A   COGNITIVE APPROACH TO GIKUYU SYNONYMS

By

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**A PROJECT SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENT OF THE AWARD OF THE DEGREE OF MASTER OF ARTS,
IN LINGUISTICS DEPARTMENT OF LINGUISTICS AND LANGUAGES,
UNIVERSITY OF NAIROBI**

OCTOBER 2017

DECLARATION

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

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This project has been submitted for examination with our approval as the university supervisors.

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DEDICATION

To

The Holy Spirit

You have been a great and true companion, encouraging and infilling me with the knowledge, wisdom and skills that have seen me accomplish this dream. Thank you even for interceding for me to my Almighty Father.

To my son Edmund Mwangi

You are the greatest love of my life. Your presence in my life gives me the reason to keep going. Your sense of humor is just what I needed to offer breaks to the pressure of this project. Thank you for being a supportive son.

To my dearest mother

Thank you so much for sacrificing your comfort to give me an education that yourself painfully missed. May the Lord bless you with longer life.

ACKNOWLEDGEMENT

ABSTRACT

This thesis studied synonymous words in the Muranga dialect of Kikuyu language. It used Cognitive Linguistics theory and Frame Semantics tool to analyse the data. Because synonymy looks at a word whose meaning is the same or nearly the same as another, categorizing synonyms into total and partial requires using distinguishing factors to demarcate word meaning. This study used factors like borrowing, a variety of context and register to semantically differentiate the partial synonyms. The concept of perspective, that is, the view point of the speaker of a given word, with the help of the context a word appeared in, placed different words into different frames. The frames and frame components were used, structured on the bases of prototypical categories. The background knowledge relating to a word was accessed through the psychological concepts of perception and memory. Boundary effects of antagonism of attentional autonomy, compositional autonomy and relational autonomy were used to delimit the various senses a word features. Partial synonyms were further divided into three categories that were based on the cause of the difference between the synonymous words, that is, borrowing, context and register. The study shows the relationship that exists between syntax and the meaning of words. Some major conclusions made from this study include the fact that the Frame Semantics tool offered the full rich understanding of the words that were analyzed. By using prototype categorization that uses degree of membership, the essence of not so clear categories were referred using good clear exemplars called prototypes, and those members that didn't have all the attributes were placed on the periphery. This catered for any changes to a category caused by language development and other such factors. The tool Frame Semantics provided massive storage of knowledge relating to a word and the boundary effects used this knowledge to delimit the senses of a word. This consequently provided for the problem of boundaries not resolved by other semantic approaches.

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CHAPTER ONE

1.0 Introduction

This chapter handles the background to the study of synonyms, the background to the language, statement of the research problem, research questions, objectives, justification of the study, scope and limitation, definition of concepts, literature review on synonyms and also on Cognitive Linguistics, theoretical framework, method of data collection and analysis, significance of the study and conclusion.

BACKGROUND TO THE STUDY

1.1.1 BACKGROUND TO THE LANGUAGE

The language of study is Kikuyu, a Bantu language. It is spoken in Central province in Kenya and other parts of the country like Nairobi, Rift Valley and the Coast Province. It belongs to the Niger-Congo language family of the languages. According to Mutahi (1977), there are seven Kikuyu dialects namely, Ki - Embu, Ki - Gichugu, Ki - Mbeere, Ki - Mathira, Ki - Ndia, the Southern dialect and the Northern dialect (Mutahi 1977:10-11). This study will focus on the Northern dialect which is spoken both in Nyeri and Muranga in the region between Chania River to the north and North Mathioya River to the south. On the Eastern side are Kimathira and Kindia dialects and on the western side is the Aberdare Ranges (Mutahi 1977:15).

The Kikuyu people are the largest ethnic group of Kenya with 6.622,576 million Kikuyu people according to the 2009 census (Kenya Premier Ranking Site.) It is the second most dominant language in Kenya, the first being Swahili (Kikuyu - National African Language Resource Center, visit www.nalrc.indiana.edu brochures>kik.... Last modified 2017-11-11). It has interacted extensively with Swahili and there is a high rate of multilingualism in Swahili and also in English (Karuru 2013:1). There is some degree of mutual intelligibility between Kikuyu and nearby Bantu languages like Kiembu and Kimeru (History of the Meru People. Visit: http://heroesofmerukenya.blogspot.com).

The Kikuyu people inhabit the land near the slopes of Mt. 'Kirinyaga' or the shinning mountain, which is commonly known as Mt. Kenya. The land is fertile as to sustain cash crop farming like coffee and tea and subsistence farming with crops like maize, bananas, beans, fruits and vegetables. The Kikuyu are also highly entrepreneurial thus have spread to all parts of Kenya, Africa and abroad.

Kikuyu language is highly agglutinative thus a word may carry with it a whole phrase or even sentence. For example, *thoguo* 'your father'.

1.1.2 BACKGROUND TO THE STUDY OF SYNONYMS

Murphy (2003:27) notes that if people invent a new word that represents the same thing as an existing word in the same language, the new word is a synonym of the older word. Synonymy looks at a word whose sense is the same or nearly the same as another word. It refers to the relationship of semantic identity between readings of a word or words in context, where two words are strictly synonymous if they could be substituted for each other in a particular context while retaining the full meaning of the expression in terms of meaning, style and connotation (Geeraerts, 2009:82).

In other contexts the words cannot be substituted and therefore the synonymy is lost. In this case, collocations and idioms bring collocational or idiosyncratic formal restriction. For example, one can say, dead/ completely drunk, complete victory, but not dead victory. You can buy or purchase land, buy a pen but cannot purchase a pen. Many theories argue that a difference in form should result to a difference in meaning. Nevertheless, these theories, current research and linguistics often study the similarity that exists in lexemes, forms, constructions and functions.

This study adopts a broader perspective to show that chosen Kikuyu synonymous words are total synonyms while others manifest differences in meaning in different contexts. Various aspects of context distinguish synonyms. Such include dialects, style, connotation and collocation. Borrowing from a dominant language also results in synonymy.

1.2 PROBLEM STATEMENT

Vomend (2002) defines synonyms as pairs of words which bear resemblance to one another in a way, so that they are interchangeable in several contexts (Vomend 2002:3). Kikuyu language has words that mean the same in the same context.

In the analysis of synonyms, identifying and classifying them into total and partial requires context that provides for their boundaries. Being a complexly structured body of interconnected knowledge (Croft and Cruse 2004:91) a conceptual category cannot be adequately represented by a simple list of features.

This study will thus address synonyms at the lexical level using Frame Semantics as a tool of analysis. It will describe conceptual categories according to the prototype concept of graded centrality. Frame Semantics will provide concepts to demarcate them into total and partial synonyms and identify the boundary effects (aspects that help in the partationing of the meaning of a linguistic unit by making it autonomous or independent of other units). The study will investigate how background knowledge given by lexical frames can bring about synonymy of words.

1.3 RESEARCH QUESTIONS

1. Which words are synonymous in the Kikuyu of Murang'a?
2. Which are the boundaries that differentiate the synonymous words?
3. Which concepts in Frame Semantics help establish the boundaries between the synonymous words and in their classification?

1.4 OBJECTIVES

1. Describe synonymous words in Kikuyu.
2. Establish the boundaries between synonymous words.
3. Find out the concepts in Frame semantics that help establish their boundaries and in the classification of the synonymous words.

1.5 JUSTIFICATION OF THE STUDY

Studies have been done on Kikuyu lexical semantics like Wambugu (2010), "Semantic Shifts in Gikuyu Lexemes", that has employed a Lexical Pragmatic Approach. Sense Relations have also been studied using Lexical Pragmatic Approach in Ekegusii, (Omoke, 2012), Kimeru, (Mwebia, 2006) and Dholuo, (Anyim 2010). No research has been done on Kikuyu synonyms using the Cognitive Approach, and this is the gap this research sets out to bridge using Frame Semantics in Cognitive Linguistics.

Furthermore, the findings of the study will be a contribution to Kikuyu semantics, increase knowledge in the language family, and other languages in the family can use this study as a base to further their research.

1.6 SCOPE AND LIMITATION OF THE STUDY

This research has no intention of engaging the whole of Cognitive Linguistics Theory. It limits itself to the Frame Semantics approach. In addition, the study is only limited to analyzing Kikuyu (Northern dialect) synonyms. The data collected is only at the word level. The parts of speech for the words are limited to nouns, verbs, adverbs and adjectives. Borrowing, context and register are the factors that are used to identify the slight differences between the partially synonymous words. It provides conceptual background of the word to explain the frame, provides the selection of words that evoke the frame, and displays the combinatory possibilities that the members of such word lists offer. The study uses the boundary effects of antagonism of attention of autonomy, compositional autonomy and relation autonomy to partition the meaning of the words.

1.7 DEFINITION OF CONCEPTS

"A **frame** is a cognitive structuring device, parts of which are indexed by words associated with it and used in the service of understanding" (Petruck, 1996:1).

A **profile** refers to the concept "symbolized by the word in question" (Croft and Cruse, 2004:15).

The **base** refers to the "knowledge or conceptual structure that is presupposed by the profiled concept" (Croft and Cruse, 2004:15).

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A **domain** is "a semantic structure that functions as the base for at least one concept profile, typically many profiles" (Croft and Cruse 2004:15).

Conceptual Elements (FEs) refer to semantic roles like experiencer, experience, stimulus of the experience etc. that are involved in perception.

Salience refers to collocational strength. Ride and horse are highly salient, while salience is lower or nonexistent in the case of ride and cow (Andor, 2010:172).

Paradigmatic Relations are similarities of form e.g. cow, bow, vow.

Syntagmatic Relations refers to semantic similarities e.g. cow, calf, cow-shed

Field Boundary means the borderline between concepts.

Connotations are various feelings and associations.

Native Speaker according to Cambridge Dictionary is "someone who has spoken a particular language since they were a baby, rather than having learnt it as a child or an adult."

1.8 Literature Review

1.8.1 Literature Review on Synonyms

Synonymy is an area widely researched and of major concern for linguists, lexicographers and information scientists, with the same question of whether total synonyms exist. Some linguists who have studied synonyms include. He observed the fact that synonymy is a gradable phenomenon where some words are more synonymous than others, a fact that the current study agrees with. He classifies them into four types, namely,

a) Absolute synonyms, that means, "a pair of lexemes is absolutely interchangeable in all contexts and that they have the same ratio of distribution…that is, lexeme 'a' has to be normal where lexeme 'b' is and where 'a' is abnormal, so is 'b'" Vomend (2002:10). He however realized that this requirement is fulfilled by very few pairs because of the economy principle which says that if two words refer to the same object, they cannot exists together in the same language for long, not unless they are cognitive synonyms. Another reason he gives is that one word redefines its meaning

thus the pair ceases been synonymous.

b) Cognitive, descriptive, referential or propositional synonymy. These are words that can be used in the same context without changing the truth condition of a sentence but have different distribution.

c) Complete synonyms (those with different distribution).

d) Presionyms or near synonyms (those with different connotations).

This study is important because context, distribution and connotations are aspects that the current study uses to demarcate partial synonyms.

Gao (2013:2030) gives three more classes of relative synonymy: synonymy with different degrees, for instance, anger, rage and fury; synonymy with different emotions, for example, philanthropist (charitans who aid people in suffering and donate for the poor) and do-gooders (humanists who do good recklessly and vainly); and synonymy with different styles that he classified as Frozen, Formal Consultative, Casual and Intimate. This study is also important because the current one uses aspects of emotions, style and other concepts to classify partial synonyms.

1.8.2 Literature Review on Cognitive Linguistics

Many researches have employed the tools of Cognitive Linguistics in their study. For example, Gharagozloo (2012), Bagasheva (2014), Kilonzo (2015), Kibet (2011) and Jackson (2013).

Gharagozloo (2012:1198-1202) did an analysis of the antonymy sense relation of the Persian language at the word level using a Cognitive Approach. The study emphasized on the role of image schemas (the corpus of knowledge, of the abstract, complex information in the minds of speakers) in the formation of antonymy sense relation. All the tools of Cognitive Linguistics required in developing image schemas in the mind of the speaker were identified as construal, that is, profile, scanning and perspective (foregrounding, back grounding and reference point). The different construals emerge from the phenomenon and scenes in the real world. According to the research, the

conceptual relationship is not between the words themselves but between the different interpretations of the words in the mind. Antonymy in this study is analyzed using the stages of Layered Schema Program. Each concept, for instance, laugh and cry, has the primary layer or experiential model, the secondary layer or sub models and the developed layer of image schema indicated. This is a kind of Cognitive Inter-lexical semantics interconnecting the lexical concepts, cognitive factors and principles. This study is relevant to the current one because image schemas will be used to distinguish synonymous words. The analysis of Kikuyu synonyms will also use analytical cognitive tools like perspective and profile as found in Frame Semantics.

Bagasheva (2014:1-17), studies the role of frames and metaphtonymy in word formation of compound verbs in English, where he notes that usage- based theories of language acquisition were too restrictive in analyzing compound verbs, bearing in mind their nature and the power of analogical creations in word formation. According to him, "meaning is a dynamic phenomenologically grounded cognitive process, not an ontological characteristic of symbolic forms," Bagasheva (2014:3). This view is adopted by the current study. The study uses the following mechanisms to classify compound verbs: 1. Value-foregrounding CVs that involves an anticipation of "a second focal point in the profiling of the event by foregrounding a given value for a frame element and triggering a portion of the potential background frame" Bagasheva (2014:6) of what the word profiles. For example, in the word 'dry' the core and non-core frame elements include "Agent, Cause, Dryee, Degree, Duration, Instrument, Manner, Means, Place, Purpose, Sub region, Time and Temperature" Bagasheva (2014:6). The non-core elements, Manner, Instrument and Means are considered "as second focal prompt in profiling of the CV" Bagasheva (2014:6), such as tumble-dry, drip-dry, freeze-dry, and spin-dry. In another case, the value of core frame elements is "specified and foregrounded as part of the profile of the new word" Bagasheva (2014:6). For instance, in the hunt-frame, there is, head-hunt, job-hunt, wife-hunt etc. 2. The verbal frame is embedded in an image schematic projection introduced by a preposition like 'outline' and 'underline', 'over score' and 'underscore'. 3. Super classification of

Cvs uses double_ scope blending, a mechanism that provides the syntax of the frames being combined, for example, cold-call and cold-shoulder, to indicate lack of human feelings. Image schemas, core and non-core frame elements are aspects to be used in the current study.

Jackson (2013) uses the theory of image schema to analyze the Kisukuma spatial prepositions. He argues that when "recurrent patterns of sensory information have been experienced and stored as an image schema, they give rise to a conceptual representation". Thus, image schemas "are the foundations of the conceptual system, because they are the first concepts to emerge in the human mind…" Jackson (2013:8). He uses the image schemas of container, path and force to analyze the spatial prepositions. Similar image schemas will be employed by the current study.

Kibet (2011) also uses image schemas of veative (to show actions directed towards the speaker), itive (to show an action around the speaker) and the ambulative image schema (to show an action done repeatedly with movement towards the speaker) etc. to analyze motion and direction in Nandi. The current study will use similar schemas in the analysis of Kikuyu synonyms.

1.9 THEORETICAL FRAMEWORK

1.9.1 COGNITIVE THEORY

Cognitive Linguistics holds the belief that "aspects of experience and cognition are crucially implicated in the structure and functioning of language" (Taylor, 2003:17). The principles of Cognitive Linguistics include:

1) "[L]anguage is a distinct cognitive ability but "not an autonomous cognitive faculty" (Croft and Cruse, 2004:1) as Generative grammar argued. It connects to non-linguistic cognitive abilities. The autonomous linguistics assumption has the problem of demarcation namely," Where and on what criteria, do we draw the line between what a speaker knows in virtue of his knowledge of a language and what he knows in virtue of his acquaintance with the world? (Taylor, 2003:85). When you say cat is an animal, its truth is consistent with our beliefs in classification of living

things. Therefore, the current study will demonstrate that word meaning is encyclopedic in the sense that, it is characterized as a network of shared, conventionalized and to some extent perhaps idealized knowledge, embedded in cultural beliefs and practices" (Taylor, 2003:86).

Linguistic knowledge is represented conceptually just like other mental processes and structures in the mind, and the ability to use linguistic knowledge is the same as the non-linguistic cognitive abilities like visual perception, reasoning and motor activity that human beings use.

Cognitive "Linguistics appeals at least in principle to models in Cognitive Psychology ...of memory, perception, attention and categorization... Organization of linguistic knowledge into frames or domains that will be employed by the current study,...and grammatical knowledge in networks linked by taxonomic and other relations" have been inspired by psychological models of memory. "Psychological models of perception and attention especially Gestalt Psychology" has enabled the analysis of many conceptualization processes in semantics like attention or salience, judgement and perspective (Croft and Cruse, 2004:3). Psychological models of category structure like prototypes and graded centrality have greatly influenced semantic and grammatical categorization in Cognitive Linguistics.

2) "[G]rammar is conceptualization" (Croft and Cruse, 2004:1). Humans conceptualize not only the linguistic knowledge but also the experience to be communicated. Grammatical inflections and constructions significantly construe the experience to be communicated. In defining the synonymous words, the experience each concept represents will be described.

3) "[K]nowledge of language emerges from language use" (Croft and Cruse, 2004:1). Categories and structures in semantics, syntax, morphology and phonology develop from our cognition of specific utterances on specific occasions of use. It is an inductive process of abstraction and schematization that captures the hardly noticeable differences present in specific grammatical constructions and word meanings. In describing the meaning of synonymous words in Kikuyu, the words

will be placed in various contexts of their use.

Cognitive Semantics

Cognitive Semantics (cognitive approach to lexical semantics), which holds that language is part of the human cognitive ability and thus can only describe the world as people conceive, began in 1980s as a branch of Cognitive Linguistics, being an opposition to the claim of autonomy of grammar by generativists and the secondary position given to semantics by the Generative theory of language. It holds the view that there is some difference between the conceptual world and the real world.

Cognitive semantics is concerned with investigating the relationship between experience, the conceptual system and the semantic structure encoded by language; investigating knowledge representation, conceptual structure and meaning construction. It thus devotes to study the area traditionally devoted to pragmatics (world knowledge or usage orientation) and semantics (word knowledge).The guiding principles that collectively characterize a cognitive approach to semantics are as follows

1) Conceptual structure is embodied.

Due to the nature of our bodies, we have a species-specific view of the world; our construal of reality is mediated and that determines the nature and range of our visual experience. We can only talk about what we can perceive and conceive from embodied experience.

2) Semantic structure is conceptual structure.

Grammar indicates a conception in the world held in a culture. Language refers to concepts in the mind of the speaker rather than directly to the entities which are there in an objective real external world. Semantic structure can be equated with conceptual structure.

3) Meaning representation is encyclopedic

This means that word concepts do not carry a specific meaning but are access to massive storage of knowledge relating to a particular concept or conceptual domain. This does not deny that words have conventional meanings associated with them.

4) Meaning construction is conceptualization.

Knowledge of language is acquired and conceptual. The ability to use language is acquired from general cognitive resources and not a special language module. Meaning is constructed at the conceptual level, that is, meaning is a process rather than a discrete 'thing' that can be packaged by language.

The contributions that Cognitive Semantics has made to word meaning include: (1) Prototype model of category structure, (2) the Conceptual theory of metaphor and metonymy, (3) Idealized Cognitive models and Frame theory, (4) semantic change. The analysis of Kikuyu synonyms will use prototypical categories that will capture even the semantic change.

Frame Semantics

Fillmore's Frame Semantics proposed by Cognitive Linguistics, the tool this study is going to use is a model of understanding and unlike the truth conditional semantics, it offers the full rich understanding by considering all the primary data required in analyzing linguistic meaning. It defines words in terms of frames thus offers a solution to the boundary problem of linguistic categories like adult, bachelor, and many others. It's a research program in empirical semantics. It's also a framework for presenting the results of semantic research.

A frame is "...any system of concepts related in such a way that to understand any one of them you have to understand the whole structure in which it fits" Fillmore (1982a:111), as quoted by Croft and Cruse (2004:15.) To quote Bagasheva (2014:3)   " as a method of analysis, Frame Semantics involves the study of the unidirectional back grounding relations between concepts and the lexical items evoking and evoked by them." Frame Semantics recognizes that there are relations between words and their corresponding concepts; and certain concepts belong together because they are associated in experience. A word, in Frame Semantics, represents a category of experience. For instance, the term hospital associates with concepts like doctor, drug, medicine, patient, theatre, injection, vaccine, ambulance, and the list is endless. All

these related to the term hospital by ordinary human experience.

A real example of how framing works is a court case of abortion in Boston where the defense lawyer used the word 'fetus', invoking the domain of medical procedure, while the prosecutor used the term 'baby', invoking a killing domain. The medical procedure frame won the case.

Identification of frames is done using certain terms like profile, which refers to the concept symbolized by the given word. The base is the knowledge or conceptual structure that is presupposed by that profiled concept, also called domain by Langacker and Lakoff or frame by Fillmore.

Pespectivization refers to the fact "that different uses of a word whose semantic structure is rather complex tend to highlight different components of frame-based knowledge" (Taylor, 2003:93). The frame adopted by a word determines the inference one makes. For example, LAND and GROUND profile the same thing, the dry surface of the earth, but, whereas LAND profiles it against the sea, GROUND profiles it against AIR. Thus, as Fillmore notes, "...a bird that spends its life on the land does not go in water," whereas, "...a bird that spends its life on the ground does not fly..." (Croft and Cruse, 2004:18). The semantic difference is thus reflected in the collocation. Thus, different words assume different schematization of or perspectives on the same scene.

An example of frames is the commercial transaction. The frame is one of a commercial event scenario. The seller possesses goods that she wishes to exchange for money. The buyer has the money and wishes to exchange it for those goods. The frame elements or conceptual elements of the frame are seller, buyer, price and goods. Semantically related verbs include: buy, sell, pay, spend, charge and cost. They evoke different aspects of the frame as indicated in the table below.

	BUYER	SELLER	GOODS	MONEY
Buy	+		+	
Sell		+	+	
Pay	+	+		+

TABLE 1: SEMANTICALLY RELATED VERBS AND THE FRAME ASPECTS THEY EVOKE

The grammatical properties and syntactic patterns of the verb are:

John sold a watch to Michael for Ksh.500.

Subject: John, the seller

Direct object: a watch, the goods

Subject and direct object are obligatory.

Oblique object (optional): to Michael, the buyer

for Ksh.500, the money

Every word brings with it an entire scene. Nouns related to a money transferring frame comprise: fare, salary, bonus, tuition allowance, refund, alimony, honorarium, tip, cheque and cash. The term alimony brings with it other words like marriage, divorcing, legal negotiations etc. Money transfer being only a small part. The different perspectives on or schematization of this scene will thus be:

a. John sold a watch to Michael for Ksh.500. (seller)
b. Michael bought a watch from John for Ksh.500. (buyer)

In text or grammar meaning, the reader invokes a frame.

After the sermon the couple will exchange vows and sign the certificate.

This invokes a wedding ceremony scene without mention of a wedding ceremony.

Every lexical item plays a major role.

a. The children played **on** the bus. (The bus was in service though destined to make the journey.)

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b.   The children played **in** the bus. (The bus was transporting the children).

Frame Semantics accounts for various contextual situations that other more traditional approaches cannot address. For example, unlike the semantic features approach, Frame Semantics can cater for

1. The different relations between man versus boy and woman versus girl as these words evoke frames that differentiate them biologically and also in terms of traditional and modern behaviour and attitudes held by different people concerning these words.

2. The different frames for human vertical size (tall, short); building (tall, low) and mountain (high, low).

3. Different associations of live and alive: life, personality and mode of performance.

4. In Lexical Semantics, a word derives its meaning from paradigmatic contrasting with other words in the language system. Thus, toothbrush would be contrasted with hair brush and nailbrush, yet brushing of teeth is not related to cleansing nails or hair. If neighboring words are missing, or unknown, it predicts a different meaning like in the case of English hypotenuse; it would indicate a different meaning from the German hypotenuse because English has no name for the sides of a right angled triangle while in German they are called *kathete.*

   However, Frame Semantics defines words directly with respect to the frame. Thus, in the case of tooth brush, the meaning is got from the role of tooth brushes in dental hygiene. Hypotenuse would evoke the frame of a right angled triangle thus in German and English, the word would have the same meaning.

5. To understand the meaning of certain words requires understanding the meaning of concepts outside the concept represented by that word. Scar is the healing of a wound; widow refers to a woman once married. Other words require understanding the participants in the action or possessor of the property. Gallop requires knowledge of the body of a horse, hungry needs one to know the physiology of living things.

6. Deictic words, inflections and other grammatical words require reference to

extrinsic entities. Such include past tense; person deixis (I, we, you, she, he, it, they); person agreement inflections; spatial deixis (here, there, this, that); and articles 'the' and 'a'. All these evoke the speech act situation.

7. Certain concepts of a word are defined from the participants' intention, social or cultural background and behaviour in which the experience is situated. For instance, 'vegetarian' evokes a meat eating culture, 'circumcision' evokes a frame of a culture where such practices occur, and 'chopsticks' evoke an East Asian culture where a pair of sticks is used as eating utensils and held in the hand.

The idea of frames has been extended to researches on (i) lexicology, where Petruck (1986) proposed an expert based schematization of the body frame , and a description of the meaning of Hebrew body parts based on the speaker's knowledge and belief about the entities represented by those words. (ii) Lexicography; the FrameNet project describes in detail over 1000 frames. They are found at www.framenet.icsi.berkeley.edu. Below are three entries extracted from the English FrameNet Index of 3 Lexical Units in the web.

LEXICAL UNIT	PART OF SPEECH	FRAMES
AIDS	**Noun**	Medical conditions Body part_ liver Condition_ Liver cancer etc. Cause-Bacterial meningitis Symptoms-Blue ear disease Patient- juvenile diabetes Name-Munchausen Syndrome FN_ any medical problem FE_ patient affected by the condition
Assemble	**Verb**	**Assemble** Individuals come together to form a

		group.
		Party 1 assembles with party
		2.Purpose relates with party 1.
		E.g. We assembled in the court yard to
		address our problems.
		The committee is convening
		tomorrow.
		The dodgers meet the Francisco
		Giants tomorrow at Dodger stadium.
		Frame to frame relations
		Inherits from come together or
		intentionally act.
Daring	**Adjective**	Daring
		Definition: An Agent performs some
		Action which is considered imprudent.
		FEs_ Action[Act], Agent[age]
		1. I risked taking another look.
		2. I chanced a peek at myself.
		Frame to frame relations
		Inherits from intentionally act.

TABLE 2: THREE ENTRIES EXTRACTED FROM THE ENGLISH FRAMENET INDEX

Beyond the English Frame Net are other projects annotating other languages using the English FrameNet idea including: Spanish FrameNet project, Japanese FrameNet project, Chinese FrameNet project and SALSA project annotating German newspaper texts.

With the development of computer science, FrameNet has moved to frame analysis directed by computer in diverse languages, using corpora. FrameNet is now a tool for computation in teaching and research that maps meaning into form in contemporary

English through the theory of Frame Semantics.

As a framework for research, Frame Semantics involves determining:

1. the frames to be used in interpreting our experience
2. the scenarios and semantic roles that define every frame
3. the words whose meaning is understood from given frames
4. the syntax of the frame elements
5. the relationship between frames

The analysis will use Frame Semantics to structure words and their meanings in line with semantic frames. The following steps will be followed in the analysis:

1. Identify the frame that derives the concept that the word represents, based on experience, beliefs or practices that help interpret our experience.

   For example, in analyzing the verbs *huha* and *hurutira*, meaning 'rekindling the fire', both words evoke the frame of supplying adequate air or oxygen to sustain life, combustion and for winnowing.

2. Indicate the inference or perspective the frame helps to create by determining the scenarios and semantic roles that define every frame.

   The frame elements in this scenario are: *Muhuhi* 'the one who blows or funs air', *mwaki* 'the fire' and the means or instrument used, that is *muturiru* 'pipe', mouth, fan, or wind.

3. Indicate the grammatical properties and syntactic patterns in which the word occurs.

   The case above will thus be,

   a. Maina <u>*hurutira*</u> mwaki na kibati.

   'Maina rekindle the fire with a lid.'

   Obligatory:

   Subj - Maina

   Verb - *hurutira* 'rekindle'

   Direct - obj: fire

Optional:

Oblique - obj: *na kibati* ' with a lid'

4.   Write sentences that help bring out the differences. In the case of *Huha and hurutira the sentences will be,*

   a.   <u>*Huha*</u> *mwaki.* 'Rekindle the fire.'

   b.   <u>*Huha*</u> *mbaruni.* 'Inflate the balloon'

   c.   <u>*Huha*</u> *mbembe.* 'Winnow the maize.'

   d.   <u>*Hurutira*</u> *mwaki.* 'Rekindle the fire.'

   e.   <u>*Hurutira*</u> *muruaru.* 'Fan air to a sick person.'

   f.   *<u>*Hurutira*</u> *mbaruni.* ''Inflate the balloon'

   g.   *<u>*Hurutira*</u> *mbembe.*   'Winnow the maize.'

   h.   *<u>*Huha*</u> *muruaru.*   'Fan air to a sick person.'

5.   Provide other words semantically linked to the frame

   Verbs related to this frame include: *horia* 'put out', *thika* ' bury fire to preserve it overnight', *nyihia* 'reduce fire', *ongerera* 'add fire', and *ota* 'warm yourself with the fire'

6.   Show how the frames are related with one another by indicating the inference or perspective the frame helps to create.

   The two different words take up different perspectives on the same scene. They evoke different aspects of the frame, that is, they use different instruments to perform the action but with the same effect. *Huha* associates with mouth or pipe, while *hurutira* associates with a flat object like a lid.

   The two verbs thus have a semantic connection where *huha* is a partial synonym for *hurutira*.

1.9.2 Synonymy

Synonymy refers to semantic identity between words. Murphy (2003:27) notes that if we invent a new word that represents the same thing as an existing word in the same

language, the new word is a synonym of the older word. Synonymy looks at a word whose sense is the same or nearly the same as another word. It refers to the relationship of semantic identity between readings of a word (words in context), where two words are synonymous if they could be substituted for each other in a particular context while retaining the semantic value of the expression as a whole, (Geeraerts, 2009:82).

In other contexts the words cannot be substituted and therefore the synonymy is lost. In this case, collocations and idioms bring collocational or idiosyncratic formal restriction. For example, one can say, dead/ completely drunk, complete victory, but not dead victory. You can buy or purchase land, buy a pen but cannot purchase a pen.   Thus, a pair of words could be synonymous in one context but not in the other.

1.10 METHODOLOGY

1.10.1 Data Collection

The data for this research is words with the same or similar meaning. Such words were collected from nouns, verbs, adjectives and adverbs as they are frame bearing or frame evoking words.

The primary source of data collection was I as I am a native speaker of Kikuyu of Muranga (Northern dialect) thus; I used my native speaker competence or linguistic competence to generate appropriate data. In addition, five respondents, native speakers of the Northern dialect, were chosen using judgment or purposive sampling, (selecting only those that are appropriate for a given criteria). They were interviewed orally to determine whether they are native speakers and to establish their competence.

I generated the data, went through it with them individually in guided oral discussions that were digitally recorded, so as to verify the data collected, share intuition, and give new data. The resource persons gave or confirmed differences in meaning and application of the words in different contexts.

Method of Data Collection

The synonymous words in Kikuyu were first listed, and then oral interviews and discussions were held with individual respondents so as to confirm the data and add new one.

These interviews and discussions were digitally recorded.

1.10.2 Data Presentation

This was done in three tables. The first table is an inventory of the collected Kikuyu synonyms, the second includes synonyms that share the same frame and schema (total synonyms) and the third comprises synonyms that manifest differences and shows where the boundary lie.

Below is sample data on Kikuyu synonyms that was used in the study.

1	2	3	WORD CATEGORY	GROSS
Kiharo	Kiwanja		Noun	Field
Kiguta	Githayo		Noun	A lazy person
Gukinya	Kuranga		Verb	To step on
Ingira	Tonya	Hituka	Verb	Come in
Uceke	Uhinju		Noun	
Nyunjuri	Thutha	Rugito	Noun	
Kumunya	Gukuura		Verb	To uproot
Gucogotha	Kuugita	Guthoria	Verb	To provoke
Narua	Naihenya		Adverb	Fast
Kuraya	Kuraihu		Adjective	Far

TABLE 3: SAMPLE DATA ON KIKUYU SYNONYMS USED IN THE STUDY

1.10.3 Data Analysis

As a framework for research, Frame Semantics involves determining:

1. the frames to be used in interpreting our experience

2. the scenarios and semantic roles that define every frame

3. the words whose meaning is understood from given frames

4. the syntax of the frame elements

5. the relationship between frames

The analysis used Frame Semantics to structure words and their meanings in line with semantic frames. The following steps were followed in the analysis:

1. Identifying the frame that derives the concept that the word represents, based on experience, beliefs or practices that help interpret our experience.
2. Indicating the inference or perspective the frame helps to create by determining the scenarios and semantic roles that define every frame.
3. Indicating the grammatical properties and syntactic patterns in which the word occurs.
4. Writing sentences that help bring out the differences.
5. Providing other words semantically linked to the frame
6. Showing how the frames are related with one another by indicating the inference or perspective the frame helps to create.

1.11 Significance of the Study

The findings of this study is a great contribution to Kikuyu semantics, increase knowledge in the language family, and other languages in the family can use this study as a base to further their research.

1.12 Conclusion

This chapter has looked at the background to the study of synonyms, and also to the Kikuyu language. In addition, it has made a statement of the research problem, outlined the research questions and objectives. Moreover, the study has given the justification of the study, its scope and limitation. Furthermore, the study has provided the definition of concepts, literature review on synonyms and also on Cognitive Linguistics. It has also directed on the theoretical framework to be used in analysing the data, the method of data collection and analysis, the significance of the study and finally a conclusion of the chapter in form of summary.

CHAPTER TWO

DESCRIPTION OF TOTAL SYNONYMS WITHIN A COGNITIVE

APPROACH

2.1 Introduction

This chapter examines the nature of total synonyms in Kikuyu within a cognitive approach and using frame semantics as a tool of analysis. As stated in chapter one, two or more words are categorized as total synonyms if they can be substituted for each other in a particular context while retaining the semantic value of the expression as a whole, in terms of meaning, style and connotation, (Geeraerts, 2009:82). Analyzing word meaning using frames involves incorporating background knowledge pertaining to cultural norms or practices associated with that word into its meaning. The language user is able to understand the word from the amount of world knowledge he or she possesses. Thus, the meaning of a word is encyclopedic. The analysis looks at nouns and verbs, identifies the frame evoked by the synonymous set, describes the various senses invoked by the words and supplies possible sentences that capture the sense of the words. Obligatory and optional frame elements that give the schematic structure of the situation that underlies the meaning of the verbs are identified. Other verbs and nouns described with respect to the given frame are also given, plus their context. Various boundaries and boundary effects that make the synonymous set independent from the other frame components or one of its senses autonomous from the other senses, are identified. The chapter is subdivided into five sections, whereby section 2.1 defines total synonyms and gives the basis of frames as a tool for semantic analysis. There are those synonyms that are native words and these are discussed in section 2.2, with 2.3 addressing those that emanate from borrowing. Section 2.4 identifies three boundary effects, namely, antagonism of attentional autonomy and compositional autonomy. Finally the chapter winds up with the conclusion in section 2.5.

2.2 Total Synonyms from Indigineous Words

The following nouns and verbs are indigineous of Kikuyu. They were identified as total synonyms because they denote the same action in the world and profile it against the same frame, as seen in the following pairs:

1. *Kwehuta, kwehera*

   'To leave'

The words profile the frame of moving from a fixed point to a known or unknown destination. They mean leaving someone alone; moving something from someone or from somewhere; evading something so as to avoid being harmed or removing something from somewhere so it doesn't get harmed, see the following examples that exemplify the word:

1a. *Njehutira/ njeherera niurathumbura.*

   'Leave me alone you are disturbing me.'

1b. *Njehutiria/ Njehereria gikombe giki haha.*

   'Remove for me this cup from here.'

1c. *Ehutai/ eherai mutikagwirwo ni muti.*

   'Move out of the way so that the tree doesn't fall on you.'

1d. *Ehutia/ eheria mwana hakuhi na mwaki ndakahie .*

   'Remove the child from near the fire so it doesn't get burnt.'

The core or obligatory frame elements include: AGENT (person that acts or places. It also acts as the subject) e.g. you, in sentences 1a to 1d; UNDERGOER (the part taken through the action, also the direct object) e.g. me, this cup, you, the child, in sentences 1a to 1d respectively; The non-core or optional frame elements are: CAUSAL e.g. you are disturbing me, so that the tree doesn't fall on you, so it doesn't get burnt, in sentences 1a, 1c and 1d respectively; SOURCE e.g. from here, out of the way, from near the fire, in sentences 1b, 1c, and 1d, respectively. "Profiling entails the structuring of a domain by means of an appropriate [image schema]" (Taylor 2003:88). This is therefore, the schematic structure of the situation that underlies the meaning of the above closely

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related verbs.

Based on the linguistic intuition of the informants and the analyst, the pair is interchangeable in all linguistic contexts and share the same frame elements, consequently the words are totally synonymous.

Other verbs described with respect to this frame include: *thii, uka, coka, thiathia, ogoka* etc as seen in the following sentences:

1e. *Thii riko undehere irio.*

'Go to the kitchen you bring me food.'

1f. *Uka tukuanire murigo uyu.*

'Come we carry together this load.'

1g. *Coka naguku narua!*

' Come back here quickly!'

1h. *Thiathia niurahihinya.*

' Move a bit away from me you are pressing against me.'

1i. *Ogoka naguku mami aikare thi.*

' Move towards me for my mother to sit.'

The next totally synonymous pair comprises the following:

2. *Caria, etha*

'Search or look for'

These verbs are characterized with respect to the frame of searching or looking for something or someone. They appear in context similar to the ones below:

2a. *Caria/ etha cabi icio wega.*

' Look for those keys properly.'

2b. _Nitwethe/ nitucarie handu tungihuruka._

    ' Let us look for somewhere we can rest.'

2c. _Ningucaria / ningwetha uria ingimuona._

    ' I will find how I can see him.'

2d. _Maracaria/Maretha mugunda magure._

    'They are looking for land to buy.'

The core frame elements for the sentences 2a to 2d include: AGENT (person that searches or looks for. It functions as the subject) e.g. you, we, I and they, in sentences 2a to 2d respectively; UNDERGOER (the thing that is being looked for. It is also the direct object) e.g. those keys, somewhere we can rest, how I can see him and land, in sentences 2a to 2d respectively. The peripheral frame elements are: MANNER e.g. properly, in sentence 2a; CAUSAL e.g. to buy in sentence 2d. This is a schematic structure of the situation that underlies the meaning of the above closely related verbs.

Again in this second pair, on account of the linguistic intuition of the informants and the analyst, the pair is interchangeable in all linguistic contexts and features the same frame elements and therefore the words are totally synonymous.

Other verbs evoking this frame include: _Kururia_ (moving your eyes and hands through many things looking for something), _matha_ (collocates with food. It means looking for something to eat. It can also mean search for your needs), _hambata_ (feeling with your hands for something that you are looking for especially when it is dark). They can be found in the following context:

2e. _Ururia kuu wega niukuona iburi riu._

    'Search well you will find that umbrella.'

2f. _Mami athi kumatha ngwaci._

    'My mother has gone to search for sweet potatoes.'

2g. _Mathai na nimukuona._

   'Search and you shall find.'

2h. _Tahambata iguru wa kabati wone kana niukuona nyanya icio._

   'Search on top of the cupboard you see whether you will find those

   tomatoes.'

Every word brings with it an entire scene. The verb _matha_ ' search for food' combines with other verbs to evoke the frame of food preparation. Such verbs comprise: _ua_ 'peel', _ruga_ 'cook', _gaya_ ' serve' etc.

The third pair of totally synonymous words includes the following:

3. _Guthoria, kuugita_

   ' to provoke'

The words presupposes a scene of causing a conflict. They refer to a situation where someone is causing trouble or disturbing someone else who has no problem with him thus creating a conflict.

3a. _Tiga guthoria/ kunjugita wee!_

   ' You stop provoking me!' (Said as a threat).

3b. _Tigana na Kamau endete kuugitana/guthorania muno._

   'Don't pay attention to Kamau he likes provoking a lot.'

3c. _Njambi ndakoragwo na thina na mundu no umugitire/ umuthoririe._

   'Njambi usually has no problem with anybody not unless you provoke her.'

The elements core to this frame of causing a conflict include: AGENT (person that provokes) e.g. you, he, Njambi for the sentences 3a to 3c respectively. In this case it functions as the subject); UNDERGOER (the person that is provoked. In this case it acts as the direct object) e.g. me, Kamau, anybody and her, for the sentences 3a to 3c respectively. The peripheral frame elements are: a lot (INTENSIFIER), with anybody

(COMPANY), for the sentences 3b and 3c respectively. This is a schematic structure of the situation that underlies the meaning of the above closely related verbs.

Founded on the linguistic intuition of the informants and the analyst, this pair too is interchangeable in all linguistic contexts and therefore the words are totally synonymous.

Other verbs evoking this frame include: *gucogotha* (a Kiswahili loan word meaning to provoke), *kugutha* (to hit), *guikia* (to push), *gutega* (to destabilize someone or make them fall by hooking your leg onto theirs and pulling it). They are exemplified in the following sentences:

3d. *Wee Nduta tiga <u>kugutha </u>Maina.*
    ' You Nduta stop hitting Maina.'

3c. *Ta mere matige <u>guikia</u> mwana wakwa!'*
    ' Tell them to stop pushing my child.'

3d. *Niatige gukana <u>nikumutega aramutegire.</u>*
    ' Let him stop denying it is destabilizing that he distabilized her.'

The fourth pair of total synonyms derived from native words comprises the following verbs,

4. *Tengera, hanyuka*
        'Run'

They are found in the frame of moving. See the following example,

4a. <u>*Tengera/ hanyuka*</u> *umukinyire.*
    'Run so as to reach him.'

4b. <u>*Tengera/ hanyuka*</u> *ndukanyitwo!*
    'Run so that you don't get caught!'

The core frame elements include: AGENT (person that runs) e.g. you; CAUSAL e.g. so as to reach him, so that you don't get caught. This represents a schematic structure of the situation that underlies the meaning of the above closely related verbs.

Founded on the linguistic intuition of the informants and the analyst, this fifth pair is also interchangeable in all linguistic contexts and therefore the words are totally synonymous.

Other verbs identified with reference to this frame include: *thii/ umagara* (go), *uka* (come), *ruga* (jump), *kinyukia* (go in steps) as in the following sentences:

4c. *Thii wite tataguo.*

' Go call your aunt.'

4d. *Reke nyambe nyumagare hanini.*

' Let me first go for a while.'

4e. *Uka tuine nawe.*

' Come we sing with you.'

4f. *Ruga ngerwa.*

'Do a high jump.'

4g. *Ta kinyukia hanini tuone kana niukuhota guthii.*

' Do some few steps we see if you will manage to walk.'

The fifth pair of synonyms derived from native words is:

5. *Guthuka, hiuka*

'Charge, that is, to move forward quickly and forcefully.'

It is also in the frame of moving as demonstrated in the following sentences:

5a. *Guthukira/ hiukira mwana ucio ndakahie ni mwaki.*

' Go quickly for that child so that it doesn't get burnt by the fire.'

5b. *Hiuka/ guthuka umukinyire.*

' Go quickly so as to reach him.'

All the frame elements are core. They include: AGENT (person that charges) e.g. you; UNDERGOER (the person taken through the action) e.g. *mwana ucio* ' That child'; CAUSAL e.g. so that it doesn't get burnt by the fire. This represents a schematic structure of the situation that underlies the meaning of the above closely related verbs.

Based on the linguistic intuition of the informants and the analyst, this sixth pair, like all the others discussed, is interchangeable in all linguistic contexts and therefore the words are totally synonymous.

The sixth pair of total synonyms derived from native words comprises the following nouns.

6. *Mbaara, haaro*

'War'

The words are found in the frame of conflict. Earlier, the word haaro meant a war of lower magnitude and mbaara of higher magnitude but with time people have started using the words interchangeably to mean both the war of great magnitude and also the low magnitude one and thus the words are total synonyms, as illustrated in the sentences below,

6a. *Aciariruo hindi ya haaro/ mbaara yathi ya mbere.*
'He was born during the first world war.'

6b. *Mabururi macio meri mena haaro/ mbaara.*
'Those two countries are at war.'

6c. *Kamau na karanja marari na mbaara/ haaro ira.*
'Kamau and Karanja had war yesterday.'

Other nouns found in this frame of conflict include *ngui* ' fights', *mbugiririo* 'cries', *rumena* 'hatred', *ndigano* 'separation/ divorce', *ucogothi* 'provocation' and *mbu* 'screams' as in the following sentences:

6d. *Bamiri ya Ngorongo ituraga na <u>ngui</u>.*

'Ngorongo's family is ever fighting.'

6e. *Nindiraigua <u>mbugiririo</u> murimo uria.*

'I can hear cries from the range across.'

6f. *Kwina <u>rumena</u> gatagati ga ciama icio cieri.*

'There is hatred between the two parties.'

6g. *Ngai niathuire <u>ndigano</u>.*

'God hates divorce.'

6h. *Muiritu ucio niendete <u>ucogothi</u> muno.*

'That girl likes provocation so much.'

6i. *<u>Ungiugitwo</u> njiraini wagiriiruo kuga mbu.*

'If you are attached on the way you are supposed to scream.'

2.3 Total Synonyms Comprising Indigenous and Borrowed Words

A borrowed word is one adopted from a foreign language. It's also called a loan word. It's a word or morpheme directly taken into one language's lexicon from another one with little or no translation. Borrowing is an important way in which new words can enter a language. The borrowed word or morpheme changes in pronunciation to fit the phonological rules of the borrowing language. The source language retains the original word. Most languages borrow and therefore their lexicon comprises indigineous and non-native or loan words.

Synonymy arises when a language borrows a concept which is the same as the one existent in the language. Certain Kikuyu words have been adopted with phonological and morphological modifications from Kiswahili and English, due to language contact,

and thus have become synonymous with the Kikuyu native word(s).

There are those that share the same semantic value in all contexts with the native word and are thus categorized by this study as total synonyms. These are summarized in the table below.

TABLE 4: TOTAL SYNONYMS ARISING FROM BORROWING

	INDIGENOUS WORD	KISWAHILI LOAN	FROM	WORD CATE-GORY	GLOSS	FRAME
1	Tama	Shuka/ rithu	Shuka/ leso	Noun	Kanga sheet	Clothing
2	Rugendo	Thabari	Safari	Noun	Journey	Journey
3	Murathi	Munabii	Nabii	Noun	Prophet	Divine ministries
4	Ng'ong'o	Mugongo	Mgongo	Noun	Back	Body parts
5	Muthia	Muico	Mwisho	Noun	End	Spatial/ temporal points
6	Uriri	Gitanda	Kitanda	Noun	Bed	Furniture
7	Mbia	Mbeca	Pesa	Noun	Money	Commercial transaction
8	Anjiriria/ambiriria	Anjia	Anza	Verb	Begin/ start	Sequence
9	Ngethia	Cumbaa	Subaa	Verb	Stare	Facial expressions

10	Guthoria	Gucogotha	Kuchokoza	Verb	To provoke	Conflict
11	Cabi	Bunguro	Funguo	Noun	Key	

The frame components of the above frames are as indicated below:

Some members of the frame category are prototypical while others are peripheral. The clothing frame above comprises trousers, shirt, blouse, socks, belt, cap, tie, jacket and vest among others. Some like trousers are better exemplars or prototypical of clothing while others like cap and belt are peripheral or marginal ones, with belt inclining more to accessories than to a real item of clothing.

When linguistic pattern in a text conventionally relates to a frame, that text evokes that frame, for example, the journey frame. The components in a journey frame includes nouns like luggage, sojourner, ticket, booking office, fare, adventure, and the means of transport, for example, train. Even though there is no mention of the word journey in the context, as illustrated in the following sentence, the words in the context evoke a journey frame.

7. *Joyce agurire tigiti, akioya murigo wake na akiingira mugithi.*
   'Joyce bought a ticket, took her luggage and boarded the train.'

In many cases there are sub-frames embedded within a main frame in which their meaning is understood. The components of the main frame, divine ministries, for example, are: prophets, teachers, pastors, apostles and evangelists. The sub-frame pastor has the components, shepherd, sheep, flock, grass, valley, goats, forest, wild animals and shepherd's voice. This pastoral ministry is closely linked to the other ministries and therefore an understanding of the main frame is required in understanding the sub- frames. The five-fold ministries are prototypical of divine ministries while others like mercy ministry, financing ministry are marginal.

Gitanda 'bed' is in the main frame of furniture with other words like chair, table, closet and cabinet. Bed in itself is a sub- frame containing the wooden structure, mattress,

pillow, blankets, duvet, bed sheets and bed cover as its components.

A word may assume different construal in different occasions of use, as illustrated by the concepts, *Muthia/ muico* ' the last', in the following sentences.

8a. *Njuguna arari wa <u>muthia / muico</u> kigeranioini kiria marekire.*

'Njuguna was in the last position in the exam that they recently did.'

The above sentence has a spacial meaning of ranking in an exam, while the one below indicates temporal sense of the same words, which thus evoke different frames depending on the context.

8b. *Uyu niguo muthenya <u>wa muico / wa muthia</u> mweri uyu wa Njanuari.*

'This is the last day in this month of January.'

More marginal terms to mean 'the last' have emerged with metaphorical extension of certain terms like *mutingoe* 'tail' meaning the last, and also *mutiru* ' the last' derived from the English word tail like in the sentence,

8c. *Arari <u>mutiru</u> ihenyaini ria ririi.*

'He was last in the relays.'

New words and expressions, also known as neologisms, are created when new notions are introduced into a language, e.g. development of science, technology and industry breeds words like computer, cell phones, malls and a new form of government. For instance, *cabi,* a new word in the Kikuyu language, and *bunguro,* in the frame of security, designate keys. *Bunguro* is a Kiswahili loan word from *funguo*. The traditional door lock, *muhito*, did not require a key as it was hooked across a door to secure it. Other nouns found in the frame of security include *kuburi* ' padlock', *loko* ' door lock', *gicuhi* ' hasp', *konji* 'latchet', *murango* 'door', *kihingo* ' gate', *murangiri* 'guard' etc.

Both *cabi* and *bunguro* can be metaphorically used to mean solution to life's problems in the frame of life challenges, that has other components like problems, findings,

recommendations, research, discussion etc. Metaphor is a construal operation that entails judgement of comparison, for example, comparison of life to a house, and a key to a solution. It reflects a relationship between the source of the literal sense of the metaphorical expression, (the source domain), like accessing a house by use of a key, and a target domain, like in this case transforming ones life by solving one's problems. This can be illustrated by the following sentences,

9a. *Njagi niwe wina <u>bunguro/ cabi</u> cia nyumba yakwa.*

      'Njagi is the one who has the keys to my house' (literal sense).

9b. *Ngai niwe wina <u>cabi </u>cia muturire wakwa.*

      'God is the one who has the keys to my life' (metaphorical sense)

In 9a, the noun house acts as a modifier of the word key and therefore invokes the literal sense of key that opens a physical lock. The word life in 9.b modifies the word key and thus helps in selecting the metaphorical sense of the word key.

In addition, both *njiko* and *thagiri,* in the frame of kitchen equipment are synonymous and mean the modern charcoal cooker. *Thagiri* is a newly created word while *njiko* is borrowed from the Kiswahili word *jiko*, which in turn is coined from the Kiswahili word for kitchen, *jikoni*. It's also surprising that kitchen in Kikuyu is *riko*, phonologically similar to *jiko* and in the same breath the traditional fire place is also called *riko*. It's thus not clear which language borrowed from which. The direction of borrowing is not clear.

2.4 Boundary Effects

The boundary effects in this chapter are not meant to separate the totally synonymous words semantically for no such boundary has been found, but are meant to identify the pair as autonomous either in relation to the other frame components or in the different senses the pair is used to capture.

2.4.1 Antagonism of Attentional Autonomy

Consider again the sentences below that clearly illustrate the idea of antagonism of

attential autonomy.

9a. *Njagi niwe wina <u>bunguro/ cabi</u> cia nyumba yakwa.*

      'Njagi is the one who has the keys to my house' (literal sense).

9b. *Ngai niwe wina <u>cabi</u> cia muturire wakwa.*

      'God is the one who has the keys to my life' (Metaphorical sense)

The literal reading of the words *bunguro/cabi* in sentence 9.a is given more attention due to the context that brings the idea of a house and so the metaphorical reading of key, a solution to life's problems, is ignored. This is what Croft and Cruse (2004:112) refer to as antagonism of attentional autonomy. By attentional autonomy, the context in sentence 9.b. puts the sense of a solution to a life's problem at the focus of attention and ignores the literal sense, thus creating a boundary between the two synonymous words, which consequently become autonomous.

2.4.2 Compositional Autonomy

The word house modifies the word key to mean key to a house thus exempting the meaning of a solution to life's problems, therefore creating a boundary effect known as compositional autonomy. The presence of the words God and life in sentence 9.b. gives the idea of life's problems, and as such allocates the word key the sense of a solution to life's problems, excluding the other sense. This is also called compositional autonomy.

2.5 Conclusion

This chapter has described various pairs of totally synonymous words, comprising both the Kikuyu indigenous words and those borrowed into the Kikuyu language. On the bases of linguistic intuition of the informants and the analyst, the words were found to have no difference in denotational or conotational meaning and the reasons for their co-existence is either borrowing, language development, or sometimes the reason is unknown. These synonymous words were found to be interchangeable in all contexts. "Most importantly, the knowledge encapsulated in a frame is knowledge which is shared, or which is believed to be shared, by at least some segment of a speech

community" (Taylor 2003:93). Thus, the knowledge of the informants and the analyst evidence the above pairs of words to be totally synonymous.

Considering the large data being analysed, total synonyms seem to be quite few. This can be attributed first to the fact that absolute synonymy goes against the principle of language economy (words with the same reference object cannot co-exist for long in one language) and second, one of the synonymous words develops other nuances, thus the pair ceases being totally synonymous in every context.

Boundary effects of antagonism of attentional and compositional autonomy have also been identified with the one pair of total synonyms that manifests two different readings of the same word.

CHAPTER THREE
DESCRIPTION OF PARTIAL SYNONYMS

3.1 Introduction

This chapter analyses partial synonyms emanating from borrowing. Partial synonyms are those that cannot be substituted for each other in all contexts as that would lead to the semantic value of the expression changing. They may denote the same action or entity in the world but profile it against a different frame. The meaning of a word is given by describing its frame to capture its different contexts of use. Partial synonyms are distinguished with respect to the different frames, domains or frame elements against which they are understood. This distinction will be analyzed based on the following factors: polysemy in 3.21; 3.2.2 neologism; 3.2.3 cultural change; 3.2.4 semantic broadening; 3.2.5 metonymy; 3.2.6 dialectal differences; 3.2.7 manner of performing the action; and 3.2.8 collocation. This study will also undertake the task of identifying the boundary effects that exists between the synonymous words.

In section 3.3, the chapter identifies boundary effects of antagonism, attentional in 3.3.1, compositional autonomy in 3.3.2, and relational autonomy in 3.3.3. The chapter ends with a recap in section 3.4, that highlights the contribution made by loan words to the synonymous situation in the Kikuyu language and how the chapter has tried to differentiate the synonymous set of words.

3.2 Differences due to borrowing

3.2.1 Polysemy

Some borrowed words differ in semantic value with their native counterparts. This is because, the word being foreign makes it semantically, perceptually and sociolinguistically significant in designating entities. For example,

1. *Kiharo, kiwanja*

Both *kiharo* and *kiwanja* profile 'field' and presupposes playing of games that includes

the concepts balls, goal posts, players and javelin. However, *kiwanja,* from the Kiswahili word *uwanja,* is also in the domain of space, where it means spacious, as contrasted with congested, but the noun *kiharo* is not in this frame. The following sentences demonstrate their use.

1a. *Thiathiai kwina <u>kiwanja kinene.</u>*

'Spread as there is much space.'

The word 'spread' gives a clue to the intended meaning of the word *kiwanja*, that is 'space', and as such the other meaning, 'field' is excluded.

1b. *<u>Thiathiai kwina <u>kiharo</u> kinene.</u>*

'Spread as there is much space.'

1c. *Mathire <u>kiharo/ kiwanja</u> guthaka*.

'They went to play in the field.'

The word *kiharo* cannot be used to give the meaning of space, and therefore this sense directs us to the word *kiwanja.*

Gukomba, a Kiswahili loan word from *kukopa*, is synonymous with *gukua*. They mean to take something e.g. money or goods on loan in the frame of transaction. *Gukua* has another sense of carrying something or someone in the domain of transportation, e.g.

2. *<u>Kua</u> mwana*.

'Carry a baby.'

Another synonymous pair, *Ihoro* and *irima,* mean hole. *Irima* is used with both small and large holes like a grave hole, a hole in a wall, in a garment etc. *Ihoro* on the other hand is understood to mean a small hole in a wall, garment etc but a grave hole or a well cannot be referred to as *ihoro*. *Ihoro*, an English loan word from hole is thus semantically narrowed.

The synonymous pair, *Mwanga* and *muhogo* or *muhugu,* refers to cassava. *Mwanga* is

used with cassava as food and also the plant, and thus falls into two frames, that is, the frame of food and nutrition, and the frame of plants and crops, but *muhugu* from Kiswahili word *mhogo* only refers to the food in the frame of food and nutrition and is thus narrowed semantically.

The word 'play' evokes the frame of games and thus assigns the meaning 'field' to the words *kiharo/ kiwanja,* and consequently ignores the other meaning of space.

Thirdly, *muriu* and *murebi* both designate a drunken person in the frame of condition of the body, and specifically the mental condition. Other components of this frame include *mundu muhutu* ' a hungry person'*, mundu wi na toro* ' a sleepy person'*, mundu munogu* ' a tired person' etc. The boundary between the two synonymous words lies in the fact that *murebi,* a Kiswahili loan word from *mlevi*, but not *muriu*, also has the sense of a habitual drunkard in the frame of character that comprises other words like *nyakio* ' one who is hardworking, *muguta* ' one who is lazy, *mwitii* ' one who is proud etc.

The other synonymous pair is *Anja* and *icokia* means answer evoking the frame of examination or interrogation. *Icokia* also presuppose the domain of mailing profiling a reply to a mail. *Anja* is an English loan word from answer. *Anja* can be metaphorically used to mean solution to life's problems in the frame of conflict resolution, but *icokia* cannot apply to this context, for example,

3a. *Ngai niwe wina <u>anja</u> ya muturire waku.*
'God has the answer to your life.'

3b. *Nitugucaria <u>anja</u> ya uhoro ucio.*
'We shall find the answer to that issue.'

The term *anja* cannot fit in the context below,

3c. *Riri ni <u>icokia</u> ria marua maria ndatumiire tata.*
'This is the reply to the letter that I sent my aunt.'

In the domain of examination or interrogation, the verb instead of the noun of the word

icokia is commonly used as illustrated in the following sentences:

3d. *Nuu wina <u>anja</u> ya kiuria giki?*

'Who has the answer to this question?

3e. *Nuu wina <u>icokia</u> ria kiuria giki?*

'Who has the answer to this question?

3f. *Nuu <u>ugucokia</u> kiuria giki?*

'Who will answer this question?'

The words *Muhari, mukururo* and *muraini* are synonymous when applied to mean a line drawn on a surface. *Muraini* is a English loan word from the word line. One can say,

4a. <u>*Muhari/ mukaro/ muraini*</u> *wa mbembe/ waru/ kahua.*

'A line of maize/ potatoes/ coffee.

4b. <u>*Muhari/ muraini*</u> *wa poemu.*

'A line of poetry.'

but you can't say,

4c. **<u>Mukaro </u>wa poemu.*

' A line of poetry.'

One can say,

4d. <u>*Muraini/ muhari*</u> *wa mbimbiria*

'A biblical verse'

But one cannot say,

*4e. <u>*Mukaro*</u> *wa mbimbiria.*

'A biblical verse.'

In most parts of Murang'a, farmers use lines to plant maize crops, but in Kiambu the farmers mainly use holes, therefore, a line of maize is only applicable in Murang'a and

few parts of Kiambu.

The next set, *gukurura, gukuruta, gukarara, gukirashi* is synonymous when applied to mean scratching e.g. the body of a vehicle in the frame of rules of the road. *Gukirashi* is an English loan word from the word scratch and it collocates with scratching a vehicle. However, *gukuruta or gukurura* can also mean to scrub a sufuria that has food stains in the frame of cookery, or scrubbing mud off the shoes in the frame of laundry. *Gukurura* also evokes the frame of geometry where it's used to mean drawing a line on a surface. *Gukarara* also has the sense of scratching a human body in the frame of skin health or a surface of an object in the frame of surface texture.

3.2.2 Neologism

Some partial synonyms are as a result of neologisms, that is, new notions introduced into a language, as mentioned in chapter two. For instance, traditionally, a guard was known as *murangiri. Thigari* 'police' from Kiswahili word *askari* and *borithi* 'police' from the English word police, are new concepts profiling law and order enforcement officers in the modern government. *Murangiri* includes the senses: *ngati* 'guard, a term that was used to refer to home guards during the colonial times; *borithi* 'police; *njeci* 'the army' and *wocimani* 'watchmen'. The word *ngati* has expanded to mean a cruel person as home guards during the colonial times were mainly cruel to their subjects. The term *murangiri* has also been extended to the religious context where prophets who hear from God, upon learning of some danger, should blow the trumpets (inform the believers who then repent or pray).

Diagram 1: The frame '*murangiri'*

Prototype
Murangiri
'Traditional
guard'

Ngati 'home guard
Borithi 'police'
Woci 'watchman'

Murangiri 'prophet'

Ngati 'a cruel person'
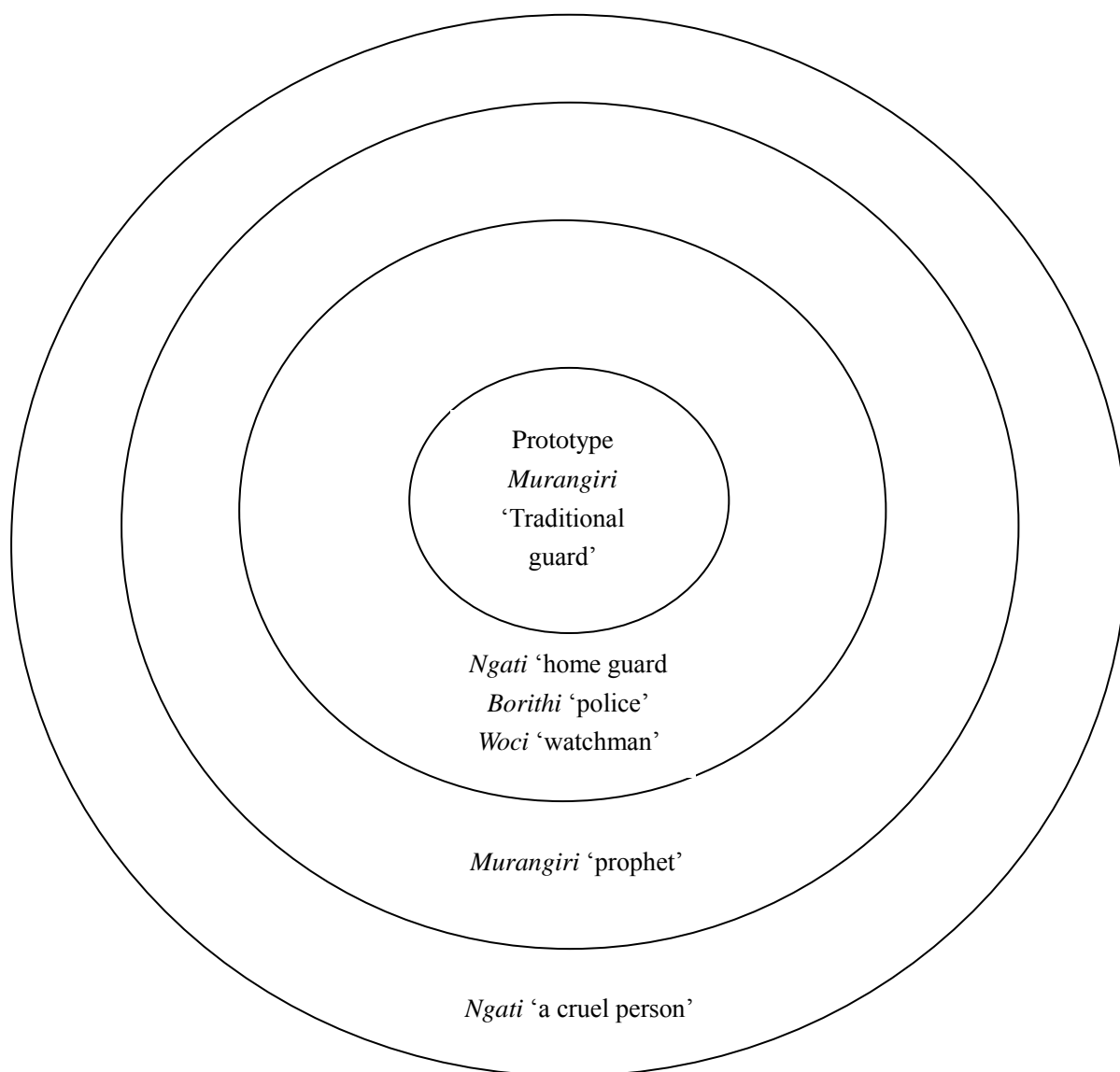
Also, in the frame of motor vehicles, the word *ngari borrowed* from the Kiswahili word *gari* conceptualizes both small cars and large vehicle but *mutokaa,* borrowed from the English word motor car is used with the sense of small cars, just like it does in English. However, the old people who are not learned have extended the meaning of *mutokaa* or *mutakaya* to include all sizes of vehicles.

Moreover, *thebu* from the English word safe, and *bengi* from bank, a financial

institution, refer to a place where you put valuable items like money, foodstuffs and precious stones or documents. These are modern concepts similar to the traditional structure usually raised from the ground *ikumbi*, where Kikuyus put their food crops after harvesting and other valuable items, as exemplified by the following sentences,

5. a. (Pointing at his pocket) *Ino niyo thebu / bengi yakwa gutiri mundu ungiruta mbeca ici haha.*

'This is my safe and no one can take this money from here.'

The pointing of the pocket helps assign the intended meaning of the word bengi, excluding the sense of a financial institution.

5b. *Tatonya thebu iyo/ ikumbi urute irenge rimwe nirio tukuruga ranji.*

'Get into the granary and remove one pumkin it is the one we shall cook for lunch.'

The word pumkin helps assign the intended meaning of the word *thebu* as the physical traditional structure known as *ikumbi*.

5c. *Ndathi Muranga bengi kuruta mbeca.*

'I have gone to Murang'a to the bank to withdraw money.'

The noun Muranga modifies the word bengi, delimiting it to the sense of financial institution.

The difference between these two synonymous words is identified on the bases of **perspective**, that is, the view point of the speaker. When the speaker adopts the monetary position, the word bank is foregrounded, and when the perspective is general security for any precious items, the word safe is foregrounded.

There exists various places for securing money for a typical Kikuyu that can be referred to as *thebu* 'safe' by metonymic extension, for instance, a pocket, inside or under the mattress, inside the pillow, in the socks, in a woman's brassiere/ bra, inside the granary, in a bank amongst many. This comprises the possibe components in the frame of safes.

3.2.3 Semantic broadening

Some borrowed words have gone through semantic change by becoming broader (a word means more than it used to mean), narrowed or shifted their meaning completely. Such include *gutega*, from the Kiswahili word *kutega* 'to fish'. It is applied in a broader sense in Kikuyu to mean to fish, to trap rodents and even to hunt animals by trapping them. To hunt in Kiswahili is *kuwinda*. This word *gutega* is synonymous with the word *Kuguima* that carries the sense, to hunt animals using weapons like *uta* ''bow*', migui* 'arrows*', itimu* 'spear*', kahiu* ' knife' or even *mucinga* 'a gun'. *Kuhita* also means to hunt in a manner that you are chasing the animal. The various senses are illustrated by the following sentences,

6a. *Kamau athire <u>gutega</u> thamaki.*
    'Kamau went fishing.'

The word *thamaki* modifies the verb *gutega* thus assigns the sense of fishing and exempts the other meaning of trapping rodents.

6b. *Mutego uyu <u>niwagutega</u> gaturu karia kararia mbembe guku.*
    'This is a trap for trapping the squirrel that is eating maize here.'

The nouns *mutego* and *gaturu* allocates the sense of trapping rodents thus ignores the other meaning of fishing.

6c. *One uria maiyuire tiri tondu matinda <u>makihita</u> tuturu.*
    'Look at how they are soiled as they have spent the whole day hunting squirrels.'

The sentence above means that they have been chasing squirrels so as to catch them.

6d. *Mathire <u>kuhita </u>thwariga.*
    'They went to hunt antelopes*'*

This means that they carried weapons to help them in hunting and will also run after the

prey so as to intersect it.

      6e. *Mathire <u>kuguima</u>.*

        'They went to hunt.'

Gutega nyamu 'hunting for animal' is the prototype member because it was the Kikuyu economic activity in traditional times. *Gutega thamaki* is a borrowed economic activity from other Kenyan communities and therefore nearer the prototype. *Gutega* also has a metonymic meaning 'transactional sex' as this trade involves hunting for economically rich human clients. This is a peripheral member of the category *guteg.* Diagram 2 shows the radial categories of the verb *gutega.*

Diagram2.   Frame of Economic Activities
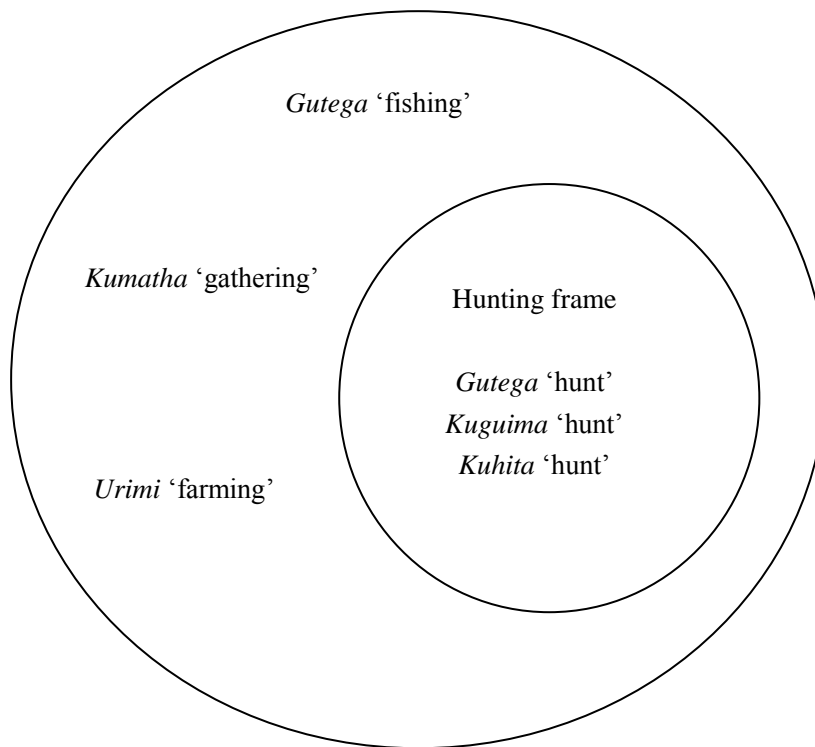
Diagram 3.   Radial Categories of *Gutega*

Gutega 'public transport
or transactional sex'

Prototype

Gutega 'hunting
for animals'

Gutega 'fishing'
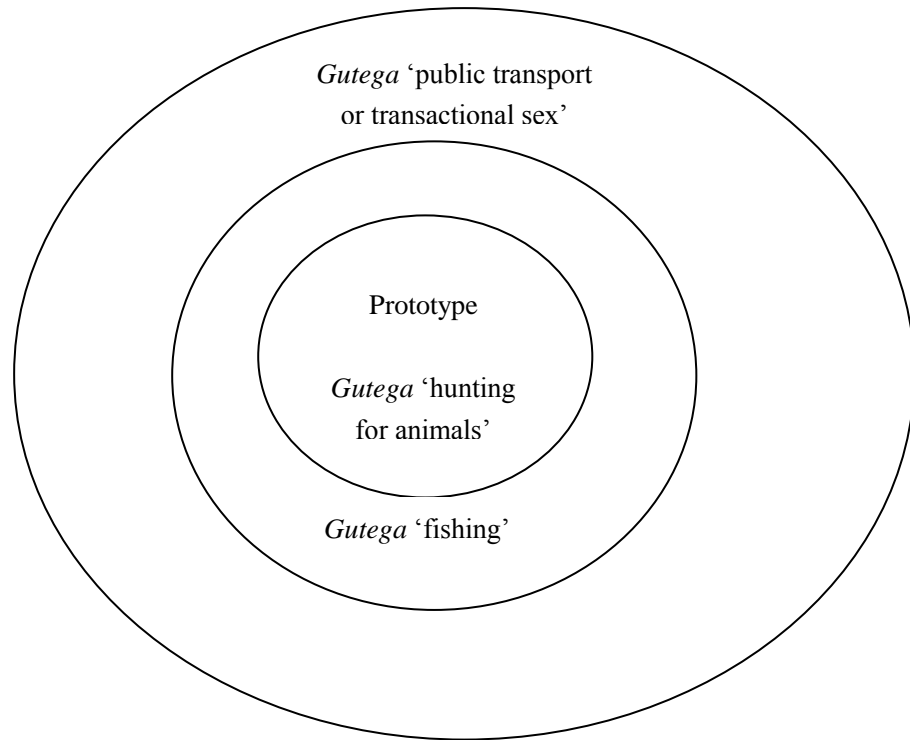
The synonymous words are thus differentiated by the mode of carrying out the action and the gadgets applied.

3.2.4 Metonymy

Metonymy is an area that brings about profile shift. It refers to "the use of a word to denote a concept other than its 'literal' denotation....A cognitive linguistic analysis of metonymy is the ability of a speaker to select a different contextually salient concept profile in a domain or domain matrix than the one usually symbolized by the word" (Croft and Cruse 2004:48). In the case above, the word *gukunga* ceases to denote the literal concept 'to bend' but profiles the concept 'to hide', which is contextually salient as hiding can involve bending. It therefore evokes a different frame, that of social conventions.

Kikuyu names in the frame of money denominations include:

Hera 'a coin with a hole in the middle'

Ndururu 'a five-cent coin'

Kingotore 'ten cent coin'

Thumuni 'a fifty cent coin'

Ciringi 'a one -shilling coin'

Thendi 'cent'/ money

Mbeca 'money'

Thendi is an English loan word from cent, *hera* is borrowed from Kiswahili *hera* *'*money' and *ciringi* from the English word shilling. Cent and shilling have undergone semantic broadening to encompass the sense of money in the frame of riches or wealth, like in the sentences:

6a. *Hi, thiku ici niagiire* <u>*tuthendi.*</u>

'Oh, nowadays he got some cents (He has   money/is rich)'

6b. *Ndukamuone uguo ucio ni mundu wina* <u>*thendi.*</u>

'Don't see him like that he is a person with cents (don't despise

him for he has money/is rich).'

6c. *Hi, riu niagiire* <u>*kingotore*</u> *ti ta tene riria atindaga haha akihoya.*

'Oh now he got ten cents/money it's not like in the past when he would always

be here begging'

6d. *Thii ukenderie aria mena* <u>*mangotore.*</u>

'Go sell to those with money.'

6e. *Kiro ya kahua irendio na* <u>*shiringi*</u> *mirongo iri na* <u>*mangotore*</u> *matatu.*

'One kilogram of coffee is being sold for twenty shillings and thirty

cents.'

6f. *Ucio ndari ona* <u>*hera/ndururu.*</u>

'That one has not even a coin, meaning he is poor.'

These words have two different though closely related meanings, the literal sense of money denomination, and the metonymic one of a wealthy or poor person, and their

occurrence in context, like the one in the above sentences helps in assigning meaning to them.

Sometimes it's not easy to find a single simple term to describe the frame as it could be more complex than just the whole of which some noun is a part. This can be illustrated by the concepts of time given below:

7a. _Thiku imwe_

'One day'

7b. _Thiku ithatu_

'Three days'

7c. _Nduku imwe_

"One day'

7d. _Nduku ithatu_

'Three days'

7e. _Muthenya na utuku_

'Day and night'

7f. _Mithenya itatu_

'Three days (encompasses daytime and night time)'

7g. _Matuku matatu_

'Three days (encompasses daytime and night time)'

7h. _Matuku maya turi_

'Present times'

7i. _Thiku ici_

'Nowadays'

7j. _Utuku_

 'Night'

 7k. _mautuku/ matuku_

 '_Many_ nights when it's dark'

The above concepts evoke the frame of a natural phenomenon, that is, the rotation of the sun that results to day and night; the frame of a calendar year, and the frame of a season or an era.

3.2.5 Dialectal

The synonymous words _tharia/ buta/ hura_ all mean rub the board. _Tharia_ is used in some parts of Muranga but not in others. _Buta_ is a Kiswahili loan word from _vuta_. _Tharia_ means cleanse the board either by rubbing with a duster or washing it. _Hura_ is used by all Murang'a people. Used in this kind of way the synonymous words presuppose the frame of instructional activities that include other concepts like, _andika_ 'write', _maka_ 'mark', _cokera_ 'make corrections' etc.

Tharia has another sense of destroying something, for example,

 8a. _Tharia nyumba._

 'Demolish a house' (in the domain of building and construction).

The word house directs to the word _tharia_ with the meaning of demolishing a structure.

 8b. _Mutumia kirimu atharagia mucii wake na moko make mwene._

 'A stupid wife breaks her home (family) with her own hands (herself)'

 (This is in the domain of domestic life).

In sentence 7b the word home modifies the word _tharia_ giving it the sense of breaking a family of relationship.

The synonyms words _Gaya/ihura /caba/ikira irio_ profiles serving food in the domain of catering. _Gaya_ is a Kiswahili loan word from the word _gawa._ In some parts of Muranga, all these words can be applied to mean serving food from the table or pot, but some

parts of Murang'a use *kuihura* for serving from the pot or table but *gaya* is applied to mean serving food from the table but not from the pot. A word can evoke multiple frames, for instance, *gaya* also profiles dividing of for example, land in the frame of property ownership, while *ikira* can mean wear e.g. clothes in the frame of grooming, or put e.g. maize in a sack in the domain of packaging.

3.2.6 Manner of Doing the Action

Gukunga and *kuinama* mean to bend, for a person, in the frame of human body posture. *Kuinama* is a Kiswahili loan word from *kuinama*. Both can be applied when you bend to cross a barrier like a barbed wire fence or when going through a path with a low height like a tunnel. However, *gukunga* requires one to be in motion but for *kuinama* one may be stationary or in motion. This sense is exemplified in the following sentences:

9a. *Kirema giki ndekirirwo <u>ngikunga</u> waya.*
   'This mark I was put when bending under a wire.'

9b. *<u>Inama/ Kunga </u>ndukaringwo ni buremu ya murango.*
   'Bend so as not to be hit by the door frame.'

9d. *<u>Inama</u> uhe Ngai gitio.*
   'Bend in honour of God.'

Gukunga or gukungara also profiles someone's back bending out of old age in the frame of body posture , for example,

9e. *Akurite nginya <u>agakunga/ agakungara.</u>*
   'She has grown old until she has bent her back.'

Gukunga is metonymically used in the negative to bring out the meaning of not hiding while leaving a place, in the frame of social conventions, as exemplified by the following sentence:

9f. *Nindathii na <u>ndinakunga.</u>*

'I have gone and have announced my going.'

Gukunga / gukinga also means bending your eyes or even the head so as not to see someone especially if you are shying away or ashamed. This is part of the frame of body language or paralinguistics, like in the sentence,

9g. *Rora na guku tiga gutinda hau <u>ukingite/ ukungite!</u>*

'Look here stop bending your eyes there for so long!'

3.2.7 Register

Muthee and *mukuru* synonymously mean an old person in the frame of age group. *Muthee* is a Kiswahili loan word from *mzee*. However, in the frame of family relationships, *muthee* is an honourable name for father while *mukuru* is an honourable name for mother, as illustrated by the following sentences.

10a. *Ucio ni <u>muthee/ mukuru</u> wa miaka mirongo mugwanja kwoguo   niagiriire kuheo mbeca cia akuru.*

'That one is an old person of seventy years and therefore is supposed to be given the money for the old people.'

However, the expression 'The money for the old' is used in formal situations and therefore the word *athee*   'old people' which is a bit informal would not be appropriate for the expression, * *mbeca cia athee*   'money for the old'.

10b. *Uria niwe <u>muthee </u>wakwa.*

'That one is my dad.'

10c. *<u>Mukuru</u> ni hindi arahariria gacai tunyue.*

'My mum is now preparing some tea for us to take.'

The above two sentences use the words *muthee* and *mukuru* with the sense of respect.

3.2.8 Collocation

The other synonymous set is *Kuhotwo*, *gucindwo* and *gutorio* that mean to be defeated

in the frame of competition. *Gucindwo* is a Kiswahili loan word from the word *kushindwa*. *Kuhotwo* and *gucindwo* are used with court cases, race and exams, while *gutorio* is appropriate for events like sickness, court cases, examination, temptations, hard tasks or life issues in general. This is clearly evident in the following sentences,

11a. *Aratoririo / arahotiruo ni murimu ucio nginya arakua.*

'He/ she succumbed to the sickness.'

11b. *Niwona uria ucinditwo/ uhotetwo kigeranio kiu!*

'You see how you are defeated in that exam!'

11c. *Hi, rita riri niwatorio muno ni kigeranio kiu!*

'Hey, this time round you have been defeated very much in that exam!'

11d. *Niarahotirwo / niaracindirwo ciiraini arohwo miaka mugwanja.*

'He/ she was defeated in the case and sentenced for seven years.'

The totally synonymous pair, *Haro/mbara* is partially synonymous with *ngui*. *Ngui* refers to misunderstandings or conflicts that can also be referred to as *haro/ mbaara*, but a Great War like the First World War cannot be called *ngui*.

12. *Muci/ bururi/ andu acio maturaga na ngui.*

'That home/ country/ people are always warring.'

3.3 Boundary Effects

A linguistic unit is termed as autonomous or independent when there exists a boundary effect between it and the other units that could be possibly construed in the same context. There are various kinds of autonomy namely:

3.3.1 Antagonism of attentional autonomy

Antagonism is the feature that mutually excludes two full sense units as focus of attention. It branches into two types of autonomy: attentional and compositional autonomy. Two units compete for attention, and when attention is on one the other is excluded. This is what is referred to as attentional autonomy.

Attention refers to human consciousness focusing on a phenomenon on the basis of human cognitive ability or the properties of the phenomenon enhancing or being salient to human attention. Selection refers to humans focusing attention to what is relevant and ignoring the irrelevant parts of the phenomenon. In a semantic frame, different words lead us to focus our attention on varied elements or composition of that frame or a different sense of the same word. For example in the sentences,

15a. *Ndinakunga.*

Without context or enough of it, sentence 15a brings out various senses of the word including ' I have not passed through (something like barbed wire fence),' or 'I have announced my going and therefore have not exited secretly.' These two senses of the word *kunga* are in an antagonistic relationship and thus in competition for selection. Antagonism has two consequences. First is the identity constraint. This is the constraint of construing two autonomous readings of the word, as given above, and as a result the sentence is said to be ambiguous, or has employed word play known as pun. The other constraint is where the two readings are unified and therefore no boundary is construed.

When context or enough of it is supplied, the context uses sense boundaries to assign meaning to words, which in turn acquire sense autonomy, and therefore become independent of the other senses construed in the same context or by the same word. For instance,

15b. *Tiguoi na wega <u>ndinakunga.</u>*

'Farewell I have not exited secretly.'

*15c. *Tiguoi na wega <u>ndinainama.</u>*

'Farewell I have not exited secretly.'

In sentence 15b, the context, in this case the expression 'farewell' gives a clue on the intended meaning, that is, announcing one's going, which receives attention in this case, and therefore the other meaning of bending, that makes the two concepts, *inama* and *kunga* synonymous, is excluded. This is equally true for the following sentence.

15d. *<u>Kunga/inama</u> rungu rwa uriri woe kiratu.*

'Bend under the bed you pick a shoe.'

The expression 'under the bed you pick a shoe', which comprises the context of sentence 15d, focuses attention on the sense ' bend' which is therefore selected. The context thus helps assign the intended meaning of the word *kunga*, that is, bend, hence the other meaning 'announcing one's going' is excluded.

Likewise, without context or enough of it, the word shilling invokes two senses, denomination and riches. In sentence 16.a. below, the context focuses attention on the literary sense 'rich', which is thus selected as the intended meaning of the word shilling, making the word shillings, ten cents, cents and money synonymous, while the other sense is ignored.

16a. *Hi, thiku ici niagiire <u>ciringi/ mangotore/ tuthendi/ mbeca.</u>*
'Oh, nowadays he got some shillings/ ten cents/ cents/ money. (He has money/is rich)'

On the other hand, the context in sentence 16.b. below focuses attention and selects the literal sense 'denomination' but excludes the other sense of being rich.

16b. *Kiro ya kahua irendio na <u>shiringi</u> mirongo iri.*
'One kilogram of coffee is being sold for twenty shillings.'

In sentence 16b therefore, the word shilling is not synonymous with the words cent, ten cent and money.

Another example is the word *irima*. Without context or enough of it, the word brings out various senses including a big or a small hole. With the sense a small hole, the word *irima* is synonymous with *ihoro* as illustrated by sentence 17c. However, the context in sentence 17a allocates the sense of a big hole, which cannot be invoked by the word *ihoro,* as sentence 17.b. demonstrates, and this comprises the boundary between the two words.

17a. *Mathire kwenja <u>irima</u> ria kioro.*
'They went to dig a pit latrine.'

*17b. *Mathire kwenja <u>ihoro</u> ria kioro.*

    'They went to dig a pit latrine.'

17c. *Nguo iyo yaku ina <u>irima/ ihoro.</u>*

    'That cloth of yours has a hole.'

3.3.2 Compositional Autonomy

Compositional autonomy results in the case where an element participating in a compositional process engages with only a part of the meaning of the other element. That part consequently adopts compositional autonomy with a boundary been drawn between it and the other sense(s). In the case of synonyms, a word in the sentence or utterance only modifies or collocates with one of the synonymous words and not the other, and that becomes the boundary between them, for example,

16a. *Muti wa <u>mwanga.</u>*

    'A cassava plant.'

The existence of the noun *muti* 'plant' that modifies the noun cassava requires one to select *mwanga* and not *muhugu/ muhogo* because, as discussed earlier in this chapter, cassava plant is referred by that term. The term *muhogo* is applied only to cassava being used as food like in the sentence,

16b. *Umuthi turaria irio <u>cia mianga/ mihogo/ mihugu.</u>*

    'Today we are eating cassava food.'

In this sentence, the presence of the word *irio* 'food', acting as a modifier of cassava, directs us to choose the word *mianga/ mihogo/ mihugu.*

Another example is the sentence below,

17a. *Mathire kwenja <u>irima</u> ria kioro.*

    'They went to dig a latrine hole.'

In this sentence, the presence of the word *kioro* 'latrine', acting as a modifier of hole, directs us to choose the word *irima* and not *ihoro.*This compositional autonomy makes

the sentence below wrong as latrine cannot modify the word *ihoro*.

*17b. *Mathire kwenja <u>ihoro </u>ria kioro.*

'They went to dig a latrine hole.'

*17c. <u>*Irima/ ihoro*</u> *ria kibungo kiu ni inini.*

'That button's hole is small.'

Though a button hole is small, it does not collocate with, thus cannot modify the word *ihoro* because it only refers to holes that result from tear.

The noun *murimu* invites the verb *gutoria* and exempts the verb *gucindwo*. The word *gutoria* therefore adopts compositional autonomy with a boundary being drawn between it and the word *gucinda*.

18a. <u>*Muraini/ muhari*</u> *wa poemu*.

'A line of poetry.'

18b. *<u>*Mukururo/ mukaro*</u> *wa poemu*

'A line of poetry.'

18c. <u>*Mukaro / muhari/ muraini*</u> *wa mbembe*

'A line of maize crops'

18d. *<u>*Mukururo */u> *wa mbembe*

'A line of maize crops'

The presence of the word poetry in the sentence helps us select the words *muraini* or *muhari* and therefore the other words in the synonymous set, that is, *mukururo* and *mukaro* are ignored. This entails the boundary between these synonymous words thus making them autonomous due to the composition of the context. They are thus partial synonyms.

3.3.3 Relational Autonomy

Relational autonomy occurs where two readings possess distinct sets of sense relations that indicate the presence of a boundary (Croft and Cruse 2004:114). Unlike the

traditional approaches that treated sense relations as semantic relations between words, Cognitive Linguistics treats them as semantic relations between particular contextual construals of words (Croft and Cruse 2004:141). An example is the synonymous words below that differ in one of the senses.

A. *anja*:   'answer to a question'

'Solution to a problem'

B. *Icokia*:   'answer to a question'

'Reply/ response e.g. to a letter'

In context A, the sense 'answer to a question, represented by *anja*, is a hyponym of the hypernym types of sentences and therefore *anja* is a co-hyponym of question, statement, imperatives etc. On the same note, *anja* 'solution to a life's problem, is a hyponym of the hypernym life's challenges, and co- hyponym to prayers, struggles, tolerance, etc. On the other hand, in context B, icokia 'answer to a question, is a hyponym of the hypernym sentence types and also a hyponm of the hypernymy communication that has other hyponyms comprising letter, email, article, etc. This boundary effect of the two terms is relational.

Moreover, the two construals of the word *anja,* that is 'answer to a question' and 'solution to a problem' belong to different frames namely, the frame of sentence types with the frame elements questions, answers, statement, imperatives, etc versus the frame of life's challenges with the frame elements solution, problems, counseling, tolerance, etc. This comprises the boundary effect between the two terms, and is relational autonomy because life's challenges is a holonym of solution and question is a holonym of answer. On the other hand, it's counterpart shares in the frame of sentence types but differs in its other sense response to a letter which belongs to the frame of communication, communication being a holonym for *icokia* 'response', letter, e- mail, SMS, chat, etc. **Holonym** in semantics is a term that denotes a whole whose part is denoted by another term.This boundary between the synonymous words is thus relational.

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Consider also the words *Kiharo* and *kiwanja.* Both *kiharo* and *kiwanja* profile 'field' and presupposes playing of games that includes the concepts balls, goal posts, players and javelin. However, *kiwanja,* from the Kiswahili word *uwanja,* is also in the domain of space, where it means spacious, as contrasted with congested, but the noun *kiharo* is not in this frame. Playing of games is thus the holonym for *Kiharo* and *kiwanja.* Space on the other hand is a holonym of *kiwanja* but not *kiharo*. This comprises the boundary between them. The following sentences demonstrate their use as indicated at the beginning of this chapter.

> 20a. *Thiathiai kwina <u>kiwanja</u> kinene.*
>
> 'Spread as there is much space.'

> 20b. **Thiathiai kwina kiharo kinene.*
>
> 'Spread as there is much space.'

The word *kiharo* cannot be used to give the meaning of space.

> 20c. *Mathire <u>kiharo/ kiwanja</u> guthaka.*
>
> 'They went to play in the field.'

Furthermore, consider the following case,

A. *Mwanga*:   cassava plant

B. *Muhogo*:   cassava food

The word *Muhogo,* in the frame of kinds of food is thus entailed by the hypernym expression type of food, while being co- hyponyms with ngwaci ' sweet potatoes', nduma ' arrow roots', etc.   The word *mwanga*, with the sense kind of food is also in this frame, thus making them synonymous. *Muti wa mwanga* meaning cassava plant however belongs to a different frame of plants which is its hypernym and is thus a co-hyponym of *muti wa mbembe* 'maize plant', *muti wa macani* 'tea plant' etc. This comprises the boundary between the two terms giving them relational autonomy.

There exists a hyponymous relation between these various construals of the same word

therefore rendering them incompatible. This is known as relational autonomy.

3.4 Conclusion

This chapter has described how borrowing words from the English and Kiswahili languages has resulted to partial synonymy. It has been observed that in certain contexts, the loan word carries with it other senses that it had in the source language, like in the case of *kiwanja* thus ends up representing more concepts than the native word, and this marks the boundary between the two synonymous words. The vice versa is also true where the native word retains its other senses. Other synonymous words are due to new concepts being introduced into the language as a result of technological or political change. In addition, some distinction reflects cultural change, change due to semantic broadening, a result of the process of metonymy or dialectal where a word exists in a certain region while the same concept it represents is represented by a different word in another region within the same language community. Furthermore, it has been noted that some synonymous words can only be differentiated by the manner of performing the action that they represent or still by collocation as certain words collocate with certain entities but not others. The chapter has also tried to identify using frame semantics the boundary effects that exist between the synonymous words. It is therefore evident that loan words have been borrowed into and retained in the Kikuyu language because they serve an important semantic function of differentiating categories, but have consequently created a situation of synonymy with the native words in certain contexts like the ones discussed in this chapter.

CHAPTER FOUR

DIFFERENCE DUE TO CONTEXT AND REGISTER

4.1 Introduction

This chapter analyses partial synonyms by describing the differences between the synonymous words arising from context and register. The chapter is subdivided into the following sections: 4.2 gives the difference between the synonymous words due to context. Moreover, the chapter looks at the boundary effects in 4.4 that make the synonymous words autonomous and thus partial in certain contexts. The boundary effects described here includes: attentional autonomy in 4.4.1; compositional autonomy in 4.4.2; and relational autonomy in 4.4.3. The chapter ends with a summary of the observation made in the analysis of partial synonyms due to context and register.

4.2 Differences due to Context

Context is involved in constraining the constual interpretation. Context refers to the background information of a word that helps the hearers or readers to understand it. It is a set of mentally - represented assumptions used in interpreting or processing a given item of information. Context is varied including: linguistic context, that is, both what has been said just before the utterance in question and also the immediate phrase or sentence in which the utterance appears; the kind of discourse comprising things such as genre, register, and field of discourse; physical context, that is, what can be heard or seen by the participants; social context ,that is, the relations, even power relations between the participants and the situation they are in; and finally, the stored knowledge that the participants can remember. The context used by this study to differentiate synonymous words includes the following sections.

4.2.1 Distinction by Applicability of the Word to a Particular Semantic Class

Some partially synonymous words are autonomous in certain situations by the virtue of their belonging to different semantic classes. Consider the synonymous pair below,

1. *Gukinya, kuranga*

   ' to step on'

These words profile a background frame of someone placing a part of their body onto someone else or something.

1a. *Gukinya/ kuranga thi.*

'To place ones foot or feet on the ground.'

1b. *Gukinya/ kuranga nguo*.

'To step on a cloth so it becomes dirty.'

Other verbs evoking this frame include: *hutithia, igirira, turithia, cunithia*, or *turumithia* as seen in the following sentences:

1c. *Hutithia kara haha*.

'Place your finger here.'

1d. *Cunithia rurimi haha*.

' Place your tongue here.'

1e. *Igirira moko haha.*

' Place your hands here.'

1f. *Turithia maru haha*.

' Place your knees here or kneel here.'

1g. *Kinyithia kuguru haha*.

' Place your foot here.'

The Kikuyu verb *kinya* 'step on' results from deletion of 'i' in the noun *ikinya* 'underfoot' , an instance of word formation with the consequence of change in word class and eventually creating synonymy. The word therefore receives its primary semantic value by virtue of its position within the body frame as a whole. As demonstrated thus, a word can evoke more than one frame or domain as Taylor (2003:90) notes that the term frame denotes, " the knowledge network linking multiple

domains associated with a given linguistic form."

Similar cases of deletion of a morpheme have happened in other languages, though with no change of word class, as seen in Anderson (Visit: https://cowgill.ling.yale.edu/sra/ morphology-ecs.htm).

In another context, the words carry the sense of a vehicle running over something or someone in the frame of road accidents as illustrated by the following sentences,

> 1h. *Kwina andu aingi marakua ni kurangwo/ gukinywo ni ngari.*
>
>   'There are many people dying as a result of being run over by vehicles.'

The verbs related semantically in this class or frame include: *kwagararwo, kuhuhwo, gukinywo, kurangwo, and kuringwo, as illustrated in the following sentences.*

> 1i. *kwagararwo ni ngari.*
>
>   'To be passed over by a vehicle'.

> 1j. *kuhuhwo ni ngari.*
>
>   *' To be blown by a vehicle'*

> 1k. *Gukinywo ni ngari.*
>
>   'To be run over by a vehicle'

> 1l. *kurangwo ni ngari.*
>
>   ' To be run over by a vehicle'

> 1m. *Kuringwo ni ngari.*
>
>   'To be knocked down by a vehicle'

However, in another context, this pair is found to differ in valency. The word *gukinya* 'an act of a cock mating with a hen' appears in the frame of poultry reproduction where *kuranga* does not belong as in the following sentences:

1n. *Njamba niyakinya mwera.*

   'A cock has mated with a hen'

A Kikuyu speaker would not say ,

1o. **Njamba niyaranga mwera.*

   'A cock has mated with a hen'

Considering compositional autonomy, the words cock and hen directs one to select the word *kinya* and not *ranga*.

Verbs related semantically in the frame of animal reproduction would include: *kuhaica* 'to mate, for a bull', *kugwatia* 'to conceive, for livestock', *guciara* 'to give birth, for livestock', *kurekia* 'to lay eggs', *gukomereria,* 'to incubate', *guturikia* 'to hatch', *kuhakura* 'to castrate' and *kwagarara mubira* 'to fail to conceive after insemination'.

Another sense of the word *kinya*, with tone on the syllable *'nya'* is ' to arrive'. This sense and, the one for mating have no semantic relationship in the interpretation of the word *kinya*, and as such are homonymous senses.

The other two senses of the word *kinya*, that is, to step on and to run over by a vehicle, have semantically related interpretations resulting from **meronymy**, a process of semantic extension, and as such are **polysemic**.

The partially synonymous words ranga and kinya are therefore differentiated by their application where *kinya* has more applications than *ranga*.

The other synonymous set that is distinguished by different applications of the word is *kianda, ngurumo* and *muhuro*. These are nouns that refer to lowlands in the frame of topography like in the sentence,

2a. *Makite kuria kianda/ muhuro/ ngurumo.*

   'They have built in the lowlands.'

Kianda and *muhuro* as adjectives can also mean below in the frame of spacial

relationships e.g.

2b. _Kianda gia kahua_.

'Below the coffee plantation.'

2c. _Muhuro wa nyumba_

'Below the house.'

Kianda is also synonymous with _maguru_ to mean the lower side of the bed, and in this case contrasts with _mutwe_ or the upper side of the bed, as exemplified by the following sentences,

2d. _Taruta mbeca hau mutweini wa uriri._

'Remove money from the upper side of the bed.'

2e. _Ndunathinikira cuka hau maguruini ma/ kianda kia uriri._

'You have not tacked in the bedsheet at the lower side of the bed.'

This synonymous set is therefore distinct in certain contexts.

Another set differentiated this way is _kigunyi_ and _kiruru_ refer to shadow or shade in the frame of natural phenomenon. _Kigunyi_ is a wet or cold place due to the sun not reaching there. _Kiruru_ refers to shadow and it makes the place underneath it wet or cold. _Kigunyi_ is also used metaphorically to mean shelter or presence, for instance the song,

3. _Ndiikaraga kigunyiini kia uria wi hinya._

'I will dwell in the shelter of the almighty.'

4.2.2 Distinction by Proximity
Some partially synonymous words can only be differentiated by the proximity of the object they relate with. Such comprise the following:

4a. _Bara, rora_

'Look/ see'

Some domains are primary and others secondary. These words profile both the primary

domain of seeking to visually perceive, foregrounded in sentences 4a to 4c, and the secondary domain of body posture, which is backgrounded in sentences 4a to 4c. All these domains or sub - frames converge into a main frame for example the frame of functions of the body parts in this case. These pairs of synonyms are interchangeable in sentences similar to the ones below:

4b. _Tabara/ tarora uria weka_!

'Look at what you have done!'

4c. _Bara/ rora uria ngari ithondekagwo_.

'See how vehicles are repaired.'

4d. _Tabara/ tarora haria._

'Look there.'

However, the word _bara_ is used when calling upon someone to look at a thing within vicinity, whereas _rora is_ used for both things within or without vicinity, as illustrated in the following sentences.

4e. _Thii gwa tata wanyu urore kana ekuo._

'Go to your aunt's place and check if she is there.'

In this case, the word _bara_ cannot apply as indicated below.

4f. _*Thii gwa tata wanyu ubare kana ekuo._

'Go to your aunt's place and check if she is there.'

Other verbs that are understood from this frame of cognitive perception include: _Thikiriria_ 'listen', _cuthiriria_ 'peep', _wicirie_ 'think', _menya_ 'know' and _nyita_ 'understand' as reflected in the following sentences.

4g. _Thikiriria uria aroiga._

'Listen to what he is saying.'

4h. *Cuthiriria wone kana mwaki niurakana.*

   'Peep you see if the fire is burning.'

4i. *Wicirie kana niugucoka wira.*

   'Think if you will go back to work.'

4j. *Tamenya nuu urakuinukia.*

   'Know who is taking you home.'

4k. *Nyita wega uria urerwo.*

   'Understand well what you are being told.'

"Very often a linguistic form needs to be characterized against a number of different domains [or sub-frames] simultaneously. These constitute the [domain matrix] for the item in question" (Taylor 2003:89). There is a sense in which these words inhabit the body posture frame whereby they carry the sense of being required to face a given direction, like in these sentences:

4l. *Bara/ rora naguku nyone uthiu ucio.*

   'Face this way I see that face.

4m. *Bara/ rora nakuu nguhure mugongo.*

   'Look that way I wipe your back.'

Other verbs interpreted using the body posture frame include: *ikara thi* 'sit', *rugama* 'stand', *inama* 'bend', and *huguka* ' turn around', as exemplified by the following sentences:

4n. *Ikara thi ngucanure njuiri.*

   'Sit down I comb your hair.'

4o. *Rugama niguo umuone wega.*

   'Stand so that you see him well.'

4p. *Inama woe mbeca hau kibetini.*

'Bend you take the money in the wallet.'

4q. _Huguka na kuu ngurute kanyamu mugongoini._

'Turn around that way I remove something from your back.'

4.2.3 Distinction by Degree of a Quality

Certain words can only be semantically differentiated relative to the degree of the quality they represent. Different degrees of the frame of human emotions are profiled by the synonymous words: _marakara_ 'anger, with or without manifestation of facial expressions'; _mangurika_ 'heightened anger or fury due to continued provocation and often accompanied by clicking or threatening'; and _mathuguta_ 'extreme anger or wrath that results to revenge or punishment. The following sentences clearly illustrate their use.

5a. _Ni mathuguta ma Ngai magwiriire bamiri iyo._

'It's the wrath of God that has befallen that family.'

5b. _Tiga uguo ureka niurangurikia._

'Stop what you are doing as you are irritating me.'

The word _Marakara_ also has the sense of being sad

5c. _Niki watinda urakarite umuthi?_

'Why have you been angry/ sad the whole day?'

The verb _kununa_ (enclosed anger that you don't want to open up to the person you are with because he is your senior but you react by cold war or a go slow towards the person) is synonymous with _kurakara_ 'to be angry', as exemplified by the following sentences.

5d. _Umuthi ndarenda kwaria atinda anunite/ arakarite._

'Today he doesn't want to talk he has been sad.'

On the same note, the synonymous words mena '_hate_' and _thura_ 'dislike' differ in the magnitude of the feelings they denote. _Thura_ is mild while _mena_ is stronger.

Mutino accident *ugwati* danger and *ndiru* bad lack are semantically related. Ndiru refers to a series of bad things happening to the same person in a short period of time. *Mutino* is a bad occurrence that one could not control like a road accident and *ugwati* is any occurrence that endangers life like fire. They are thus partially synonymous.

The above words are thus synonymous except for the intensity of the emotions they represent and also the body language that accompanies their expressions.

4.2.4 Distinction by Timespan and Size

Some synonymous words are differentiated in respect to the period of time the entity they denote has taken. The synonymous words, *ndwari, murimu, uruaru,* profiles the frame of health and wellness and have the sense of lack of good health. *Ndwari* means a long-term illness. *Murimu* is a general term for a disease or a short-term disease that you can treat and sometimes one not yet diagnosed. *Uruaru* refers to either long-term or short-term sickness.

6a. <u>*Ndwari*</u> *iyo yake niyamutindika ihinda iraihu.*
'That illness of his has oppressed him for a long time.'

6b. *Wimenyerere ndukagwatwo ni <u>murimu.</u>*
'Take care you don't contract a disease.'

6c. *Ena <u>uruaru / murimu</u> utaramenyekana.*
'He has an unknown disease/ sickness.'

The other synonymous pair differentiated by timespan and size is *Gitira* and *githuki* 'stump' in the frame of parts of a plant. *Githuki* refers to a fresh stump that can shoot, or a tall one while *gitira* is a dry one that has stayed for long or a short one, and mostly one that is already uprooted. The words can appear in sentences like,

7a. *Baba athire gukura <u>githuki.</u>*
'My father went to uproot a stump.'

It would however be wrong to say that,

*7b. *Baba athire gukura <u>gitira.</u>*

    'My father went to uproot a stump.'

This is because the word *gitira* presupposes an already cut stump. Thus the time that has passed after cutting the tree marks the boundary between these synonymous words.

7c. <u>*Gitira / githuki*</u> *kia muti uria twatemete Njanuari nikio tuguota.*

    'The stump belonging to the tree we cut in January is the one we shall make fire with.'

Gitira also has the sense of uncultivated land in the frame of farming, thus there is a lexical split. Still in the same frame, it has the sense of tea leaves that have been harvested but left overnight before taking them to the tea centre. This is illustrated by the following sentences,

7d. *Ndathii <u>gitira</u>*

    'I have gone to take the tea leaves left overnight to the centre.'

7e. *Kimera giki nitukurima <u>gitira</u> kiria.*

    'This season we are going to cultivate that land that has never been cultivated.'

In sentence 5d and 5e, the word *githuki* cannot substitute *gitira* as these are distinct lexicals.

Another set differentiated by size is *hiti, wamutiri* and *gituanduma* all refer to hyena. *Hiti* is the general word for hyena, in the frame of classification of animals, *wamutiri* is the thin emaciated or retarded one in growth. *Gituanduma* is that big well-nourished hyena, in the frame of physical appearance, but all of them are equally dangerous as the Kikuyu saying goes,

8. *Gutiri hiti na <u>wamutiri.</u>*

    'There is no big or small hyena.'

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But due to deforestation, the hyena is no longer a common sight and therefore the words *wamutiri* and *gituanduma* are not in common use.

4.2.5 Distinction by Collocation

Certain words can only be understood from the things they collocate with. These words have underlying concepts that co-occur with particular entities but not others. Such include the flowering of plants referred by the words *Kiro/ mithuka/ kiongoro* ' flowers' in the frame of plant reproduction. *Kiro* collocates with plants like coffee, beans, trees, flowers etc. while *mithuka* collocates with plants like maize, millet, sugar cane, sisal and nappier grass. *Mwongoro/ kiongoro* collocates with the banana plant. The following sentences clearly illustrate their use.

9a. *Irigu riu nirirutite* <u>*mwongoro/ kiongoro*</u>

'That banana has flowered.'

9b. *Riu mbembe niciumitie* <u>*mithuka*</u>

'The maize has now flowered.'

9c. *Tariu kahua kena* <u>*kiro*</u> *homa ni nyingi.*

'Now that coffee has flowered common cold cases have increased.'

On the same note, *mutwe* and *kiongo* mean head. *Mutwe* collocates with animal head while *kiongo* collocates with human head. This difference has been done away with in certain contexts like when ordering goat's head many people use *kiongo* and also in expressions like,

10a. *Wee nduri* <u>*kiongo/ mutwe*</u>.

'You have no head', (metaphorically meaning you are not intelligent, in the cognitive frame.)

10b. *Ngingo ndiri yakira* <u>*mutwe.*</u>

'The neck has never been above the head', (said in reference to a woman who is expected to be submissive to a man, in the frame of   family relationships and

responsibilities)

10c. *Muthuri niwe <u>kiongo</u> kia mucii.*

'The man is the head of the family.'(Also in the frame of family relationships and responsibilities.)

Another set differentiated by collocation is *nyunjuri*, *rugito* and *thutha* 'behind', in the frame of spacial relationships. *Nyunjuri* collocates with house, *rugito* with bed and *thutha* with all the other entities, as in the following sentences,

11a. *Thii na hau <u>nyunjuri</u> undehere tuku.*

'Go behind the house and bring me some firewood.'

11b. *Mutumia niwe ukomaga <u>rugito</u> nake muthuri muromoini.*

'It's the woman who sleeps at the back side of the bed next to the

wall and the man at the entrance of the bed.'

11c. *Tarora <u>thutha</u> waku nikii kiu.*

'Check behind you what that is.'

Nowadays out of lack of knowledge the young generation have mixed up *nyunjuri* and *rugito* and use them interchangeably for behind the bed and behind the house, for example,

11d. *Tathii na hau <u>rugito</u> undehere tuku.*

'Go behind the house and bring me some firewood.'

Still in this class of synonyms differentiated by collocation is the frame of disability. The synonymous words *uugu* and *wonje* both profile disability in the frame of health and wellness. *Uugu* is cognitive disability beginning from birth while a retarded person is known as *kiugu* or *kirimu*. *Wonje* is physical disability e.g. the limbs, before or after birth, and such a person is called *kionje*. *Githua* refers to a lame person. All these nouns are taboo to address someone with. In this frame of disability includes other concepts

like *bubu* 'speech impaired', *gitaigua* 'deaf' and *gitumumu* 'blind.'

4.2.6 Distinction Based on Employment

There are those words whose semantic difference can only be understood against a background of human contracts entered prior to the execution of the duties of the entities denoted by the concepts. A good example is the synonyms *Ndungata and muramati* with the sense of one who takes care of property. *Ndungata* is derived from the verb *gutungata* 'to serve' while *muramati* is derived from the verb *kuramata '* to take care of' *Ndungata* is in the frame of employment contracts and also in management and services but *muramati* is only in the frame of management and services. *Muramati* can be the owner of the property, his heir or another person entrusted with the property through formal or informal contract. *Ndungata* is a servant contracted to take care of the property. *Ndungata* applies to taking care of property or persons like a child or a sick person but *kuramata* goes with only non - human property and livestock. Examples of sentences where they can apply are,

12a. *Muthuri niwe wethaga indo no mutumia ni <u>kuramata/ gutungata</u> aramataga/ atungataga.*
'The husband is the one who earns wealth while the wife manages.'

12b. *Reke <u>ndungate</u> ciana ici cikandiririra ukuruini.*
'Let me nurture these children so that they can support me in my old age.'

The word *ndungata* dominates in the above sentence as it collocates with children. It would thereforer be wrong to say,

*12c. *Reke <u>ramate</u> ciana ici cikandiririra thuthaini.*
'Let me take care of these children so that they can support me in my old age.'

The word *ndungata* presupposes contracted employment like in the sentence below,

12d. *<u>Ndungata</u> no nginya ihe mumiandiki gitio.*

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'A servant must respect his/ her employer.'

It would however be wrong to say,

*12e. _Muramati no nginya ahe mumwandiki gitio._
'A servant must respect his/ her employer.'

This is because _muramati_ has similar duties but is not contracted.

4.2.7 Distinction by Purpose

There are those words whose semantic difference can only be identified against a background of the purpose the entity they signify is put to. For instance, the synonyms _Mukanda, mukwa_ and _muhindo_ which means rope. _Muhindo,_ also referred by the name _mukanda_ are used to tie goats and cows while _mukwa_ is used to tie sodas while going for a dowry payment and if they carry a _muhindo_ they are fined. _Mukwa_ also carries firewood, fodder for cows or jars of water. _Mukanda_ also refers to the clothes line. The mode of weaving and the use makes the words distinct.

4.2.8 Distinction by Manner of Doing the Action

The other synonymous set, _Mwiyungururio_, _mwitio_, _mwiyonanio_ mean arrogance. _Mwiyungururio_ has to do with praising oneself, your success, how people fear you and sometimes even raising yourself to higher heights than you are in. The manner of pride is through speech. _Mwitio_ is where one thinks he is better than others, despises and ignores others. It evokes the general frame of personality. _Mwiyonanio_ is showing off your property displaying it as better than that of others. In this case the manner of pride is through display. The boundary between them thus is through the manner of displaying the arrogance.

Kiguta and _githayo_ are synonymous with the sense of a lazy person and evoke the frame of human character. _Kiguta_ neither likes nor initiates working. He is slow and lacks zeal, while _githayo_ works but in a lazy manner. The nursery rhyme below shows the habit of a _kiguta,_ lazy he can't move to a decent place to sleep, and his food is used

up in sleeping.

13a. *Kiguta kiaria irio kiahuna giakomera muhu*

'Once a lazy person eats he sleeps on the ash.'

13b. *Eheria uthayo wiraini.*

'Take laziness from work.'

The difference between *githayo* and *kiguta* is thus judged from the manner of behavior of the person in question.

Also under this category is the synonymous words *ngui* and *ngiti* which are understood in reference to the nurturing and resulting behaviour of the entity denoted. *Ngui* and *ngiti* profile the concept dog. *Ngui* is the well - nurtured dog that is well behaved, interacts respectfully with human beings, while *ngiti* is the ill- bred, ill- mannered street mongrel.

Furthermore, Umiriru, urume and *ucamba* can be distinguished by the manner of behavior. They profile lack of fear in the frame of human character. *Umiriru* is courage, where one displays patience and forebearance when wronged, in pain or hunger and does not tremble when faced by fearful situations. *Urume* is derived from *kuruma* 'to bite' and is seen when one displays especially orally the willingness to attack e.g. a barking dog, though the said person or animal may not necessarily do so, e.g. a drunk person who threatens orally with no resulting deeds. *Ucamba* is derived from the noun njamba, 'a cock' and refers to a brave person who in some cases has done previous exploits in battle.

In some cases the synonymous words allows the hearer and speaker to focus attention on only part of the whole frame. In the frame of divine inspiration, *Kirori* ' seer', used in the Catholic church register; alludes to the sense of sight; *muraguri* or *mundu mugo,* one who invokes spirits or their power through incantations, alludes to the destructive power bit of the frame; Other churches for example, the Pentecostal churches use the term *murathi* ' prophet',who, though he may see visions, the concept focuses on the

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speaking part of the frame as he foretells the future or gives divine messages.

4.2.9 Distinction by Behaviour and Attitude

Certain word concepts are understood from the intentions or attitude of the participants. For instance, *babaguo* and *thoguo* both profile your father while *maituguo*, *mamiguo* and *nyukwa* profile your mother. *Nyukwa* and thoguo used to be polite in the past but now they sound like an insult and are therefore used in confrontation or by the older generation, for example,

14. *Nii ndi nyukwa kana thoguo?*

　　'Am I your father or mother?'

The words *Mutungu, munoru* and *munene* mean plump, fat and big respectively. They are synonymous in the frame of large body size or heavy weight. *Muhinju, muceke* and *munini* mean thin, slim and small respectively in the frame of small body size. *Munoru* and *muhinju* collocates with animals, but when used with people it has a negative connotation to refer to people who are evil like a prostitute or a thief. For some people *mutungu* and *meceke* have also acquired a negative connotation and therefore they use *munene* and *munini* to show respect to humans.

4.2.10 Biological/ Sexual Versus Attitudinal/ Behavioral Distinction

The difference between certain synonymous words is both biological and sexual, and also behavioral and attitudinal. *Mundumuka* (plural *aka*) means the female gender; *muka* means his wife; *aka* means wives; Wives are called *aka* because they came to their husband's home to be married and thus they are *oki* ' those who came'. *Aka* is also used by the older generation while the younger use *atumia* to refer to wives or women. *Aka* and *arume* 'men' can also have a negative connotation to show a despising attitude towards the opposite gender like in the sentence:

15a. *Ndingiikarania na aka/ arume ringi.*

　　'I can't sit with women/ men again.'

The speaker's attitude in the above example is disgusted.

Mutumia (plural *atumia*) means the adult female or wife and as such is synonymous with *mundumuka/ muka* (plural *aka*) as exemplified by the following sentences,

    15b. *Mutumia wake / muka ni mukindiriku.*

       'His wife is of high integrity.'

    15c. *Kuu no aka mekuo.*

       It's only women who are present there.

Mundurume (plural *arume*) refers to the male gender; *murume* means her husband; *mundurume* means an adult circumcised man, a brave boy though uncircumcised, or a boy who is growing very fast in size or stature. On the same note, *Muthuri* (plural *athuri)* means the adult male or her husband and as such is synonymous with *mundurume/ murume* (plural *arume*). *Muthuri* also carries the sense of a church elder in the frame of church administration. These senses are demonstrated by the following sentences:

    15d. *Mucemanio ucio ni wa athuri na atumia.*

       'That meeting is for men and women.'

The distinction here is based on gender, but from the Kikuyu cultural behaviour and practices, though *aka* and *arume* also mean women and men respectively, they cannot apply in this context.

    15e. *Atumia magiriirwo kwinyihiria athuri/ arume ao.*
       'Women should be submissive to their husbands'

In the above sentence, surprisingly, the word *aka* cannot substitute *atumia*, yet *athuri* is interchangeable with *arume*. This can only be explained from the Kikuyu cultural behaviour and practices, an appoach that frames accommodate.

    15f. *Nionekaga niendete murume/ muthuriwe muno.*

'She appears to love her husband so much.'

15g. *Kuu no aka/ atumia mekuo gutiri na arume/ athuri.*

'There are only women there but no men.'

15e. *Mundumuka/ mutumia ucio niaria kihoto.*

'That woman has spoken justice.'

15f. *Hi riu nindona niutuikire mundurume,* (said by an adult to a young boy).

'Hey, now I see you have become a man,(you have grown in stature).'

The above is an extension or marginal use of the concept man.

15g. *Kariuki ndetigagira ni mundurume,* (said of a young boy).

'Kariuki does not fear he is a man, (meaning he is brave).

On the same note, the relationship between *kihii* ' uncircumcised boy' and *kirigu* ' uncircumcised girl' is not the same. An older person can refer to his son who is a circumcised adult as *kihii giakwa* ' my boy' but cannot refer to his daughter as *kirigu giakwa* ' my daughter' but would say *muiritu wakwa* ' my daughter'. In this case, the term *kihii* becomes synonymous with *mwanake* as in the expression *mwanake wakwa* ' my son', but *muiritu* cannot be synonymous with *kirigu*. *Kihii* is synonymous with *mubuu* as both refer to uncircumcised boy but *mubuu* collocates with an uncircumcised boy who is ill mannered. *Mubuu* is also a recently created word. These lexical splits represent a split in frames.

4.2.11 Prior history of the word denoted

Other words can only be understood from the knowledge of the history of the concept denoted by the word. Consider the synonymous pair *hunduka/ coka* 'come back' . The sentences below exemplify their use.

16a. *Tamba uhunduke/ ucoke na guku hanini.*

'First come back.'

The sense come back presupposes that the person had started going away and therefore

now is supposed to make a retreat. However, the word *kuhunduka* 'to go' in the sentence below does not presuppose any history and therefore the other word cannot apply in this context, and this comprises the boundary between the two words.

16b. *Ni ndamba <u>kuhunduka.</u>*

'I have first of all gone.'

4.3 Differences due to Register

Register refers to a particular style of language used in a particular kind of social context. Register could be formal or informal, or one linked to a particular occupation or topic, like medicine, law etc. The context of the speaker, for example age, social group, relationship to the audience and such factors may have a bearing on the formality of the language used. In certain languages, definite rules may exist as to which linguistic forms may or may not be used. From the data collected, the following registers featured:

4.3.1 Cultural heritage

Cultural heritage refers to a tradition; a practice or set of values that is passed down from preceding generations through families or through institutional memory. Many words exist as cultural heritage. When the event or referent associated with the word no longer exists, the word and its meaning "die of", become obsolete or archaic to the young generation, though it may remain in use by the older generation. Unlike a truth-conditional model, Fillmore's Frame Semantics can "account for the anomaly of frames that are appropriate at one time of utterance but not at another because the world has changed in the mean time" (Croft and Cruse 2004:12). For example, *Kuburi,* borrowed from Kiswahili word *kifuli* , and *muhito* both mean doorlock, but *muhito* is an archaic word and refers to the traditional piece of wood that was used to secure the door. *Kuburi* is made of metal so they differ in the material making them.

Uhuthu, *uthini* and *ukia* reference someone who is poor in material things and has neither a great reputation nor power. *Uhuthu* brings out the sense of lack of bargaining power due to lack of material things, and such a person is looked down upon '*kuhuthio*'.

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Uthini is used by all people but *ukia* is used by the older generation, and both refer to lack of material things. There are two Kikuyu saying that goes with these words,

> 17. *Uritu wa gitonga ni utonga na <u>uhuthu</u> wa muthini ni thina.*
>
> 'The strength of a rich man is his wealth and the weakness of a poor man is his poverty.'

On the same note, *Matonyo* is the native Kikuyu word profiling the concept clothes but it is archaic and evokes the frame of Kikuyu traditional dressing culture and is used in rare formal occasions so the Kikuyu speakers use the word *nguo* 'cloth' borrowed from the Kiswahili word *nguo* in the frame of modern dressing cultures. *Matonyo* 'clothes' collocates with women clothes like *mithuru*, *shuka* 'kanga sheet', *rithu* 'kanga sheet' and not men's clothes referred with words like *githii* 'robe' *muringiti* 'blanket' and *rua* 'skin'.

Another archaic word is *Munyu* 'salt' which is in the frame of food additives and is a vocabulary used by the older generation and also refers to the salt used by both livestock and wild animals, but *cumbi* from Kiswahili word *chumvi* is in the frame of food additives in modern vocabulary.

Moreover, *kimamo* (a house for my family to rest), *thingira* (man's house) and *githunu* (a young man's house) are archaic words referring to Kikuyu traditional houses mud-walled and thatch- roofed. They are synonymous with *nyumba*, a Kiswahili loan word meaning house. *Githunu* also refers to a shrine, or dwelling place of a deity, like in the expression, *githunuini kia uria wi muoyo* 'in the dwelling place of the living one (God)', which is in the religious register.

Finally, *thathi* in the frame of beverages means soup but it's archaic and only used by the older generation. *Thubu*, borrowed from the English word soup is the one commonly used.

4.3.2 Formal Register

This is language which is well organized or structured to suit certain set regulations. It is the language used in official writing and in the media.

Sometimes the features of a form of a word, for instance the phonological features, may be semantically related to the sense of the word. For example, the synonymous set, *Ngoi* , *ndigiri* and *bunda* profile donkey. *Bunda* is a Kiswahili loan word from the word *punda*. It is the one commonly used while the Kikuyu word *ndigiri* appears in formal context but in some places like Mathioya constituency *ngoi*, a new onomatopoeic (invented from the sound the donkey produces), is used, and thus evokes the frame of animal sounds. The word *ngoi* evokes a sub-dialectal difference. The word *ngoi* is also semantically broader as it encompasses the sound produced by a donkey unlike the words *bunda* and *ndigiri*, and this forms the boundary between the terms.

4.3.3 Casual Register

This is language designed for informal or everyday use. When it is too casual it becomes colloquial that is, the language denoting a manner of speaking or writing that is characteristic of familiar conversation. The words *muriu, wamunyota* and *kanyuira* mean a drunk person. *Muriu* is used in formal or even informal situations. You could also be drunk from the Holy Spirit, *muriu ni roho mutheru*, in the religious register. *Wamunyota* is quite casual, while *Kanyuira* is colloquial and only was used in certain regions in Muranga and for a while.

4.3.4 Taboo words

These are words which are forbidden from use by the social customs. They are replaced by other words which are less offensive and the existence of the two words creates synonymy. The synonymous pair *Ihu* and *nda* differ in style where *ihu* means pregnancy for animals like goat or cow. It also means pregnancy for humans only that it is taboo. The word *ihu* also refers to the meat from a certain body part in the stomach of a cow or goat. *Nda* means stomach and is also the polite term for pregnancy especially by young girls. *Ni muritu* 'she is heavy' is the traditional and polite term for human pregnancy.

The words *Mwiri* and *kiimba* are partially synonymous and referent a dead body. For humans, the word *Kiimba* is taboo with the euphemism *mwiri* being used. *Mwiri* is

either a dead or alive body from the Kiswahili mwili. *Mwiri* is a euphemism for the term *kiimba* and therefore used only with humans. The various senses can be illustrated in the following sentences.

18a. _Nyamu iyo nguo_

'The dead animal.'

18b. *Nihindi maraikurukia <u>mwiri</u> kaburi.*

'It's the time they are lowering the casket into the grave.'

18c. *Nindiraturwo ni <u>mwiri.</u>*

'My body is aching.'

18d. **<u>Kiimba</u> kia nyamu*

'The dead body of an animal.'

Another synonymous pair differentiated by register of taboo is *Kurua* and *kugimara* with the sense of circumcision. *Kugimara* is the euphemism for the taboo word *kurua*. *Kugimara* also has the sense of maturing, for example spiritual. The various senses of the words are exemplified by the following sentences,

19a. *Mugoka kunyua cai wa Njothebu <u>niararuire.</u>*

'Come and take Joseph's tea as he got circumcised.'

It would be insensitive or vulgar to use the above sentence; rather, one would respectful to use the sentence below,

19b. *Mugoka kunyua cai wa Njothebu <u>niaragimarire.</u>*

'Come and take Joseph's tea as he got circumcised/ became an adult.'

19c. *Andu nimarabatara <u>kugimara </u>kiroho.*

'People need to mature spiritually.'

4.3.5 Religious register

Certain words appear in religious practice and when another word for all time use exists, synonymy is created. Such scenarios are found in the following examples,

> 20a. *Mahinda ma muico nigukagia anabii a <u>maheni/ mathara.</u>*
>
> 'In the latter times there will be false prophets.'

The word *mathara* is used to mean false especially to refer to false prophets. It is also used by the older generation to refer to vanity. The word *maheni* 'falsehood' is used in ordinary language and as such you wouldn't say,

> 20b. **Macio ni <u>mathara</u> matheri.*
>
> Those are outright lies.

Rather one would say,

> 20c. *Macio ni <u>maheni</u> matheri.*
>
> 'Those are outright lies.*'*

Baba and *Awa* are synonymous. Also, *baba* ' father*'*, borrowed from Kiswahili word *baba* is used in formal and informal contexts but *awa*, which is archaic, is used in formal situations in the domain of the conversation of the older generation. *Baba* is used in all contexts whereas *awa* appears in formal settings like in church sermons to refer to either God or one's father. The term *Awa* is also the translation of the Eve, the first woman to be created by God.

4.3.6 Slang Register

Slang refers to the specialized language of a social group, and is sometimes used to make what is said unintelligible to those who are not members of the group. The examples below exemplify this better,

> 21a. *Athiite <u>ihenya</u>.*
>
> 'He has gone fast.'

21b. *Athiite narua.*

'He has gone fast.'

21c. *Athiite mahiga mahiga.*

He has gone stones stones, ('He has gone fast.')

21d. *Athiite ria kamuti.*

'He has gone (a race)of stick(of hurdles) ('He has gone fast.')

21e. *Athiite mbirithi.*

'He has gone fast.'

The general meaning here is that he has gone very fast. *Narua* and *ihenya* are normal style but *mahiga mahiga, ria kamuti,* and *mbirithi* are slang used mostly by the youth or even the middle aged people.

The formality factor thus contributes to the existence of synonyms and therefore includes the boundary between various words.

4.4 Boundary Effects

The creation of a sense boundary involves isolating a portion of meaning potential resulting in the delimitation of an autonomous unit of sense.

4.4.1 Attentional Autonomy

The four senses of the word *kinya* are available in the mind of the speaker. The readings include: step on someone or something; a vehicle running over someone or something; a cock mating a hen; and to arrive. Context comes in to select the reading intended by the speaker, like in the following examples,

22a. *Niwakinya kiratu giakwa.*

'You have stepped on my shoe.'

The context in the above sentence directs the listener to to pay attention to or select the

reading <u>to</u> <u>step on something</u> and ignore the other senses by attentional autonomy.

22b. *Uma hau <u>ndugakinywo</u> ni mugithi.*

     'Move from there so as not to be hit by a train.'

The context provided by the sentence above selects by attentional autonomy the sense <u>to be hit by a vehicle</u> and ignores the other senses. These two senses are also evoked by the word *ranga* thus making the two pairs synonymous. However, the words become autonomous in the context below as the senses are only evoked by the word *kinya* but not *ranga.*

22d. *Nguku <u>niyakinya</u> mwera.*

     'The cock has mated with the hen.'

The context provided by the sentence above selects the sense of a cock mating and ignores all the other senses of the word.

22e. *Ageni aitu <u>nimakinya.</u>*

     'Our guests have arrived.'

The context provided by the sentence above selects the sense of <u>arriving at a place</u> and ignores all the other senses of the word. The two synonymous words are thus differentiated by attentional autonomy.

Consider also the sentences below with the synonymous words *bara* and *rora* with the sense 'look.

23a. *<u>Bara/ rora</u> uria uimbite uthiu.*

     'Look at how you are swollen on the face.'

The listener is required to look at his face which is close in proximity thus this context call to attention both the words *rora* and *bara*.

23b. *<u>Rora</u> kana mwaki niurakana kuria riko.*

'Check whether the fire is burning in the kitchen.'

The inside of the kitchen is hidden from the speaker thus this context calls for the word *rora* and not *bara* because *bara* attends only to visible objects but *rora* is used with both the visible and hidden objects. The two synonymous words are thus differentiated by attentional autonomy.

Another example is the synonymous set referring to the flowering of various plants. See the following sentences,

24a. *Irigu riria nirirutite* *mwongoro.*
'That banana has flowered.'

This context of flowering includes the entity *irigu* that selects the word *mwongoro* to represent flowering as bananas collocates with *mwongoro*. The other words evoking flowering of plants are thus ignored.

24b. *Mboco riu cina* *kiro.*
'The beans have flowered.'

This context of flowering includes the entity *mboco* that selects the word *kiro* to represent flowering as *beans* collocate with *kiro*. The other words evoking flowering of plants are thus ignored.

24c. *Thara ucio ukurite nginya ukaruta* *mithuka.*
'That nappier grass has matured until it has produced flowers.'

This context of flowering includes the entity *thara* that selects the word *mithuka* to represent flowering as *nappier grass* collocates with *mithuka*. The other words evoking flowering of plants are thus ignored. The three synonymous words are thus differentiated by attentional autonomy.

4.4.2 Compositional Autonomy
The synonymous set *muthuri*, *mundurume* can be differentiated by compositional

autonomy. Consider the sentences below,

25. *Ni mundurume/ muthuri wokire ti mutumia.*

It is a man who came and not a woman

Compositional autonomy results in the case where an element participating in a compositional process engages with only a part of the meaning of the other element. That part consequently adopts compositional autonomy with a boundary been drawn between it and the other sense(s). In the case of synonyms, a word in the sentence or utterance only modifies one of the synonymous words and not the other, and that becomes the boundary between them, for example, *Matu* and *mbuguiro* can refer to the sense of hearing in the frame of the five common senses. They can also have the sense of ear (*gutu*) or ear hole *mbuguiro)* in the frame of body parts, as demonstrated by the following sentences,

26a. *Wee nduri matu kana mbuguiro.*

'You have neither ears nor ear holes. (Metonymically this sentence

can mean that you don't hear or heed what you are told).'

26b. *Ndindite guku ngimwira mukire na mutirakira. Ni matu/ mbuguiro mutari.*

'I have been telling you to be quiet yet you are not keeping quiet. Does it mean

that you have no ears?'

The context in the above sentence highlights the first sense of ability to hear giving it attentional autonomy while the other sense of body part is fenced off.

26c. *Ndina mbuguiro hinganu.*

'I have a blocked ear hole.'

By compositional autonomy, the word blocked modifies the noun earhole as it is only an earhole that can get blocked. A pinna cannot get blocked.

26d. *Cucu ena hang'i matu.*

'My grandmother has tatooed ears.'

Tattoo can only be worn on the pinna but not in the ear hole and as such, considering compositional autonomy boundary effect, the interpretation underlined here is that of the pinna.

27a. *Ngugwikira gicuhi/ mbete mbere ya kanitha.*

'I will put a ring on you infront of the church.'

The context directs the sense ring to receive attentional autonomy because it is only a ring and not a door lock that can be worn on a finger.

27b. *Bundi niaroka guthondeka gicuhi kia murango kiu kiuniku.*

'The carpenter is coming to repair the broken door hasp.'

The word door modifies the noun hasp delimiting its sense to a door hasp but not ring, by compositional autonomy.

Consider the different senses of the word *muthuri* below.

28a. *Uyu ni muthuri wa Njambi.*

'This is Njambi's husband.'

The word Njambi's modifies the noun *muthuri* and therefore chooses the sense husband as it is only a husband who can be owned by a wife. The other senses are screened out and therefore the word *muthuri* to mean husband gains compositional autonomy.

28b. *Niaraondiinwo gutuika muthuri wa kanitha.*

'He is being ordained to become a church elder.'

The presence of the word church modifies the noun *muthuri* and therefore chooses the sense church elder as it is only a church elder who can be ordained to minister in the church. The other senses are screened out and therefore the word *muthuri* to mean church elder gains compositional autonomy.

28c. *Turenda <u>muthuri</u> wa itura atuithanie ciira uyu.*

　　'We want a village elder to determine this case.'

The word itura 'village' modifies the noun *muthuri* and therefore chooses the sense village elder as it is only a village elder who is mandated to determine cases in a village.The other senses are screened out and therefore the word *muthuri* to mean village elder gains compositional autonomy.

4.4.3 Relational Autonomy

As indicated in the previous chapters relational autonomy occurs where two readings possess distinct sets of sense relations that indicate the presence of a boundary (Croft and Cruse 2004:114). Consider the sentences below,

The words *mwiri* and *kiimba* as discussed earlier mean a <u>dead body</u>, whereby *kiimba* is taboo and *mwiri* is its euphemism. The antonym of this sense would therefore be<u> a living body. </u>However, the word *mwiri* has other senses that have different antonyms that create a boundary between it and the word *kiimba*. These include:

　　29a. *<u>Mwiri</u> wa Kristu* 'the body of Christ'.

This refers to <u>the believers</u> in Christ, thus the antonym of this sense would therefore be <u>the unbelievers.</u>

　　29b. The physical body that is alive.

This sense has the antonym <u>spirit</u> or <u> spiritual body</u>. The contrast is clearly seen in reference to the bodily desires versus spiritual desires, in the frame of religion. These words are thus differentiated semantically by relational autonomy.

Consider also the following words and their meanings:

　　30a. *Muthuri*

　　　　'husband' (antonym is *mutumia* 'wife')

　　　　'Human male' (antonym is *mutumia* 'human female')

30b. *Mundurume*

'Human male' (antonym is *mundumuka* 'human female')

30c. *Murume*

'Her husband' (antonym is *muka* 'his wife')

From the data above, *muthuri* ' husband' is synonymous with *murume* 'her husband' when the suffix *-we* is added to *muthuri,* thus resulting to *muthuriwe* ' her husband' whose antonym is his wife. Nevertheless, these words differ in that *muthuri* 'human male,' has the antonym *mutumia* 'human female', and this comprises the boundary between the two synonymous words. This is relational autonomy.

On the same note, *muthuri* 'human male' is synonymous with *mundurume* 'human male' with the antonym 'human female'. Nevertheless, these words differ in that *muthuri* 'husband', has the antonym *mutumia* 'wife', and this comprises the boundary between the two synonymous words. This is also relational autonomy.

These boundary effects impact on the meaning of the word,s making them autonomous and therefore partially synonymous in certain contexts but not in others.

4.5 Conclusion

This chapter has tried to identify semantic boundaries of partially synonymous words based on context and register. The contexts addressed include different classes or frames, proximity of the participants involved, the degree of the qualities discussed, timespan and size of the entities in question, collocation, employment, the purpose or use of the entity, manner of doing the action, behaviour and attitude of the participants, and the biological background of the entity. Various registers have also been found to draw a line between various senses of the word in question, resulting in creation of boundaries that make the synonymous words distinct in certain contexts. The registers identified include formal, casual, taboo, religious, slang, and register that captures the cultural heritage.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary

This study has done a description of the totally synonymous words derived from the indigeneous words and those resulting from borrowing or from language development. The study has also described partial synonymy that results from borrowing, various contexts and a variety of registers, which consequently comprise the line of demarcation between two readings of a word and also between partially synonymous words. The study has further identified boundary effects (aspects that help in the partationing of the meaning of a linguistic unit by making it autonomous or independent of other units). They included antagonism of attentional autonomy that works with the context in which a word occurs so as to attend and select the relevant word amongst the synonymous ones that gives the relevant sense; compositional autonomy that manifests when one of the constituents in a compositional process, for instance, an adjective that modifies a noun, chooses only one reading amongst the various ones offered by a given word, thus making the word gain compositional autonomy; relational autonomy occurred where synonymous words in certain contexts featured two readings that had different sets of sense relations that formed a semantic boundary between the words. The tool employed by the current study to analyse Kikuyu synonyms is Frame Semantics in Cognitive Theory. The language of study was the Kikuyu of Muranga, the Northern dialect of Kikuyu language as classified by Mutahi 1977:15-16.

5.2 Conclusions

This study had the following objectives, to: describe synonymous words in Kikuyu; establish the boundaries between synonymous words; and find out the concepts in Frame Semantics that help establish their boundaries in the classification of the synonymous words.

The study has achieved its objectives as it has described large data of synonymous

words that exist in the Kikuyu language, and the data is actually inexhaustible; it has classified the synonymous words into total and partial synonyms; the study has also established the boundaries between the synonymous words; and has discovered the concepts in frame semantics that help establish their boundaries and also classify the synonymous words. These concepts include the prototype model of category structure and graded centrality, memory, attention or salience, perception, perspective, metaphor, metonymy and semantic change. The concepts and perception helped access massive storage of knowledge relating to a certain concept denoted by a word, or conceptual domain. The mind perceives and accesses from the memory, the world, that is the context in which a word appears. This context activates the mind to attend to the more salient phenomenon and hence the word representing that meaning gains attentional autonomy. The most appropriate sense is thus selected. If two or more words represent the same sense in the same context, then they were classified as total synonyms.Judgement had the role of comparing the attributes of the synonymous set and choosing the one relevant to the phenomenon being addressed. The metaphorical and metonymic senses comprised the marginal members of a frame while the literal senses were more prototypical. This proves that meaning representation is encyclopedic. Words also have conventional meanings associated with them.

The term categorization refers to distinguishing entities that are different and grouping those of the same kind. In categorizing synonyms, prototypical categories were applied to frames. The conclusion from this study was that various members of the frames do not share common attributes on whose category members can be clearly distinguished from non-members, but only similarities or relationships that crop up and disappear. Thus, because some categories are not structured according to classical principles, they can only be learnt on the basis of exemplars, that is, some members are better examples of the category, while others are marginal. Prototype refers to the member or set of members of a category that best represents the category as a whole. Categories are defined by an intersection of properties that make up their members. There is therefore degree of membership, or graded centrarity. Members that have all the properties are

the prototypes. Those that contain some are less prototypical. Thus, entities can only be learnt based on their attributes; attributes are tangible properties like shape, size and material; attributes could be functional; attributes could also be interactional in the sense of how people handle the object. Therefore no one single attribute or set of attributes is essential for distinguishing categories. The essence of not so clear categories can be referred using good clear exemplars called prototypes.

Frame Semantics as a tool of analysing synonyms in the Kikuyu language has proven more effective than the other approaches to semantics because, considering the large primary data required in analysing linguistic meaning, it offers the full rich understanding of words. Analysis of words in terms of frames also offers a solution to the boundary problem of linguistic categories. Frame Semantics accounts for various contextual situations that other more traditional approaches cannot address

In a frame based lexicon the frame accounts for related senses of a   single word and its semantic relations to other words. A frame based on   the lexicon therefore offers more comprehensive information than the   traditional lexicon, (Hamm 2008:5).

5.3 Recommendations

This is the first work done on synonyms using the cognitive approach. The work is thus a great contribution to Kikuyu semantics and added knowledge in the language family and therefore other languages can use this study as a base to further their research.

The language of study used in this study was the Kikuyu of Muranga in the Northern dialect as identified by Mutahi 1977:15-16. There is therefore a gap whereby other dialects of Kikuyu can be studied on synonymy within a cognitive approach.

In the process of analysing the data, it was observed that some words comprising the synonymous set would feature in one region of the Muranga dialect and not the other. It is thus evident that dialect is a factor that contributes to the existence of synonyms and also comprises a demarcation between certain partially synonymous words. This study

did not handle the issue of dialect due to time constraints and therefore I would recommend further research on this area.

Thisstudy has demonstrated how demarcation of the meaning of words is done through the boundary effects of attentional compositional and relational autonomy. Other researchers on semantics can therefore use these boundary effects to partition the meaning of linguistic units.

TABLE 5: KIKUYU NOUN AND VERBS TOTAL SYNONYMS

SERIAL NO.	1	2	GLOSS	PART OF SPEECH
1.	Bata/ Kiguni	Uteithio	Value/support	Noun
2.	Ehuta	Ehera	Leave me alone/evade	Verb
3	Etha	Caria	Search	Verb
4.	Guthoria	Kuugita	To provoke	Verb
5.	Anjiriria/ ambiriria	Anjia	Begin/ start	Verb
6.	Teng'era	Hanyuka	Run	Verb
7.	Guthuka	Hiuka	Charge	Verb
8	Thabari	Rugendo	Journey	Noun
9	Bunguro	Cabi	Keys	Noun
10	Tama	cuka/ rithu	Kanga sheet	Verb
11	Uriri	Gitanda	Bed	Noun
12	Mbaara	Haaro	War	Noun
13	Ngethia	Cumbaa	Gaze/ stare	Verb
14	Rangira	Gitira	Protect	Verb
15	Mbia	Mbeca	Money	Noun
16	Gukirie	Gukuhiriire	Its about	Adverb
17	Murathi	Munambii	Prophet	Noun
18	Ng'ong'o	Mugongo	Back	
19	Muthia	Muico	End	Noun

TABLE 6: KIKUYU NOUN AND VERBS PARTIAL SYNONYMS

	1	2	3	GROSS	PART OF SPEECH
1	Kiharo	Kiwanja		Field	Noun
2	Rurigi	Uthi		Thread	Noun
3	Cunga			Kanga Sheet	Noun
4	Ngari	Mutoka		Vehicle	Noun
5	Baba	Awa	Muthee/ Mukuru	Father	Noun
6	Anja	Icokia		Answer	Noun
7	Marakara	Mangurika	Mathuguta	Anger/fury/wrath	Noun
8	Muriu	Wamunyota	Kanyuira/murebi	Drankard	Noun
9	Muhito	Kufuri		Padlock	Noun
10	Kihii	Mwanake	Mubuu	Boy	Noun
11	Nguo	Matonyo		Clothes	Noun
12	Munyu	Cumbi		Salt	Noun
13	Thebu	Bengi	Ikumbi	Bank	Noun
14	Cabi	Bunguro		Keys	Noun
15	Thigari	Borithi	Murangiri	Police	Noun
16	Uguta	Uthayo		Laziness	Noun
17	Uiru	Gikoro	Kiunuhu	Jealousy	Noun
18	Mithirimo	Matharigo		Legs	Noun
19	Ndwari	Murimu	Uruaru	Unwellness	Noun
20	Kiro	Mithuka		Flowers	Noun
21	Ndungata	Muramati		Servant/steward	Noun
22	Gitira	Githuki		Stump	Noun
23	Muhindo	Mukwa	Mukanda	Rope	Noun
24	Mwanga	Muhogo		Cassava	Noun
25	Kirori	Mundumugo	Murathi/ Munabii	Seer/ Prophet	Noun
26	Ng'ong'o	Mugongo		Back	Noun
27	Utungu	Unoru	Unene	Plumpness/Fatness	Noun
28	Uceke	Uhinju	Unyihu	Thinness	Noun
29	Baba	Awa		Father	Noun
30	Mwitio	Mwiyungururio	Mwiyonanio/ mwiiyurio	Arrogance	Noun
31	Mutino	Ugwati	Ndiru	Misfortune	Noun
32	Muthia	Muico		End	Noun
33	Mutwe	Kiongo		Head	Noun
34	Maheni	Mathara		Lies	Noun
35	Athuri	Arume		Men	Noun

36	Kianda	Ngurumo	Muhuro	Low lands	Noun
37	Kigunyi	Kiruru		Shelter/shade	Noun
38	Njiko	Thagiri		Charcoal jiko	Noun
39	Nyumba	Kimamo	Thingira/ Githunu	House	Noun
40	Uriri	Gitanda		Bed	Noun
41	Babaguo	Thoguo		Your father	Noun
42	Maituguo	Nyukwa	Mamiguo	Your mother	Noun
43	Kiimba	Mwiri		Corpse	Noun
44	Kiara	Mborera		Compost pit	Noun
45	Nyunjuri	Rugito	Thutha	Rear	Noun
46	Hiti	Wamutiri		Hyena	Noun
47	Ngui	Ngiti		Dog	Noun
48	Bunda	Ngoi		Donkey	Noun
49	Umiriru	Urume	Ucamba	Bravery	Noun
50	Matu	Mbuguiro		Ears	Noun
51	Muici	Kaguaru		Thief	Noun
52	Matuku	Mithenya	Thiku	Days/ time	Noun
53	Mbaara	Haro		War/battle	Noun
54	Rukobe	Thoni		Thoni	Noun
55	Ihoro	Irima		Hole	Noun
56	Konji	Gicuhi		Hasp/ latchet	Noun
57	Uhuthu	Uthini	Ukia	Poverty	Noun
58	Ruthuro	Rumena		Hatred	Noun
59	Aka	Atumia		Wives/women	Noun
60	Ihu	Nda		Pregnancy	Noun
61	Thathi	Thubu		Broth/ soup	Noun
62	Muhari	Muraini/ Raini	Mukaro	Line	Noun
63	Uugu	Wonje		Lameness	Noun
64	Murango	Muromo	Kihingo	Door	Noun
65	Nyeni	Gitoero		Stew	Noun
66	Kugwetwo	Kirumi	Gita	Curse	Noun
67	Ruere	Mwena		Side	Noun
68	Mbia	Mbeca/man g'otore	Thendi/ Shiringi	Money	Noun
69	Cunga	Koma		Sleep	Verb
70	Gukua	Gwitwo	Kuhuruka	die	Verb
71	Kumunya	Gukuura		Uproot	Verb
72	Tinika	Ikara		Sit	Verb
73	Kuruta	Kurura	Kirashi	scratch	Verb
74	Rangira	Gitira		Protect	Verb

75	Kunuha	Kwananga	Guthukangia	To spoil	Verb
76	Ingira	Tonya	Hituka	Enter	Verb
77	Tharia	Buta	Hura	Rub	Verb
78	Hunduka	Coka	Cokoroka	Come or go back	Verb
79	Gaya	Ikira	Ihura/caba	Serve/divide	Verb
80	Anjia	Ambiriria		Begin	Verb
81	Gega	Ngethia	Cumbaa	Gaze/ stare	Verb
82	Kurua	Kugimara		To be circumcised	Verb
83	Humuka	Huruka		Rest	Verb
84	Tutha	Tuanga		Cut to pieces	Verb
85	Oha	Rigita		Wrap	Verb
86	Nyitia	Hambatiria	Rumia	Be mean	Verb
87	Kuiyuria	Kurakara	Kuhia/ Kungurika	To be angry	Verb
88	Kwananga	Guitanga		Misuse	Verb
89	Ruta	Tukunya		Do work	Verb
90	Guthamaka	Gwathana		Rule/rein	Verb
91	Kugwatwo	Kugio	Kunyitwo	To get	Verb
92	Kuruma	Kugeka		To curse	Verb
93	Gutubira	Guthambira		Swim	Verb
94	Gucogotha	Guthoria/ Kuharana	Kuugita /kuingirira	Provoke	Verb
95	Kuharagania	Kuhurunja		Scatter/ Disperse	Verb
96	Kwihumba	Gwikira/ kuharukia	Kwioha	Wear	Verb
97	Kuguima	Gutega	Kuhita	Hunt	Verb
98	Guicuhia	Guthitha	Kuua/ Kunura	To peel	Verb
99	Kua	Komba		Borrow	Verb
100	Kunga	Inama		Bend	Verb
101	Kuhocia	Gucuria		Hang	Verb
102	Guthuka	Tengera	Hiuka	Hanyuka	Verb
103	Hurutira	Huha		Rekindle	Verb
104	Tema	Renga	Enyura/tinia	Cut	Verb
105	Thagumia	Tanuka	Karia/ Mumunya	Chew	Verb
106	Gukinya	Tanuka	Karia/ Mumunya	Chew	Verb
107	Ukira	Rugama		Get up	Verb

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