that the words are mainly verbs. This suggests that this is another area that can be researched to establish whether the other word categories do apply as well.

Further research is recommended on the lexical pragmatic processes which are often studied in isolation, to be considered as just a unitary account i.e whether they are different outcomes of a single interpretive process.

Furthermore, it is recommended that a future research be conducted on the area of morphological, morphosyntactic, syntactic and prosodic realization of polysemy in Kigiryama, since this study dwelt on the lexical realization of polysemy due to time constrains and scope of the study.

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APPENDIX I: QUESTIONNAIRE

The researcher is carrying out a survey on the sense relations in Kigiryama with the aim of identifying and describing these sense relations. The findings of the study will assist to establish how some lexical pragmatic processes affect the interpretation of these relations. This is to kindly request you to fill all the sections of this questionnaire honestly and truthfully. Do not indicate your name.

a Gender (i) Female [] (ii) male []

b. Age (i) 18- 25 () (ii) 26- 35 () (iii) 36- 45 () (iv) Above 45 ()

c. Education (i) Primary [] (ii) Secondary [] (iii) Tertiary [] (iv) University (v) Other

d. Name words in Kigiryama which have the same meaning.

(i)

(ii).....

(iii).....

(iv).....

(v).....

e. Name examples of words that are included in others.....

(i).....

(ii).....

(iii).....

(iv).....

(v).....

f. Name words in Kigiryama which have multiple meanings

- (i).....
- (ii).....
- (iii).....
- (iv).....
- (v).....

g. Name words in Kigiryama which have oppositeness of meaning

- (i).....
- (ii).....
- (iii).....
- (iv).....
- (v).....

h. Give examples of words which are pronounced in the same way.

- (i).....
- (ii).....
- (iii).....
- (iv).....
- (v).....

i) Give words which express different Emotions

- i).....
- ii).....

iii).....

iv).....

iv).....

j. Mention words that describe different activities in Kigiryama.

(i).....

(ii).....

(iii).....

(iv).....

(v).....

k. If yes above, mention whether there is a standard method of carrying out the activity.

(i).....

(ii).....

(iii).....

(iv).....

(v).....

l. Give examples of words that show exaggeration in Kigiryama.

(i).....

(ii).....

(iii).....

(iv).....

(v).....

m. Give examples of words that are metaphors (misemo/ sayings) and their meanings.

(i).....

.(ii).....

.(iii).....

(iv).....

(v).....

.n. Give examples of words that are brand names of items

(i).....

(ii).....

(iii).....

(iv).....

o. Give examples of newly-coined words derived from nouns, compound verbs or adjectives.

(i).....

(ii).....

.(iii).....

.(iv).....

.(v).....

THANK YOU

APPENDIX II: A MAP OF KILIFI COUNTY SHOWING WHERE THE**AGIRYAMA LIVE**

Figure 2 A Map of Kilifi County showing the location where the Agiryama live.

APPENDIX III: FOCUS GROUP DISCUSSION GUIDE

Welcome:

Thank you for agreeing to be part of this FGD; we appreciate your willingness to share your time and your valuable opinions, thoughts and experiences.

Introductions:

Introduce moderator and assistant moderator and anyone else in the room who is not a participant, explain their role.

Purpose of the FGD:

We have been asked to conduct these FGD to help find out more about the Kigiryama words.

To do this, we need your input and want you to share your honest and open thoughts with us.

[To be clear, this is not an evaluation of your personal educational performance and nothing said here will be attributed to you or affect your family]

Ground Rules:

1. You do the talking!
 - a. We would like everyone to participate
 - b. I may call on you if I haven't heard from you in a while
2. There are no right or wrong answers
 - a. Everyone's experiences and opinions are important
 - b. Speak up whether you agree or disagree
 - c. We want to hear a wide range of opinions
3. What is said in this room stays here
 - a. Everyone should feel comfortable sharing when sensitive issues come up – everything said here is confidential and should not be repeated outside of this room
4. We will be recording this group
 - a. We are doing this so we accurately capture everything you say

b. No one will be identified by name in the report, you will all remain anonymous.

1. Give me 5 pairs of words that have similar meanings(synonyms)

Nihadzira maneno ga Kigiryama garigo gana maana sawa.

2. Mention 5 pairs of words that are pronounced in the same way but hat different meaning.

Nihadzira maneno 5 ga Kigiryiama garigo gana tamukwa sawa ela gana maana thafauti.

3. Mention 5 words in Kigiryama that have more than one meaning. (polysemy)

Nipa maneno 5 ga Kigiryama garigo gana zaidhi ya maana mbiri

4. Mention 5 words that have opposites. Are there different types of these words or just one type?

Nihadzira maneno 5 na kinyume che. Gano maneno ni gaaina nyinji hedu mwenga?

5. Mention and describe 5 collective terms and what it includes.

Nihadzira madzina 5 ga unyama, anyama, atu hedu vitu. Ro dzina rinahushisha noni na noni?

6. Consider the various interpretations that the word 'open', 'cut' and 'leave' would have in different language contexts.

Nihadzira misemo thafauti ipatikanayo kahi za mahumizi ya gano maneno: vugula, tosa na richa.

7. Provide antonyms for the occurrence of the word 'fresh' in different adjective –noun combination

Nihadira kinyume cha neno 'mbidzo' rikikala na dzina; shati, mboga, samaki, shuka, madzi, mukahe, hewa, wari na wazo.

8. Give the various interpretation of the word 'empty' in the utterance ' the bottle is empty'

Nihadzira maana thauthi ya neon 'tuhu' kwenye ino sentensi ' yo thupa ni tuhu'

APPENDIX IV: INFORMED CONSENT FORM (THE EDUCATED)

Title of Project: <The effects of the Lexical Pragmatic processs on Sense relations in Kigiryama>

Name of Researcher: <Elizabeth Jumwa Munyaya>

Please initial

box

I confirm that I have read and understood the information sheet
dated <December 2014> (<Serial Number >) for the study (<sense
relations in Kigiryama>). I have had the chance to read the
information and ask questions about the study and am satisfied with the
answers I have been given.

I understand that my participation in this study is voluntary and that I
am free to stop at any time, and I do not have to give a reason for doing
so. I understand that if I ask to stop the study my medical care and legal
rights will not be affected in any way.

Occasionally an external regulator or funding body may ask to look at
the data for this study to check that it is being run correctly.

I understand that relevant sections of information and data collected
during the study, may be looked at as part of the research. I give
permission for my (*Kigiryama words*) data to be used for this purpose.

I understand that my interview will be recorded.

I agree to take part in the above study.

Name of Participant	Date	Signature
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Researcher to complete:

- I have explained the information in this document and encouraged the participant to ask questions and provided adequate time to answer them.

Name of Researcher	Date	Signature
--------------------	------	-----------

or Person Seeking Consent

(If different from researcher)

APPENDIX V: A LIST OF KIGIRYAMA WORDS AND THEIR TRANSLATIONS

Mukodo ‘a dried piece of meat’	ulongo ‘false’
Linga ‘to tackle s’one’	muchu ‘female’
Nyalamu ‘wide’	tseka ‘to laugh’
Mufunga ‘a verandah’	moho ‘hot’
Zhala ‘to give birth’	thajiri ‘rich’
Nyonga ‘waist’	musikizi ‘obedient’
Bujia ‘to cause trouble’	guza ‘buy’
Kululu ‘noise’	tsini ‘down’
Halatsa ‘look for something’	mudzukulu ‘grandson’
Lutsunga ‘pregnancy’	hokera ‘receive’
Munda ‘farm’	thima ‘descend’
Wira ‘to lick’	nzoo ‘come’
Kugula ‘to groan’	konze ‘out’
Kutosa ‘to cut’	kumotso ‘left’
Kuvugula ‘to open’	namuv’era ‘to be grateful’
Kuricha ‘to leave’	
Kulaya ‘to plant’	
Kung’aza ‘to explain clearly’	
Kungira ‘to enter’	

Hika 'to answer a call'

Jumwa 'a week'

Nzowe 'a donkey'

Mbiza 'rotten egg'

Muzima 'alive'

Kira 'pass'

Kosa 'miss'

APPENDIX VI: HOMONYMS BASED ON NOUN CATEGORY

Sikiro-1-(N) the ear of a human being or an animal

Sikiro-2-(N) the handle of a basket

Kanga-1-(N) rust

Kanga-2-(N) a guinea fowl

Mudzi-1-(N) a village/ a home

Mudzi-2-(N) a town/ city

Mudzi -3-(N) a part of the grave where the coffin lies

Mudzi-4-(N) the placenta

Chala -1-(N) a part of the finger that has nails

Chala-2-(N) a part of a liver

Chala-3-(N) a piece of banana

Chala-4-(N) good luck e.g Ana chala nazho

Nyere-1 (N) the hair

Nyere-2-(V) an act of disappearing quietly

*Nyere za mwezi-3-(N)*the first ceremony to commemorate one who have a funeral.

Kilinge-1-(N) a situation that is puzzling

Kilinge -2-(N) a tongue twister

Kifudu-1-(N) a type of a funeral dance

Kifudu-2-(N) a coconut shell

Tsongo-1 (N) a weaverbird

Tsongo-2-(N) a tray with broken bottles used as a musical instrument

Funda-1-(N) ugali made of the first maize harvest

Funda-2-(N) a gulp of water

Kuha-1-(N) a tick

Kuha-2-(N) a wild fruit

Kahere-1-(N) a pimple

Kahere-2-(N) of sickness to improve

Maziya-1-(N) milk

Maziya-2-(N) plural of pond

Tsawe-1-(N) kinship term referring to ‘my grandfather’

Tsawe-2-(N) kinship term referring to ‘my elder brother’

Tsawe-3-(N) kinship term referring to ‘my husband’ especially for a woman

Hawe-1-(N) kinship term referring to ‘my grandmother’

Hawe-2-(N) kinship term referring to ‘my co-wife’

Hawe-3-(N) kinship term referring to ‘my wife’ especially used by men

APPENDIX VII: HOMONYMS BASED ON THE VERB CATEGORY

Hika-1-(V) to respond when called

Hika-2-(V) to place something on someone's head

Hala-1-(V) to marry

Hala-2-(V) to take something

Kula-1-(V) of a person or plant to grow

Kula-2-(V) to cut eyebrows

Fusa-1-(V) to ride a bicycle/ drive a car at a very high speed

Fusa-2-(V) of the wind to blow something away

Furuka-1-(V) of clothes/dew to dry

Furuka-2-(V) of a chicken/child to mature

Risa-1-(V) to graze cattle or goats

Risa-2-(V) to eat with a visitor

Risa-3-(V) to feed/give a child something to eat

Rika-1-(V) of a glass to crack

Rika-2-(V) of something to be edible

Dusha-1-1(V) of a woman starting a pregnancy

Dusha-2-(V) to start dancing

Goloza-1-(V) to straighten a road or a dead body

Goloza-2-(V) to solve an issue

Kundza-1-(V) to fold clothes, legs or hands

Kundza-2-(V) to refuse to participate in a discussion

Tsindzira-1-(V) to slaughter an animal for someone

Tsindzira-2-(V) to blame someone for wrong doing

Singa-1-(V) to clean parts that are unreachable e.g the back

Singa-2-(V) to blame someone for something he/she did not do

Loza-1-(V) to show someone a part of the body

Loza-2-(V) to give a man a wife

Tsola-1-(V) to pick something e.g vegetables

Tsola-2-(V) to find something that was lost

Tsola-3-(V) to be affected by a disease

APPENDIX VIII: AN INVENTORY OF HOMONYMS BASED ON NOUN AND VERB CATEGORY.

Lexeme	Word category	Gloss
Kala	Noun	A piece of charcoal or a jackal
Kala	Verb	Stay
Fusa	Noun	A kind of witchcraft
Fusa	Verb	To drive a car or ride a bicycle at high speed
Rika	Noun	An agemate
Rika	Verb	Of a glass to crack
Rika	Verb	Of something to be edible
Kai	Noun	Gills of a fish
Kai	Noun	Jaws of a chicken
Kai	Verb	To be uncertain about something
Kinda	Noun	A baby of a bird
Kinda	Verb	To prune a tree
Kosa	Noun	A mistake
Kosa	Verb	To go against the law
Kosa	Verb	To miss something
Singa	Noun	A string for making musical instruments
Singa	Verb	To clean the back (of a body)
Singa	Verb	To blame someone for wrongdoing
Ngira	Noun	A passage/path/a way
Ngira	Verb	To allow to enter
Sinda	Noun	A half full

Sinda	Verb	To spend the day doing something
Kilinge	Noun	A situation that is puzzling
Kilinge	Verb	To ask someone to roll a mat
Tsozha	Noun	A mermaid
Tsozha	Verb	To take away something that someone depends on
Rinda	Noun	A dress
Rinda	Verb	To watch over something/protect
Kiza	Noun	Darkness
Kiza	Verb	To let something pass

**APPENDIX IX: A LIST OF KIGIRYAMA SAYINGS AND PROVERBS BASED ON
METAPHORICAL EXTENSION**

Adzani tosa mukono ‘ A person I have depended upon is no more’

Alachu airi kamahega tsaka mwenga ‘ Two wise people do not set traps in the same forest.

Asemaye vula idzanya idzamupiga ‘whoever praises the rain, must have been rained on’

Adzani kata chunu ‘ He has impregnated me’.

Adza angalaza Ngala na anae ‘ He does not know what to do’

Ana nenda nyere nyere ‘ He will not come back’

Banzu banzu gogo rinenda ‘Little by little finishes the log’.

Dzaritsuha gongolo na kigongoche ‘I have gotten rid of the problem totally’

Dalili ya vula ni maingu ‘ Clouds are a sign of rain’

Fisi ra pwani karibanda musoza ‘ A coastal hyena does not break bones’

Hinde hiko sikilagane ‘Lets go where is not an appointment’

Lala kuche nikulage si kure ‘ Sleep for the night I bid you goodbye tomorrow is not far’

Kigulu na ngira ‘Is always on the go’

Kombo ra kanwa rigololwa ni kanwa ‘A deformed mouth is straightened by the mouth’

Mbuzi ya bule kailolwa meno ‘ You do not check the number of teeth in a goat that is given
for free

Mwenye ng’ombe kana milozi mii. ‘ A cow owner does not whistle badly’.

Mwana musikizi kambirwa dii. ‘A listening child is never told over and over again’.

Musagala vii adziocha mwenye ‘One who sits badly burns himself’.

Mulungu na lwinda ‘ To escape by a whisker’.

Mwana akinyerera kiga kakitoswa ‘When a child defecates on the lap, its never chopped’.

Mwana akiririra lwembe ni kurichirwa, akidzitsinza andalubwaga ‘ When a child cries for a razor, heshe is given, when he cuts himself he will throw it away.

Ana mukono wa buli ‘He is very stingy’

Ana mukono wa haraka ‘He can beat you without a reason’

Ng’ombe ilagwa ni chala cha mwenye ‘A cow is killed by the owner’s finger’.

Sikiro karikira kitswa ‘ The ear does not pass the head.’

Sikiro ra kufa karisikira dawa ‘A deaf ear cannot be healed.’

Ludhimi lwa shumu ‘Words that cause trouble’

APPENDIX X: A LIST OF KIGIRYAMA ARTEFACTS

1. Types of traps found among the Agiryama

Tsura	kilalai
Mushulo	kitumwa
Iliya	muhandika
Muhot'o	t'ot'a
Kache	kiteng'e
Gome	
Kihanga	

2. Types of kitchen utensils

Muvure 'bowl'	kipawa 'a small ladle'
Nyungu 'a pot'	lufudzo 'a stirring rod'
Kibungu 'a small bowl'	kaha
Ludhuwa 'a ladle'	kiparya
Kipuru 'a guard for storage purposes'	mboko 'a goblet'
Ngamba	kadzama 'a container for eight bottles'
Kibumi	kithethe 'a container for four bottles'
P'undhe	ndhere
Ngulu	vuvo
lukamu	mukulugo

mbuzi 'a grater'

tuguu

3. Types of staple foods among the Agiryama

Wari	'maize meal'
Kitakwa	'meal from green maize'
Kinolo	'a banana cake'
Jora	'cassava meal'
Kimanga	'mixed pounded maize and beans'
Makopa	'dried cassava crips'
Migazija	'cassava'
Marabu	'pumpkins'
Madzungu	a type of pumpkin'

4. Kinship terms

Ndugu	'brother/sister/cousin'
Mulamu	'brother/sister in law'
Kizhere	'parents of the persons married'
Ts'angazimi	'father's sister'
Bamuzhere	'father's elder brother/great grandfather'
Bamuhoho	'father's younger brother'
Muzhere	'mother's elder sister/ great grand mother'
Mamuhoho	'mother's younger sister'

Mutsedza	‘parents/son in law’
Ts’awe	‘grandfather/ sister’s husband’
H’awe	‘grandmother/ brother’s wife’
Baba	‘father’
Mama	‘mother’
Ahu	‘mother’s brother’
Mukazahu	‘wife of my mother’s brother’

5. Types of vegetables

Munavu	muzungi
Bwere	kisenywa
Kadera	tsafe
Budzi	logatsi
Ts’ats’ats’a	vongonya
Mwangani	thalakushe
Mutsunga	hako ra azhere
Mupea	makodza ga mubendha
Kikosho	makodza ga muyu

6. Types of trees

Munazi	‘coconut tree’
Mukanju	‘cashewnut tree’

Muhingo	‘ebony’
Mukilifi	‘neem tree’
Muyu	‘baobab tree’
Mutsani ndzovu	‘a type of hardwood tree’
Mukuha	‘type of hard wood’
Munyumbu	‘type of hard wood’
Mung’ambo kapehe	‘type of hard wood’
Murihi	‘type of hard wood’
Mubamba kofi	‘type of hardwood’
Mudunga tundu	‘a thorn tree’

7. Types of attires (Aina za nguwo)

Kishutu

Musimbiji

Saruni

Shuka ya mitsa