A CONCEPTUAL METAPHOR ANALYSIS OF METAPHORS, METONYMY AND THEIR INTERACTION IN THE CONCEPTUAL SPACE: THE CASE OF KIKAMBA

BY

EVERLYNE MWENDE KIAMBA

A RESEARCH PROJECT SUBMITTED IN FULFILLMENT OF THE REQUIREMENT FOR THE AWARD OF A DEGREE OF MASTER OF ARTS IN LINGUISTICS, UNIVERSITY OF NAIROBI

NOVEMBER, 2018

DECLARATION

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

Signature: _____ Date: _____

EVERLYNE MWENDE KIAMBA

C50/76549/2014

This research project has been submitted for examination with our approval as supervisors at the University of Nairobi.

Signature: _____ Date: _____

PROF. HELGA SCHRÖDER.

University of Nairobi

DEDICATION

To my dear children:

Michelle and Megan.

To my husband:

Joshua Kitheka.

To my mother:

Agnes Kasyoka

To my siblings: Brian, Juliet, Mathew, and Mark.

ACKNOWLEDGEMENT

The journey up to the finish of writing this research paper can be said to have been a journey that has been tumultuous but so exciting that I would do it all over again! I therefore use this word 'tumultuous' with a lot of caution for the tumult occurred only in my mind while turning ideas and data over and over to identify the best suited ones for the purposes of clarity. I cannot suppress joy and a satisfied smile on my lips when I remember how each step ended up with a bright epiphany for me, and therefore this journey has been successful as I have reached my destination, which is the completion of this writing. However, this journey would have been impossible without the following Godsend individuals who journeyed with me right from the start.

First and most importantly, To Professor Helga Schröder, this would never have been possible were it not for your guidance. You have been my guiding light, shinning upon my mind, lighting up all the dark corners of my mind and illuminating such beautiful ideas! You have seen me start from scratch, read all my initial, scribbled drafts, read all my silly ideas and molded them so brilliantly! I thank you so much for being my mentor. God bless you.

Joshua, my loving husband, you watched me take the very first unsure faltering baby steps. Each of my struggles was also yours. It was not easy sitting up with me all night at times, and at times having to read for me correcting me on some instances when I was utterly wrong, and lastly for being a close informant when I couldn't find the rest, and for loving me even when I was too pent up to deserve it: for this I will forever be grateful and I love you. To Michelle and Megan, my dear children, you have always been my muses, for your smiles always assured me of unconditional love after a long hard day. I love you girls to the moon and back. My dear mother, Agnes, what would I have been had you not woke me up? You continue to inspire me every single day, and your inspiration and love drove me even when everything seemed dim, and for this I love you immensely, to my one and only sister Juliet, girl you rock! How you are able to balance beauty and brains still amazes me! It is this intricate balance that has been my goal when I do this. Thank you for being there for me. To Brian, remember your lecture on Plagiarism? Well, you might never know but

TABLE OF CONTENTS

ABSTRACT

This research paper is an explication on metaphors and metonymy in Kĩkamba language with an analysis using The Conceptual Metaphor Theory perspective. It touches on agreed upon expressions in Kĩkamba and details on how metaphors and metonymy in Kĩkamba operate simultaneously within the conceptual space. In this research, Metaphors, Metonymy, Metometaphors and Metametonyms drawn from the KĩMasakũ dialect variety of the Kĩkamba language were analyzed in the CMT. Metaphors and Metonymies in Kĩkamba have been explicated in the CMT with clear details on how mental mappings take place during meaning assignment. An elucidation on data where a conceptual mapping of an expression starts with a single domain mapping followed by a cross domain mapping has been done and such phenomena has been referred to as Metometaphors. This is followed by an analysis of linguistic phenomena whose meaning assignment starts off with a double domain mapping followed by a single domain mapping. This has been referred to as Metametonymy. The main focus of this research was to describe the presence of Metaphors, Metonyms and linguistic phenomena consisting of the interaction between metaphor and metonymy in Kĩkamba KĩMasakũ dialect. It poses the question of the role of CMT in the communicative event in Kĩkamba. Analysis involves the decoding of structured sentences which are rich in Metaphors, Metonyms, Metametonyms and Metometaphors in Kĩkamba.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The name "Cognitive Linguistics" refers to the division of linguistics that started in the 1970s in resistance to preceding structural and generative approaches to language narrative. It dealt on the connection between language and the mind, and attempts to explicate the psychological processes that trigger the acquisition, storage, production and understanding of speech and writing. Cognitive linguists hold that language is based on the human experience and interaction with the world. Language structure and use start from conceptualization, from the way in which human experience is perceived and conceptualized. Cognitive linguistics focuses on the exploitation of language as a tool for production, organizing and passing on information. The prescribed structures of language are not considered separately, but as projections of conceptual organizations. The interaction between language and thought is also important to cognitive linguistics.

Proponents of cognitive linguistics believe that language does not just involve language use but also knowledge of the world. To cognitive linguists, a linguistic phenomenon is not only constrained to language only but analyzes profound mental processes that not only lean towards language and rhetoric but also mental reflection, facts and previous knowledge, mores and customs and background knowledge. In accounting of metaphors and metonyms, the Conceptual Metaphor Theory (CMT) elucidates and accounts for known predictable and abstract meanings through a rational process that involve the opening and setting to action of cognitive models called Idealized Cognitive Models (ICM^s).These are preconceived mental configurations that put into focus our world knowledge through patterning them and blocking them into chunks depending on bodily experiences and physical experiences based on the interaction with the concrete things in the environment we live in. In addition to this, Conceptual Metaphor Theory focuses on the cognitive processes behind language use and especially the mental motivation towards deeper meaning making in language.

CMT looks at constant knowledge constructs while interpreting metaphors, with the assistance of experience and memory. In Conceptual Metaphor Theory (CMT) linguistic phenomenon is analyzed as established and structured relationships between two mental fields which include the

source domain and the target domain. Definite elements of the target domain and the source domain are picked and mapped together. What is selected from the source domain is used to demonstrate a state of affairs in the target domain and a preconceived mapping stored in long term memory helps to characterize what aspects of both target and source are comparable with each other, to form a reference/meaning assignment of the metaphor. Therefore, CMT analysis of meanings of metaphors follows one direction and is simple, with mappings from source to target.

This investigation uses metaphors and metonyms drawn from the Kĩkamba Kĩmasakũ dialect and a detailed examination is done in the Conceptual Metaphor Theory (CMT). The investigation will clearly illustrate that using the Conceptual Metaphor Theory (CMT), we are able to account for cognitive sense assignment of metaphors and metonyms and the phenomena that occur When Metaphors and Metonymy interact within the Conceptual space. The result of such interaction is phenomena called Metometaphors and Metametonyms. Ullman (1979) postulates that, a code devoid of metaphor and metonyms cannot be understood because both metaphor and metonymy cannot be disjointed from the indispensable composition of communication useful for association between dissimilar ideas that have something familiar. Lakoff and Johnson (1980) propose that metaphors and metonyms are not just merely linguistic phenomena but engage a deeper level of cognition that not only engages language but also involves thought, cognition, culture-based attitudes and actions and know-how.

This research will seek to prove that the Conceptual metaphor theory (CMT) is proficient to detail how one arrives at a clear understanding of a metaphor and metonyms by transferring content from the source to the target domain. This yields the ordinary conventional meaning, supported by the encyclopedic entries that are mentally represented. Also, metaphors and Metonymies work together such that metonymy can be rooted within the double domain of Metaphor or Metaphors are rooted within the single domain of Metonymy. This comes about through a process in which a concrete domain that is there in human experience is mapped onto an entity which is intangible conceptually. The concrete domain is readily available to the mind of the speaker while the abstract domain is not readily accessible to the mind of the speaker. In other words, human conceptualization is based on logical mental processes which use more readily available

2

experiential knowledge to understand, characterize and convey complex abstract concepts. This is analyzed in the CMT as follows:

1. Maisha ni ilaa.

   Life is just a flower.

   Life is brief/short.

There is a mapping and transfer of the qualities of the unit 'flower' on the unit 'life'. Flower is the concrete sphere readily available in the mind of the speaker while life is the abstract entity which is not readily available to the speaker's mind. The mind of the speaker downloads the following encyclopedic entries for each of the two domains.

Ilaa/Flower	Life/Maisha
- Grows from bud to full bloom	- Develops from birth.
- Beautiful	- Beautiful
- Dies off after sometime	- Stops after death
- Short lived	- Short lived

Not all qualities of the source are involved in the transfer. Some, which would be irrelevant in the mapping, are left out, (hidden). The aspects of 'Beautiful' and 'short lived' are the ones mapped onto the target – life.

Therefore: Flower (Source) ⟶ Life (Target)

The resultant mapped structure hence looks as follows:

Source   **Target**

Flower
- Grows from bud to full bloom
- Beautiful
- Dies off after sometime
- Short lived

Short lived

Life
- Starts at birth
- Beautiful
- Stops after death
- Shortlived
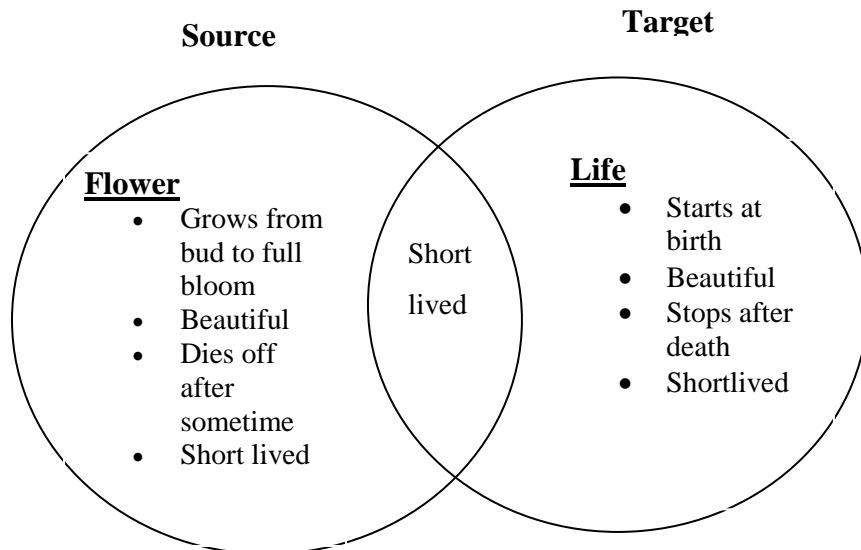
2. Kĩla Mũndũ anewe ĩsaani

    Give everybody a plate.

    Give everybody food.

In this research expressions which have the characteristics like the one (NO.2.) above were also examined in the CMT. The expressions with a orientation like above are called metonyms whereby one thing provides mental access to another through association. These two conceptual entities usually belong to the same sphere of influence and understanding.

 In no.2. above, 'plate' provides us with mental admittance to 'food' and therefore, plate is the source unit while food is the target unit. Both open a single area in the mind, one of dinner/mealtime activities. This is a container for contained metonymy whereby the container is the plate that is associated with what is contained in it and that is food. This falls within the Containment ICM. In the CMT, the qualities of source unit will be transferred onto the target unit here and this process takes place within one major sphere of understanding as follows:

Plate -CONTAINER (Source) ⟶ Food -CONTAINED IN PLATE (Target)

The structure of the mapping of the metonymy is therefore as follows:

Such, as above, will be the format of the analysis of all data that was collected on metaphors, metonyms, Metometaphors and Metametonyms in Kĩkamba language for the purpose of this research.

Food (CONTAINED IN CONTAINER) Target

Plate (CONTAINER CONTAINING FOOD) - Source
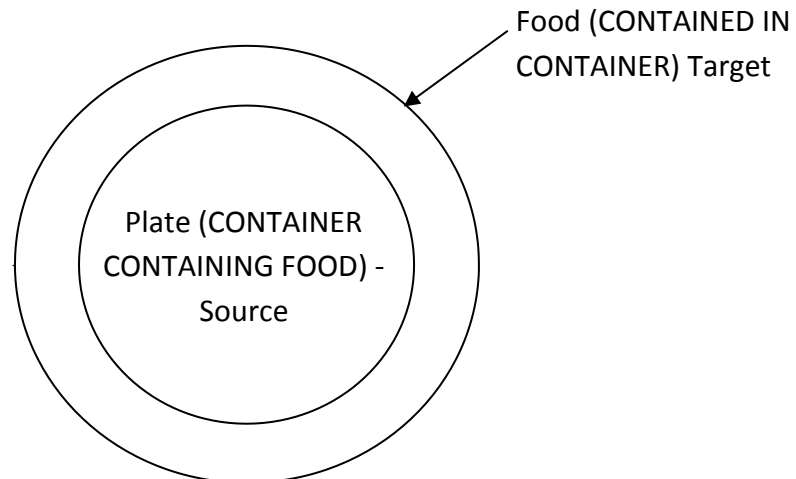
The name Wakamba/ Akamba is given to speakers of Kĩkamba who reside in Machakos, Kĩtui , Makueni and kwale counties in Kenya. It is also used to refer to speakers of Kĩkamba in parts of Tanzania and parts of Central Africa. Guthrie (1967) has mentioned that Kĩkamba is part of the central branch of the Bantu languages of Kenya within group E55. In his categorization, Kĩkamba is part of the same division of Bantu languages as Kikuyu, Meru, Embu, Tharaka and Mbeere language.

Maundu (1980) indicates that the name *'wa-kamba'* is alleged to be gotten from the Swahili word '*amba*' denoting 'to speak'. The name developed during from the times of the spilt of the Bantu languages and the spread of the language from the initial home place of Ulu Hills / Kyulu which is Mt. Kilimanjaro. At the place of exit prodigy has it that the speakers could not have the same opinion on the course to pursue, but kept on inquiring from each other *"Mwiamba –ata? Ko mwiandu ma kuamba tu?"* therefore from the statement *''Mwiamba–ata?''* arose the name *"Mukamba".* Another story has it that the name was arrived at from the name *"muamba''*, the baobab tree which grows in Makueni County. Research indicates that the Akamba journeyed to their present habitation either through Shungwaya or through Kilimanjaro about 1400 BC. They first lived in Mbooni hills. However local tradition and stories state that the Akamba people claim to have used a dissimilar course through the south east in Mbooni and Kĩlũngu which is from what researchers say that they passed the same way followed by all Eastern Bantus in the North East from Shungwaya.

Mutiga (2002) states that Kĩkamba language is used outside the 4 counties in Kenya mentioned as above by Kĩkamba speakers who live in Mwea (Kirinyanga) Ithanga (Thika)Basing on the Kenya national census (1989) Kĩkamba speakers in Kenya are more than 2.5 million. (Mutiga 2002). Mutiga (2002) indicates that the bound morpheme '– kamba' has been wrongly been used to mean the people, the code they use, and their motherland. However, it is a nominal root and does not have any other use apart from that that of a root morpheme and gains the word class when a prefix of a noun clause is used with it.

A+ Kamba - Speakers of Kĩkamba

Mu +Kamba - Mukamba –one speaker of Kĩkamba

Ki+Kamba - Kĩkamba – language of Akamba

U + Kamba - Ukamba homeland of Akamba (examples adopted from Mutiga 2002). Mutiga (2002) also states that users of Kĩkamba are capable of make out where other users of the different dialects of Kĩkamba hail from by their speech usage. She identifies 5 dialects of Kĩkamba;

1. Eastern Kĩtui Dialect –used with variation in Eastern and Southern Kĩtui, areas that next to each other and variations is not so dissimilar. (Maundu 1980)
2. Central Kĩtui Dialect – Used in Northern and western Kĩtui.
3. Kĩtui North Dialect –used in Mwingi.
4. Machakos Dialect- known as 'Kĩmasakũ" and spoken in Machakos county. It is the standard variety, used to teach in first to third grades in primary schools. It is in addition used in Kĩkamba broadcasts in radio and television channels that include among many, Musyi FM, Mbaitu FM, Athiani FM and Kyeni. Printed texts such as the Bible and grammar books, story books and the like also use this standard variety.
5. Kĩlũngu Dialect –This is used in Makueni County.

Nevertheless, researchers on Kĩkamba have recognized two varieties of the Kĩkamba language. Lindblom (1926) identified, 'thaisu' which is used in Kĩtui and 'Ulu' variety used in in Ulu which is now called Machakos. In addition to this, Maundu (1980) documented that there are four language varieties of Kĩkamba language, two used in Machakos and two in Kĩtui.

The four developed from two regional variations, one from Kĩtui another from Machakos. The Akamba call the variety used in Kĩtui as 'KĩKĩtui' and the one used in Machakos as 'Kĩmasakũ'. Heine and Mohlig (1979) on the other hand postulate Kĩkamba has 4 dialects which are Masakũ dialect south Kĩtui dialect Mumoni dialect and northern Kĩtui dialect.

Kitavi (1992) and Maundu (1980) indicate that dissimilarity in the pronunciation of words tone systems and assimilatory processes are in the segment and supra-segmental levels. The tonal variations are marked between Kĩtui and Machakos varieties. In asserting the same, Mutiga (2002) states that these two Kĩkamba language variations are distinctly differentiated by tonal use and the tone is a major distinctive feature in Kĩkamba dialects.

The KĩKĩtui variety is used in Kĩtui and Mwingi, and the Kĩmasakũ variety is spoken in Machakos and Makueni. Speakers term the variety from Machakos 'Kĩmasakũ' and that of Makueni 'KiKĩlũngu'. users of KĩKĩtui variety are called 'AKĩtui' and those of Machakos and Makueni are called Malela'Research indicates that the Mwingi variety could have borrowed phonemes from KĩKĩtui, Kiembu and kimeru (Mutiga, 2002).

Kaviti (2004) states that local users of Kĩkamba clearly identify two major varieties of Kĩkamba as 'Kĩkamba kyaiulu' or 'Kĩkamba kyamalela' (Kĩkamba spoken in the hills), and 'Kĩkambakya Athaisu' the variety used by the Akamba in Kĩtui county. She hence makes a generalization that the Kĩkamba dialect varieties are three in number namely; the Machakos variety (Kĩmasakũ) the Kĩtui variety (KĩKĩtui) and the Kĩlũngu variety (Kĩ-Kĩlũngu). There exist numerous isoglosses between the demarcations of the regions where these varieties are spoken particularly between the Kĩmasakũ varieties and other varieties. The Mumoni variety is spoken in the surrounding area of Mumoni and the Muvaroa mountain range between North Kĩtui, Tharaka and Mbeere. (kaviti 2004)

Kaviti (2004) in quoting a research carried out in 1981 by the institute of African studies (university of Nairobi) Entitled Machakos District –socio-cultural use of language among the Akamba. The Machakos County (our primary source of data) can be divided into three dialectical regions, with the major widely distributed variety used in print, is the mode of teaching in primary level institutions and is used in religious texts like the Bible and hymn books. Kaviti (2004) identifies this dialect as the standard Kĩkamba dialect. This study's investigation will be done with reference to the standard dialect of Kĩkamba, the Machakos dialect and inferences will be generalized to the entire language. The dialect of interest to this research is hence the Machakos dialect.

1.2 The Research Problem

Linguistic phenomenon can be expanded by means of both verbal communication as well as from a profound cognition process. Cognitive linguistics puts forward accounts of both linguistic structure and of other diverse aspects of shared and cultural phenomena. The use of the word shared here intimates what is common in the minds of speakers with common mores and language and therefore have a common/shared experience of the world. According to Lakoff and Johnson (1980) this constitutes the projection of information from the source unit which is more physical to the target unit, which is more intangible and mental. (Lakoff and Johnson, 1980). This means that information travels in a unidirectional way, or follows one direction, transferring similar information from the source into the mental packet of the target to come up with a meaning interpretation from comparing their similarities.

The Conceptual Metaphor Theory (CMT)gives a description for the cognitive analysis and derivation of meaning by showing that details from the source unit is casted on the target unit to generate meanings of metaphors and metonymy. It is anticipated that this research will expose that conventionalized Metaphoric and Metonymic expressions in Kĩkamba are allotted meanings through the mapping of qualities of entities which are concrete and accessible to those that are intangible and unavailable to the minds of the speakers. Conceptual Metaphor Theory (CMT)is proficient to explicate and capture such linguistic phenomena. The Conceptual Metaphor theory (CMT) deals with a two conceptual mental spheres and spaces in the minds of the language user. The source is more physical and the target more abstract. This is influenced by mentally stored encyclopedic entries, experience and context (Lakoff and Johnson, 1980). The way in which the Conceptual Metaphor Theory (CMT) is able to account for the interpretation of meanings of Metaphors and Metonymies in Kĩkamba and how Metaphors and metonymies interact in the conceptual space and are able to operate simultaneously comprises of the research problem in this paper. The source of linguistic data for this research was from Kĩkamba metaphors and metonyms in the Kĩmasakũ dialect.

1.3 Research Questions

This study seeks to answer the following questions on the analysis of Kĩkamba metonyms and metaphors.

i. What are the metaphors in Kĩkamba?
ii. What are the metonyms in Kĩkamba?
iii. What are the Metometaphors (Metaphors based in Metonymy) in Kĩkamba?
iv. What are the Metametonyms (Metonymy based in Metaphor) in Kĩkamba?
v. How does the CMT theoretical framework account for linguistic phenomena in the meaning assignment of Metaphors and Metonyms and Metometaphors and Metametonyms in Kĩkamba?

1.4 Objectives of the Study

The objectives of this study will be:

i. To identify metaphors in Kĩkamba.
ii. To identify metonyms in Kĩkamba.
iii. To identify the Metometaphors in Kĩkamba.
iv. To Identify the Metametonyms in Kĩkamba.
v. To show how Metaphor and Metonymy interact in the conceptual space using analysis in the CMT theoretical framework to account for linguistic phenomena in the meaning assignment in Metometaphors and Metametonyms in Kĩkamba.

1.5 Justification of the Study

The field of cognitive linguistics takes a completely new dimension in the analysis of language when contrasted to other schools of thought such as generative linguistics. One key discrepancy is that the former rejects the idea of the occurrence of a mental faculty that is responsible for language acquisition and instead postulates that language knowledge is assisted by knowledge of the world and experience. Interests of how language and the mind's abstraction of concepts has amplified over the years and there is need for research on how conceptualization of linguistic phenomena occurs. There is particular interest in how meaning is arrived at in tropes that develop meaning through the association of mental concepts, where one is relatively concrete and the other is conceptual and intangible. Some cognitive theories like the Conceptual Metaphor Theory (CMT) elucidate the process

through which predictable and agreed upon meanings of metaphors is arrived at: by transferring elements of the source unit to those of the target unit, and with the assistance of encyclopedic entries in the mind of the speakers of a language. This research will provide an insight into how Metaphors, Metonymy, Metometaphors and Metametonyms in Kĩkamba are mentally decoded. The research will also add into the bank of academic knowledge the Metometaphors, Metametonyms, Metaphors and Metonyms in Kĩkamba showing the ways the latter two interact in the conceptual domain.

1.6 Scope and Limitations

This will be a study of Kĩkamba metonymy and metaphor and the hybrids born from the interaction between metaphors and metonymies in the mental space of speakers of Kikamba. It will also elucidate on the assignment of meaning and their interactions using the Conceptual Metaphor Theory (CMT) as the base of the interpretations, analysis, and conclusions on the aforementioned data. The research can also be done using Classical Rhetoric Theories and other theories like Relevance, general Cognitive Linguistics or specific Cognitive Linguistics theories like the Blending theory. However, it is restricted to CMT. The latter has not been explored in research and especially in the Kĩkamba language.

The research will draw data from the Kĩmasakũ dialect of Machakos, and will only seek clarification from other dialects of Kĩkamba where necessary. The researcher shall collect twenty metaphors and twenty metonyms ten Metometaphors and ten Metametonyms for the purpose of data for analysis. The study shall be undertaken in Yatta and Masinga Sub Counties, which are part of Machakos County.

1.7 Definition of Concepts

Metonym

Kovecses and Radden (1998) defined metonym as a mental process in which a conceptual constituent or thing, the medium which gives mental admission to an additional conceptual thing, the goal with the identical outline or idealized cognitive model. This therefore means that a metonym is a word or phrase used in the place of another for the purpose that another would be used for which they have a common or close association. Therefore, it can be

concluded that a metonym is a rhetorical expression that is used in the place of another for which it in closely linked and this process is not just conventional but involves a deeper process of mental conceptualization.

a) Kangutu (2014) classifies metonyms as associations of:
b) A greater thing represents a smaller thing
c) An author represents the book
d) A sign represents the signified
e) A container represents the contained.

Lakoff (1980) defines metonymy as a cognitive procedure in which one conceptual unit provides mental access to another conceptual unit within the same structured mental pocket or Idealized Cognitive Model(ICM).

Metaphor

Kovecses (2002) states that a metaphor is a mental process in which one domain of knowledge (A) is understood in rudiments of another (B), and metaphors have a source unit (B) and a target field (A) such that the source is a more concrete entity and the target a more abstract kind of area. Therefore, a metaphor is a symbolic language system in which an indirect connection is made between two dissimilar things that have something in common. In Metaphor, one conceptual packet is understood in terms of another, the former being the physical, basic and uncomplicated accessible entity and the latter being the more abstract less accessible entity.

Metametonym

A linguistic structure made up of metaphor and metonymy working concurrently in which the mental cross mapping starts with a two-domain transfer followed by a single domain mapping. Therefore, the target unit of the metaphor here is generalized into a metonymy. The metaphor therefore motivates and limits the expanse of the metonymic mapping.

Idealized Cognitive Models(ICMs)

These are organized and inveterate conceptual constructions that aid in shaping and presenting our experience and comprehension of the abstract qualities of the environment in which the speakers exist. Lakoff, (1987) posits that these image schemas are straightforwardly meaningful and embodied pre-conceptual structures which are gotten from human recurrent bodily movements through space, ways of manipulating objects and perceptions.

Metometaphor

A linguistic phenomenon whereby a metonymy and a metaphor are both at play concurrently and in which the transference begins from a single mental packet mapping in the metonymy followed by a double domain cross transference of the metaphor. Here, the metonymy stimulates and constrains the source of the metaphor. This is a reverse of what happens in the Metametonyms.

Source

This is a unit or pocket of mental configuration that consists of information and qualities of a conception. It is readily accessed in the mind of the speakers of a language, and relates to a speaker's experience and knowledge about the world. It is more physical tangible. Usually provides access and understanding to another entity, the target which is not readily available in the mind of the speaker being transferred onto it.

Target

This is a unit or pocket of mental configuration that exists in the mind of the speaker of a language which contains information which is intangible and hard to define and not readily available for understanding. It is decoded through the transferring of some, not all qualities of another unit called source entity which has some level of similarity with the target unit.

Mapping

According to Radden and Dirven (2007), mapping is the projection of one set of conceptual entities onto another set of conceptual entities

1.8 Literature Review

Many renowned scholars have undertaken research and analysis of the Kĩkamba language. Studies done on Kĩkamba language semantics have been based on the following areas: Lexical pragmatics, Lexical categorization of prototypes in Kĩkamba taxonomies using cognitive semantics, Analysis of Kĩkamba spatial relations using cognitive semantics and Communicative effectiveness of Kĩkamba figures of speech in dowry negotiations.

Descriptive analysis of specific aspects of the Kĩkamba language has been done over the years. Mutiga (2002) analyzed the tone system of Kĩkamba, basing research on the dialect from Mwingi and concluded that the Mwingi Dialect of Kĩkamba (MDK) has a discernible tonal system that has both lexical and grammatical function. Kaviti, Lillian (2006) studied the Kĩkamba morpho-syntax using a minimalist approach, and discovered that effects of lexical specifications, morphological markings and splits cannot be studied without the reference of syntactic and morphological principles in entirety. Maundu, P.M (1980) analyzed the reconstruction of Kĩkamba consonantal sounds using the generative phonology, and concluded that analogy, dialectical boarders and interactions have a role in the change (phonological) of the Kĩkamba dialect. Therefore, dialectical sound variations in Kĩkamba are outcomes of past sound development.

Kangutu (2014) looked at the effectiveness of figurative language in dowry negotiations discourse among Kĩkamba speakers, a study relevant to this research. He concluded that, there's a connection between Kĩkamba allegorical expressions and intended meanings in dowry negotiations and these symbolic expressions have effect in the dowry negotiation and cultural knowledge acts as a background in which the interpretation of non-literal language is articulated and interpreted. This research sought to investigate how Metaphors and Metonymy in Kĩkamba are mentally accessed and meanings assigned to them in the minds of the Kĩkamba speakers. It also investigated how these two conceptual structures interact in the conceptual space. Analysis was done in the Conceptual Metaphor Theory.

Minoo. S. Kĩko (2006) analyzed the relevance of phenotypes in Kĩkamba taxonomies using the cognitive linguistic approach, and concluded that meaning of lexical forms involves a cognition process affected by environment and culture.

Ngina, Florence. K. (2014), analyzed Kĩkamba spatial expressions using the cognitive semantics theory, in her M.A Thesis at the University of Nairobi and, agreeing with Levinson (2003: 90), stated that total direction systems give us exterior bearings on assortment but without employing viewpoints. Local landmarks also give such properties within restricted fields. She also concludes that the Kĩkamba native speaker has no particular reference for any co-ordinate systems.

Very close to this study, is a study on Dholuo metonymy using cognitive semantics theory. Tom Mboya (2014) concluded that that Dholuo Conceptual Metonymy does not only work within a mental structure of but also depends on embedded cognition. In his study, Mboya tested the Cognitive Semantics Theory and found it sufficient in the semantic analysis of Dholuo Conceptual Metonymy.

Renowned scholars have published books on aspects of the Kĩkamba Language. Kimilu D. (1962), 'Mukamba Wawo', detailed aspects of the Kĩkamba language. Mbiti (1964) 'Akamba stories' wrote on Kamba riddles, songs and proverbs, in which he analyzed Kĩkamba proverbs in depth. Mutiga, J. (2002), <u>The tone systems of Kĩkamba: A case study of the Mwingi dialect</u>, discussed tone in Kĩkamba and wrote on the mutable and immutable vowels in Kĩkamba in 2009.

Lakoff and Johnson published the following books on conceptual Metaphor. These are <u>Metaphors We Live by </u>(Lakoff & Johnson, 1980), <u>The Contemporary Theory of Metaphor</u> (Lakoff, 1993), and Philosophy in the Flesh (Lakoff & Johnson, 1999). They analyze the different concepts of metaphor, Metonymy and their interaction.

Fangfang Ding (2012) wrote on <u>The Interaction Between Metaphor and Metonymy in The Emotion Category in English </u>and notes that conceptual Metaphors and Metonymies interact in emotions like anger, sadness fear, joy and love. He maintains that these emotions in humans are related to the physiological effects they cause in humans. He lists some of the physiological effects like increase in body temperature, drop in body temperature, redness in face and neck area, crying and tears, sweat, dry mouth and more. He concludes that such abstract concepts like emotions have Metonymy and Metaphor are the primary tools for decoding them.

Kovecses and Szabo, (1996) examine metonymies of the hand of the human and endeavor to establish the study of Metonymy and Metaphor within the framework of foreign language learning and teaching. Kovecses (1986, 1988, 1990, and 2000) studies the conceptual makeup of Metaphors and Metonymies in emotion notions. Goosens (1990) inspected how certain linguistic expressions can be both metaphors and metonymy at play simultaneously. He coins a term 'Metaphtonomy' in description of such phenomena.

All aforementioned studies do not examine or attempt an analysis of Kĩkamba Metaphors and Metonyms or their interaction in the conceptual arena with interpretations in the conceptual Metaphor Theory (CMT) that falls under cognitive Linguistics. This research will focus on how meaning of metaphors and metonyms is arrived at using the tools and tenets provided by the Conceptual Metaphor Theory (CMT) and elucidate how it accounts for aspects of meaning that may be left out in the course of speech.

1.9 Theoretical Framework

1.9.1 Introduction

Cognitive linguistics is rather fresh to the study of linguistics and accounts for not only linguistic structure analysis, but also other social and cultural phenomena. Cognitive linguistics holds the tenet that the configuration and the organization of human cognition is indicated by the structuring of language. Therefore, keeping this premise alive, Cognitive Linguistics holds two ideas, first, that theorizing of human cognition should be based on conclusions and observations of language structure and its use in every day communication, and secondly, the nature of human cognition from closely interrelated and associated disciplines like cognitive psychology can be used to explicate aspects of language structure and use .To cognitive linguists, investigation and understanding of linguistic occurrence is not just based upon language, but also upon the reflection process, conceptualization of ideas and it is affected by context, experience, background and mores of the speakers of a language.

Kovecses (2005) points out that Cognitive Linguistics is a 'theory of meaning processing'. Under Cognitive Linguistics, cognitive semantics examine issues regarding conceptualization of senses assigned to words. The Conceptual Metaphor Theory (CMT)

and the Conceptual Blending Theory (BT) fall under this theory. These can offer the description of metaphors and metonyms. Initially, Lakoff and Johnson (1980) in their book Metaphors we live by, posed that metaphors are mental processes which one domain is examined in terms of another. Cognitive linguistics goes against the view of universal grammar that alleges that there exists a mental faculty that is accountable for language acquisition. Instead, to cognitive linguists, language is another aspect of the general cognitive skills which permit for mental based processes like learning and reasoning taking place.

In this vein, hence, cognitive semantics stick to the proposition that humans have no admittance to veracity/reality independent of human classification and hence, the understanding of reality is a construction of the human mind. Meaning, therefore, to cognitive semanticists is based upon conceptual intangible constructs and specific consideration is given to metaphor. The linguists associated with the birth and development of this cognitive shift in linguistics were Wallace Chafe, Charles Fillmore, George Lakoff, Ronald Langacker, and Leonard Talmy, each looked at a specific problem within the relation between language and the thought process.

George Lakoff and Johnson (1980) and Mark Johnson (1987) state that metaphor is an important part of human classification of the world. Supporters of Cognitive Linguistics agree that both language and human cognition are embodied and wrought by experiences and the environments of the speakers of a language. For Cognitive linguistics, language is embedded in a particular environment and therefore the relationship between language and thought is key in this novel field of linguistics.

1.9.2 Conceptual Metaphor Theory (CMT)

The development of Conceptual Metaphor Theory originated from Lakoff's first application of Cognitive Psychology to explicate various features of Semantics and Syntax in different areas of language study. This new direction of language description was called Conceptual Metaphor Theory or Contemporary Theory of Metaphor. The publications that were done after this in an effort to describe the basics and the development of the Conceptual Metaphor Theory were important milestones in the advancement of Conceptual

Metaphor Theory. These are <u>Metaphors We Live by</u> (Lakoff & Johnson, 1980), <u>The Contemporary Theory of Metaphor</u> (Lakoff, 1993), and <u>Philosophy in the Flesh</u> (Lakoff & Johnson, 1999).

Conceptual Metaphor Theory (CMT), in the first instance, (and not giving it much importance) describes metaphor as a linguistic phenomenon where one mental unit is viewed in terms of another for figurative effects. However, this is as far as the comparisons between this theory and traditional and classical descriptions of metaphor go. From here, Conceptual Metaphor Theory deviates broadly from them. Conceptual Metaphor Theory describes linguistic phenomena using three points of view as stated below:

a) The conventionality in Metaphor.

b) The conceptual structure of Metaphor

c) The embedding of Metaphor within bodily experiences of speakers of a language.

Conventionality in a metaphor

This tenet postulates that metaphors are in themselves are not restricted in use to just the ornamental and symbolic uses of language alone, for example in poetry, but are constantly and habitually used in everyday language uses of speakers of most, if not all languages of the world. This means that the use of metaphors in every day communication is conventional and metaphoric expressions have stabilized well established meanings in the minds of the speakers of a language.

The Conceptual Structure of Metaphor

This tenet states that metaphor is not just a sheer linguistic occurrence that deliberately uses words to achieve meanings for embellishing language, but involve profound mental or cognitive courses that entail systematize conceptions in the brain of the speaker of a language. Metaphor is not a plain expressive tool in language but is also a cognitive instrument that is essential for understanding one entity in terms of another by "map" one notion, the source concept onto another conception, the target concept. This then indicates that in addition, the human conceptual system is metaphoric in nature.

The Embedding of metaphor within bodily experiences of a speaker of a language (embodiment)

This tenet holds that Metaphor is embedded in the speaker's physical experience and body systems and orientations. Therefore, the target notions are intangible and cannot be directly felt or experienced while the source notions are more concrete and have some basis of bodily foundations (Johnson, 1987). Given that the conceptual constructs in the mind are essentially metaphoric, then conceptual understanding depends on the nature of our bodies. This was called the "Embodied Experience" by Anderson, (2003).

Therefore, a conclusion can be reached that the creating, interpreting, and appreciating of metaphors involve the same cognitive procedures and mappings which also make up our conventional and day to day understanding of the environment we live in. Conceptual Metaphor theory has influenced the compilation, examination, recording and analysis of metaphors in other languages and in the study of sign language. (Kövecses, 2005; Taub, 2010; Yu, 1998). It has also triggered the elucidation of conceptual metaphors in visual images (Urios-Aparisi and Forceville, 2009).in addition to this, the study of Conceptual metaphors in Economics (Herrera-Soler and White, 2012), and the analysis of Religious and Intellectual History (Slingerland, 2004 and Shogimen, 2008 respectively) have all been inspired by the Conceptual Metaphor Theory. This is just to name a few.

Over the years, Conceptual Metaphor Theory has received various disparagements based on the way it hypothesizes its system of beliefs. Some psychologists rebuff the psychological aspect of metaphor while some anthropologists declare that the task of conceptual metaphors in making cultural and bodily experiences overrated and exaggerated (Quin,1991). Anderson, (2003) claims that Lakoff's use of Philosophical and Mathematical concepts to explicate the workings of Conceptual Metaphor Theory (CMT) is entirely wrong. However, discourse analysts have accepted CMT to discourse analysis and argue that for the conceptual metaphor analysis within CMT to work with discourse analysis accurately, it has to be analyzed together with aspects of context in language use. Expansive overview about CMT can be made that: CMT elucidates and examines the constant knowledge constructs in the event of construe metaphors, with the assistance of experience and memory. In conceptual metaphor theory (CMT) metaphors are investigated

as established, conventional and systematic relationships between two mental notions which include the source space and the target space.

Particular aspects of the target domain and the source domain are picked and transference of the qualities of the source domain onto the target entity is done. What is chosen from the source domain is used to exemplify and provide a quick psychological access to a situation in the target unit. A mapping amassed in long term memory aids to represent what aspects of both target and source are comparable with each other, to form a reference point in the meaning assignment of the metaphor. Therefore, CMT analysis of meanings of metaphors follows one direction and is simple, with mappings from source to target. However, it is good to note that, certain elements are left out hidden during the mapping of the source entity onto the target, and this information could be used to process new and more meanings of such metaphors. This insight is what has led to the birth of a complementary theory, The Blending Theory (BT) that postulates mapping of source onto target is not a sheer unidirectional process but is multidirectional and this multidirectional mapping allows development of new unconventional meanings of metaphors. Although some researchers see this other theory as a competitive opponent of CMT, some perceive it as a complementary theory to CMT, and therefore a constructive contribution of CMT to the field of linguistics.

1.10 Methodology
1.10.1 Methods of Data Collection
For the purpose of this research, primary sources of data were collected from 6 chosen respondents (three men and three women) from Kavwea Sub location, Masinga Sub County. These respondents came from different occupational backrounds.one man and woman were farmers, one man a conductor, one man was a herdsman cum bee keeper, and two women were fruit and vegetable vendors. They were informed of their roles in the research process and assisted in the interpretation of metaphors and metonyms in Kĩkamba. They were interviewed on meaning of metaphors attached to speech in scenarios normal to their daily life activities. Linguistic data was filled on a collection sheet upon listening to interactions of Kĩkamba speakers at bus stops, social gatherings like church functions, dowry negotiations, hotels and the market places. This was done after getting approval

from the authority concerned for each case scenario. A data collection form was designed to capture metaphoric and metonymic expressions used which had columns for: Trope, conventional meaning, speaker and audience.

Secondary sources of data included Kĩkamba literature, including books including the Kikamba Bible, and others written on figures of speech used to identify metaphoric and metonymic expressions embedded in them. Secondary data was collected from Kĩkamba radio programs (In specific from Musyi FM and County FM) where a lot of metaphoric and metonymic expressions were used to not only embellish speech, but also trigger novel meanings intended by the reporter and to conceal taboo words. This mass media means was especially chosen because of its flexible nature in the manipulation of language to create metaphoric and Metonymic expressions to not only embellish language but to also to pass meaning. Kĩkamba secular music, especially popular upcoming musicians have rapidly grown to use metaphoric and metonymic expressions in their songs to attract their audience's attention, embellish the songs, and to speak of matters regarded as taboos. This included Ken Wamaria's songs *kavaluku na nzou, wakulume,* and Muenjoy wa *Kathambi's nzoka maauni. Such* data was also collected and filled in the data collection sheet. The researcher is a native speaker of the Kĩmasakũ dialect of Kĩkamba and therefore also relied on natural intuition while dissecting data for this research.

1.10.2 Data Analysis

Data collected shall be analyzed under the tenets of the CMT framework, showing how the interpretations are conventionalized, embedded in bodily experiences and that they are conceptual processes. The data collected shall also be analyzed using the CMT frame work. Respondents shall be interviewed on the reasons they choose one meaning over the other and their contribution shall be systematically analyzed for evidence. The analysis shall be of case examples of twenty Metaphors and twenty metonyms, nine metaphors based on metonymy and ten metonymies based in metaphors, used in Kĩkamba language, of the Kĩmasakũ dialect. This will depend on whether the researcher has gotten satisfactory evidence and data needed for the research.

CHAPTER TWO

ANALYSIS OF METAPHOR AND METONYMY IN KĨMASAKŨ DIALECT OF KĨKAMBA

2.1 Introduction

In this chapter, I discuss the notions of both metaphor and metonymy with interpretations in connective sentences in the Kĩkamba dialect of the Kĩkamba language. In this investigation, it was noted that, both metaphor and metonymy are linguistic phenomena that take place in the mind, and not just sheer figures of speech used for decorative purposes. In both, there is transference that takes place in the minds of the speakers.

In this chapter, 22 metonymies and 20 metaphors were analyzed. Both phenomena have been drawn from the Kikamba language. In the examination and dissection of this data, each example is analyzed in terms of domains and the mapping processes that take place in the meaning making. In this chapter, the metonymic producing relationships and metaphoric producing image schemas are also looked at briefly before delving into the structured sentences.

2.2 The Concept of Metonymy

Metonymy entails speaking about a prominent reference points in the mind toaccess another conceptual unit. Therefore, metonymy is a conceptual mapping which involves cross mapping of a domain/sub domain order. It hence entails meaning creation within a single realm of understanding.

Lakoff and Turner (1989) describe metonymy as a conceptual mapping which is a cognitive apparatus for conceptualization and not merely a not literal mechanism or a linguistic stratagem. They define metonymy as a stand- for relation which exists in only one idealized cognitive model (ICM). In the ICM one aspect (B) stands for another aspect (A) within the same ICM.

Zoltan Kovecses and Radden (1998) define metonymy as:

> "A cognitive process in which a conceptual element/entity (thing, event, property, the source, provide mental access to another conceptual entity (thing, event, property) the target within the same frame or idealized cognitive model (ICM)."

Therefore, metonymy is a cognitive process in which one mental unit, the source, provides a mental access to another conceptual unit, the target within the same cognitive model. Given that metonymic thought and meaning making occurs within the same domain, then, the conceptual models can be understood as wholes with parts or as part and part associations that give rise to metonymy.

Lakoff and Johnson (1987) classify metonymy in the following classes:
  i.   Part for whole relationship.
  ii. Face for the person.
  iii. Producer for product.
  iv. Object for user.
  v.   Controller for controlled.
  vi. Institution for people responsible.
  vii. The place for the event/action.
  viii. Instrument for action.

In metonymy, the basic feature is that the target and source are "close" to each other in a conceptual space. Traditionally, this has been expressed by the claim that the two entities are contiguous related or that the two entities are in each other's proximity. This is to say they these concepts are used in almost similar situations. This is what Lakoff (1989) states more clearly when he argues that the source unit can grant mental access to a target entity when the two entities belong to the same field or idealized cognitive model.

Metonymy is based on a relationship of contiguity that is on the base of closeness of the target and source concept and there is a single realm of thought that entails several elements and the elements can stand metonymically for each other. Metonymy does not always serve for understanding one thing in terms of another, unlike metaphor, but the main function of

metonymy is to provide a mental access to a target entity that is less readily accessible or available. The target entity is usually intangible and experientially and mentally not available. A more relevant entity, the source, within the same field is used to gain access to the target unit. The source unit is usually more concrete and available to the mind. Research has it that metonymic thought does not only occur between two conceptual domains within one ICM. It also occurs between word forms and real world (non-linguistic) referents, and between word forms and corresponding notions. Therefore, metonymic concepts can cut across different realms like concept, word form and referent. Kovecses and Radden (1996) classify metonymy depending on the idealized cognitive models (ICNs) that lead to the formation of the metonymies. These are largely classified under two broad classes which include:

a) Whole ICM and its parts.
b) Part and part ICM.

They describe the cognitive models that provide these metonymies as metonymic producing relationships. From their classification the following types of metonymies have been identified:

1. Whole for part metonymy.
2. Part of thing for whole metonymy.
3. The place for the institution.
4. Object for material metonymy.
5. Material constituting an object for the object.
6. Successive sub event for complex event.
7. Co-present sub event for complex event.
8. Category for member metonymy.
9. Member for category metonymy.
10. Category for property metonymy.
11. Property for category metonymy.
12. Instrument for action metonymy.
13. Agent for action metonymy.

14. Action for agent metonymy.

15. Event for thing that caused it.

16. Sound caused for the event that caused it.

17. Producer for product metonymy.

18. Place for product metonymy.

19. Controller for controller metonymy.

20. Controller for controlled metonymy.

21. Object for action.

22. Result for action.

23. Action for result.

24. Manner of action for action.

25. Period of action for action.

26. Destination for motion.

27. Time of motion for entity involved in the action.

28. Organ of perception for the perceived.

29. Thing perceived for the perception.

30. Cause for effect metonymy.

31. Effect for cause metonymy.

32. Possessor for possessed.

33. Possessed for possessor.

34. Container for contained.

35. Contained for contained.

36. Place for inhabitant's metonymy.

2.2.1 Types of Metonymic Producing Relationships

Kovecses (2002) states that the associations that produce metonymy, especially the mental associations, are the ones that generate metonymies. This is especially whereby idealized cognitive models can be found. An ICM refers to as an organized cognitive structure which serves to represent reality from a certain perspective (Lakoff, 1987).

Kovecses, (2002) further poses that not all ICM's can generate metonymy, but some conceptual relationships allow metonymization. Such metonymy producing associations s can be divided into two:

a) Whole ICM and its parts.

b) Parts of an ICM.

The whole ICM and its parts give way to metonymies in which we access a part of an ICM through its whole or a whole ICM through one of its parts. The parts of an ICM may lead to metonymies in which we access an entity through another entity of the same ICM. Here the whole ICM is still in the background.

The whole ICM applies to the following relationships:

- Thing and part ICM/whole and part ICM.

- Scale ICM.

- Constitution ICM.

- Complex event ICM.

- Category and member ICM.

- Category and property ICM.

  (Kovecses 2002)

2.2.1.1 Whole ICM and its Parts

Tversky and Hemenway (1984) found that cognitively, whole-part relationships in our cognition involves basic items, subjects listed parts and attributes things/objects were seen as composed of various parts, this leads to the whole ICM and its parts that captures metonymies about things. It has the following metonymic relationship.

a) Thing and part ICM

The above produces:

- Whole thing for part metonymy.

- Part of thing for whole.

- The place for the institution.

- The place for the event.

Therefore, thing and part ICM applies when things have to be metonymically contacted through their parts. The place for the institution is mostly found with political, economic and educational institution. The place for the event is widely used in describing events which typically occur at a place specifically designated for the event.

The part and part ICM applies to the following idealized cognitive models:
- Action ICM.
- Perception ICM.
- Causation ICM.
- Production ICM.
- Control ICM.
- Possession ICM.
- Containment ICM.
- Sign and reference ICM.

b) **Scale ICM**

Scales are a exceptional class of the things and entities that can be arranged or ordered in an ascending or descending order. They include ranges of concepts like age, weight, speed, height and the like. Scalar units are parts of them. A scale a whole is used to stand for its upper end for example, Mũtũa is speeding!

c) **Constitution ICM**

Things may be conceived of as parts which comprise or make up things, in particular physical objects. This ICM gives rise to
- Object for material constituting that object e.g. there was cat all over the road.
- Material constituting an object for the object e.g. wood = forest (e.g. nathi ngũni' I have gone to the wood')

d) **Complex event ICM**

Happenings may entail particular sub events viewed as things with parts where the elocutions is expected to pass on to the most **salient** property of an event. Kovecses (2002) argues that the most salient sub-events may be based on particular mores.

The complex event ICM gives rise to two metonymies.

- Successive sub-events for complex event (e.g. they stood at the altar).
- Co-present sub-event for complex event- Mary speaks Spanish.

e) **Category and member ICM**

Lakoff (1993) describes categories as container and these containers have members in them. Non-members are outside these categories.

The relationship between a category and its members leads to the metonymies.

- Category for member metonymy.
- Member for the category metonymy.
- These metonymies are reversible.

f) **Category and property ICM**

Lakoff (1993) points out that the relationship between a category (type) and its properties can generate to metonymies.

This gives rise to the following metonymy.

- Category for property metonymy.
- Property for category metonymy.

2.2.1.2 Parts of an ICM/Part and part ICM

This frame/structure relates to mental notions that work as parts with respect to the entire ICM. Associations involving notions that are within the same ICM are examined as parts within the ICM.

1. **Action ICM**
   - This ICM deals with the entities that lead to an action and the action itself or the things that perform an action and the action itself. These generate the following:
   - Manner of action for action.
   - Period of action for action.
   - Destination for motion.
   - Time of motion

- Object involved in an action for the action (for example the plough for farming).
- Action for the object involved (digging for the hoe).
- Result for action metonymy.
- Action for result metonymy.
- Means for actionfor entity involved in the motion.
- Instrument for action (to shampoo one's mane).
- Agent for action (to author an anthology of short stories).
- Action for agent.

2. **Perception ICM**

   This model plays a big role in how humans perceive their world. Some metonymies arising here are.
   - Organ of perception for the perception (to nose into a person).
   - Manner of action for the perception
   - Perception for the thing perceived.
   - Thing perceived for the perception e.g. there goes my knee (Lakoff 1987).

3. **Causation ICM**

   This framework functions in the event when one thing leads to another and there is a cause and effect relationship.
   This generates the following metonymies.
   - Cause for effect metonymies.
   - Effect for cause metonymy for example sad song – sadness.
   - Event for the thing that caused it.
   - Sound caused for the event that caused it.

4. **Production ICM**

   These are frameworks which constitute of actions which one of the partaker is a product. Here the production of objects seems a main causal action. This frame generates the following metonymies.

- Producer for product metonymy- This type of metonymy is usually associated with products of a culture like singers, writers, actors and the like.
- Author for his work.
- Place for product.

The producer for product and place for product metonymy are irreversible.

5. **Control ICM**

This frame involves the controller and a person or object controlled. These metonymies produced by this ICM include.

- Controller for controlled.
- Controlled for controller.

6. **Possession ICM**

Possession refers to ownership. The controlled is owned by the controller. This ICM produces reversible metonymies.

The metonymies produced are:
- Container for contained.
- Contained for container.
- Place for inhabitants.

Conclusion

It has been noted that some of the idealized cognitive models that generate metonymies are quite dynamic and can be widely extended metaphorically. Some, especially the container ICM gives rise to metaphorically based metonymies.

2.2.2 Interpretation of Metonymies in Kĩkamba Language

Basing on the data collected the following Kĩkamba metonymies were identified. For each metonymy, an explanation of its ICM and social-cultural base were explained.

1. Aũme no Aũme.

Men are men.

Men are just men/men will just be men.

Men are immoral.

This statement is metonymic and associates a certain property of men with the whole class/category of men. It is used mostly when a man behaves in a depraved way. The initial Aũme (men) refers to the entire category, and therefore bestows mental admission to the property of men in the second Aũme (men). We access the property through the category in this metonymy. The whole category possesses the following qualities.

<u>Aũme/Men</u>

- They are human.
- They are male.
- Have deep voices.
- Some have beards.
- Some are immoral.

The last property is a property of some category of the whole category.

Source   **Target**

Men (Aũme) —————————————————→ Men (Aũme)

Whole   **Part**

Aũme   (S)
- Human   - Deep voice
- Male   - Some have beards
- Some are immoral

Aũme (T)
Immoral
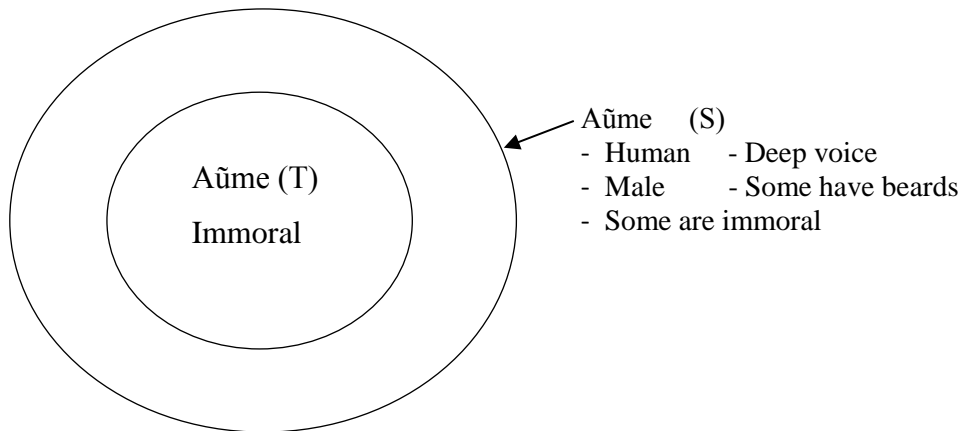
Gibbs (1994), in this type of analysis provides us with the example of the metonymy "Boys will be boy" whereby the first "boys" serves as the whole that provides us mental admission to the second "boys" which is a part/property of the whole.

2. Kithũka nũnyusaandawa.

   Kithũka drinks medicine.

   Kithũka takes medicine.

   Kithũka is on drugs (medicine).

   Kithũka is on antiretroviral drugs.

In this case "Ndawa"/medicine is the whole kind that has been used to give mental access to a member of that kind- ARV's. The use of this metonymy is for euphemism to avoid stigmatization that comes with HIV/AIDS in this community. It was deemed impolite, indecent and out rightly wrong to mention ARVs. Those who use this metonymy also do so due to illiteracy. To them, this is just a drug. The member for category ICM that produces this metonymy can be shown as follows:

ARV's (**Target**)
(Member –part of drugs)

Ndawa (Category) whole
Source
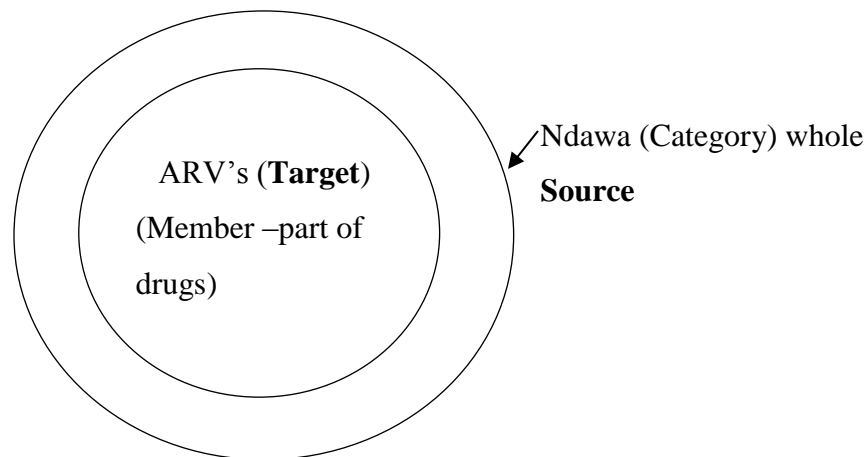
3. Nenge Omo nivũe.

   Give me Omo I wash clothes.

   Give me Omo so that I wash clothes.

   Give me detergent to wash clothes.

The Kikamba speaker here uses a member of the category to allow mental admission to the whole to the category itself. When he says 'Omo' he is referring to any detergent. The above metonymy arose due to stereotype that 'Omo' is the best detergent, since it was

among the first detergents this culture got to know of. This made the members of the society to prototype it as the best example of all members of this category the word 'omo' here is a category of "soap" and especially detergent. It has been used to mentally access the domain "soap" and subdomain "detergent". It has been provided by the whole and its parts ICM.
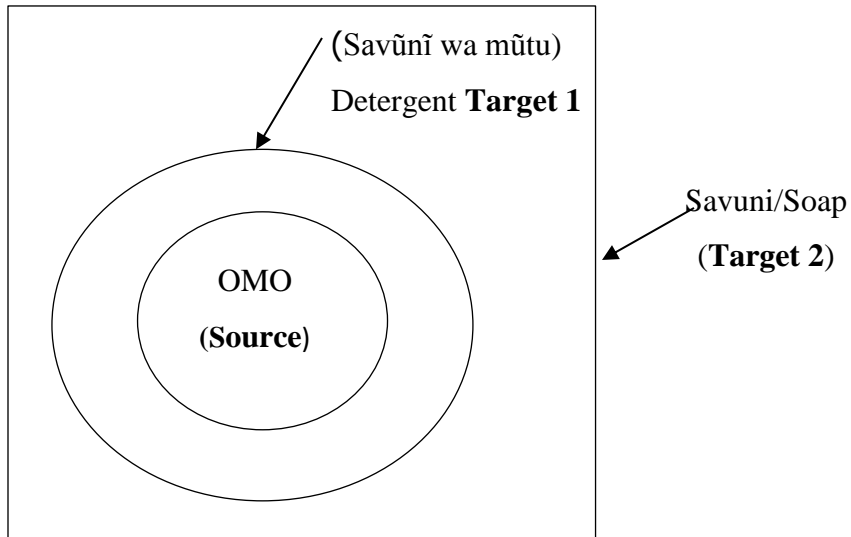
Omo   ————————————→ Savũnĩ wa mũtũ (Soap which looks like flour)

(S)   **T₁**

Linguists like Lakoff (1987) claim that the metonymy generated about by the member of category for category does not only elucidate particular Linguistic phenomena but also various aspects of human notions like constituents of categories that lead to prototype effects for example, some members of a category being deemed as more appropriate than others in this vein, Lakoff (1987) argues that stereotypical members of a category are chosen as representatives of a category than the non-stereotypical members. He gives the case in point of 'mother' and goes ahead to illustrate that the category 'housewife mother' is the more favored member of the category 'mother' when compared to "working mother' due to the 'nurturing quality" associated with the "housewife mother". Therefore, he reaches a logical conclusion that, metonymy is a instrument that can be used to "determine

and verify a society's stereotypes and prejudices. The above members for category metonymies that have given rise to prototypes in Kĩkamba also include the following that include the use of products.

4. Nivaka Mũkate Mbulumbandi.

    I smear bread Blueband.

    I am smearing Blueband on bread.

    I am smearing Blueband on a slice of bread.

    I am smearing margarine on a slice of bread.

The use of Blue band may mean any other type of margarine Blueband has, over the years, been stereotypically chosen by the Kikamba speakers as the classic/best example of margarine. This member of the category can also be used to access other members of the same category.

Whole/Category

Maũta ma kuvaka Mũkate
(Fat for spreading on bread-
margarine)
(T)

Mbulumbandi/
Blueband
(S)

Maũta ma kũvakaMũkate ←———————————Mbulumbandi

(Margarine)   (Blueband)

(Target)   **(Source)**

The stereotype member of the category, Blueband is also used as the source that is used to provide mental admittance to the other members of the same group for example:

Fat for bread (Margarine)

$\left\{\text{Whole}\right\}$

The access for part of the category called 'Maũta ma Mũkate (margarine) we have used the stereotypical part (Mbulumbandi/Blueband) to access one of the other parts (Vulestigi/Prestige), (Mbidis/Biddy's).

5. Ngaangielĩu na Kĩmbo.

    I fried food with Kĩmbo.

    I fried my food using Kĩmbo.

    I fried my food using cooking fat

    Kĩmbo is one of the products that have been stereotyped as the best example of the constituent of the kind "cooking fat" ("Maũta ma kutila").

    Kĩmbo   ⟶   Maũta (Cooking fat)

    (Kĩmbo)   (Whole category)

    Part/member of category   **(Target)**
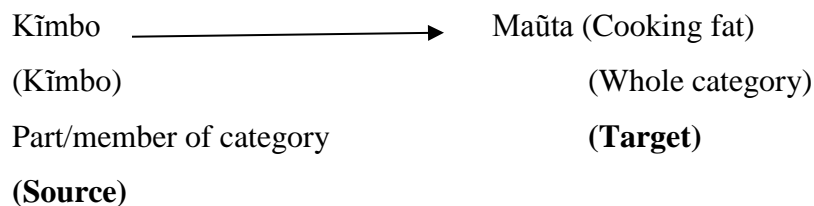
    (Source)

The constituent of the category Kĩmbo among the Akamba can also be used as a source unit to access other members of the same kind like 'Chipo' and 'Cowboy'. Part for part ICM in Kĩkamba also produces place for event metonymies.

6. Nathi Ũsi.

    I have gone river.

    I have gone to the river.

    I have gone to fetch water.

The above metonymy uses the place to demonstrate the event/action taking place in the place. Here, "the river" is used to access the event that takes place there, the event of fetching water.

Ũsi ————————————————→ Kũuta kĩwũ

(River)   (Fetching water)

(Place)   (Event)

Source   **Target**

In the background, the Kĩkamba speaker is aware of the events that can take place in the river. These include:

- Fetching water.
- Watering cattle.
- Washing clothes.
- Digging shallow wells.
- Sand harvesting.

The event 'fetching water' is the one chosen among the events to be represented by the place- 'River'

Kuutakiwu
(Fetching water)
event
(**TARGET**)

Usi/river (the place)
Source

7. Nathi ngũnĩ

    I have gone in the firewood.

    I have gone to the firewood.

    *I have gone to **fetch** firewood.*

In the above expression, the object, which is the consequence of the action, is used to stand for the action, which is fetching firewood. The action of fetching firewood is associated with what it brings about, the result, which is the firewood itself.

Ngũ (firewood) ———————————→ Kuna Ngũ (action of fetching firewood)

Object (result)   Action

(Source)   (Target)

This is within the action ICM, an object for action metonymy.

Fetch firewood (Action)

Target

Firewood (result)
(Object)
Source

8. Nienda kũtinĩĩsya mbisũ iko.

    I want to put the pot on the fire.

    I want to place the pot on the fire.

    I want to make dinner.

    I want to cook.

This metonymy has developed over time and has come by the association of the object 'pot' with food that is what is prepared by the pot. Any time a person wanted to cook,

especially in the evening, they would have to boil a mixture of maize and beans, the staple food of the Akamba people. The pot was the tool used for this purpose and is hence associated with food/the preparation of a meal.

Mbisũ (Pot) ————————————→ Food (Githeri)

Source   Target

In this metonymy, the pot the object involved in cooking, is used to give a mental admittance to the deed involved/performed by the object, and in this case, preparation of food. Therefore, this metonymy is an object involved in an action for the action. It is an action ICM.

Kitchen domain

Pot ————————→ Food

Source   **Target**

In Kĩkamba, the control ICM produces the controlled for controller metonymy and controller for controlled metonymy. These include the following:

9. Naĩmienamina levũ ũsu.

    I cultivated and finished that part of land.

    I cultivated a whole piece of land.

In this metonymy, there are two entities:

The person who does the cultivating and the object that does the action of cultivating. The person states that he has cultivated, yet in real sense it is the hoe/jembe that has executed the task of cultivating.

The metonymy falls within the action ICM.

Person controlling the jembe/hoe. ————————————▶ Object performing an action

        (Source)   **(Target)**

The overall domain for both the person is the action- cultivating.

Person ————————▶Object   Action (cultivating)
(Source)   (Target)

10. Ndeleva ũsu nũkũtũkonga.

    That driver will hit us.

    That driver will hit us (with a vehicle)

    That vehicle will hit us.

This also falls within the control ICM, a controller for controlled metonomy. Here the vehicle is controlled by the driver. Here the driver of the vehicle gives us the cognitive admission to the vehicle itself. It is also a concept metonymy whereby concept A (Ngalĩ/vehicle) stands for concept B (Vehicle/Drivers) expressed by form B (Vehicle/Ngalĩ). It is the drivers who make the vehicle to move, and this has been expressed through access of the vehicle itself.

    Vehicle ◀———————————————— Driver

    (Controlled)   (Controller)

    Target   **Source**

11. Mbasi nĩ yathi.

   The bus has gone.

   The bus has already left.

This also falls within the control ICM, a controlled for controller metonymy. The vehicle is controlled by the driver, but the statement insinuates that the vehicle is the one that moves or goes, but in actual sense, the driver controls the bus.

Mbasi (Bus)   ⟶   Driver (Ndeleva)

Controlled   Controller

Source   Target

In Kĩkamba, the production ICM hasgenerated metonymy especially on foundation of works of art likes Music. This can be shown by the following example:

12. Umunthĩ twĩĩthukĩĩsya Ken wa Maria.

   Today we will listen to Ken wa Maria.

   *Today we will listen to **Ken wa Maria's music.***

Ken wa Maria is a well-known Kamba secular artiste. He is the artistic maker of his songs. In the above statement, he has been used in association with his work. This is within the whole ICM and its parts relationship as proposed by Kovecses (1998).

Ken wa Maria ⟶ Ken wa Maria's Music.

Artist   Product

(Producer)   (Product)

Source   **Target**

The singer wa Maria becomes the source unit through which we gain cognitive admission to his product, his music and therefore his music is metonymically associated with him.

13. Ĩkalai nthĩ munewe ĩsaani.

   Sit down to be given a plate.

   Please sit down and eat.

   Please sit down and be given food to eat.

This is an object for action metonymy under the action ICM. The object plate/Isaani is the source unit through which we understand the target, food. The function of the plate is to store and hold food. Therefore, plate stands for what it does or what it holds-food. It can also be said to be under the container for contained metonymy.

Plate (Ĩsaani) ⟶ Food (Lĩu)

(Container)   **(Contained)**

Object
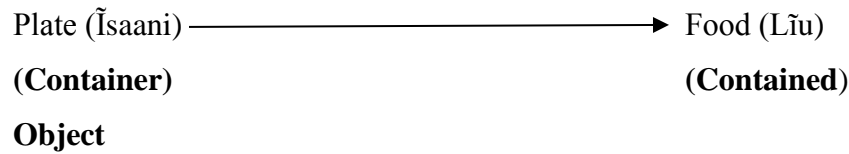
All this is under the single domain of the kitchen, food etc.

14. Nathi ndũnyũ.

I have gone to the market.

I have gone to shop/ shopping.

The above expression is a metonymy, whereby the place "Ndunyu"/market stands for what is done in the market. Therefore, this is a place for the action metonymy that is classified under the action ICM. The place, stands for what happens there.

Ndũnyũ (market) ⟶ Kuthooa syĩndũ (Shopping)

(Place)   **(Action)**

Source   **Target**
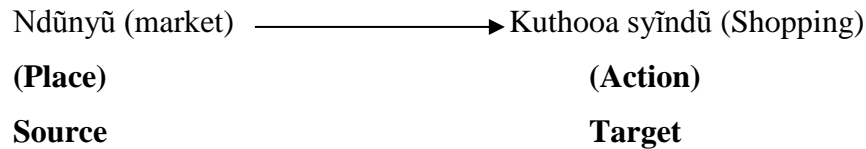
15. Nenge kũtũ kwaku.

Give me ear yours.

Give me your ear.

Listen to me.

This is a metonymy that is classified in the perception ICM. It is an organ of perception for the perception. The ear here has been used in association with what it does- to listen.

Kũtũ (Ear) ⟶ Kwĩthukĩĩsya (to listen)

Organ   **Perception**

(Source)   **(Target)**
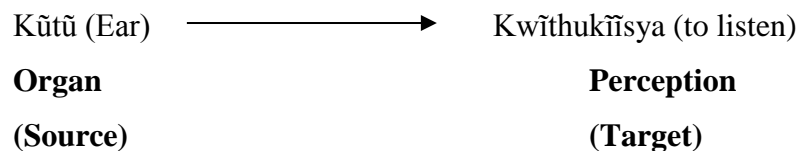
16. Isikati syĩumbana ũnĩ.

Skirts will meet tomorrow.

People who wear skirts will meet tomorrow.

Women will meet tomorrow.

The above metonymy is the object for user metonymy, that can be classified under the part for part metonymy, the possession ICM. Skirts are associated with the people who wear or possess them. It is a possessed for possessor metonymy.

Isikati (Skirts) ⟶ Aka (Women)

Possessed   **Possessor**

(Source)   **(Target)**
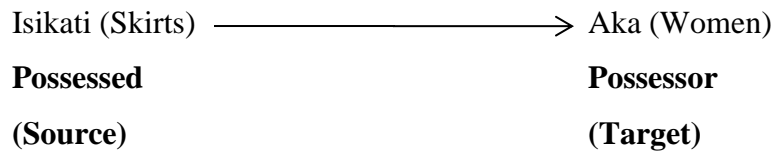
17. Ũka tũkũne kĩlomo.

Come we beat lip.

Come we beat our lips.

Come we talk.

The above expression is a metonymy that brings about the association of an organ/object to the action/function it does. This is grouped under the action ICM. Lips are the source entity through which speakers make a mental access to the target entity which is speaking or speech. The lips are therefore associated with what they do- speaking.

Kĩlomo (Lip) ⟶ Kũneena (Speaking)

Object   **Actions**

(Source)   **(Target)**
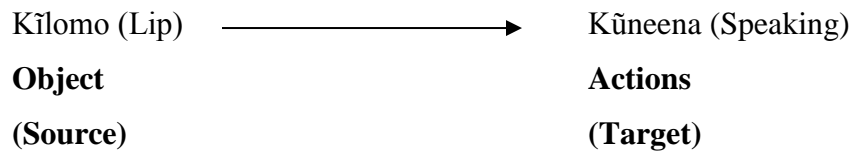
18. Mũtũnga athi kunywa makombe.

Mũtũnga has gone to drink mugs.

Mũtũnga has gone to take mugs.

Mũtũnga has gone to drink beer.

The above expression is a metonymy in which the container mug represents what is contained in it- beer. The cup then is associated with beer that is served in it. The

cup is hence the source that provides speakers access to the target- beer. This is a container for contained metonymy under the containment ICM.

Makombe/mugs ⟶ Ũki (Beer)
Container **Contained**
(Source) **(Target)**

19. Mũneenĩ wendete kũkũnakĩlata.
    Mũnee likes beating feet.
    Mũnee likes walking.

This metonymy is in the action ICM. It is an object for action metonymy whereby the object is associated with the action it does; in this case, the action is walking.

Kũkũna kĩlata ⟶ Kũtembea
To beat feet To walk a lot

Kĩlata (Feet) ⟶ Kũtembea (to walk)
(S) **(T)**
(Object) **(Action)**
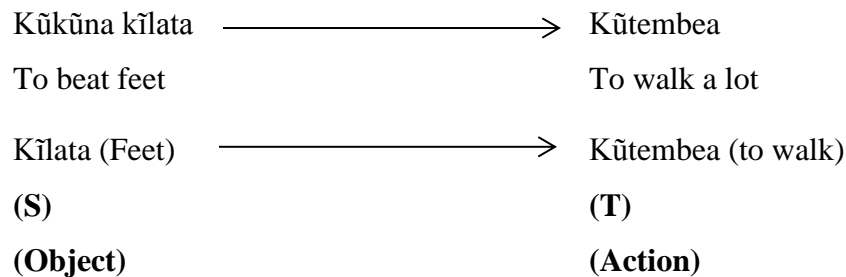
20. Ũkamba kwĩ ũoi.
    In the land of the Akamba there is witchcraft.
    The land of the Akamba people has witchcraft.

The land/Ũkamba here, is seen as the overall container that contains people who possess witchcraft. Therefore, the land becomes the source unit through which we get a mental admission the target: people of Ũkamba /Akamba people. The contained is hence linked with the container.

Container ⟶ Contained
Ũkamba Akamba
(Land of the Akamba people) (The Akamba community)
(Source) **(Target)**

The interpretation is that, the people from Ũkambani possess witchcraft.

2.3 The concept of Metaphor

The term 'metaphor' is draw from the word "Metaphora". The examination and analysis of metaphor can be traced back to the early Greek philosopher Aristotle (384 BC – 322 BC). Aristotle, cited from Lan Chun, (2003:5) defined metaphor as "consisting in giving the thing the name that belongs to something else, the transference being either from type to kind or on ground of correlation.

Richard, I.A in his book, the philosophy of Rhetoric states that metaphor is the placing side to side of two ideas, and a new idea is created through the mutual interactions (Richards, 1936:89). He further states that the metaphoric expression in language is two ideas for one. Metaphor is therefore not only a linguistic phenomenon but also a way of thinking.

Lakoff and Johnson (1980) comprehend metaphor as a conceptual phenomenon which is linked with people's thinking and mannerisms. To them, metaphor is not only language but also thought process. From the cognitive linguistic point of view, metaphor is defined as elucidating one conceptual realm by using another conceptual realm. Kovecses (2002) states that metaphor is explicating conceptual realm (A) in terms of conceptual realm (B). He labels this as a conceptual metaphor. Kovecses further separate conceptual metaphors into three kinds according to their cognitive function. These include:-
   a) Structural metaphor.
   b) Ontological metaphor.
   c) Orientation metaphor.

Kovecses (2002), posits that the mental function of these metaphors is to facilitate the understanding of target A by way of the structure of the source B, and there is a transference between the two mental fields (the target unit and the source unit). He labels structural metaphors as metaphors in whose elucidation; the source unit provided a rich knowledge basis for the target. Orientation metaphors enable a set of target concepts articulate with our mental system. It has to do with spatial orientations like up/down. Ontological metaphors aid to organize our knowledge of intangible and inaccessible concepts and experiences such as events and activities, in relation to our actual experiences and physical objects and substances in the environment.

Metaphor is not just similarity between the hidden and the literal meaning but entail a means of constructing meaning by the transferring of information in one mental unit into another mental unit. Therefore, meaning making in metaphor entails the mapping of the source unit onto the target unit.

```
   ( Target )  <———————————  ( Source )
   ( Domain )                ( Domain )
```
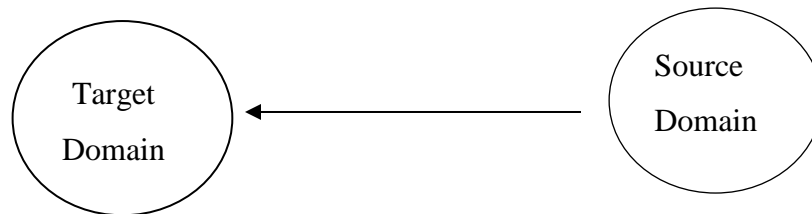
According to Radden and Dirven (2007), mapping is the projection of one set of mental entities onto another set of mental entities. Kovecses (2002) intimates that only part of the source unit is utilized in every conceptual metaphor, and this is called partial metaphorical utilization, that means that in conceptual metaphor, the source unit provides structure for only part of the target unit and the part of the target concept not provided for by the source is said to be hidden (Kovecses 2009: 90). Lakoff (1980) posits those image schemas are straightforwardly meaningful, presumption formations which arise from embodied movements through space, perceptions and ways of controlling objects. Johnson (1987) points out that Image schema are recurring, dynamic formations of one's perceptual exchanges and motor programs that give rationality and structure to our experience. These image schemas are directly meaningful. These image schematic structures originate from source units developed from bodily, spatial, emotional and experiential factors that are straightforwardly meaningful to us.

Metaphor is part of the structuring law used by human beings to organize their world view. It is therefore an idealized cognitive model, and it involves conceptual mappings across two domains. Lakoff (1990) invents the Invariance Principle that posits that the image schematic structure of the source mental unit of a metaphor has to be conserved so as to be in line with the structure of the target mental unit. The image schemas therefore supply the design for the interpretation of a metaphor. Ruiz de Mendoza (1998) further develops the invariance principle to the extended invariance principle, and posits that there is a constancy between the domains in a metaphor, even when there is no image schematic

structure; and the generic structure of the source domain of a metaphor should be in line with the inbuilt structure of the source mental unit. Kovecses (2002) in an overview of Lakoff and Johnson's work (1980) argues that metaphor is a cognitive process in which one field of experience (A) is understood in terms of another field of experience (B). This metaphor consists of a source (B) and a target (A), the target is a more abstract mental notion and the source is a more physical entity. Particular target units go together with particular source units due to resemblance between the two concepts; that is concept (A) is analogous to concept (B) in some way. This choice can also be motivated by embodied experience.

2.3.1 Metaphor Producing Image Schemas

Johnson (1987) defines an image schema as a returning dynamic pattern of our conceptual associations and motor programs that gives consistency to our experience. It is the basis of the thought process. Lakoff (1987) posits that the container schema looks at bodies as containers (of body organs, of body fluids) and they work as containers of objects in larger containers like buildings and rooms that contain people. He further states that the container has an inside and exterior and a boundary. If B is in A, and C is in B, then C is in A.

A good example of metaphors within such schema is "They are **in** love", "I am **in** trouble"

Lakoff also proposes the source –path-goal schema as another source of metaphors where the objective is the target. Examples given include "Life is a journey". Talmy (1988; 2000) examines the image schema of force. He states that the undertakings of the mind can be seen as exchanges of forces. Therefore the image schemas involved in metaphor include:-

   a) Container schema.
   b) Source – path – goal schema.
      (Lakoff 1987)
   c) Force schema (Talmy 1988; 2000)

Kovecses defines a conceptual metaphor as the metaphor that derives from the coming together /mapping between two different mental field. He identifies three types of conceptual metaphors:

a) Structural metaphor – This is the metaphor in which the source mental unit presents a rich knowledge structure on the target unit.

b) Ontological metaphors are metaphors that give status to intangible targets, that is, object, substance and containers that are physical are applied onto abstract objects substances and containers.

c) Orientation metaphors are metaphors that make a set of target entities rational in terms of basic human spatial orientations.

2.3.2 Interpretation of Metaphors in Kikamba

In this section, data collected on metaphors is analyzed in detail. Each metaphorical expression in Kikamba was examined in terms of the mapping between two mental fields and each mapping was carefully analyzed to show which qualities were transferred and the qualities that remained hidden.

21. Mulekye nĩ ĩnyaanya

Mulekye is a tomato.

Mulekye is light skinned.

The above metaphor transfers the qualities of the tomato to the qualities of the person. Therefore, certain characteristics of the tomato which is the source unit are used to access the physical qualities of Mulekye, who is the target. The mind downloads the following characteristics of the tomato.

Tomato
- It is reddish in colour.
- It is delicate – should be handled with care.
- It is tender.

Mũlekye

- Is light skinned.
- Skin turns reddish/flashes.
- Should be handled with care since when angry, she will have red flashes on skin.

46
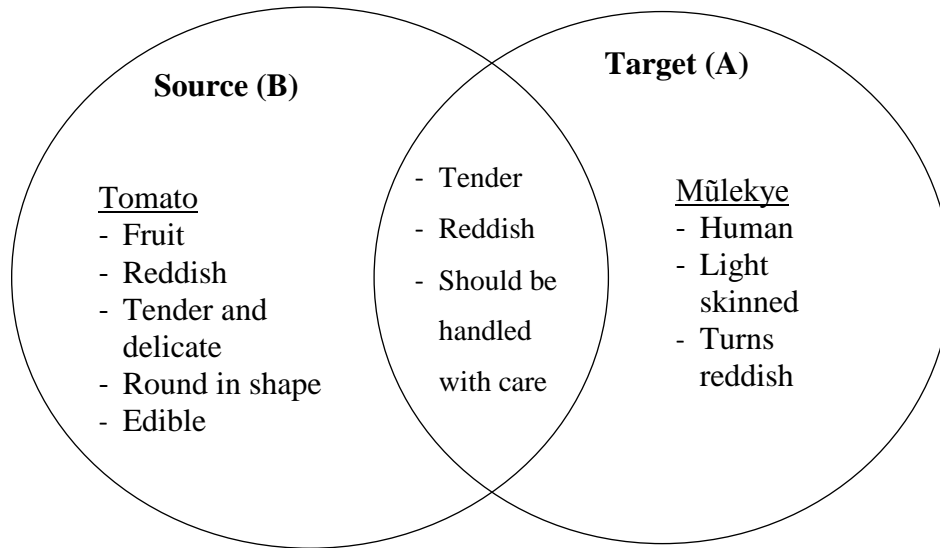
In interpreting the meaning of the metaphor, the qualities of the source unit (A) that are similar to those of the target unit (B) are mapped together. Not all qualities of the source are mapped onto the target.

> 22. Mwendenĩ ĩvutavutilya.
>
> Mwende is an ĩvutavutilya (a type of a bird).
>
> *Mwende is untrustworthy.*

This metaphor maps the qualities of a bird to a human being. The bird, in the non-human domain is the source and the human being Mwende in the target. The qualities of the type of bird give us the mental access of the qualities of Mwende. The mind downloads the following encyclopaedic entries for the bird and for Mwende.

ĩvutavutilya (bird)

- A type of a bird
- Flies high up in the sky as if going far away and only lands a few feet from original spot (pretends to fly far away)
- Her flight cannot be trusted.

Mwende (Person)

- A human being
- Pretends to do something seriously.
- Her words and actions cannot be trusted.

Source   Target (B)

Bird
- Type of a bird
- Pretends to fly far yet lands at the same spot
- Flight can't be trusted

Untrust-worthy

Mwende (person)
- Human being
- Pretends to do something for somebody yet doesn't do it
- Actions can't be trusted
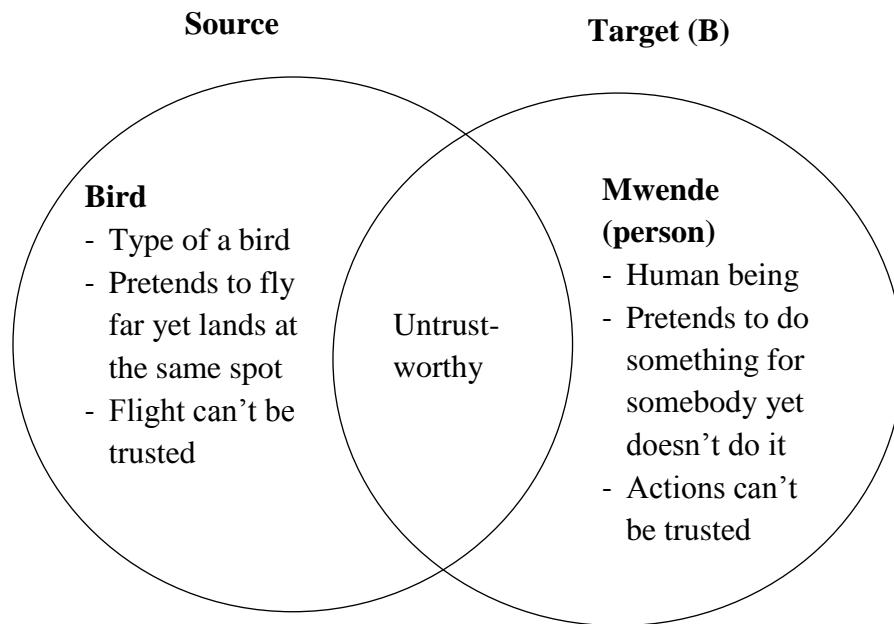
23. Maisha no ĩlaa.

   Life is just a flower.

   Life is brief/short.

There is a process whereby the qualities of flower are mapped onto life. In this process, the mind of the speaker downloads the following encyclopedic entries for each of the two domains.

Maisha (life)	Ilaa- flower
- Grows from bud to full bloom	- Develops from birth.
- Beautiful	- Beautiful
- Dies off after sometime	- Stops after death
- Short lived	- Short lived

Source (A)   Target (B)

Ilaa (Flower)
- Plant
- Beautiful
- Dies after sometime
- Short lived

- Beautiful short lived

Maisha (Life)
- Event
- Beautiful
- Stops after death
- Short lived
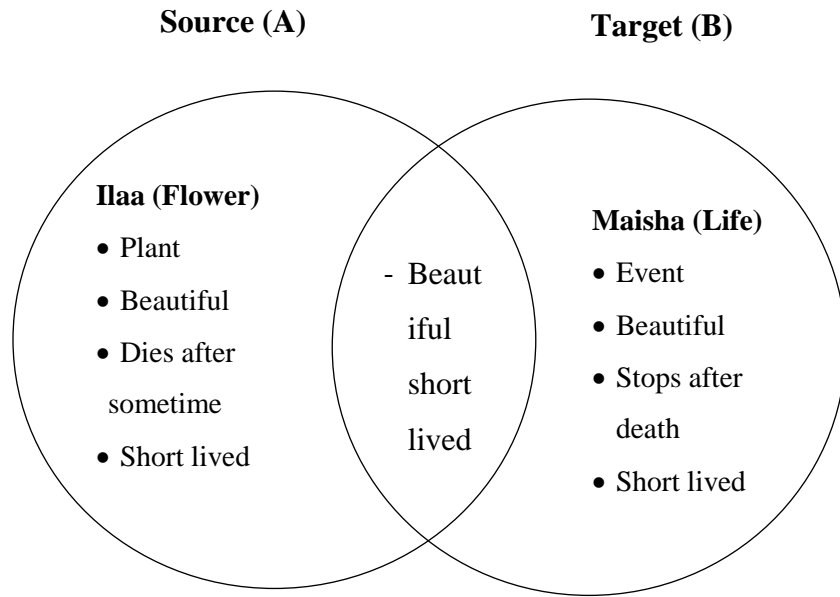
Not all qualities of the source are involved in the mapping. Some, that would be immaterial in the mapping are left out, (hidden). The aspects of 'Beautiful' and 'short lived' are the ones mapped onto the target – life.

24. Tũthi tũkũne nguu sukulu.

Let us go to play tortoise in school.

Let us go to play football/soccer.

The above metaphor maps the qualities of a tortoise to the qualities of the ball used to play soccer. In the mind of the speaker, the following are the encyclopaedic entries for tortoise (nguu) and football (muvila).

Tortoise
- An animal
- Has got a shell on its back
- Walks slowly formations.
- Recedes into shell
- Living
- Lays eggs
- Has got patch like formations on the shell

Football
- An object
- Non-living
- Has got patch like

49
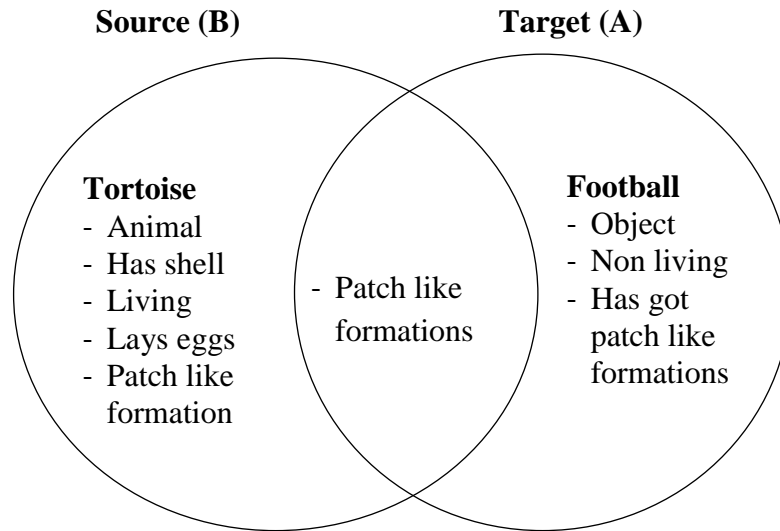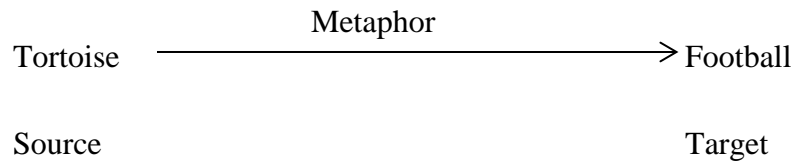
The aspects of the source, tortoise, not relevant in the mapping are left hidden.

25. Syombua aisye mbesa nĩ mavuti.

Syombua said money is rubbish.

Syombua said money is useless.

In the above metaphor, rubbish is the source mental unit whose qualities are transferred onto the target mental unit money. The qualities of the source are mapped on to the target, money. In making this utterance, the following encyclopaedic entries for the source and the target are downloaded in the mind.

Trash
- Paper, coins etc
- Thrown away
- Discarded because it has no use anymore can't be used (useless)

Money
- Paper, metal, sticks etc.
- Used to purchase goods and services
- Never discarded
- Useless since it can't solve all human problems

| Source (B) | | Target (A) |

Rubbish
- Items that have no use anymore
- Discarded
- Not useful for human survival

Useless

Money
- Paper, coins
- Used to make purchases
- Not discarded
- Not useful for human survival

Mbesa/money ⟵————————— Trash (Mavuti)

Target   Source
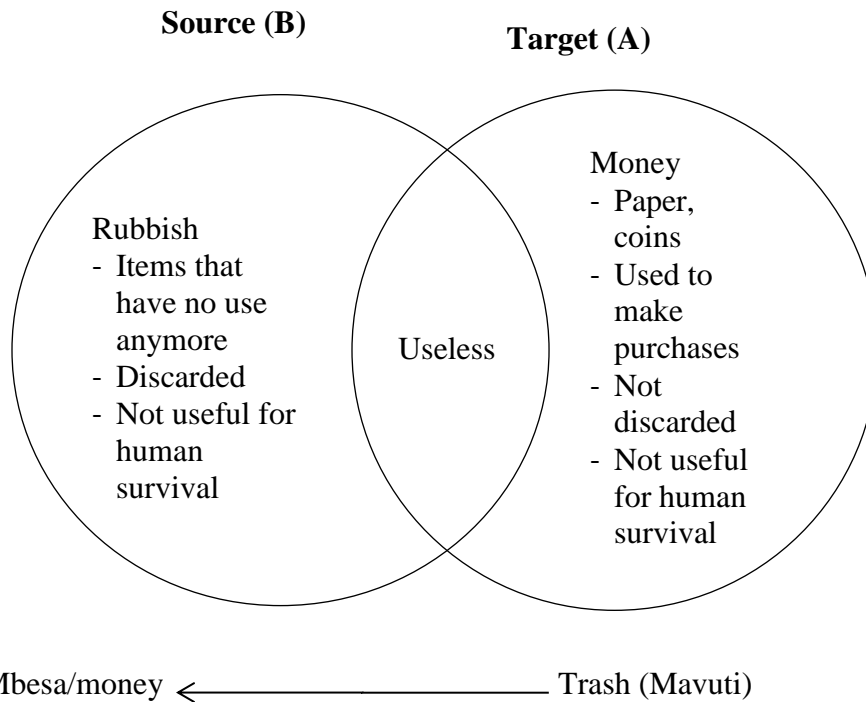
26. Makaũ nĩ Kasũni koĩ.

Makaũ is an intelligent bird.

Makaũ wisely avoids trouble.

The above statement arrives in fullness of meaning through the mapping of the action of the bird to that of a person. The following encyclopaedic entries for the person, Makaũ, and the bird are downloaded in the mind.

Makaũ   **Bird**

- Human being
- Walks
- Avoids unnecessary arguments with people by smartly choosing words carefully
- Intelligent
- Avoids trouble

- Bird
- Flies
- Avoids being hunted down by flying continuously.
- Intelligent
- Avoids trouble

51

Source (B)   Target (A)

Bird
- Flies
- Avoids being hunted down by flying continuously
- Intelligent
- Avoids trouble

Avoids trouble Intelligen

Makaũ (Person)
- Human being
- Walks
- Avoids unnecessary arguments with people (choosing words carefully)
- Intelligent
- Avoids trouble

Bird (Kasũni) ⟶ Makaũ
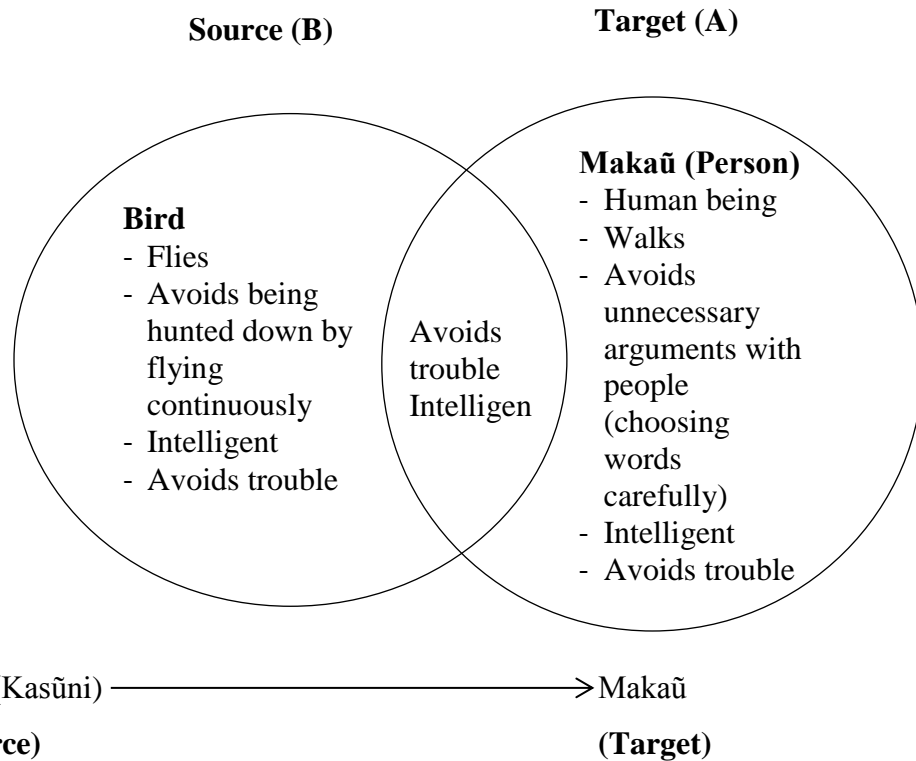
(Source)   **(Target)**

Not all aspects of the source domain are used in the mapping.

> 27. Mũtheunĩ ĩlondu.
>
> Mũtheu is a sheep.
>
> *Mũtheu is humble.*

The above metaphoric statement maps the source- Ilondu/sheep on the target- Mutheu, who is a person. These are two distinct domains, one is the non-living domain and the other is the human domain. The following encyclopaedic readings of both the person, Mutheu, and the animal sheep are downloaded on the mind.

- **Sheep/Ilondu**
- An animal.
- Eats grass.
- Always keep head down and rarely looks up.
- Seen as humble.

Mutheu

- A human being.
- Quiet.
- Always keeps head down, eyes downcast.
- She is humble.

<div align="center">

Target (B)

Source (A)

</div>

Sheep (Ilondu)
- An animal
- Eats grass
- Always keeps head down
- Rarely looks up
- Provides meat, wool
- Humble

- Always keeps head
- Rarely looks up
- Humble

Mutheu
- A human being
- Quiet
- Always keeps head down
- Eyes always downcast
- Humble
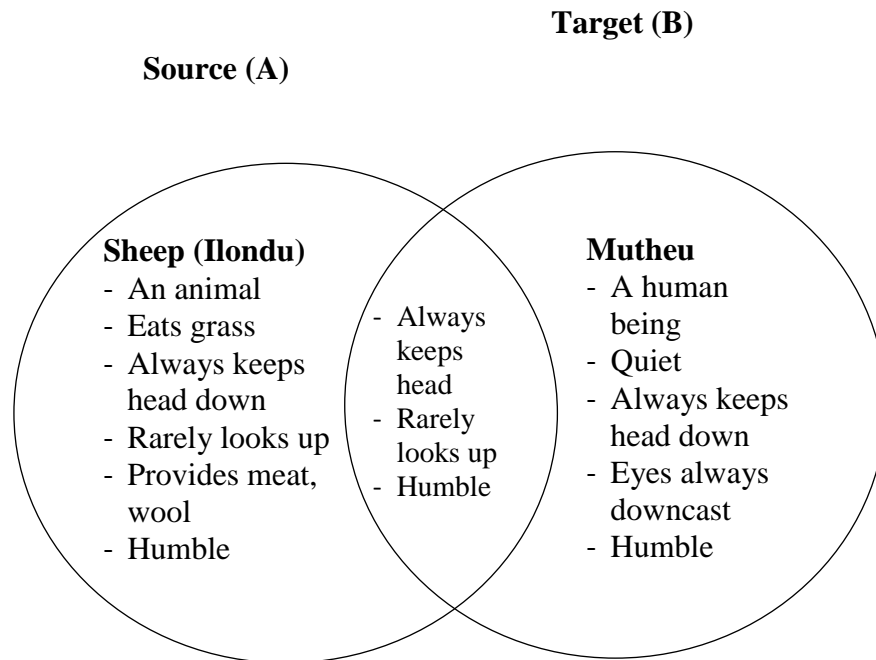
Not all aspects of the source are mapped onto the target. Other qualities of the sheep not relevant in the mapping are left out.

28. Umanwa na Kyalo nĩ kĩmbuva.

   Leave Kyalo alone for he is a puff adder.

   Leave Kyalo alone for he is dangerous.

The above statement is metaphoric in that the qualities of a snake are mapped onto person. This is a mapping between the human domain and the non-human domain. The mind downloads the following encyclopaedic entries for the person and for the puff adder.

	Puff adder	**Kyalo**

Puff adder

- A snake.
- Very poisonous yet,
- looks harmless
- Dangerous
- Should be dealt with by immediately, killed, avoided.

Kyalo

- A human being.
- Quiet.
- looks friendly but can stab someone in the back.
- Should be avoided.

Source(B)
Puff adder
- Snake
- Very poisonous
- Yet looks harmless
- Dangerous should be killed, avoided

- Looks harmless
- Dangerous
- Should be avoided

Target (A)
Kyalo
- Human being
- Quiet
- Looks friendly, harmless
- Should be avoided.
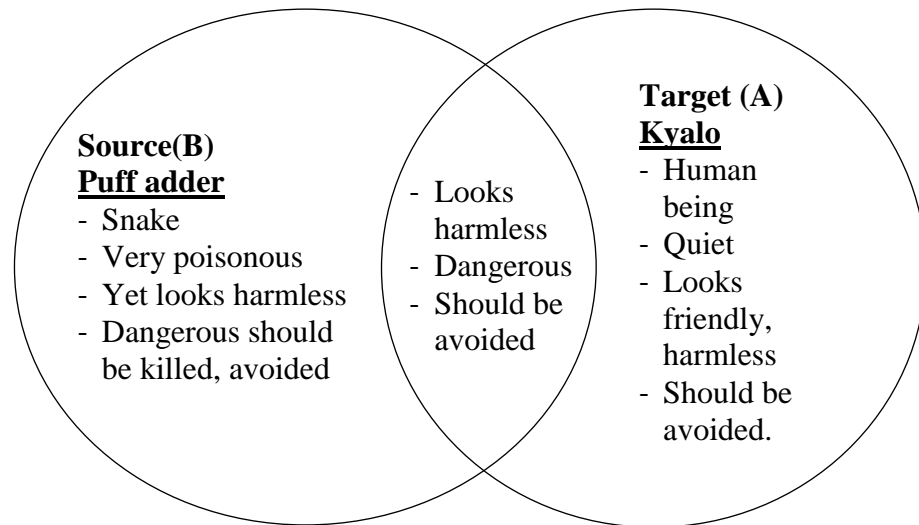
29. Kĩoko nũnakwatie kasungwa.

    Kĩoko found an orange.

    Kĩoko has gotten himself a young wife.

The above metaphor uses the orange as the source domain, to get mental access to the meaning of the word young wife. This is a cross mapping between the human domain and the non-human domain. Speakers of the language download the following encyclopaedic entries for a young wife and for the orange.

Orange

- Supple
- Tender
- Attractive
- Sweet
- Appealing
- Succulent

Young wife

- Supple body
- Tender
- Attractive
- Appealing
- Human being

Source (B)   **Target (A)**

Orange
- Supple
- Tender
- Attractive
- Sweet
- Appealing
- Succulent

Supple
Tender
Attractive
Appealing

Young wife
- Supple
- Tender
- Attractive
- Appealing

Orange ————————————→ Young wife
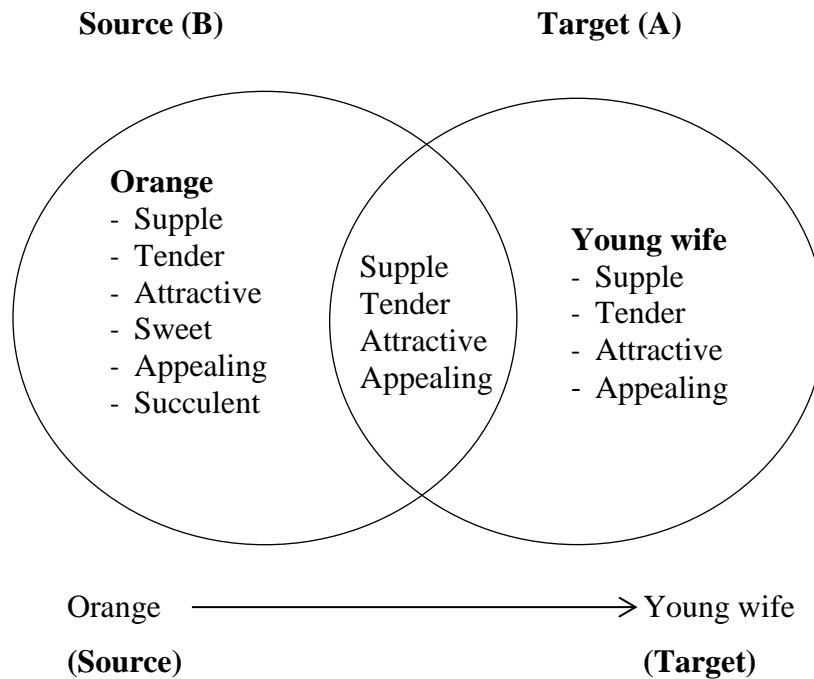
(Source)   **(Target)**

30. Mũmbua atwĩkie yĩumbĩ.

Mũmbua has become a cut worm.

Mũmbua is lazy.

The above statement is usually used when referring to a person who is lazy. The cutworms become the source domain through which mental admission is given to the target-Mũmbua. In the communication process, the hearer downloads the following mental encyclopaedic entries for both the cutworm and the person.

Cut worm

- Insect.
- Stays buried under wet/humid soil.
- Can't stay/move under the sun.
- Moves slowly and lazily.
- Delicate and cannot withstand harsh conditions.
- Generally lazy.

Mũmbua (person)

- Human being.
- Cannot work especially in the sun.
- Likes to stay indoors to avoid hard work.
- Cannot withstand harsh conditions especially hard work.
- Does her duties slowly.
- Generally lazy.

Source (B)   **Target (A)**

Cut worm
- Insect.
- Stays buried under humid Sand.
- Can't stay/move in the sun.
- Moves slowly/ lazily.
- Delicate and cannot withstand harsh conditions.
- Lazy.

- Lazy
- Likes to stay buried
- Avoids
- Tiring work

Mũmbua
- Human
- Likes to stay indoors
- cannot work especially in the sun
- Does her duties slowly
- Lazy
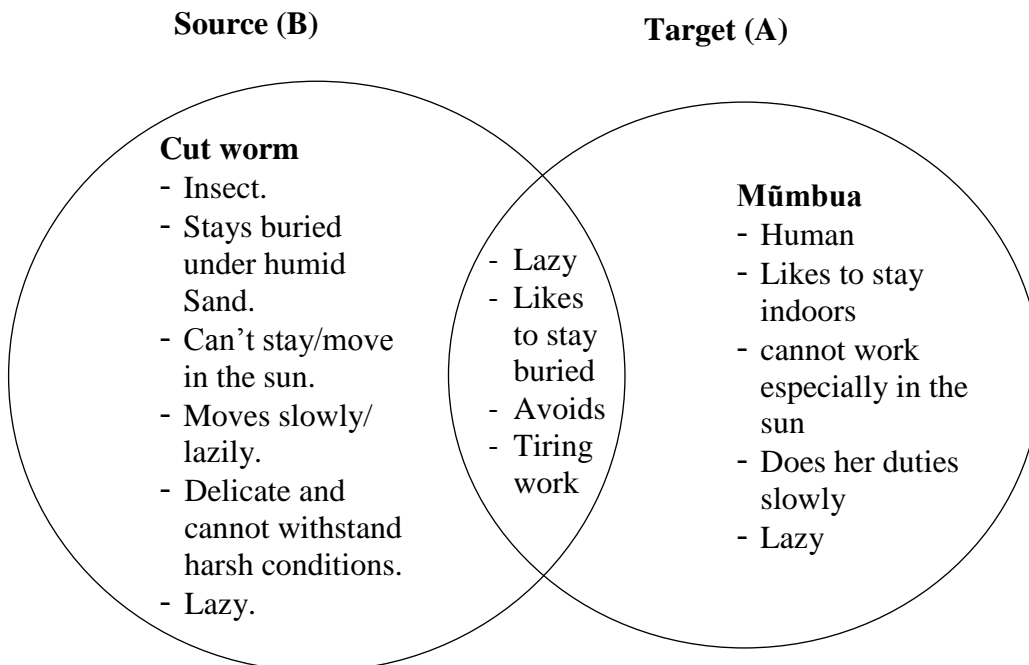
31. Ndũkatavye Salome maũndũ maku nũndu nĩ mũthoonzwe.

Do not tell Salome your affairs because she is a weaver bird.

Do not disclose your affairs to Salome because she cannot keep a secret.

The above metaphor is used when one talks about a person who keeps on talking and cannot keep a secret. It is also used to mean that a person is noisy. This utilizes the mapping of the non-human domain with the human domain. The source, weaver bird, and the target is the person. Therefore, the following encyclopaedic entries for the weaver bird and for the person are accessed in the mind of the listener.

Mũthoonzwe (weaver bird)
- Types of a bird.
- Noisy/keeps on tweeting.
- Tweets loudest when it spots a snake.
- Cannot keep quiet if it spots a snake.

Salome (A person)
- Human being.
- Noisy/talks too much.
- Cannot keep a secret.

Source (B)　　　　　　Target (A)

Mũthoonzwe
- Type of a bird
- Noisy/keeps on tweeting
- Cannot keep quiet if it spots a snake.

- Noisy
- Cannot keep a secret

Salome
- Human being.
- Noisy/talks too much.
- Cannot keep a secret.

32. Mũemani ngitĩ ya ũkũmi.

Mũema is a barking dog.

Mũema is a dog who barks appropriately.

Mũema is a person who cannot keep quiet on when he sees evil doing.

Mũema is a person who speaks out when wronged.

In the above expression, the verb 'bark' becomes the center of our interpretation. The dog barks when there is an intruder in the home, and the person speaks out against evil or wrong doing committed against him. The following encyclopaedic entries are drawn in the mind when making sense of the utterance.

Ngitĩ (dog)

- An animal.
- Aggressive.
- Barks, especially at night.
- Barks at intruders in the home toward them off.
- Defends itself and its masters through barking.

Mũema (the person)

- A human being.
- Aggressive.
- Talks against any evil/wrong doing against him.

Therefore, what the dog does is the central point of the mapping in the metaphor. This metaphor involves a mapping between the human domain and the non-human domain.

Ngitĩ (dog) ————————————▶ Mũema (human)

(Source)   **(Target)**

Source (B)   **Target (A)**

Ngitĩ (dog)

- An animal.
- Aggressive.
- Barks against intruders
- barking is its means of defense

- Aggressive
- Defends self aggressively

Mũema (human)

- A human being.
- Aggressive.
- Speaks out for himself
- Speaks out to defend himself

33. Kamũvuko kakwa nĩkavul'wa nĩ kĩlũĩ.

My small handbag has been snatched by a hawk.

My small handbag has been snatched by a thief.

In the above expression, there is a metaphorical mapping between the human domain and the non-human domain. The hawk is the source mapped onto the target, the thief. Qualities of the hawk are compared to those of the thief. The encyclopaedic entries for the hawk and the thief are first downloaded into the mind as follows:

Kilui (hawk)

- A bird.
- Predates on other birds and small animals.
- Has sharp claws.
- Known for snatching chicks.

Thief

- A human being.
- Steals from others.
- Snatches people's handbags, phone etc.

59

Hawk $\longrightarrow$ Thief

(Source) (Target)

Source (B)　　　　　　Target (A)

Hawk
- A type of a bird
- Predator
- Has sharp claws
- Known for snatching chicks
- Merciless on its prey

- Snatches away
- Merciless

Thief
- on his victims Human being
- Snatches people belongings
- Merciless
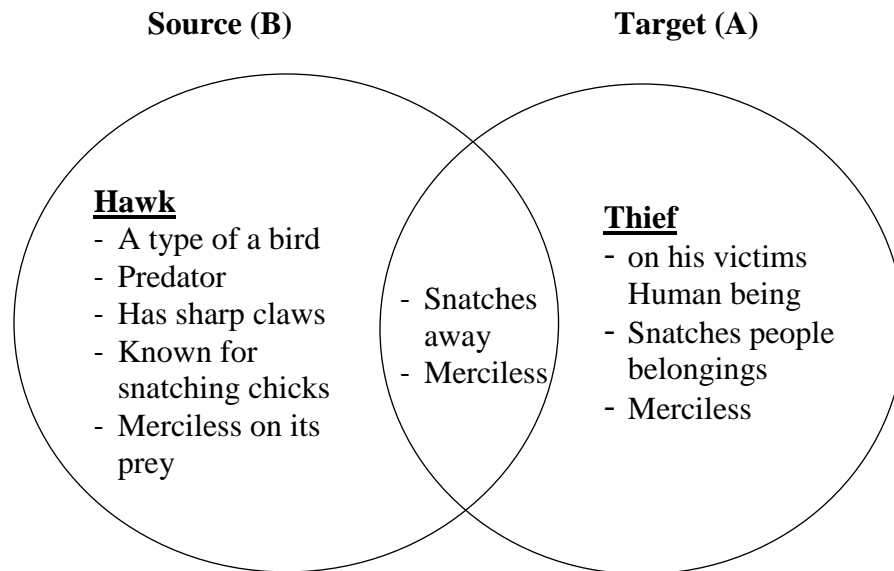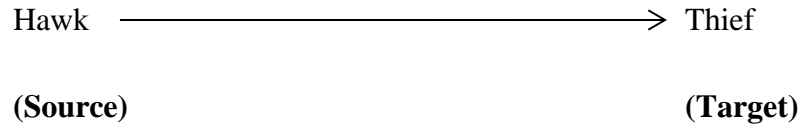
34. Mũnyao nĩ mbiti.

Mũnyao is a hyena.

Mũnyao is greedy, immoral.

The above expression maps the qualities of a hyena are mapped onto the qualities of a human being. The hyena is the source while the target is the human. It is through some of the qualities of the hyena that we understand certain characteristics of the person. This is a mapping of the non- human domain to the human domain. The following encyclopaedic entries are downloaded in the mind.

Mbiti (hyena)

- An animal

- Spotted skin

- Short hind legs

- Predator

- Greedy

-

Munyao (human being)

- A human being

- greedy/likes to eat a lot.

Source (B)   **Target (A)**

Mbiti (hyena)
- An animal
- Spotted skin   **Munyao (human)**
- Short hind legs   Greedy   - Human being
- Greedy   - Likes to eat a lot.
                                  - Greedy

Hyena (Mbiti) ⟶ Munyao

Source   **Target**

35. Andũ masyaa Mũtũa nĩ Kavalũkũ.

    People say that Alfred Mũtũa is a rabbit.

    People say that Alfred Mũtũa is cunning.

In this expression, a rabbit's qualities are the point of access to the qualities of Mũtũa. This is a mapping of the non-human domain on the human domain. The following encyclopaedic entries are downloaded on the mind.

Kavalũkũ (rabbit)
- An animal.
- Small in size
- Runs very fast
- Wisely negotiates any barriers while running away from trouble (for instance a predator).
- Wisely hides/camouflages to avoid predators considered wise.
- Cunning.

Mũtũa

- A human being
- Small bodied.
- Wisely avoids trouble.
- Cunningly evades enemies.

Source (B)   **Target (A)**

Kavaluku (rabbit)
- An animal.
- Small in size
- Runs very fast
- Wisely negotiates any barriers
- Cunning

- Wise
- Cunning

Mutua
- A human being
- Wisely avoids trouble.
- Cunningly evades enemies

Kavaluku (rabbit) ⟶ Mũtũa (Human being)
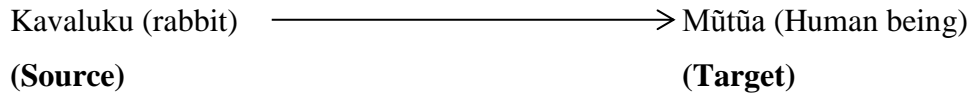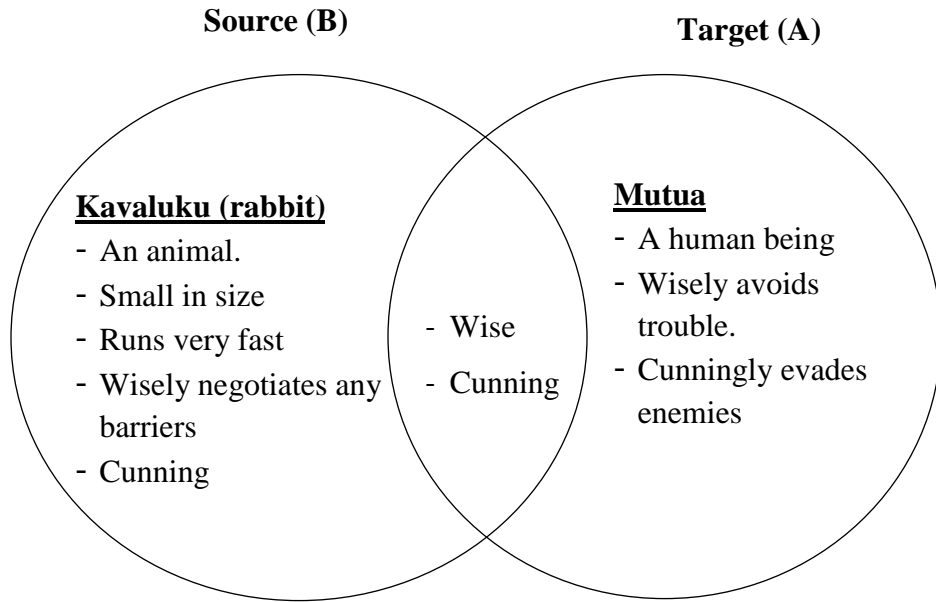
(Source)   **(Target)**

36. Kĩatu kĩĩ kĩilika kĩsanuinĩ kya Mbithe.

This shoe cannot fit in Mbithe's comb.

This shoe cannot fit in Mbithe's foot.

In this expression, Mbithe's foot is likened to a comb. The comb is the source while the foot is the target. The following encyclopaedic readings of foot and comb are analyzed in the mind.

Comb

- An object.
- Used for styling hair.
- Has got extended projections.
- Extended projections are stiff, don't come together.

Mbithe's foot

- A part of the body.
- Used for support.
- Has got toes, (extended projections).
- Toes are too spaced, and don't come close.

Comb ──────────────────────→ Foot

(Source)   **(Target)**
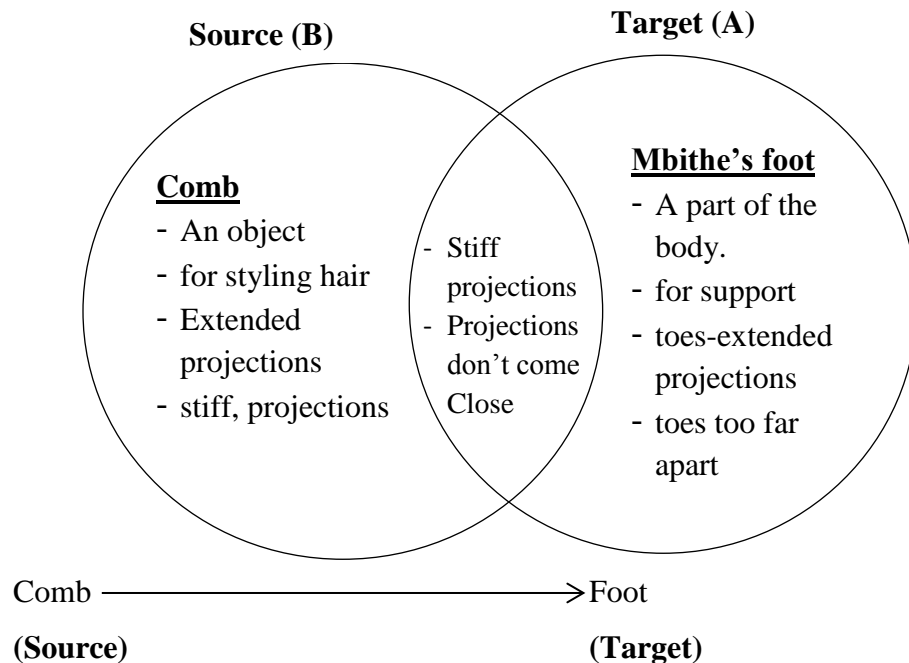
37. Nĩnĩ noiw'e nĩ Mwende nũndũ nĩ mbili tũ.

   I am tired of Mwende because she is just a tick.

   I am fed up with Mwende because she is just a tick.

   I am fed up with Mwende because she is too dependent on me.

The non-human domain is mapped onto the human domain in the above expression. The qualities of the tick are used to gain mental access to the qualities of Mwende. The following encyclopaedic entries for tick and Mwende are downloaded in the mind.

<u>Tick</u>

- An insect (a parasite)

- Survives by sucking blood on the host.

- Cannot survive without the host.

<u>Mwende</u>

- A human being.

- Depends on the speaker entirely for upkeep.

- Reluctant to find her own means of survival.

- Provided with everything (food, shelter, clothes) by another person.

Metaphor

Tick   ━━━━━━━━━━━━━━━━━━━━━▶Mwende

Source   **Target**

        Source (B)   **Target (A)**

Tick
- An insect
- Survives by sucking host's blood
- Host only key to survival

- Over dependent on another being
- Parasitic

Mwende
- A human being
- Totally depends on another person for upkeep
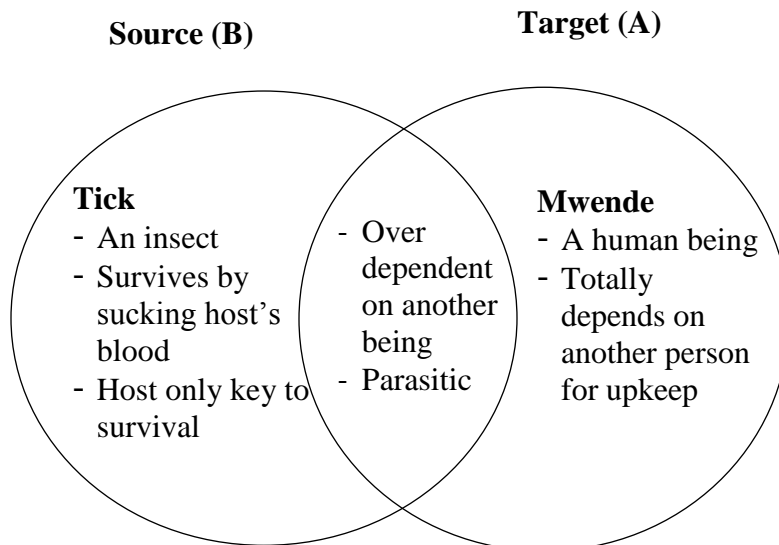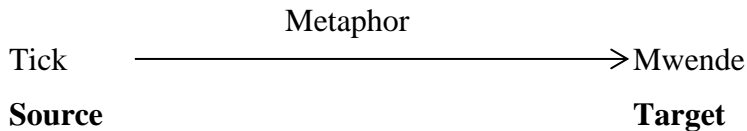
    38. Malia ndalũma vandũ no ngala ndalĩkangi.

      Maria cannot stay in one place; she is just a flee.

      Maria is restless/overactive/immoral sexually.

The above expression is used on a person who cannot stay in one place for a long time. He or she aimlessly moves from place to place. The source unit, the tick, is mapped on the target, the human. The relevant qualities for both are the ones used in the mapping. The rest are left hidden. The expression is also used on casual labourers who only stay in a

place as long as there is availability of labour for money. If these benefits are not there, the labourer jumps onto another place for the same. The expression is also used to mean that a person is immoral if he or she keeps a series of sexual partners one at a time. The person only sticks with one as long as the sexual benefits last. Therefore, the expression has got several interpretations enclyclopaedic readings of the source and the target in this expression are as follows:

Ngala (Flea)
- A parasite, an insect.
- Attaches on the host to suck blood.
- Jumps onto another host if noticed/if satisfied.
- Moves from host to host – No permanent host.

Maria (Human)
- A human being, no permanent attribute.
- Sticks/stays with others only to gain or benefit from them.
- Moves to another person or another place if the benefits no longer exist.
- Also: Keeps many sexual partners one at a go.

Source (B)   **Target (A)**

Flea
- A parasite
- sucks blood
- Jumps from host to host

- Jumps from place to place

Malia
- Human being
- Sticks with others as long as she benefits
- Cunningly changes tact if noticed
- Can't keep one sexual partner

```
Flea ─────────────────────────────→ Maria
Source                                Target
```

39. Kamene nĩ letiũ.

Kamene is a radio.

Kamene is talkative/talks nonstop/too talkative.

The above expression is used negatively to mean that a person is loud mouthed, dominates conversations and makes noise while at it. The mapping is from the non-living concrete domain onto the living domain. The following encyclopaedic entries about the source and the target are analyzed in the mind:

Radio

- An object.
- Manually controlled to switch on/off.
- If on, can operate nonstop (continuous music or talking by the presenter).
- Dictates the direction of the programs.

Kamene

- A human being.
- Talks a lot/over talkative.
- Seems to always dominate conversations.

Therefore,

```
Radio ─────────────────────→ Kamene
(Source)                        (Target)
```

Source (B)   Target (A)

Radio
- An object.
- If on, can operate non stop
- Dictates the direction of programs
- Therefore dominates conversations

- Talks for a long period of time
- Dominates a conversation

Kamene
- A human being
- Talks a lot
- Seems to always dominate conversations
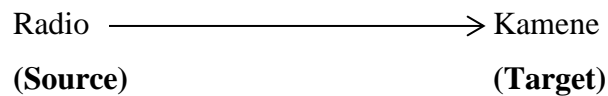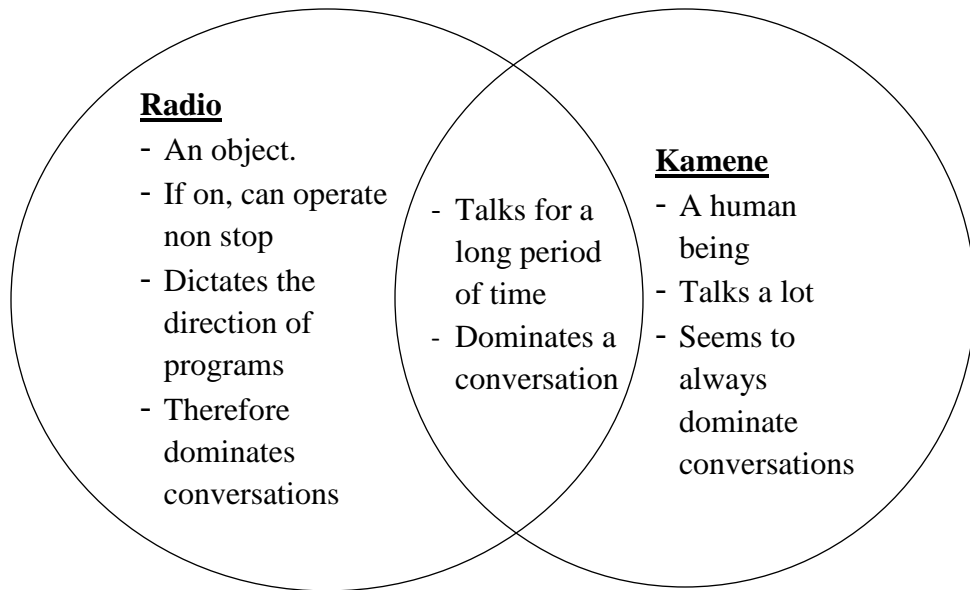
40. Uwaũ ũsũ nĩ mwĩw'a thayunĩ wakwa.

That illness is a thorn in my life.

That illness is a constant source of pain to me.

In the above expression the source, the thorn is mapped onto the target, the illness. Just as a thorn is a source of pain when lodged into flesh, the illness is also a source of pain to the body and the spirit. This expression can also be used on a person if the person is a source of pain and anguish to another person. The encyclopaedic readings of the thorn and the illness are downloaded in the mind as follows:

Thorn
- Sharp
- Pierces the skin, lodges into the flesh.
- Source of pain especially if not removed.

Illness
- A malfunction of the body in a certain way.
- Source of pain to the body especially if left untreated.

Source (B)   Target (A)

Thorn:
- Sharp
- Pierces the skin, lodges into the flesh
- Source of pain

- Source of pain

Illness
- Malfunction of the body
- Source of pain to the body
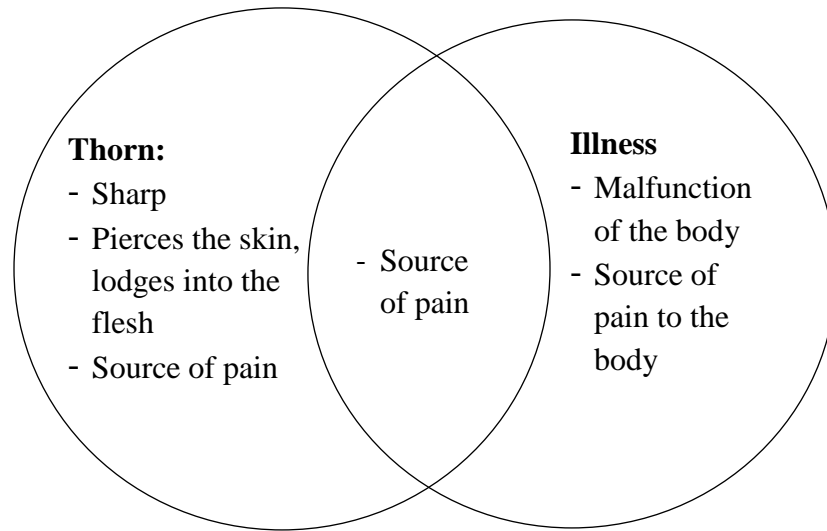
41. Kalondu nĩ mbata.

Kalondu is a goose.

Kalondu likes cleaning, bathing washing and all activities that require the use of water.

The above expression involves the mapping of a mental entity from the nonhuman domain to another in the human domain. The qualities of the goose are mapped onto the qualities of the target. The following encyclopaedic entries are first outlined in the mind:

<u>Goose</u>

- A bird
- Most of its activities are in the water.

<u>Kalondu</u>

- Human being.
- Likes using water (bathes a lot, cleans and washes **too** often).

Source (B)   **Target (A)**

Mbata (goose)   - Likes   **Kalondu**
- A bird   water   - A person
- Most of its   - Clean   - Likes
  activities take   washing,
  place on/in   bathing,
  water   cleaning too
                                              much
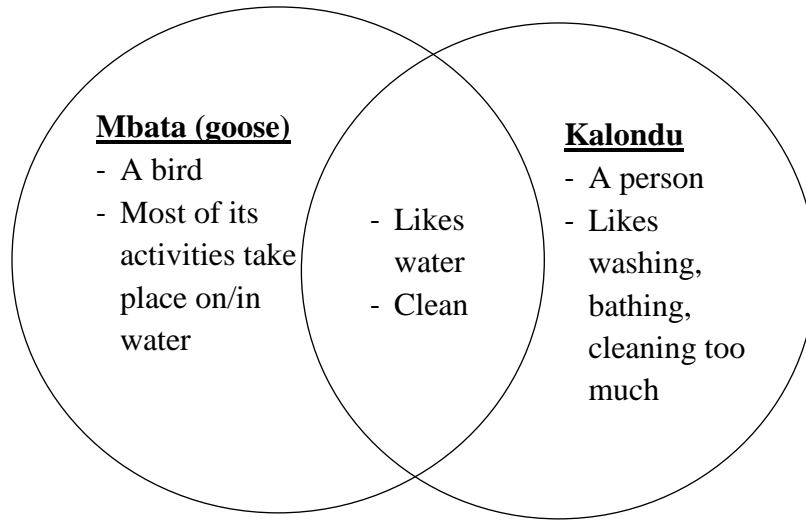
2.4 Conclusion

In this chapter, evidence points to it that metaphor involves the mapping between two mental fields. It is also worth noting that not all elements in the source unit are involved in the mapping. Those left out of the mapping are usually immaterial in the construction of meaning in the overall metaphor. Kovecses (2002) refers to those aspects as 'hidden.'

On the other hand, it was noted that metonymy involves the access of a mental entity through another mental entity by a process of association. However, unlike the metaphor, the metonymy occurs within a single domain. The target is the abstract entity and the source the more available in the data collection, I noted that metaphor and metonymy are very closely, related and that both are not just decorative tools of language, but indicators of a more sinister mental operation that represent our experience with the world in a structured way. It was noted that both metaphors and metonymy in normal speech are based on tools, objects, experiences and events in the environment the speakers live in.

CHAPTER THREE

METAPHOR WITHIN METONYNY (METOMETAPHOR)

3.1Introduction

Some researchers have put explicit claims supported by empirical evidence that the distinction between metaphor and metonymy is not very clear and a thin line lies between them. Radden (2000) intimates that metaphor and metonymy constitute a scale with one at the beginning of the scale and the other at the end of the scale with unclear or blurry cases in between. He also sees them as categories at the end points of a continuum. Metometaphor involves the mapping of two conceptual fields within one conceptual field. (Radden 2000: 93).

Lakoff and Johnson (1980: 39), in a linguistic convention held that same year, posit that the rooting of metonymic phenomena is in general more apparent than metaphoric concepts for the reason that it entails physical or causal relationship. They add that metaphors grounded in metonymy are more natural and more basic than those that lack a metonymic basic. Barcelona, (2000: 52) argues that metaphorical mappings are essentially rooted on metonymy, and this regular and cannot be a casual fact.

In this chapter, I examine and analyze metaphors which start in metonymy. Here, the expression first goes through a process of association and then the next step in meaning making becomes the double domain mapping. This is a process of metonymy and metaphor respectively. In this process, both metonymy and metaphor are in play simultaneously. This form is a hybrid between metaphor and metonymy that will be referred to as Metometaphors. This chapter also explains the processes involved step by step; by first translating the meaning of each expression, giving both the metonymic interpretation and the metaphoric interpretation. In section 3.2 I use structured sentences in the KĩMasakũ dialect of Kiamba to show how some metaphors start off in a single domain and change to a double domain mapping.

3.2 Various Contributions Towards the Interaction Between Metaphor and Metonymy

Scientific studies of language over the years have inspected the hybridism between metaphor and metonymy. Goosens (1990) says that certain linguistic expressions cannot be termed as either metaphor or metonymy: the two tropes are in action at the same time. Goosens gives two classic examples as follows:

    i.   To be close lipped: This literally means "to have one's lips close together". It connotatively means to be silent or to say little. This gives a metonymic reading first while the latter gives a metaphoric meaning. He describes this as metaphor from metonymy.

    ii.   To shoot one's mouth off. This expression was described as metonymy within metaphor. Here, the first step is the metaphoric reading whereby the figurative meaning "to talk foolishly" is reached. The metonymy here arises with the association of speech with mouth. This can be illustrated as follows:

$$\text{Gun} \xrightarrow{\text{Metaphor}} \text{Mouth} \xrightarrow{\text{Metonymy}} \text{Speech}$$

$$(S_1) \qquad\qquad (T_1\, S_2) \qquad\qquad (T_2)$$
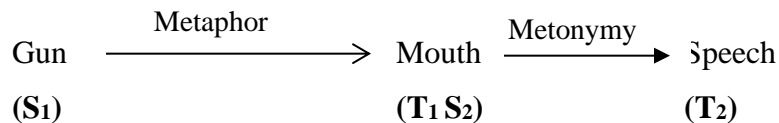
Goosens, (1990) defines this as Metaphtonymy but for the purpose of this research, I will call the hybrids, Metometaphors and Metametonyms. The elucidation of these hybrids must lead to successful communication, failure to which there would be a breakdown in communication.

Ruiz de Mendoza, (2000) adds that in view of the fact that metonymy operates within one mental field, and metaphor within two mental fields, then metonymy is always secondary and auxiliary to metaphor. Mendoza further supports this argument by stating that it is not practicable to encompass two distinct mental fields of a metaphor within the single mental of metonymy.

However, in this research, I discovered that it is still possible, and found that expressions in Kĩkamba that encompass a metaphor within a metonym, and a metonymy within a metaphor, are present, and in addition, both processes are reverses of each other.

3.3 Interpretation of Metaphor from Metonymy

In this section, connective sentences in Kĩkamba will be analyzed to show how a Metonymy encompasses a metaphor in selected Kĩkamba expressions.

> 42. Sukalĩnĩwambatie.
>
> Sugar has gone up.
>
> *Sugar has become expensive.*

The above Metometaphor involves a mapping within one mental field and a cross mapping between two domains. The word 'sugar' can be replaced by a noun phrase. Therefore, one can also say:

- Mbembanĩsyambatie
  Maize has gone up.
- Savunĩnĩwambatie.
  Soap has gone up.
- Nguanĩsyambatie.
  Clothes have gone up.

The spot of the noun phrase can be filled by any other noun phrase that denotes a commodity that can be bought or sold. A process of ellipsis is also in play here. The statement should therefore be: **The price of** sugar has gone up. In making a meaningful interpretation of the Metometaphor above, the following processes take place in the mind.

Step 1: There is a process of association of 'sugar' and 'price' that is brought about, by the use of the words "gone up" 'sugar' or the noun phrase represents the price. The commodity bought stands for the price of the commodity.

Sugar (Source) → Metonymy → Price (Target)
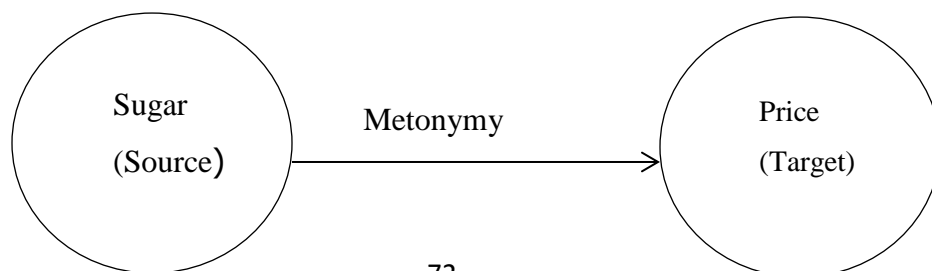
Step 2: The expression goes through a process that makes it a metaphor. It is a metaphor through which we get a mental admission of the word sugar through the verb "up". Up denotes 'up' as "high and difficult to reach". This is the scope from which sugar is referred to.

Kovecses (2000), Daritz (1969) and Shaver et al (1987) all explicated the relations of metaphor and metonymy in human sentiments. They argue that there is a connection between emotions and physiological indicators of such emotions. These physiological indicators reflect certain metonymic mappings. Kovecses and Lakoff (1987) postulated the general metonymic principle **"The physiological effects of an emotion stand for the emotion".** The sentiment in this case is the target and the physiological effect is the source of the metonymy. Given that these metonymies conceptual configuration by themselves, they are supported by conceptual metaphors to realize emotion based Metometaphor. The following are such emotion based Metometaphors in Kĩkamba.

> 43. Mũlinĩwemwakiwakwa.
>
> Mũli is my fire.
> Mũli is the object of my affection.
> *Mũli is my love.*

The above Metometaphor also utilizes the emotions for physiological effect metonymy. The first step involves a mapping within the single domain of emotion. The metonymy within this Metometaphor is the physiological result for emotion metonymy. The word 'fire' here is the physiological effect, and the source and the emotion love is the target. When people are in love, there are physiological changes that happen in the body for example, there is heat generated when the two people see each other. This increase in body temperature is then associated with the emotion "love" it is the one that provides mental access to the emotion love.

Love (emotion)
(Target)

Fire (body heat)
(Source)

Metonymy

(Body heat) Fire ————————————→ Love (emotion)
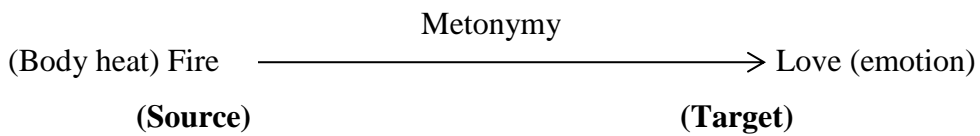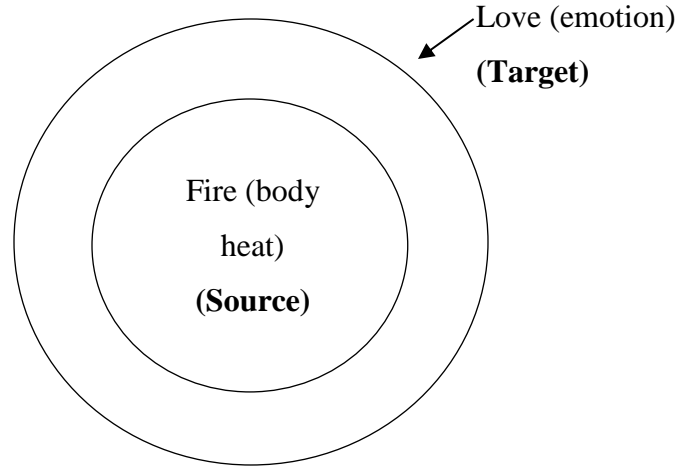
(Source)   **(Target)**

Next, there is a cross mapping between Mũli and fire. Mũli is the target while fire is the source. Mũli and fire belong to two separate domains. The human domain and the non-human domain are cross mapped when elements of fire are transferred to Mũli. The following encyclopaedicentries for the metaphor within the Metometaphor are drawn:

Fire

- Hot (can burn).
- Destructive at times.
- Useful (in cooking).

Mũli

- Human being.
- Causes heat (in the lover)

Source (B)   Target (A)

Fire
- Causes heat
- Destructive at   Causes   **Mũli**
  times   heat   - Causes
- Useful for   heat
  various   - Human
  functions   being

              Metaphor
Fire ─────────────────────────→ Mũli
(Source)   **(Target)**

The resulting Metometaphor has the following structure:

Metonymy

Love **(Target)**

Fire (body heat) **(Source)**

Source (B)

Target (A)

Fire
- Causes heat
- May be destructive
- May be useful e.g cooking

Causes heat

Muli
- Human being
- causes body heat (love)
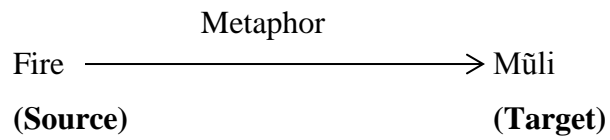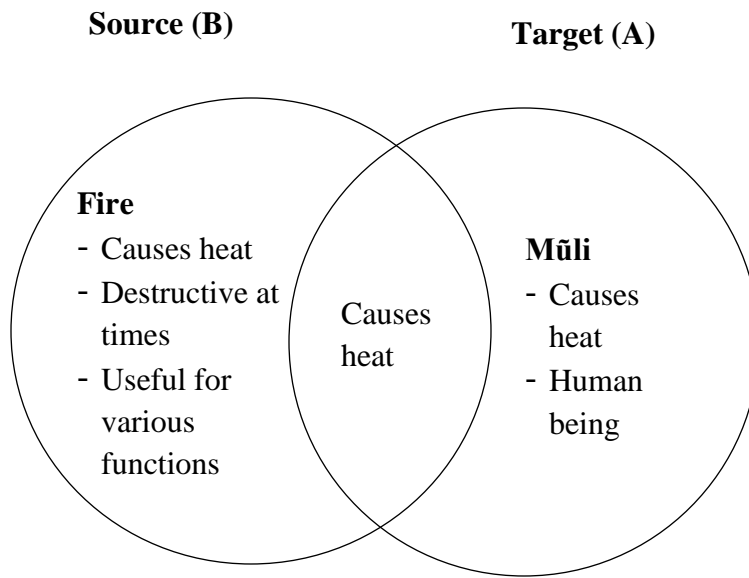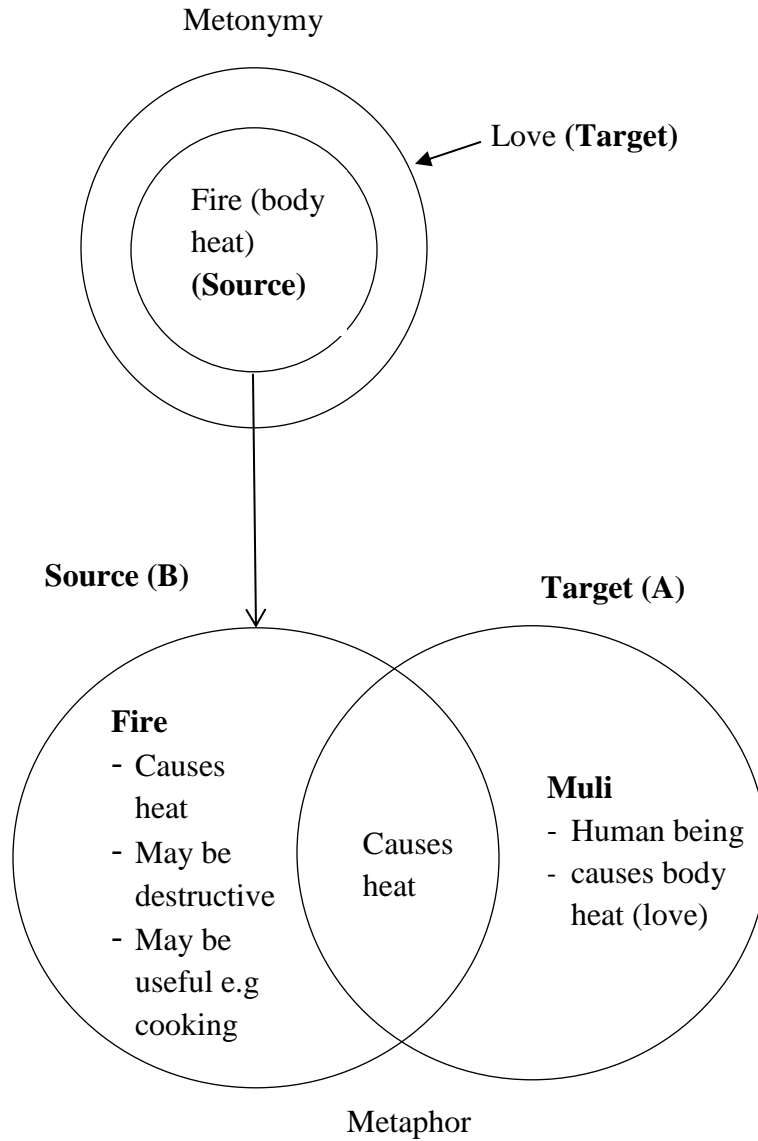
Metaphor

The above structure reveals that the mind first associates increased body heat with what from experience causes it, and this is the emotion of love. The physiological effect of love hence triggers off the metaphoric mapping of this physiological effect becomes the source mental unit of the metaphor. It is mapped onto Mũli, the target entity. This is a mapping of the non-human mental field to the human domain.

44. Mwendenĩmũthithu.

Mwende is cold.

Mwende has low libido/low sexual drive.

Mwende lacks libido

The above Metometaphor also develops out of the association of physiological reactions to certain emotions in the human body. The following processes take place in the mind of the speakers:

Step 1:

There is an association between libido and sexual drive with heat. Therefore, the physiological response to sex is associated with body heat or increased body heat. Therefore, in the lack of sexual drive, then the individual lacks this bodily heat and therefore, the opposite antonym of hot is used to express this- cold. This metonymy is the physiological effect for emotion metonymy.

Sexual drive (Lack of it)
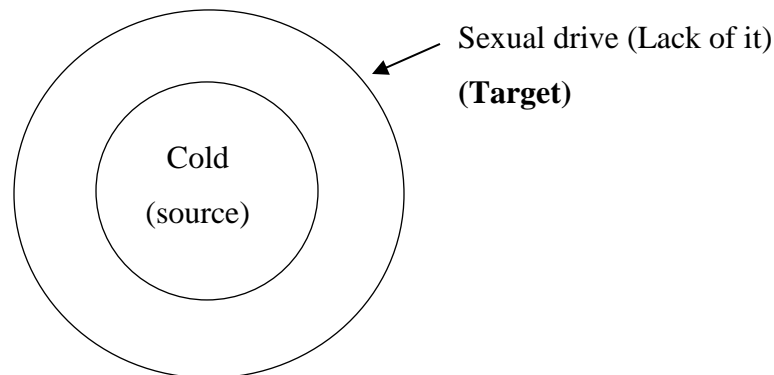
(Target)

Cold

(source)

Metonymy

Cold ⟶ lack of sexual drive.

(Source) **(Target)**

The encyclopaedic entries for cold are: Not hot, unfavourable, tasteless (for food.)

The arriving at the meaning, lack' of drive is gotten by accessing another conceptual structure that brings the negative meaning of hot. Metaphorically, sexual drive is

represented by 'heat' in Kikamba. Use of 'cold' then means lack of heat which is equated to lack of sexual desire here.

Step 2: There is a cross mapping between heat and sexual desire. When one has sexual desire, the body gains heat. When one does not have this sexual desire, the body lacks body heat; it is cold; just as something which is lacking of heat, for example a stone.

Target (A)   **Source (B)**

Human
- Cold
- Lacks sexual
  desire
- Unfeeling

Cold
Unfeeling

Object
- Cold
- Non-living
- unfeeling

Cold Object ——————————————→ Cold Human
(Source)   **(Target)**
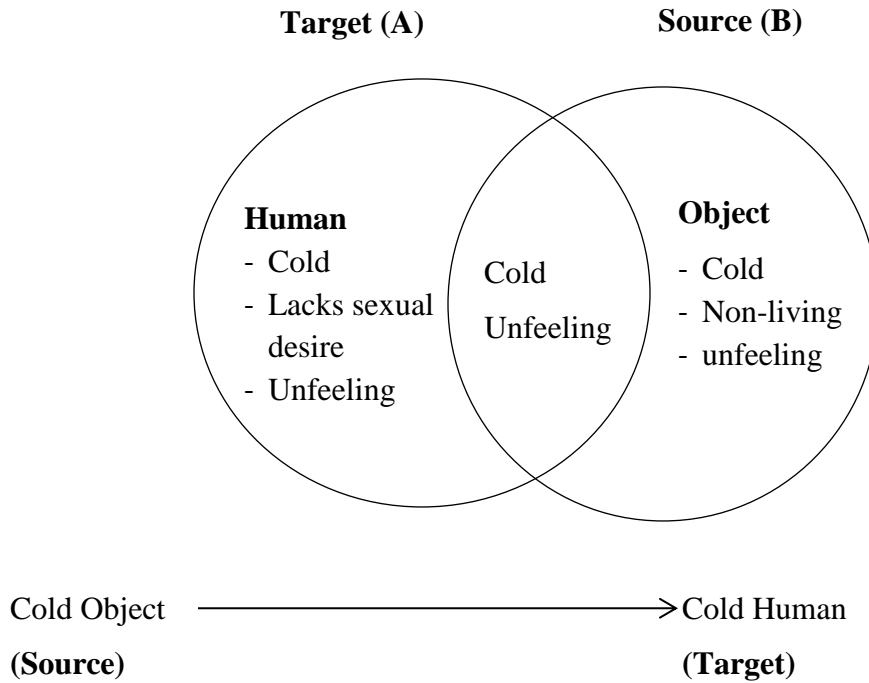
The resulting Metometaphor has got the following structure.
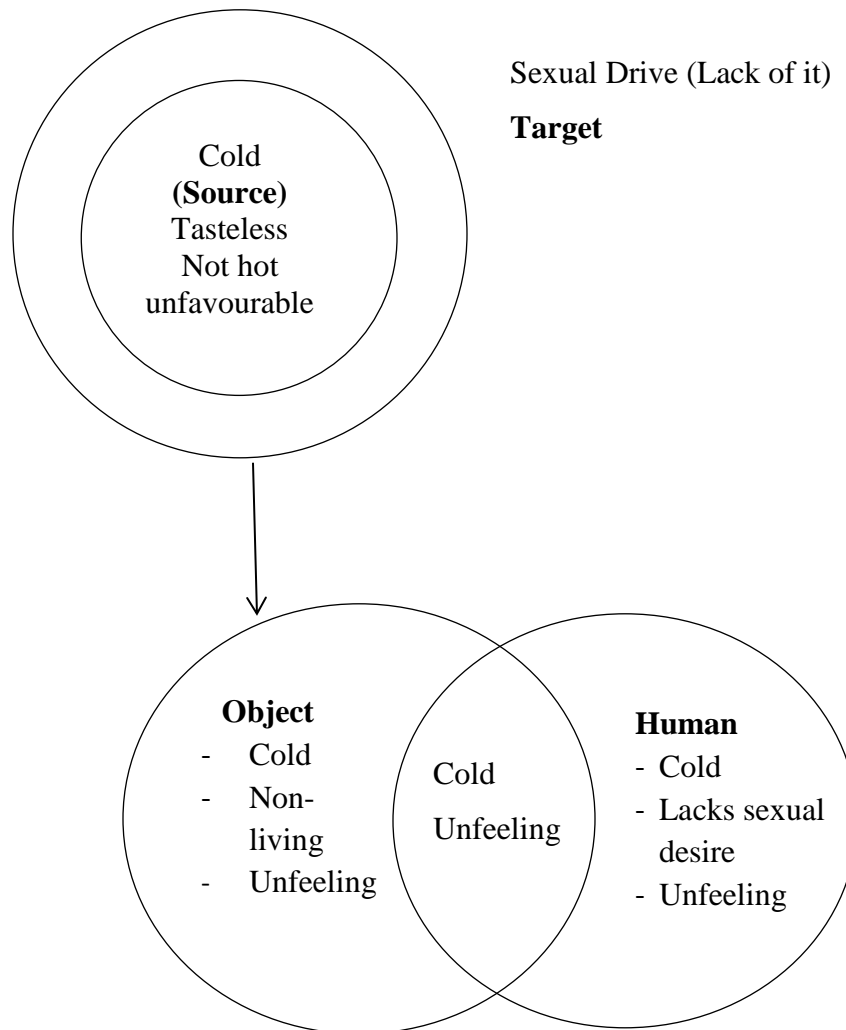
Some expressions are based in the bodily experience of human beings. This begins from the fact that the human body is upright in nature. The erect/upright pose goes with positive emotional states and physical states. It can also be used to mean anger and argument in Kĩkamba. Kovecses (1991) and Lakoff and Johnson (1980) describe such expressions as orientation metaphors. Such usually have an origin in metonymy. For instance, the following expressions are orientation based:

45. Yĩĩ nĩyo itho ya maũvoo.

This is eye of the news.

This is the central news of Ũkambanĩ.

The above expression is used in Mbaitu radio station, a vernacular station in Ũkambanĩ. The expression is a metaphor that begins from metonymy. The following processes take place in the mind.

Step 1: There is an association of eye (itho) with what it does (kwona/to see). This falls in the perception ICM, a metonymy of organ of perception is associated with the activity of seeing:

Itho (eye)   ------------------------------->   Kwona (to see)

(Source)   **(Target) (The perception itself)**

<u>**The eye**</u>   <u>**perception involved with the eye**</u>

(Organ of perception)   action

An organ   means to receive stimuli through eyes

Situated in the head   central to the sense of sight

Main function is to gain information   main   function   is   to   provide information

Centrally placed for optimal vision

Main source of stimuli to the eyes and brain

Perception (Target)

Action of seeing
(perception)
(Target)

Eye (Organ of
perception)
(Source)
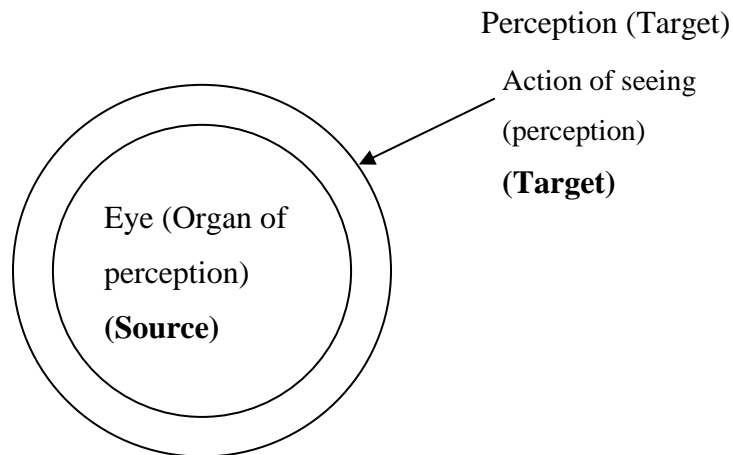
The above structure illustrates that the eye is the target through which mental access for the perception 'to see' is gained.

Step 2: Through a process of generalization the expression using the word 'eye' is made to be a metaphor. The eye of the human being is compared to the news. What the eye of

the human does is similar to what news does to us humans: Source of information from the environment. Only what is useful in the comparison is used in the mapping; the fact that the eye is alive, it blinks, produces tears, is placed in a socket in the skull and the like, is left out in the comparison. The perception function to gain knowledge is used in the two domain mapping.

Source (B)   Target (A)

Eye
(Organ of perception Situated in the head Main function is to giving information to the brain Centrally/strategically placed for optimal gain/giving info Central info giver

Main function is giving information Central info. giver

News
Main function is giving information Important Centrally placed (Musyi FM) for optimal gain/info production
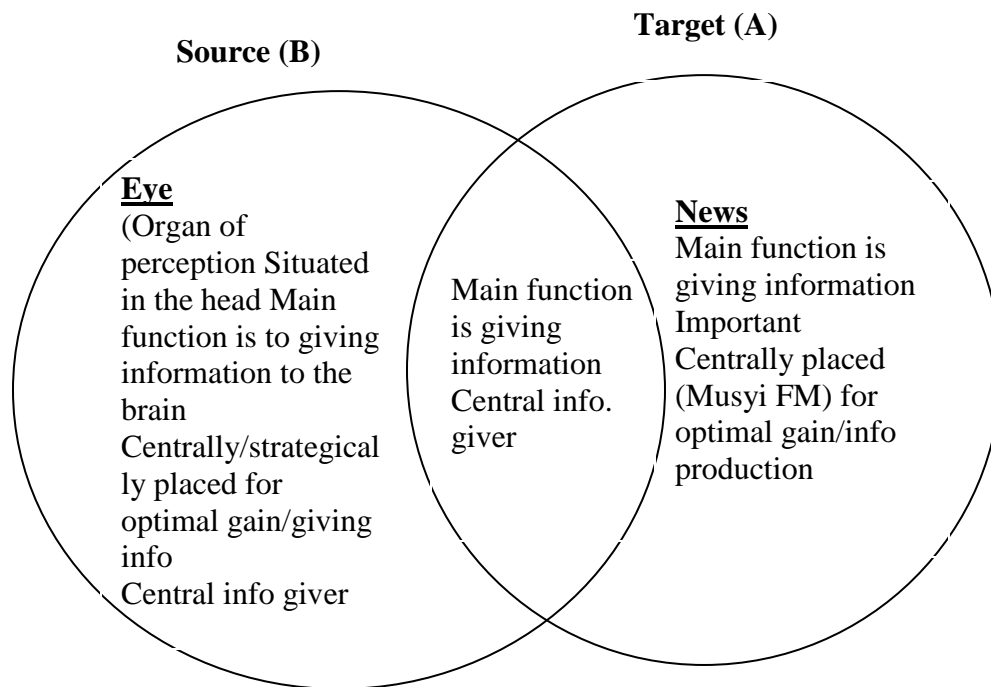
The quality of the human eye, that it is used to gain access/stimuli from the environment and to watch and be alert is what is transferred to the news (eye of the news) in that both are used as sources of stimuli from the environment. The news is central because it is the main information source to the speakers in that region. This metaphor compares the human body part domain to the non-human concrete domain. The Metometaphor hence has the following structure,

Action of seeing
(perception)
(Target)

Eye **(source)**
- Organ
- In a socket
- Alive
- Strategically placed
- Source of info

Eye (Organ of perception)

Target (A)

Source (B)

Eye
(Organ of perception
Situated in the head
Main function is to
giving information to
the brain
Centrally/strategically
placed for optimal
gain/giving info
Central info giver

Main function is
giving
information

Central info.
giver

News
Main function is
giving information
Important
Centrally placed
(Musyi FM)for
optimal gain/info
production

The above is a Metometaphor is a hybrid in which a metaphor is encompassed within a metonymy.

> 46. Mũtũnga nũmbatũie ngoo andia.
>   Mũtũnga he broke my heart he left.
>   Mũtũnga broke my heart when he left me.
>   *Mũtũnga betrayed me.*

The above metaphor is what Kovecses, (1995) refers to as metaphors based on emotion and psychological and behavioural responses to emotions such as anger, love and happiness. Kovecses posits that these metaphors are controlled by these physiological reactions to emotions. The source of this metaphor is metonymic.

The following processes take place in the mind:
Step 1: Ngoo/heart is associated with the psychological emotion it triggers. This may be love, hate, anger, pain. It is a metonymy within the causation ICM, an emotion for cause of emotion metonymy embedded in the verbal complex of "break"/"kwatũa".Break becomes the source domain and the attributes of this entity are transferred to heart. This is next transferred to emotion

Break   ⟶   Heart   ⟶   Emotion

Source   Target (cause)

Heart (Cause of the emotion breaking) (**Target**)

Break (**Source**) (Emotion)

The mind of the speaker starts with the interpretation of 'heart stands for emotion' and therefore the metonymy is embedded in the word 'heart'. The source of the above metonymy is the verbal complex 'break'.

Step 2: The verbal complex "break" encodes a comparison not obviously stated, but one inherent in the speaker's mind. In Kĩkamba, when the verb 'break' is used with objects like bricks, porcelain kaolin plates and cups that can be broken. These are compared with the organ heart, a fact that both can be broken. There is psychological pain involved when a heart is 'broken', that is when someone is betrayed or wronged, and when a person breaks kaolin utensils that are valued and would involve a financial loss/pain.

Source (B)   **Target (A)**

Breaking is the source of the metaphor "break is Destroy"   —— Metaphor ——>   Heart (Target)
- Valued
- Can be broken
- Pain involved
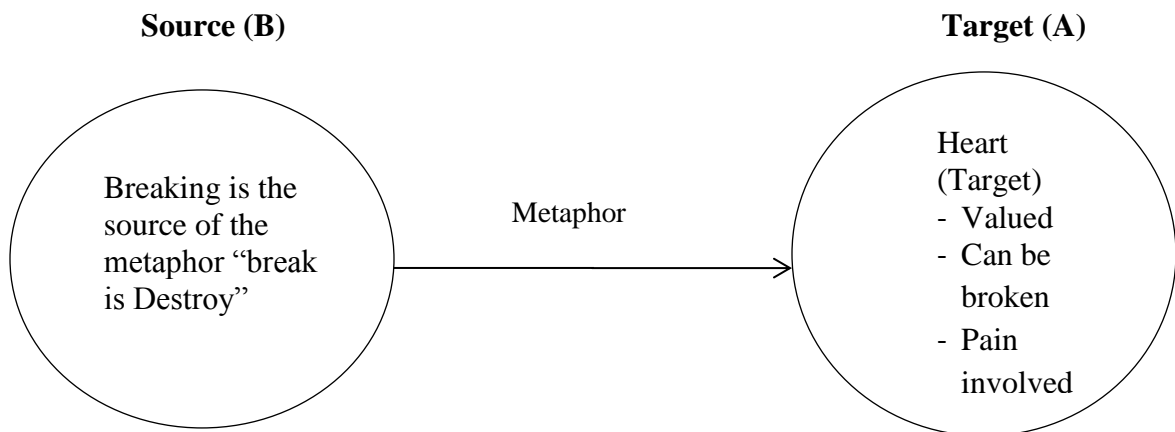
The source of the metaphor is the word 'break' which is in the metaphoric mapping that says 'break' is to 'destroy.' Such a mental representation is conventionalized in the minds of the Kĩkamba speakers. The resulting Metametonym has the source of a metaphor embedded in the Metonymy which triggers off the source domain of the metaphor. See the diagram below.

(Source)
Breaking is the source of the metaphor "break is Destroy"

Heart (Cause of the emotion breaking)
(Target)

Breaking is the source of the metaphor "break is Destroy"

(Source B)

Metaphor

- Destroyed
- Cause of pain

Heart (Target)
- Valued
- Can be broken
- Pain involved
- Emotion deemed destroyed
- (Target A)
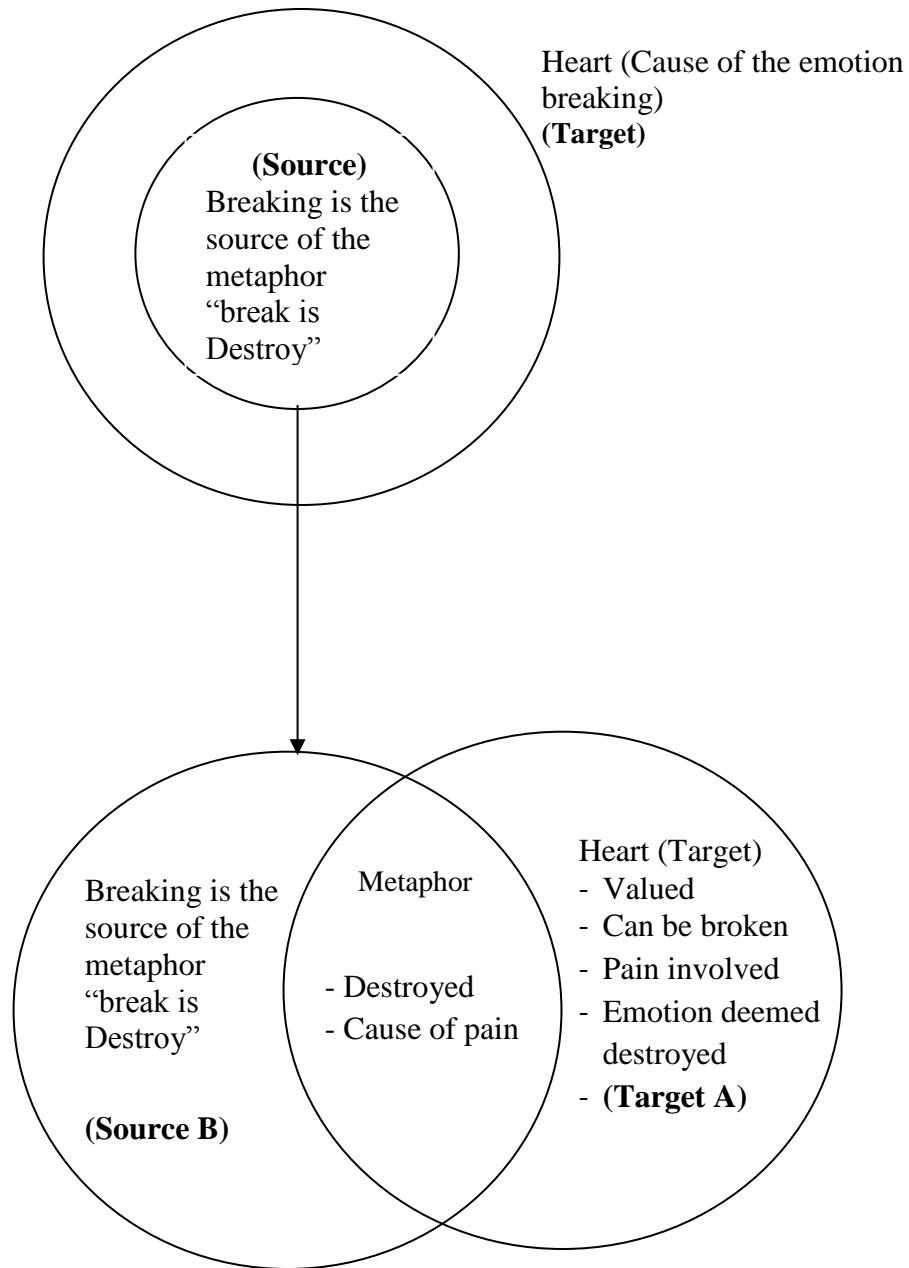
47. Mũtinda ni kitũi kyakwa maishani

Mũtinda is my pole in life

Mũtinda is my moral guardian

The above expression has multiple uses in Kikamba. It can mean a person will guarantee them if they are servicing a loan in the event that they may be unable to pay back, or, A person is another person's godfather or even moral guardian or a person is another person's

best friend. An interpretation of the intended meaning of the polysemous word Kĩtui   pole entails downloading of encyclopedic entries denoting 'pole'.

<u>Pole / kitũi</u>

- A wooden/metallic support to a fence
- A moral guardian e.g in church
- A godfather / godmother
- A guarantor
- A financial sponsor
- A very close friend

The relevant meaning is chosen depending on context. In this case, it is moral guardian.

Step 1: The pole is associated with what it does – to provide support. This is an object for action metonymy within the Action ICM.

To provide
support
(ACTION)

Pole (object)

-Wooden/Metal
-Strong and thick
-Supports fence/roof
Prevents roof/fence
from collapse
(source)

(Object) Pole ⟶ To provide support (Action)

(Source)   **(Target)**

Step 2: There is a cross domain mapping where the qualities of the pole are transferred to Mũtinda. This is a mapping of the concrete domain on the human domain. The pole is the source entity and the person is the target entity. The mind therefore downloads the encyclopedic entries for pole and Mũtinda as follows:

Mũtinda / Person
- A human being
- Exhibits good morals
- Close friend and guardian
- Supports/guides speaker on moral and life's issues
- Prevents speaker from moral collapse

Pole
- Object (wood/metal)
- Strong and thick
- Supports roof/fence
- Prevents roof/fence from collapse.
- The mapping is as follows:

Source (B)   **Target (A)**

Pole (Kĩtui)
-Object (wood/metal)
-Strong and thick
-Supports roof/fence
-Prevents the roof or
the fence from
collapsing

-Strong
Prevents
something
from
collapsing

Mutinda (person)
-Human being
-Strong, good, morals
-Supports/guides
speaker on moral issues
-Prevents speaker from
moral collapse

Pole (source) $\xrightarrow{\text{Metaphor}}$ Mũtinda (Target)

It is worth nothing that it is from the mental analysis of the function of the pole in the single domain mapping that leads to the source of the metaphor in the next step. The metometaphor has the following structure. The metonymy is the motivating and constraining factor for the metonymy as shown below.

Source

Pole (object)
-Wooden /metal
-Strong/thick
-Prevents roof/fence from collapsing

Action (to provide support) **Target**

Source (B)

Pole (Kĩtũĩ)
-Object (wood/metal)
-Strong and thick
-Supports roof/fence
-Prevents the roof or the fence
From collapsing

Strong
Prevents
from
collapse

Target (A)

Mutinda (person)
-Human being strong (good morals)
-Supports/guides speaker on moral issues
-Prevents speaker from moral collapse

See the next example:

48. Ũtanu ĩvinda ya kyeva nĩ choa thano.

Happiness in times of grief is a frog in the dry season.

During times of grief, happiness is never there.

In the above expression, the minds of the speakers map the event of frogs in the dry season and the event of happiness in grief. However, before this, there's a single domain mapping on 'frog'. The metonymic mapping on the word 'frog' for 'rainy season' is aided to complete meaning by activating the schema associated with 'lack of frog' in dry spell. The following takes place in the mind.

Step 1: The word 'frog' is associated with when it is heard. Frogs usually croak continuously in the rainy season. Therefore, frog is associated with the occasion it is heard in Ũkambani, the rainy season.   This is an event metonymy.

Metonymy

Frog (object) ⎯⎯⎯⎯⎯⟶ Rainy season (event)

(Source)   **(Target)**

In addition to the complex event ICM involved here, there is another schema of 'absent' or "lack of" activated by the use of the word, 'dry spell' to complete the meaning 'frogs cannot be heard in the dry spell.' This schema is the axiological constituent that completes the meaning of the metonymy, it is the action ICM, an effect for cause metonymy. Therefore:

Frog = rainy season (object for event metonymy) Frog dry season = impossible situation (effect for cause metonymy)

Metonymy

Frog ⎯⎯⎯⎯⟶ rainy season

(Source)   **(Target)**

Metonymy

```
        ┌─────────────────┐          Rainy season (cause
       ╱                   ╲         of croaking frog)
      │    ┌─────────┐      │        (Target)
      │   │ Croaking  │     │
      │   │  frog     │     │
      │   │ (Source)  │     │
      │    └─────────┘      │
       ╲                   ╱
        └─────────────────┘
```

Step 2: The resultant meaning brought about by the association frog rain. Rainy season / frog and dry season to impossibility is generalized in the source of domain of the metaphor as follows: Encyclopedic readings for both are downloaded as follows:

Frog in dry season   **Happiness in grief**

- An animal   - Emotion
- Never heard in dry season   - Supposed to bring a feeling of elation
                                         - Cannot occur in grief

Frog in dry season ──────────────▶   Happiness in grief
(Source)   **(Target)**

Source (B)   **Target (A)**

```
        ┌───────────┐   ┌───────────┐
       ╱             ╲ ╱             ╲
      │ Frog in dry   │ │  Happiness grief is
      │ season        │X│  - Impossible
      │               │ │
      │ - An animal   │An│ -An emotion
      │ - Creaks      │impossible│
      │ - Never heard │ │ -Supposed to bring a
      │ in the dry spell│event│ feeling of elation
      │ - Impossible event│ │ -Never occurs in
       ╲             ╱ ╲   grief        ╱
        └───────────┘   └───────────┘
```

90
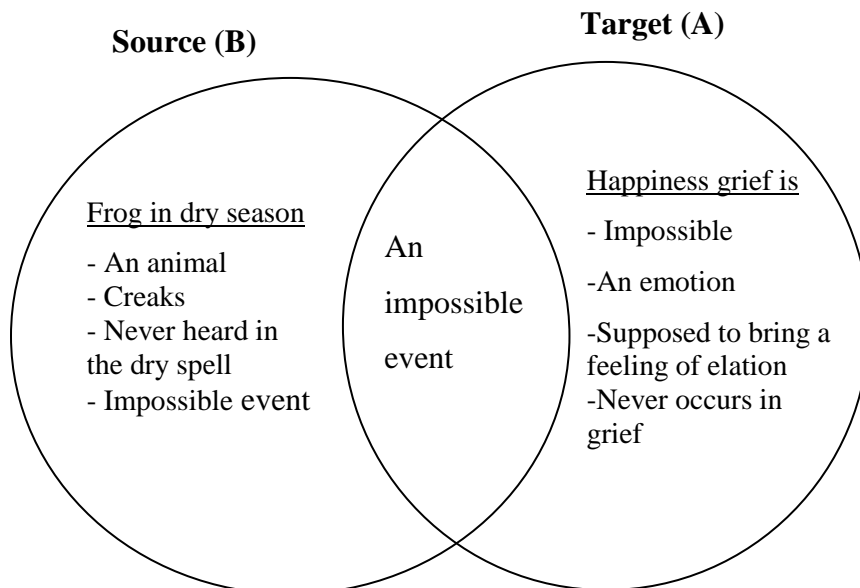
The resulting metometaphor involves a metaphor within the single domain of a metonymy activated by the metonymy through a process of generalization.

Rainy season the event that causes frogs to croak

Croaking frog in dry season (Event) **(Source)**

Dry spell (the impossible event for croaking frogs) (**Target**)

Source (B)

Target (A)

Frog in dry season

-An animal
-Creaks especially in the Rainy season
-Never croaks in the dry Spell
-Impossible to croak in dry spell

Impossible action

Happiness in grief

-An emotion
-Supposed to bring a feeling of elation
-Impossible in grief

49. Kĩmeũ nĩ ĩtunda ya ĩthe wake.

    Kĩmeũ is his father's fruit

    Kĩmeũ resembles his father in character.

The above expression is casually used to refer to a person who does something the way his father does it. It is used to negatively connect that person has a bad behavior that he inherits from a parent or a parent did not instill morals on a person correctly.

The following takes place in the mind;

Step 1: Fruit is associated with 'plant' and the process that leads to the formation of fruit. The fruit is the result while the bearing of the fruit is the action. These are the source and target respectively. Another ICM, the part for whole ICM is also activated to provide an additional. Meaning to the mapping "fruit is part of plant". Therefore, through the fruit, mental access to 'bearing of fruit' and part of a bigger whole – plant is gained.

This is mapped as follows:

Step 2: The target of the metaphor, the process of bearing fruit and fruit as a part of plant becomes the motivation and the constraining element of the two domain mapping that comes next in that, just as the fruit is a product of a process and a part of a plant, so is Kĩmeũ is a product of his father's upbringing and a part of himself since he is child. Therefore, fruit is Kĩmeũ bearing fruit is raising Kĩmeũ, plant is Kĩmeũ's father.

Encyclopedic entries for Mutua and fruit are recorded as follows:

<u>Kĩmeũ</u>

- A human being
- Part / product of his father's upbringing
- Part of his father

<u>Fruit</u>

- Part of a plant
- Product of a tree or plant.

Result of a process that starts from bud to flower to fruit.

Source (B) Target (A)

Fruit
- Part of a plant
- Result of the process of plant reproduction

-Part of something bigger
-Result of a process
- similar to the producer

Kĩmeu
- Human being
- Result of his father's upbringing
- Result of a process of upbringing

Fruit ⟶ Kĩmeũ

(Source)   **(Target)**

The resulting Metometaphor therefore is as follows:

The whole plant produces
fruit (**Target 2)**

Fruit (object/
part)
Source

Result of fruit formation
(Target 1)

Source(B)   **Target (A)**

Fruit
-Part of a plant
-result of the
process of plant
reproduction

-Part of
something
bigger
-Result of a
process
- similar to the
producer

Kĩmeu
- Human being
- Result of his
  father's
  upbringing
- Result of a
  process of
  upbringing

94
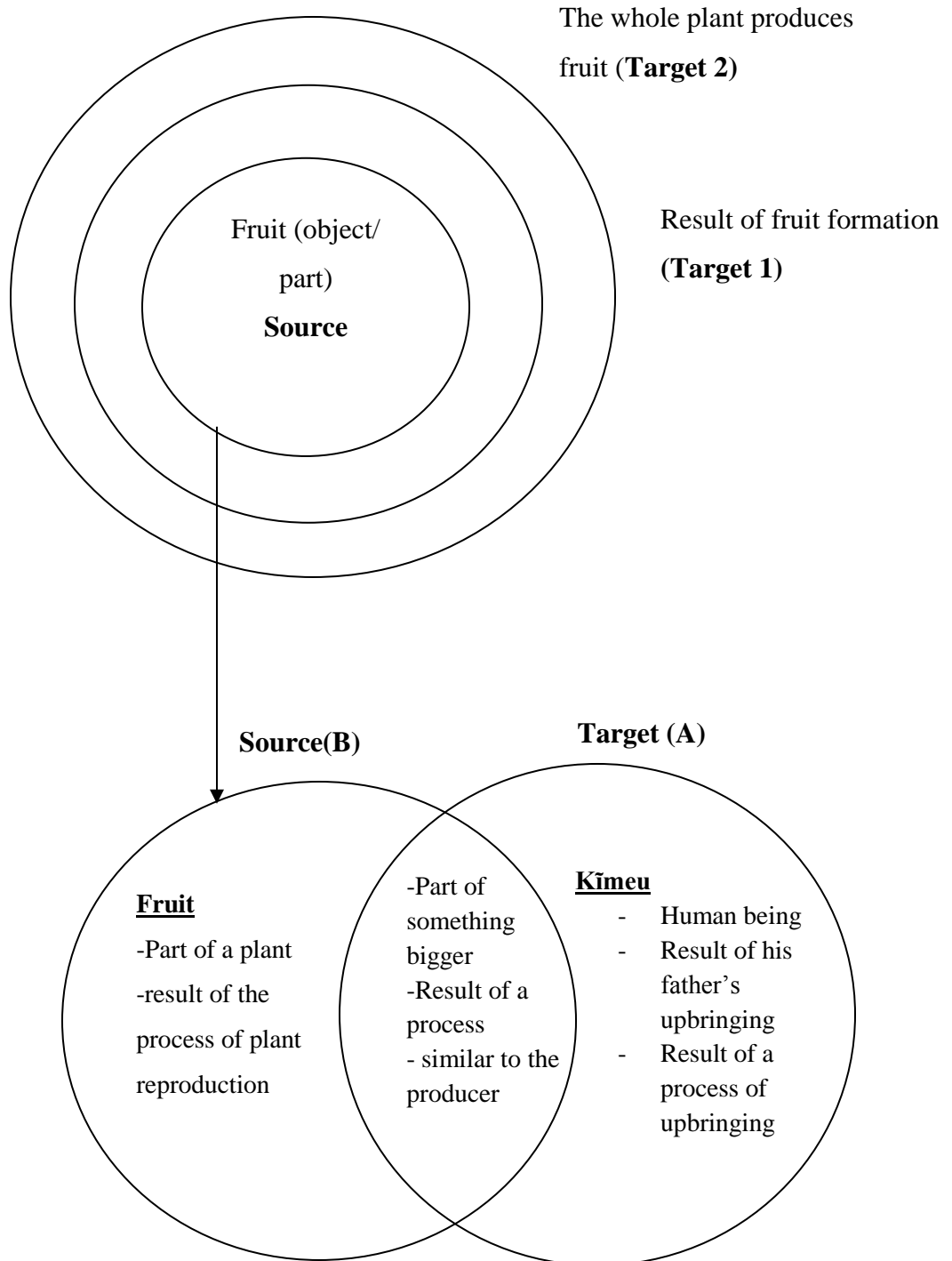
The above Metometaphor consists of a metaphor rooted into a metonymy. The source of the metaphor is triggered off by the metonymy, which also is the constraining element as to what limits the source of the metaphor will be. Both expressions are in operation at the same time.

3.4 Conclusions

In this chapter, nine expressions were analyzed. Each expression consisted of a metaphor that is rooted within a metonymy. In each one of them, intricate mental processes that involved a process of mapping in the single domain, followed by a cross mapping between two domains was observed. The second two domain mapping was constrained and motivated by the source of the metonymy in the first instance which opened up a source domain in which a different double domain mapping would occur. These two processes take place simultaneously, creating hybrids between metonymy and metaphor called Metometaphors. It was noted that sometimes, more information that could not be provided by the domains mapped together (be it the single or double domain mapping) called for the activation of another domain that would provide the additional information. Such auxiliary information mostly included negating and showing impossible actions and events. Data on metaphor rooted in metonymy seemed harder to find but nevertheless, such hybrids do exist in Kĩkamba as identified in this research.

CHAPTER FOUR

METONYMY WITHIN METAPHOR (METAMETONYMY)

4.1 Introduction

In the previous chapter, data in which there was a metaphor encompassed within the single domain of metonymy was analyzed. In this chapter, I analyze Kĩkamba expressions that utilize both metaphor and metonymy, specifically beginning with the two mental fields cross mapping of the metaphor and ending with the single domain of the metonymy. These have been referred to as Metametonyms this is another type of hybrid in operation whereby the speaker goes through a comparison process first before association.

In the data analysis, it was noted that the interplay between metaphor and metonymy sometimes may involve more than one image schema in order to provide the additional auxiliary value of the meaning of the whole expression; this is so when the mere interplay between metaphor and metonymy and metaphor does not provide sufficient interpretive hints by itself to arrive at its full interpretation.

In the next section, data which comprise of a metonymy which starts of as a metaphor will be analyzed. In each example, it will be shown that at first, there is a cross mapping between two mental fields, followed by a mapping within a single mental field. Data used is drawn from Kĩkamba language.

4.2 Interpretation of Kikamba Metametonyms

> 50. Kaanga mbeni.
>
>   Fry the drum.
>
>   *Play good music.*

For the above expression, I will explain how it came to be frying the drum became playing good music. The expression is used by a Kamba bongo musician "Vuusya Uungu." He is a contemporary bongo artist. Initially, frying the drum meant placing the drum near a source of fire to make it taught. A taught drum produced good music the latter was then generalized in today's expression, such that frying the drum is no longer making it tight,

but, playing good music. In reaching this final interpretation, the following takes place in the mind of the speaker.

Step 1: There's a cross mapping between two concrete domains. One domain is represented by 'fry' and the other by drum music. The verb 'fry' is used with food. Fried food is sweet. Food is fried to make it sweet and palatable. There is downloading of the following encyclopaedic entries of the source and the target in the mind of the speaker.

Fried Food	**Fried drum music**
- Sweet	- Sweet
- Attractive to the taste buds	- Attractive to the ear
- Good	- Good
- Appetizing	

The source (B) and the target (A) in this expression are cross mapped by transferring the qualities of 'fried food' to 'fried drum music'.

Source (B)   **Target (A)**

Metaphor

Fried Food
- Sweet
- Good
- Attracts the sense of taste
- Appetizing

Attracts the senses

Sweet

Fried drum music
- Sweet
- Attractive to the ear
- Good
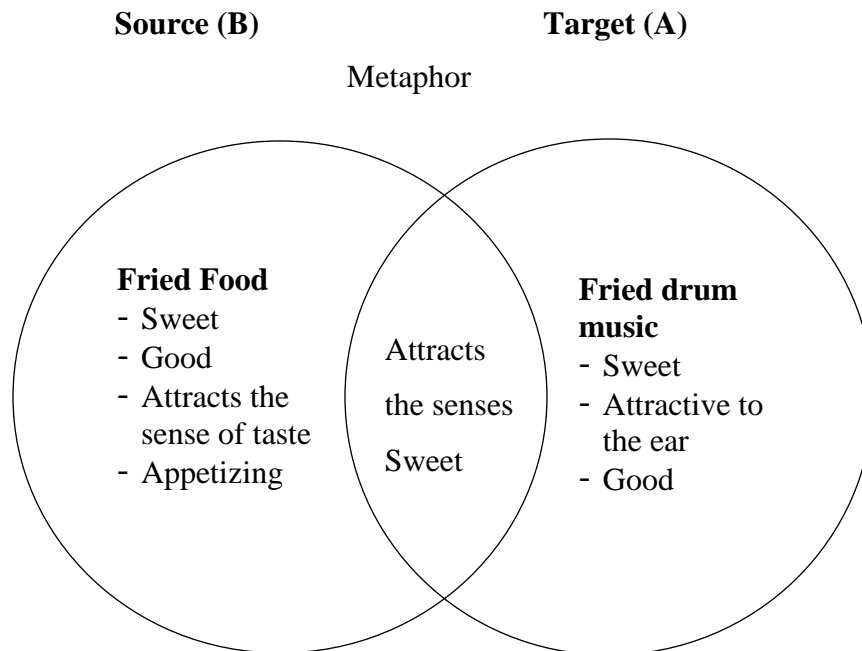
Step 2: There is an association of the drum and its function. This is an object for action metonymy within the action schema. The following encyclopaedic entries for the drum are downloaded in the mind:
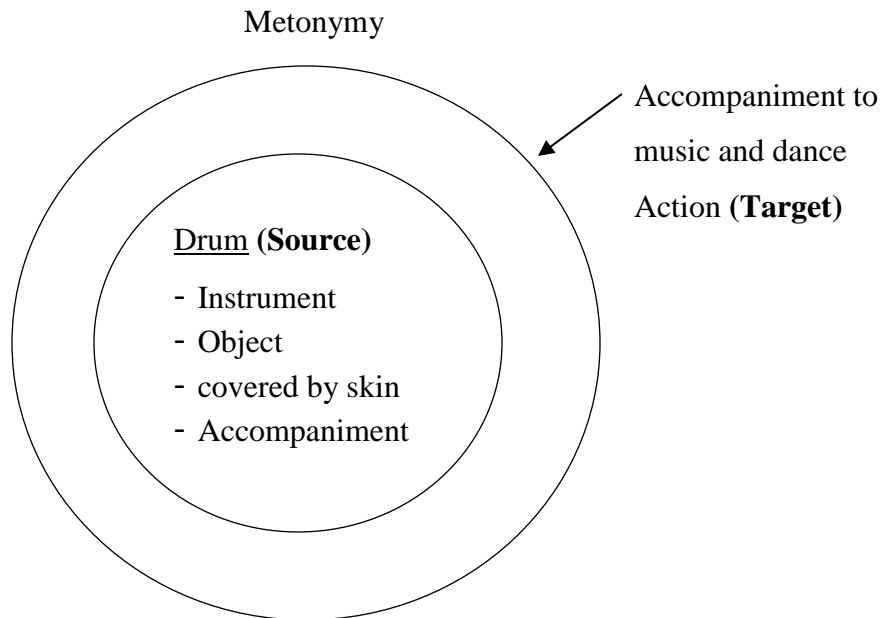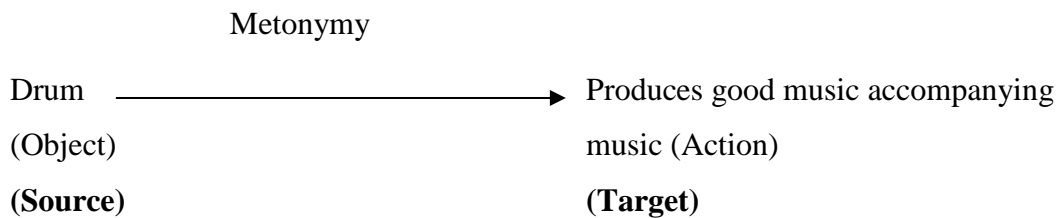
Drum

- Instrument
- Made of an outer hollow container covered by skin.
- Used as an accompaniment to song and dance.
- Makes song and dance sweet, attractive to the ear.

                    Metonymy

Drum   ⟶   Produces good music accompanying

(Object)   music (Action)

(Source)   **(Target)**

Metonymy

Accompaniment to
music and dance
Action **(Target)**

Drum **(Source)**

- Instrument
- Object
- covered by skin
- Accompaniment

The resulting Metametonymy has the following structure.

Source (B)   **Target (A)**

Fried Food
- Sweet
- Good
- Attracts the taste buds
- Palatable

- Attracts the senses
- Sweet

Fried drum music
- Produces sweet music
- Attractive to the ear
- Makes dance and music easier

Action accompaniment **(Target)**

Drum
- Instrument
- Object
- hollow container
- Covered by skin

The target of the metaphor is also the target of the metonymy in this Metametonym. This is the action of the drum- to play good music or to make music good through accompanying it.

> 51. Mbesa nĩsyo kamutu kakwa.
>
> Money is my flour.
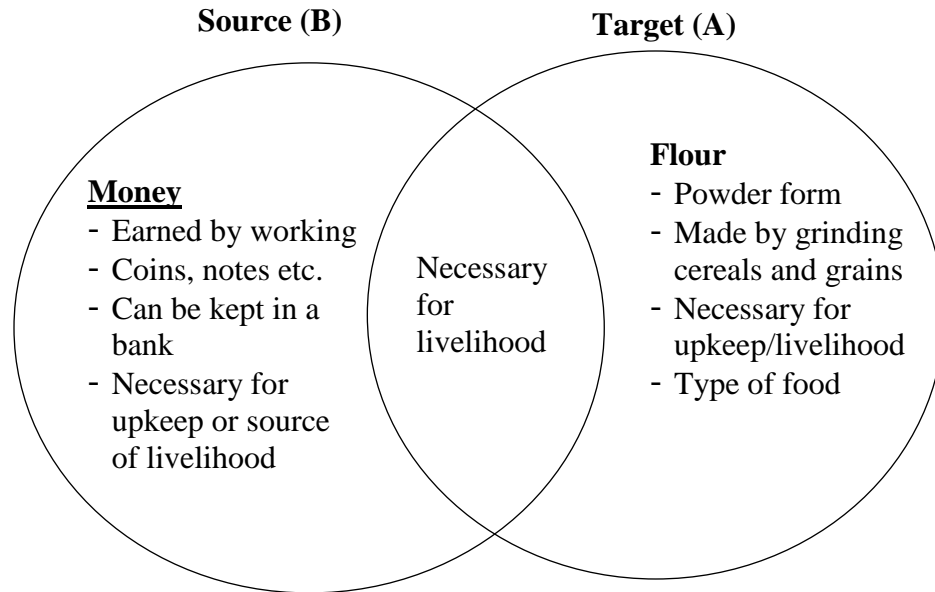>
> *Money is my source of livelihood.*

The above expression is a Metametonym that in interpretation of meaning, there have to be a cross domain mapping followed by a single domain mapping. The following processes take place in the mind of the speaker:

Step 1: The speaker downloads the enclyclopaedic entries for money and flour in the following way.

Money
- What one earns by working.
- Can be notes or coins.
- Can be kept in a bank.
- Necessary for upkeep/sustenance of life/livelihood.
- **Flour**
- Powder made by crushing grains/cereals.
- Used for making food like cakes, corn meal etc.
- Necessary for sustenance of life.

The qualities of the source domain are mapped onto the target domain. Only the quality necessary for upkeep is cross mapped onto the target flour. This is as follows:

Source (B)　　　　　**Target (A)**

Money
- Earned by working
- Coins, notes etc.
- Can be kept in a bank
- Necessary for upkeep or source of livelihood

Necessary for livelihood

Flour
- Powder form
- Made by grinding cereals and grains
- Necessary for upkeep/livelihood
- Type of food

The source money becomes the domain whose encyclopaedic entries are used to develop 'necessary for livelihood'.

　　　　　　　　　　　Metaphor
Money ──────────────────────→ Flour

(Source)　　　　　　　　　**(Target)**
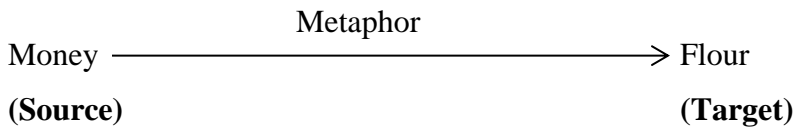
In the second step, the mind goes through processes of associating the 'flour' with 'food'. Flour is the source entity whose encyclopaedic entries are used to understand it as food. This is a part whole ICM, where a part represents the whole. Flour is a type of food substance**.**

Food
(Target)

Flour
(Source)
- Type of food
- Necessary for upkeep
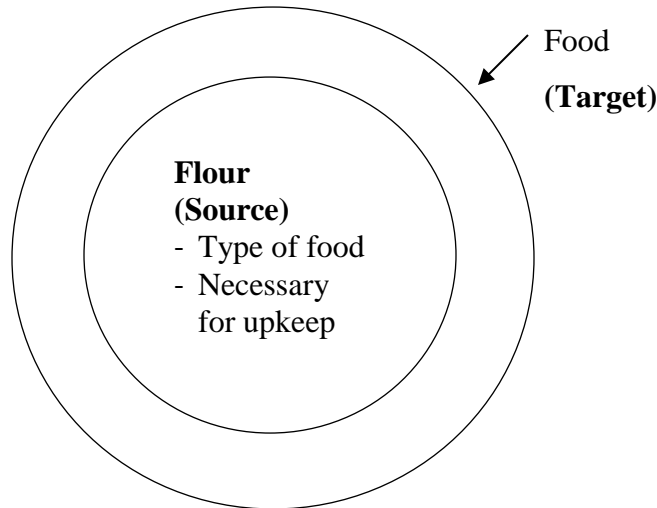
The use of the word flour opens a domain subdomain hierarchy as flour is a subdomain of food, and it is necessary for upkeep. The Metametonymy has got the target of the metaphor as the source domain of the metonymy. The encyclopaedic entries of 'flour' are the ones used in the mapping within the single domain. The Metametonymy has got the following structure:

Source (B)
Money
- Earned by working
- Coins, notes, etc
- Can be kept in a bank
- Necessary for

Necessary for upkeep livelihood

Target (A)
Flour
- Powder form
- Ground cereals and grains
- Type of food
- Necessary for upkeep/livelihood

Food
(**Target**)

Flour (Source)

- Powder form
- Ground cereals and grains
- Type of food
- Necessary for upkeep/livelihood
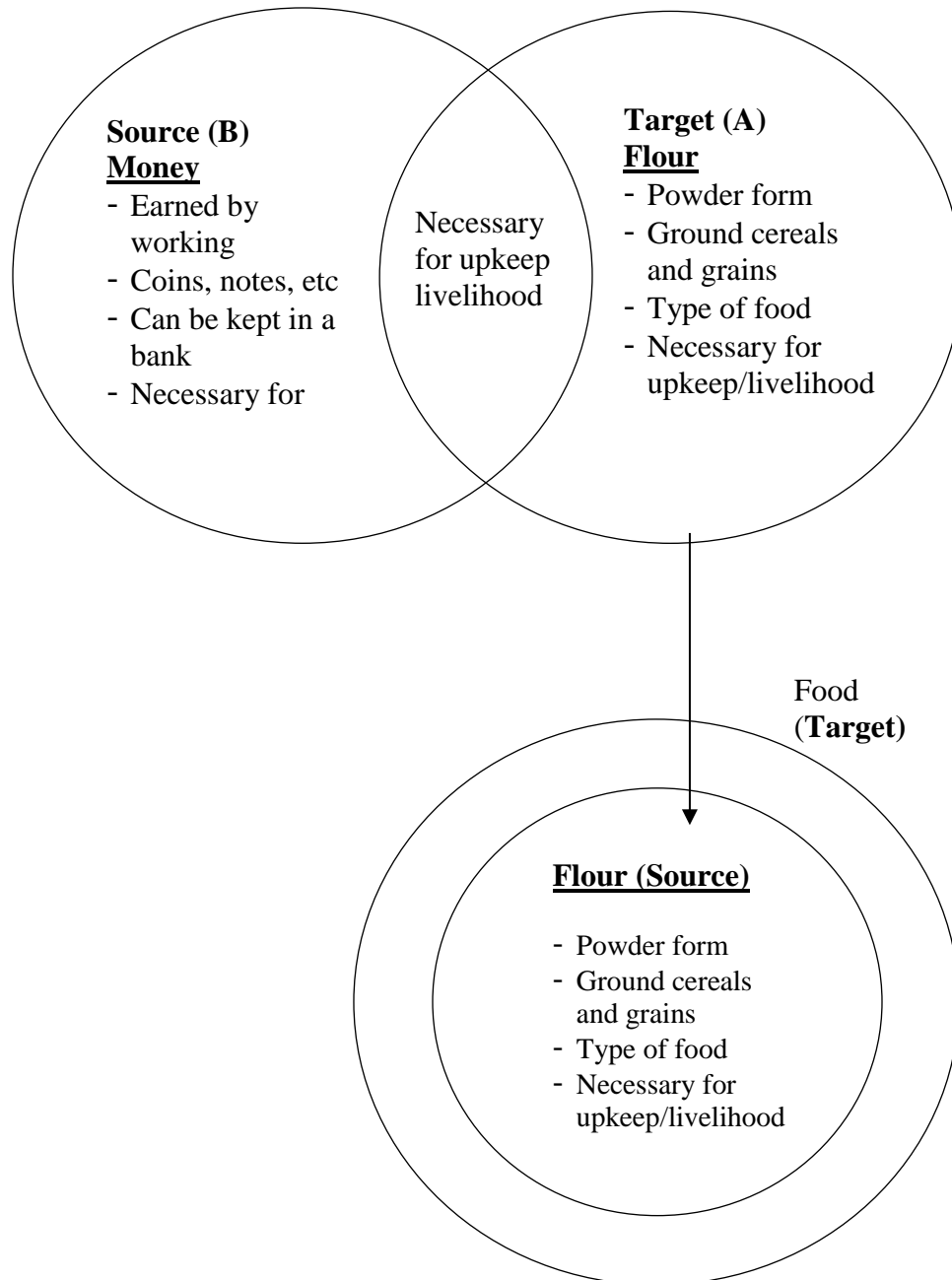
In the above example, the target entity of a metaphor motivates the source of a metonymy. The two processes are in play simultaneously. See the next example for more analysis

52. Kuoa mũndũ nĩ kũmũkinyia kĩsandoo.

To bewitch somebody is to step on his slippers.

To bewitch somebody is to hinder their progress/positive development in life.

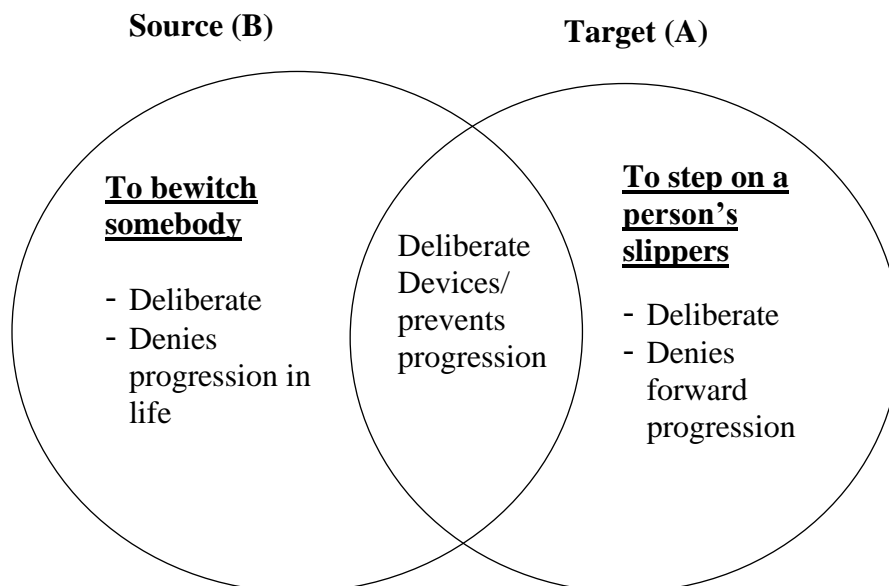In the above statement, the mind goes through the following processes:

Step 1: There is a cross mapping between two domains whereby the qualities expressed by the verbs 'bewitch' and "to step" are mapped onto each other. To bewitch a person is like to step on their progress and hinder his/her development. The encyclopaedic entries for these verbs are as follows:

kuoamundu/to bewitch somebody.

- An evil action against somebody.
- Has negative consequences, like denied prosperity in life.
- Deliberate.

Kukinya kĩsandoo/ to step on a person's slippers
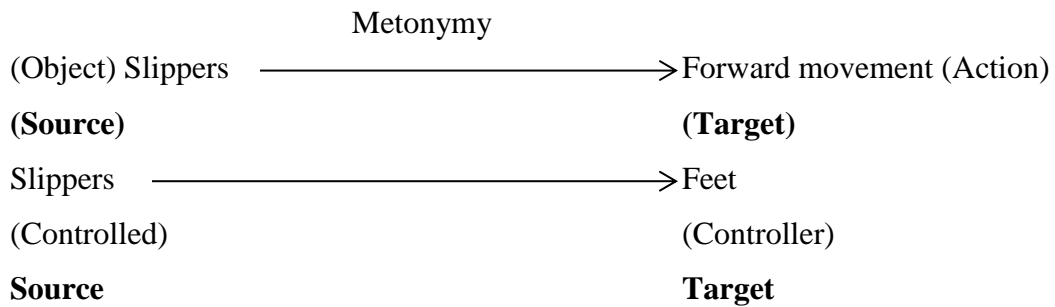
- Deliberate stepping on the shoe/slipper of another person.
- Prevents somebody from moving forward/progressing forward.
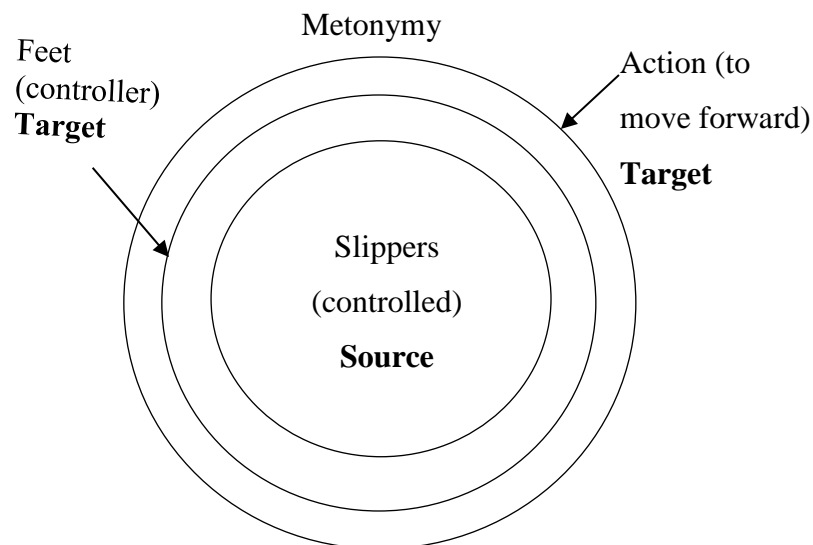

Source (B)   **Target (A)**

To bewitch somebody

- Deliberate
- Denies progression in life

Deliberate Devices/ prevents progression

To step on a person's slippers

- Deliberate
- Denies forward progression

To bewitch somebody ⟶ To step on a person's slippers

(Source) **(Target)**

Step 2: There is an association of 'slipper' to its function. A pair of slippers is worn to enable/to facilitate easy walking. It also represents the foot, which does the actual walking. Here, there is an interaction between the action ICM and the control ICM. Income instance, the slippers enable us to gain mental admission to the foot which controls it. In another instance, the slippers provide mental access to what they do, and that is "to enable forward movement".

Therefore:

Metonymy

(Object) Slippers ⟶ Forward movement (Action)

(Source) **(Target)**

Slippers ⟶ Feet

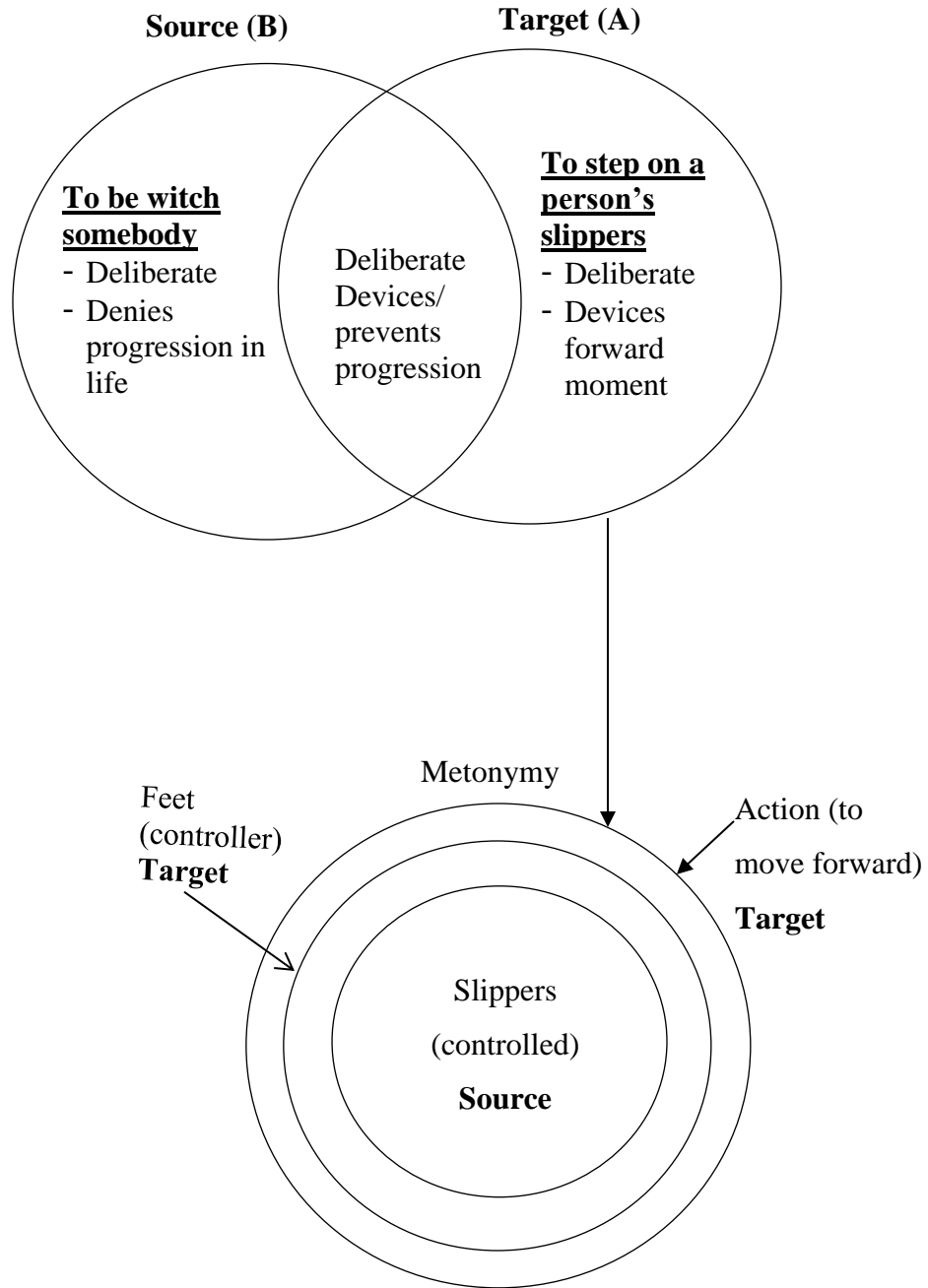(Controlled) (Controller)

Source **Target**

The action ICM becomes the overall sub-domain and the control ICM becomes the sub-domain that operates within the Action, progressive movement. Slippers and feet are both correspondents of the target of the metonymy- to move forward.

Metonymy

Feet
(controller)
Target

Action (to
move forward)

Target

Slippers
(controlled)

Source

104

The resulting Metametonym has the following structure.

Source (B)   **Target (A)**

To be witch somebody
- Deliberate
- Denies progression in life

Deliberate Devices/ prevents progression

To step on a person's slippers
- Deliberate
- Devices forward moment

Metonymy

Feet (controller)
Target

Action (to move forward)
Target

Slippers (controlled)
Source

53. Mũlaũ nĩwo liu wa Akamba.

The plough is food to the Kamba people.

The plough is the source of livelihood of Akamba.

In the above expression, there is first a cross domain mapping between 'plough' and 'food' followed by an association of 'plough' to its function 'to plough the earth for planting/to

cultivate. The qualities of plough are transferred onto the target food. It also gives us mental access to "farming".

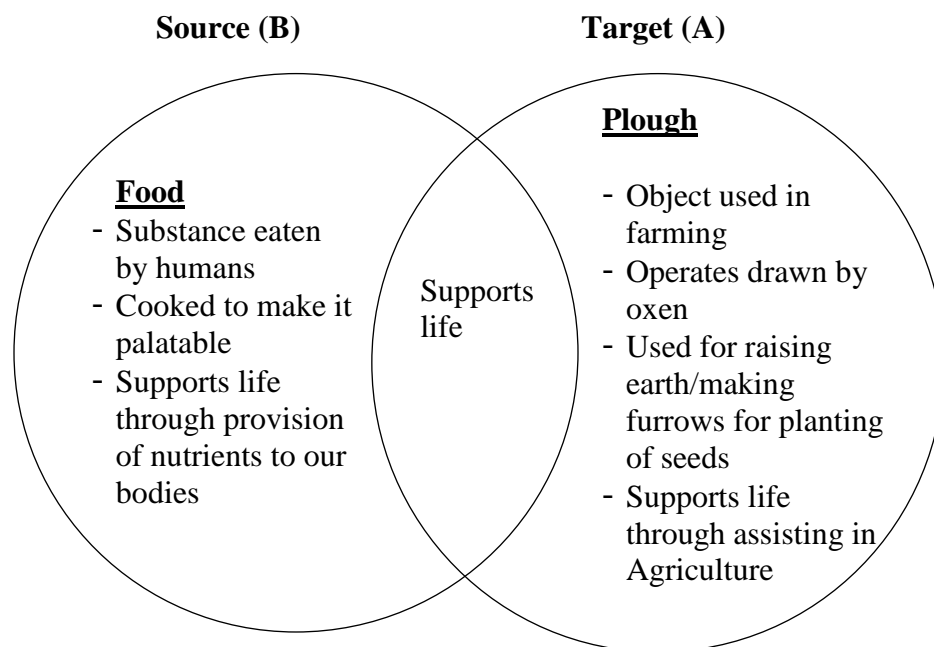The following processes take place in the mind of the speaker.
Step 1: The encyclopaedic entries for 'plough' and 'food' are drawn in the mind of the speaker.

Plough

-   An object.
-   Used for raising earth/making furrows for planting.
-   Also used for harrowing.
-   Its purpose supports life through agriculture.
-   Drawn by two oxen.

Food

-   Substance (grain, cereal, flour, liquid) eaten by humans.
-   First cooked to make it palatable.
-   Purpose is to support life through provision of nutrients to the body.

<center>Source (B)   Target (A)</center>

Food
- Substance eaten by humans
- Cooked to make it palatable
- Supports life through provision of nutrients to our bodies

Supports life

Plough
- Object used in farming
- Operates drawn by oxen
- Used for raising earth/making furrows for planting of seeds
- Supports life through assisting in Agriculture

<center>106</center>

This is a cross mapping between two concrete domains. The quality 'supports life' is the only one used in the cross mapping because it is relevant.

Food ————————Metaphor————————→ Plough

Source (B)   **Target (A)**

Step 2: The mind goes through a single domain mapping on reaching the target entity "plough". It is associated with what it does – farming/planting. This is an object for action metonymy within the Action ICM. Therefore, the metonymy is analyzed as follows:

Plough

- Object used in farming.
- Drawn by oxen.
- Used for raising earth in planting.
- Supports life through Agriculture.
- Therefore, plough means Agriculture/farming.

Plough ————————————————→ Farming

(Source)   **(Target)**

Object involved in farming   (Action involved /done by plough)

Metonymy

Farming (Action
done by ploughs)
(Target)

Plough
(Object
involved in
Planting)
(Source)

107

The resulting metametonymy involves a metonymy rooted within the target domain of a metaphor as illustrated below:

Source (B)
                                           Target (A)

Food
- Substance eaten by humans
- Cooked to make it palatable
- Supports life through provision of nutrients to our bodies

Supports life of Akamba

Plough
- Object used in farming
- Drawn by oxen
- Used for raising earth & harrowing during planting
- Supports life through assisting in farming

Farming (Actiondone by plough)

Plough (Object used for farming) used (Source)

108

See the next example below.

> 54. Wamalia nĩwe nzaũ yawini Ũkambani.
>
> Wamalia is the ox of music in Ũkambani.
>
> Wamalia is the best Kamba musician.
>
> *Wamalia's music is the best in Ũkambani.*

Wamalia refers to a famous bongo musician in Ũkambani. His prowess in music is exposed by the reference to him as an 'ox'. However, the artist here represents his work.

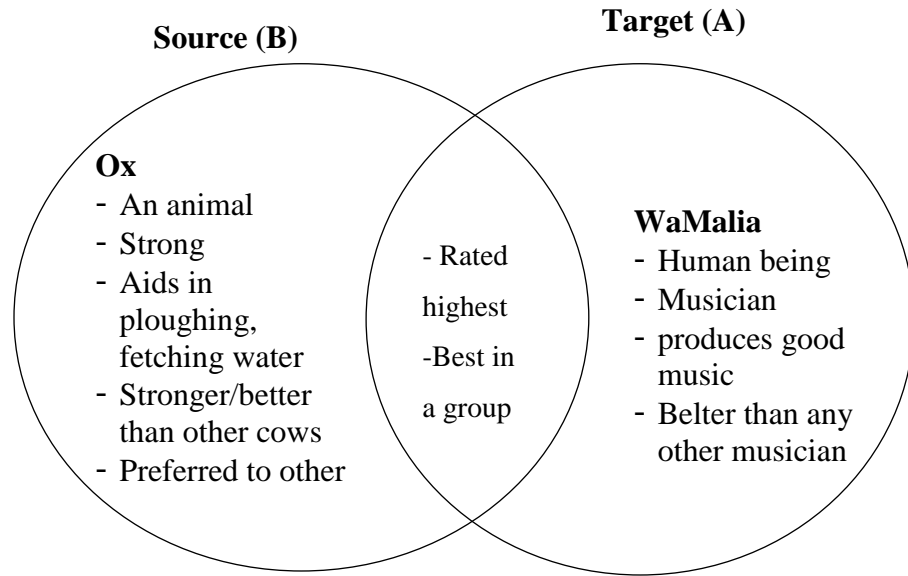**Step 1:** Encyclopaedic entries for the source and target are downloaded in the mind as follows:

Nzau/Ox

- An animal
- Strong
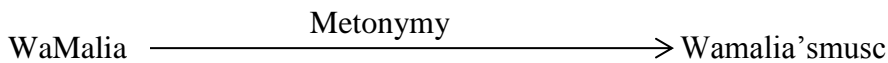- Used to undertake difficult jobs like ploughing.
- Strongerthan other cows.

Ken waMalia

- Human being.
- Musician in Ukambani.
- Produces good music.
- Better than any other Kamba musician.

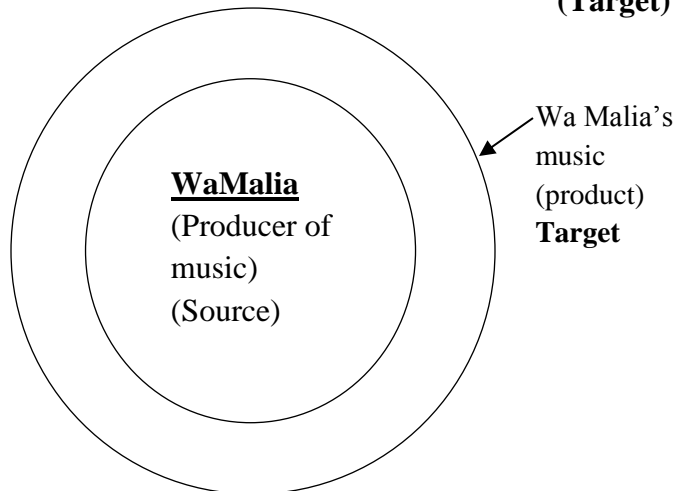There's a cross mapping across the human and non-human domain as follows.

Source (B)   **Target (A)**

Ox
- An animal
- Strong
- Aids in
  ploughing,
  fetching water
- Stronger/better
  than other cows
- Preferred to other

- Rated
highest
-Best in
a group

WaMalia
- Human being
- Musician
- produces good
  music
- Belter than any
  other musician

Ox ⟶ WaMalia

(Source) (B)   Metaphor   **(Target) (A)**

Step 2: There is an association between Wamalia, the artist becomes the source entity through which we gain mental access to his music. This is a producer for product metonymy within the production ICM.
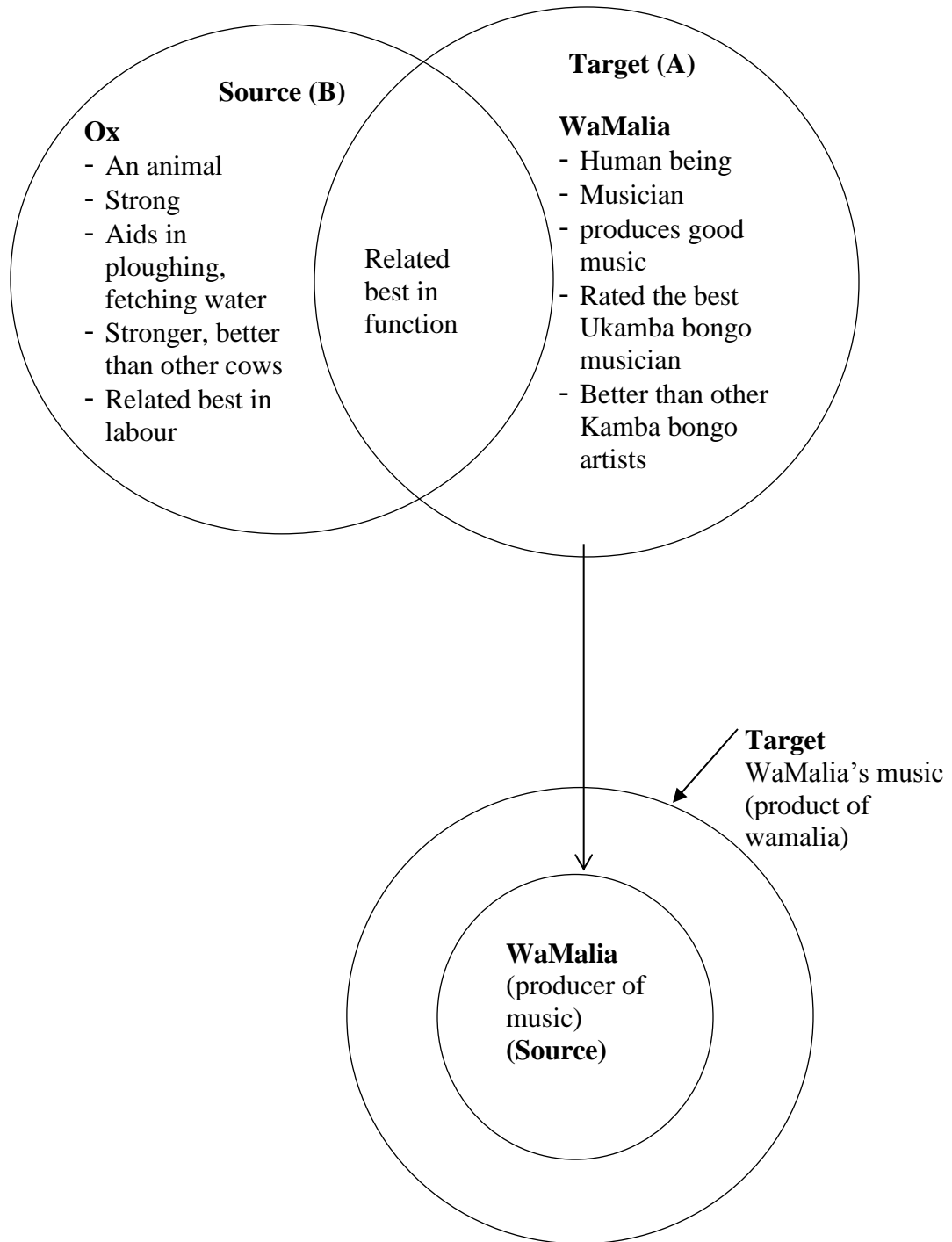
Metonymy
WaMalia ⟶ Wamalia'smusc

(Producer)   **(Product)**

(Source)   **(Target)**

WaMalia
(Producer of
music)
(Source)

Wa Malia's
music
(product)
Target

110

The resulting Metametonym therefore has a metonymy that begins within the target domain of a metaphor. The target entity of a metaphor becomes the source domain of the metonymy as illustrated below.

Source (B)

Ox
- An animal
- Strong
- Aids in ploughing, fetching water
- Stronger, better than other cows
- Related best in labour

Related best in function

Target (A)

WaMalia
- Human being
- Musician
- produces good music
- Rated the best Ukamba bongo musician
- Better than other Kamba bongo artists

Target
WaMalia's music (product of wamalia)

WaMalia (producer of music) **(Source)**

See the next example below:

        55. Ekanana woo nĩ mwaki

           Avoid anger, it is fire.

           Avoid anger because it will destroy you.

In the above expression, across domain mapping of 'anger' and 'fire' is done in the mind, followed by association of the emotion anger to its physiological effects in the body. The following is an analysis of what happens step by step.

**Step 1:** There's a downloading of encyclopaedic entries for anger and fire in the mind as follows:

Anger

- An emotion.
- Causes a rise in body heat.
- Can cause one to do things out of character.
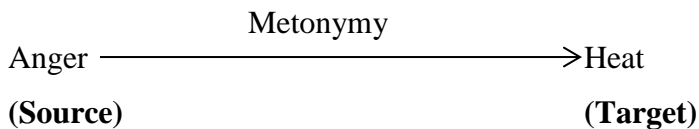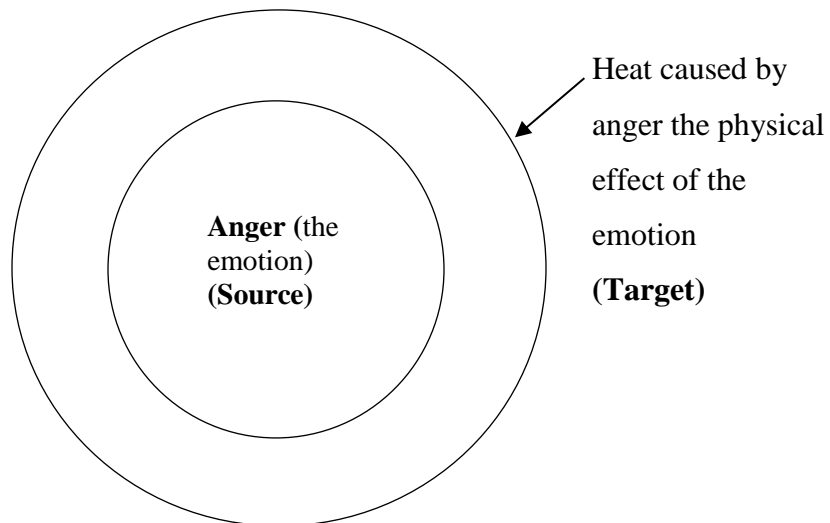- Causes a flushing in the skin.

Fire

- A mixture of burning matter and gas.
- Causes heat.
- Can destroy things, objects, people by burning them.

A mapping between anger and fire is done whereby anger becomes the target entity accessed through fire. This is to postulate that the characteristics of fire are mapped onto anger.

Fire   ——————— Metaphor ———————→   Anger

(Source)   **(Target)**

112

Source (B) **Target (A)**

Fire
- A mixture of burning matter and gas
- Causes heat
- Can destroy things, objects by burning them

Causes heat

Anger
- An emotion
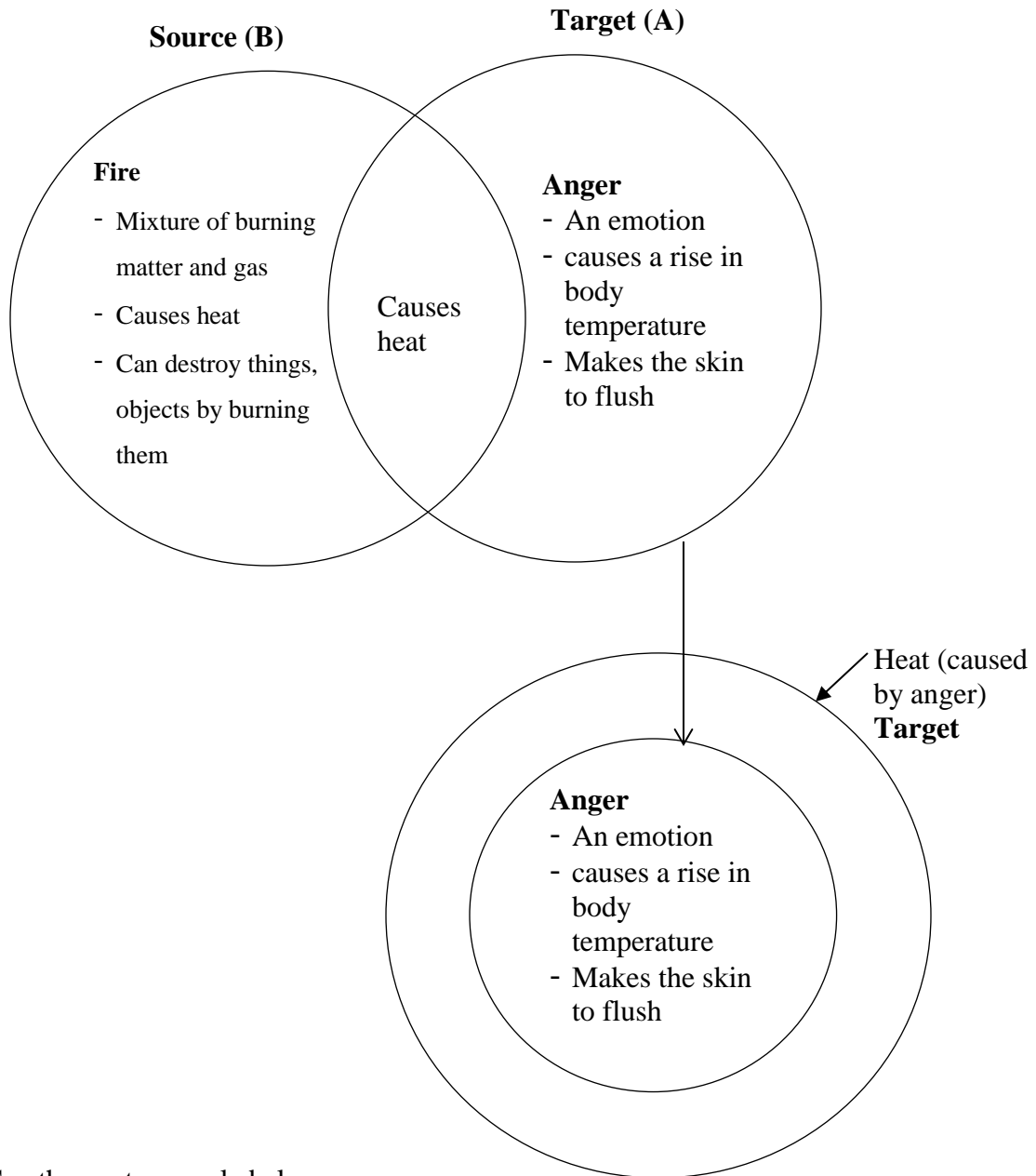- Causes a rise in body heat
- Causes a flushing of the skin
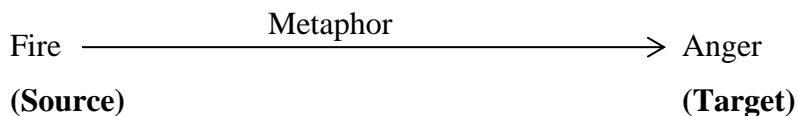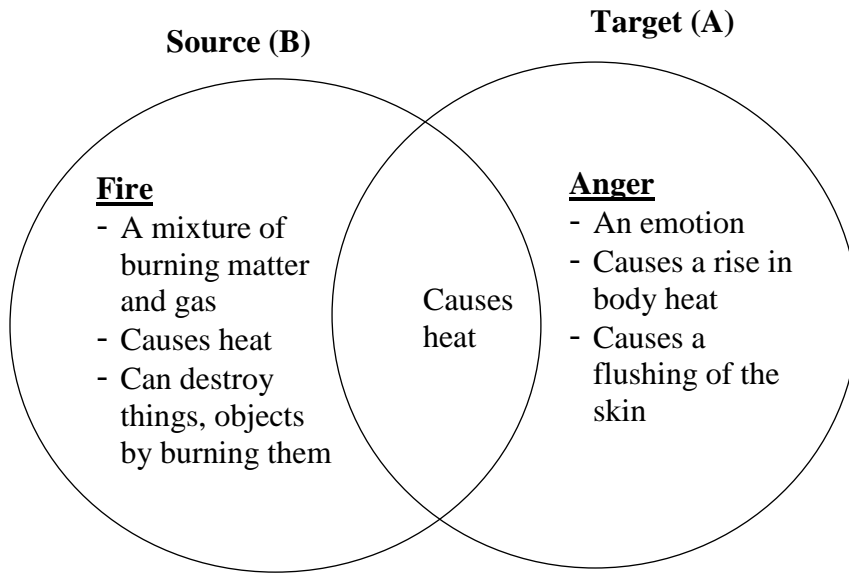
Next, there is an association of the emotion with its physiological effect. Anger becomes the source entity through which we gain mental access to its effect, fire. This is an emotion for its physiological effect metonymy under the causation ICM.

Anger (the emotion) **(Source)**

Heat caused by anger the physical effect of the emotion **(Target)**

Metonymy

Anger ————————————→ Heat

(Source)   **(Target)**

The resulting metametonymy therefore has got a metonymy starting within the target domain of a metaphor as shown below.

Source (B)   Target (A)

Fire
- Mixture of burning matter and gas
- Causes heat
- Can destroy things, objects by burning them

Causes heat

Anger
- An emotion
- causes a rise in body temperature
- Makes the skin to flush

Heat (caused by anger)
Target

Anger
- An emotion
- causes a rise in body temperature
- Makes the skin to flush

See the next example below.

>   56. Metho makwa nĩmo taa wakwa.
>
>   My eyes are my lamp.
>
>   *My eyes help me make the right choices on life's issues.*

In the above expression, the speaker's intention is to show that he/she chooses what is morally right over what is bad by observing the consequences and implications of each choice. The mind of the speaker/hearer first does a cross mapping between eyes and lamp and finally associates the eye with its function in a single domain mapping.
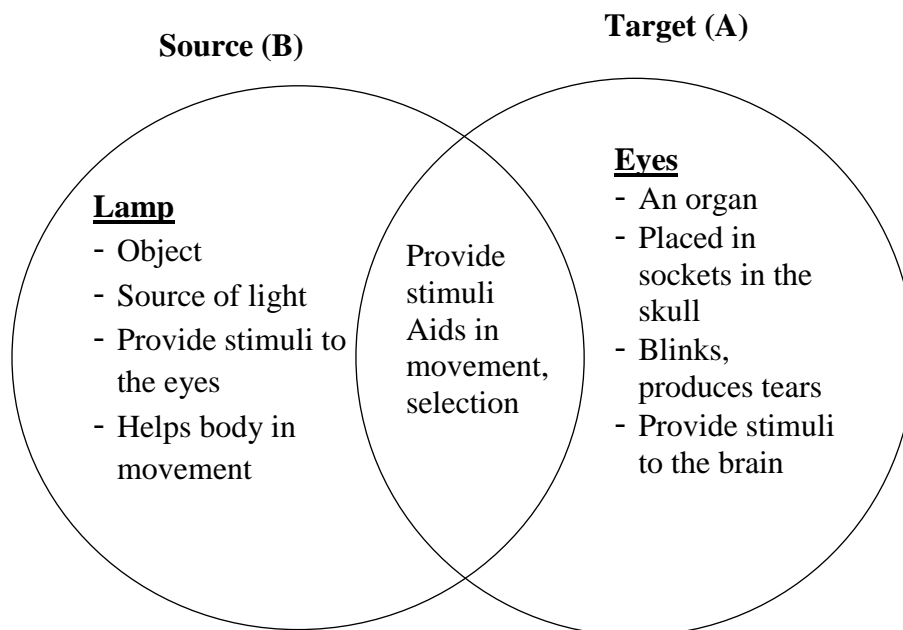
114

Step 1: Encyclopaedic entries for both eyes and lamp are downloaded in the mind of the speaker.
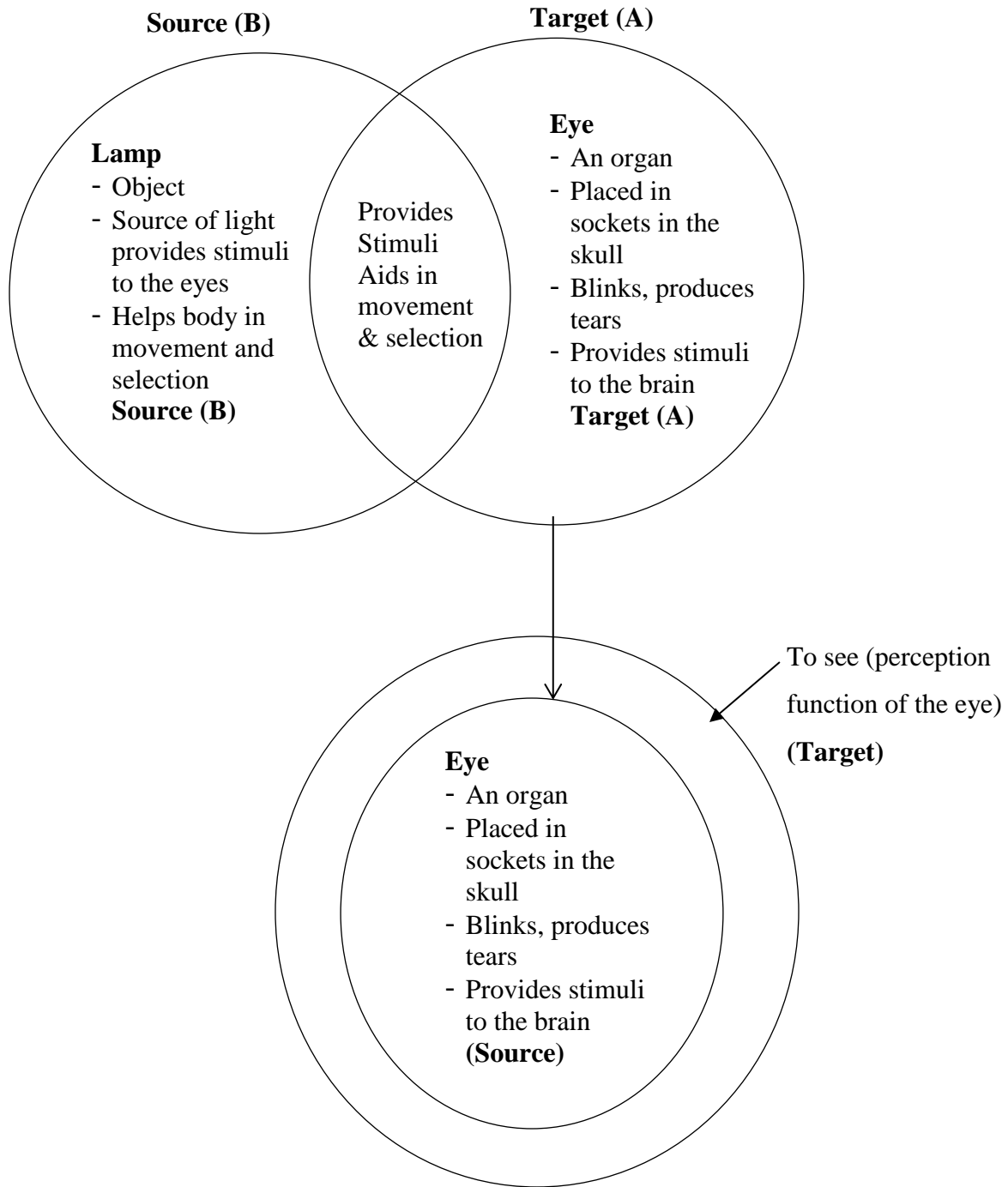
Eyes

- Organs.
- Placed in sockets in the skull.
- Used for perception.
- Closed using eyelids.
- They provide visual stimuli to the brain.
- Enables/Aids bodily activities like walking selection using hands.

Lamp

- An object.
- Used as a source of light.
- Provide light (stimuli) to the eyes.
- Aids the person to make right moves at night and avoid bumping into people and things.

Source (B) Target (A)

Lamp
- Object
- Source of light
- Provide stimuli to the eyes
- Helps body in movement

Provide stimuli Aids in movement, selection

Eyes
- An organ
- Placed in sockets in the skull
- Blinks, produces tears
- Provide stimuli to the brain

```
                    Metaphor
Lamp  ──────────────────────────────→ Eyes
(Source)                              (Target)
```

Next, the mind goes through a process where eyes are associated with their function, which is perception. This is an organ of perception for perception metonymy. This falls under the perception ICM. The eyes are therefore the source entity through which we gain mental access to their function to see.

```
              ⟍  To see (perception
               ⟍    function of the eye)
      Eyes    ↙      (Target)
    (Organs)
    (Source)
```

The metametonymy therefore has a metonymy entrenched in the target domain of its metaphor. This is as illustrated below.

Source (B)   **Target (A)**

Lamp
- Object
- Source of light provides stimuli to the eyes
- Helps body in movement and selection
Source (B)

Provides Stimuli Aids in movement & selection

Eye
- An organ
- Placed in sockets in the skull
- Blinks, produces tears
- Provides stimuli to the brain
Target (A)

Eye
- An organ
- Placed in sockets in the skull
- Blinks, produces tears
- Provides stimuli to the brain
(Source)

To see (perception function of the eye) **(Target)**

57. Ekana na wendi nũndũ nĩ mwaki.

Steer away from lust because it is fire.

Avoid lust because it is fire.

Avoid lust because it will destroy you.

In the above expression, lust is seen as fire. This is through cross mapping the physiological effects of lust and the physical effects of fire both involve heat. This is a metaphor "an emotion is fire/heat". The following enclyclopaedic entries are downloaded in the minds of the speaker.

Lust

- An emotion.
- Causes physiological heat bin the body.
- Morally wrong.
- Destructive – to character, personality especially in the eyes of others.
- Leads to guilt if acted upon.

Fire

- A mixture of matter and gas burning.
- Causes physical heat if one goes near it.
- Can destroy things, objects, people by burning them.

Therefore, a mapping between lust and firs is done, whereby fire is the source entity and lust is the target entity.

Source (B)   **Target (A)**

Fire
- Matter and gas (burning)
- can destroy things, objects
- Useful at times
- Causes heat

Causes heat
Destructive

Lust
- An emotion
- causes heat
- Morally wrong
- Leads to guilt
- Destructive to character
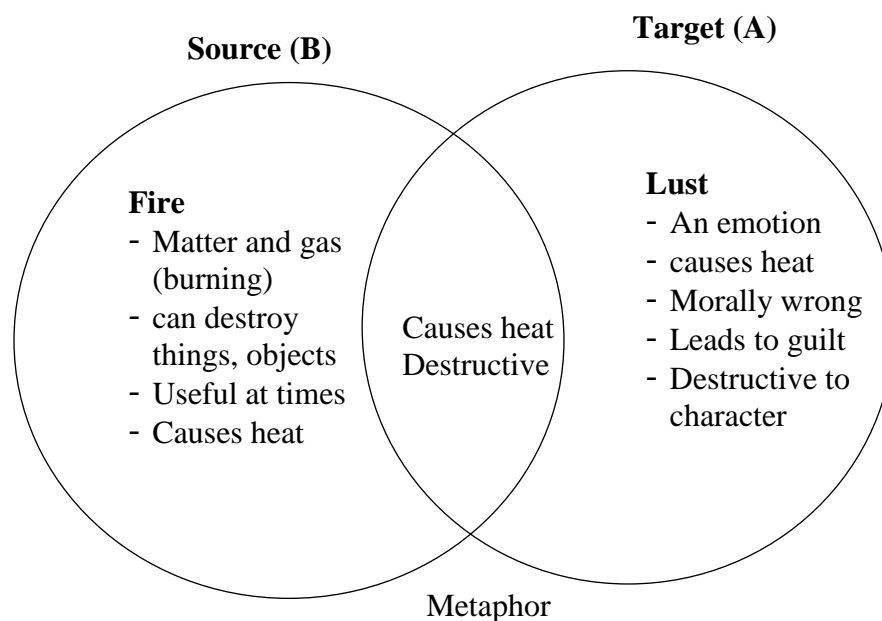
Metaphor

Fire ⎯⎯⎯⎯⎯ Metaphor ⎯⎯⎯⎯⎯→ Lust

Source   Target

In the next step, the mind of the speaker/hearer associates the emotion with its physical effect in the body. Lust especially when one longs for something is known to create a sense of body heat which results from increased adrenalin in the body. Therefore, the emotion is the source that enables us understand 'heat' in the body at such times.

Increased body heat
caused by lust
(**Target**)

Lust
- An emotion
- Causes heat
- Morally wrong
- Leads to guilt
- Destructive to
  character
  Source
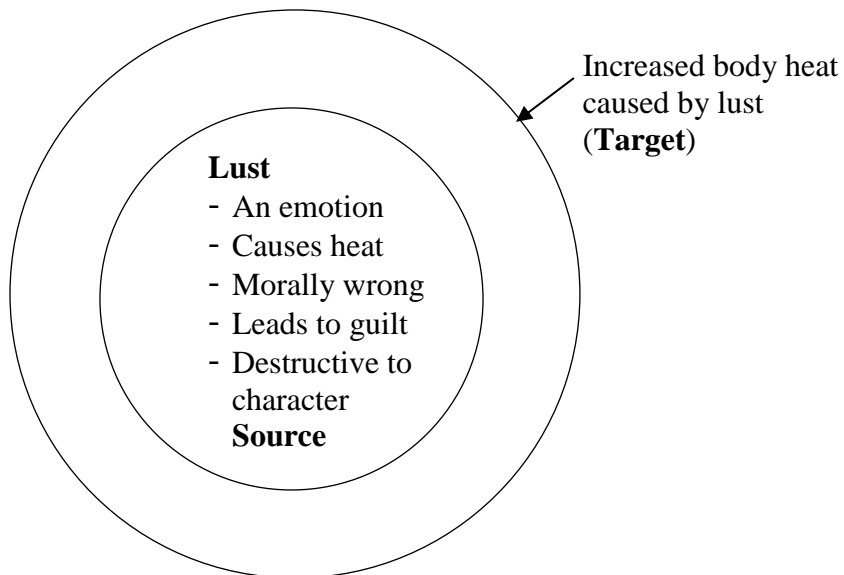
Lust ⎯⎯⎯⎯ Metonymy ⎯⎯⎯⎯→ Increased body heat

Source   **Target**

The metametonymy therefore has got a metonymy rooted in the target domain of a metaphor as shown below.

119

Fire
- Matter and gas burning
- can destroy things and objects
- Useful at times
- Causes heat
Source (B)

Causes heat
Destructive

Lust
- An emotion
- Causes heat
- Morally wrong
- Leads to guilt
- Destructive to character
Target (A)

Increased body heat caused by lust (**Target**)

Lust
- An emotion
- Causes heat
- Morally wrong
- Leads to guilt
- Destructive to character
Source
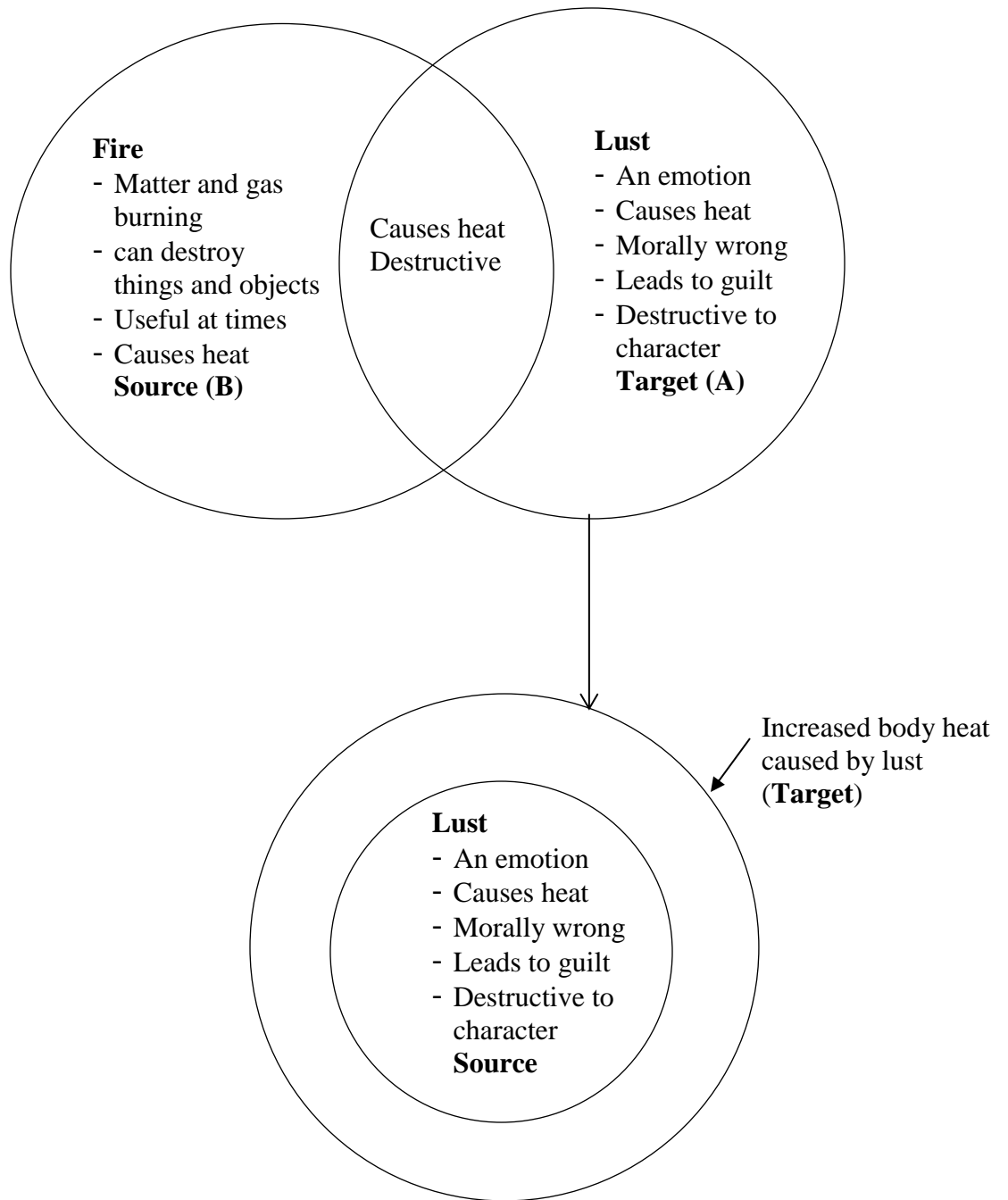
58. Mũvũko wa munywi nĩ kĩsungi.

The pocket of a drunkard is a sieve.

A drunkard wastes money.

The above expression is used to jeer drunkards who are constantly drunk yet lack the ability to provide basic necessities for their families. The pocket is the targetunit and the sieve is the source. Just the same way that a sieve cannot hold a liquid, a drunkard's pocket cannot

hold money. The encyclopaedic entries for pocket and sieve are read in the mind in the following way.

<u>Pocket of a drunkard</u>

- A bag like opening of a shirt, trouser, etc.
- Used for carrying money, keys, phones etc.
- Cannot store money, keys, phones etc.
- Items within seem to "pass through".
- Cannot hold contents for a long time.

<u>Sieve</u>

- A bowl like net/object.
- Used for sieving flour, tea etc.
- Cannot hold flour, tea, etc for a long time.
- Has holes.

The source is the sieve and the target is the pocket of the drunkard, cross mapped as follows:

Source (B)   **Target** (A)

Sieve
- bowl like object
- has hole
- used for sieving flour, tea etc
- cannot hold flour, tea for long

Cannot hold contents for long

Pocket of a drunk
- Bag like extension of a shirt/trouser
- used for carrying keys, money, wallets etc
- cannot hold contents for long
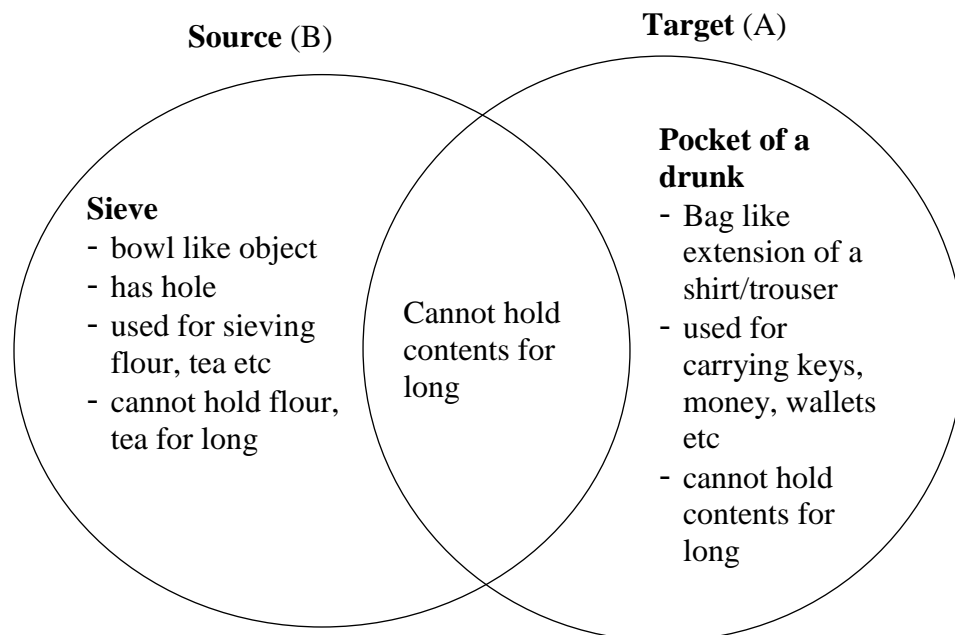
Metonymy

Sieve ⟶ Pocket of a drunk

(Source) **(Target)**

Next, the pocket is associated with its function, to hold items. The pocket is the source and the function of holding items is its target. This is an object for function metonymy. This is within the Action ICM. Also in play is another schema which is a secondary element that shows, the negative connotation on the drunk's pocket. This is activated with the use of the word 'sieve'.

Metonymy

Pocket ⟶ To carry money, keys, coins, wallets

(S) **(T)**

(Object) **Function/action involved**

Action of carrying
things (**Target**)

Pocket of a drunk
- Bag like extension
  of a short/trouser
- used for carrying
  keys, money,
  wallet
- cannot hold
  contents for long
  **(Source/Object
  used for carrying
  things)**

The Metometaphor has got the following structures:

Source (B)   **Target (A)**

Sieve
- Bowl like object/net
- has holes
- sieves flour, tea, etc
- cannot hold contents for long

Cannot hold contents for long

Pocket of a drunk
- Bag like extension of a short/trouser
- used for carrying keys, money, wallet
- cannot hold contents for long

Action of carrying things **(Target)**

Pocket of a drunk
- Bag like extension of a short/trouser
- used for carrying keys, money, wallet
- cannot hold contents for long
(Source/Object used for carrying things)

59. Ndawa isu nĩ syonzeve ya Musangi.

Those drugs are the air Musangi breathes.

Those drugs sustain Musangi's life.

The above expression is a metaphor into which a metonymy is entrenched. In the whole structure of the Metametonym, a metonymy starts in the target domain of a metaphor in order for the expression to gain full sense. The following processes take place in the mind of the speaker/hearer.

Step 1: There is a cross domain mapping between drugs and air. This is a cross between two separate concrete domains. The following is a detailed analysis of the processes that take place in the mind in analysis of meaning. Air is mapped on drugs. First, the encyclopaedic entries for air and drugs are downloaded in the mind as follows:

Air

- Gaseous substance.
- Occurs freely in the atmosphere.
- Necessary for respiration in both plants and animals.
- Necessary for life.

Drugs

- Toxins taken by humans, given to animals and administered to plants.
- Function to heal or control diseases/prevent diseases in a living organism.
- Necessary for life.

Source (B)   **Target (A)**

Air
- Gaseous substance
- Occurs freely in the atmosphere
- Used in respiration for both plants & animals
- Necessary for the support of life

Necessary for life support

Drugs
- Toxic substances
- Purpose is to control disease, prevent infections in a living thing
- Necessary for support of life

Metaphor

Air ⟶ Drugs

(Source)   **(Target)**
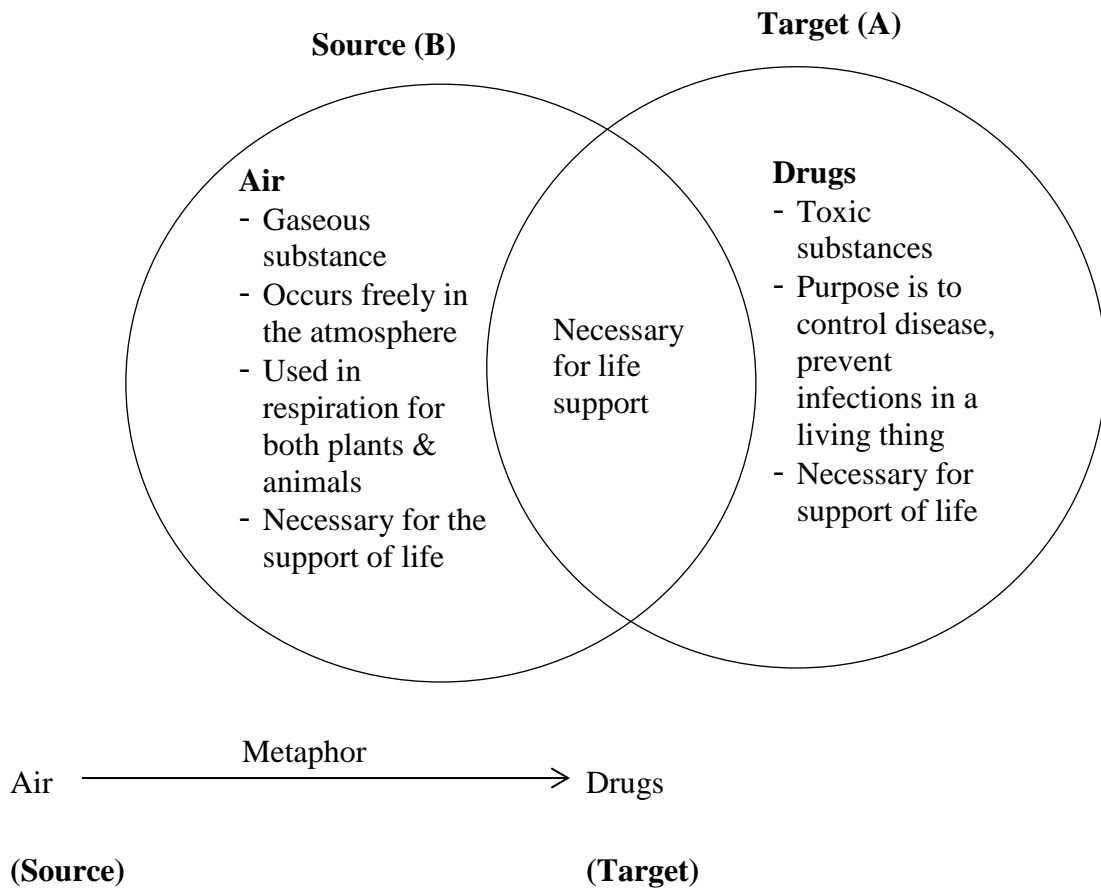
Step 2: The target of the metaphor is then associated with the specific entity it represents; Drugs in this case, represent a specific category of drugs that is Anti-Retroviral drugs. This is a category for member metonymy under the part whole ICM. The whole category of drugs is used to enable us to gain mental access to the part/member of the category, Anti-Retro viral drugs.

The use of this type of association in this specific case is Euphemia, usually done to refer to ARV's indirectly, since; it is deemed wrong to do so in the Kamba community. This euphemism is also as a result of stigma associated with HIV and Aids.
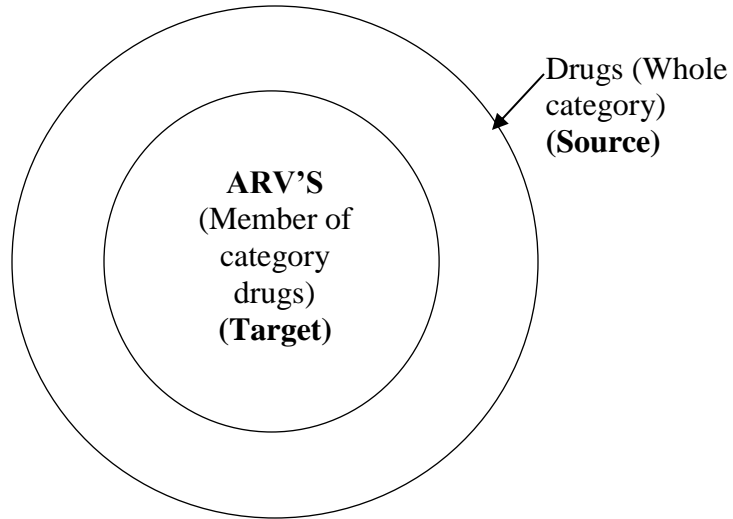
The structure of the resulting Metametonymy is as follows:
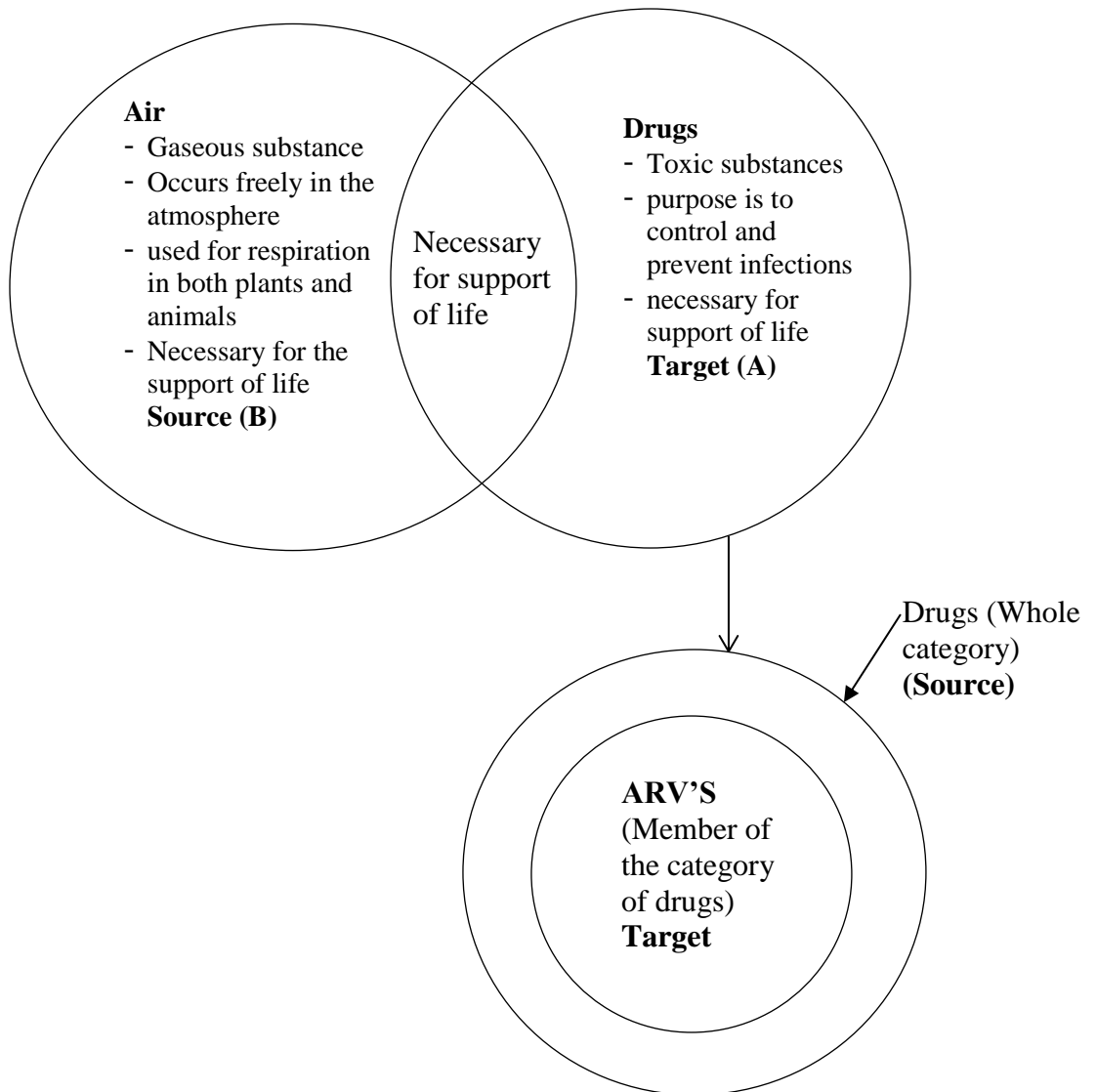
Therefore, in the above Metametonymy, the source of the metonymy is entrenched in the target domain of the metaphor. The encyclopaedic entries of the target domain of the metaphortrigger off the source of the source of the metonymy and limits it in terms of what domain to map into. See the next example.

> 60. Akosewa atwĩkaa ĩtu kĩsevenĩ.
>
> When wronged, he becomes a leaf on a windy day.
>
> *When wronged, he shakes.*

The above expression was found to be limited in use to Kavyea sublocation in Masinga sub-county. In addition, it is contextualized in the minds of speakers in this area. The phrase 'leaf on a windy day' stands for the action of shaking' in the interpretation of this expression. The following goes through the mind of the speaker.

Step 1: There is a transfer of the meaning implied by the verb 'shakes' onto the behaviour of an angry person and it therefore becomes the source domain of the metaphor. Here, the behavior of the leaf on a windy day is compared to the behavior of an angry person. They both shake.
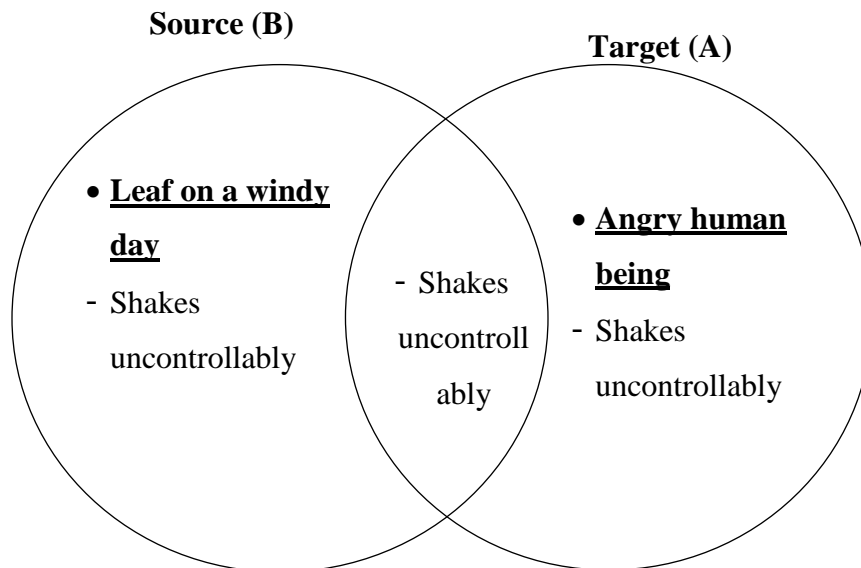
This cross mapping lies between the human and the non-human domain. The qualities of the source entity leaf on a windy day are transferred onto the target entity angry human being as shown above.

```
Leaf ─────────────────────────────→ Human
(Source)        Metaphor          (Target)
```

The encyclopaedic entries for the source and the target are mapped onto the mind of the speaker as follows:

Leaf on a windy day:

- Shakes uncontrollably

- Shaking is done by the wind

Angry human being:

- Shakes uncontrollably

- Shaking caused by anger

The next step, "shaking" is mapped onto "anger" in the single domain mapping.

Step 2: The physiological and physical response to the emotion 'anger' is associated with 'shaking'. Most times, when a person is angry, due to the production of the stress hormone and adrenalin, the muscles of the body may twitch or the person may shake. This shaking is the one that gives the speaker mental access to the emotion 'anger'. The physiological effect is the source domain and the emotion is the target domain.

Anger (Emotion)
(Target)
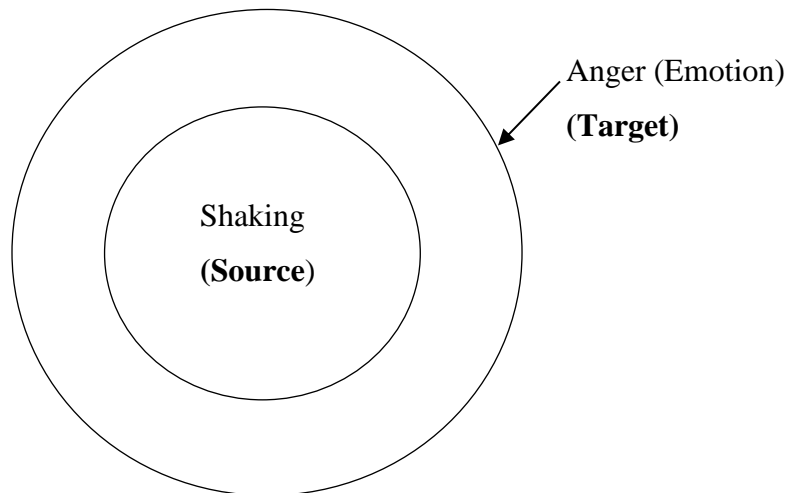
Shaking
(Source)

This is a physiological effect for emotion type of metonymy. Shaking stands for anger. This is under the causation ICM. The resulting Metametonymy hence has got the following structure.
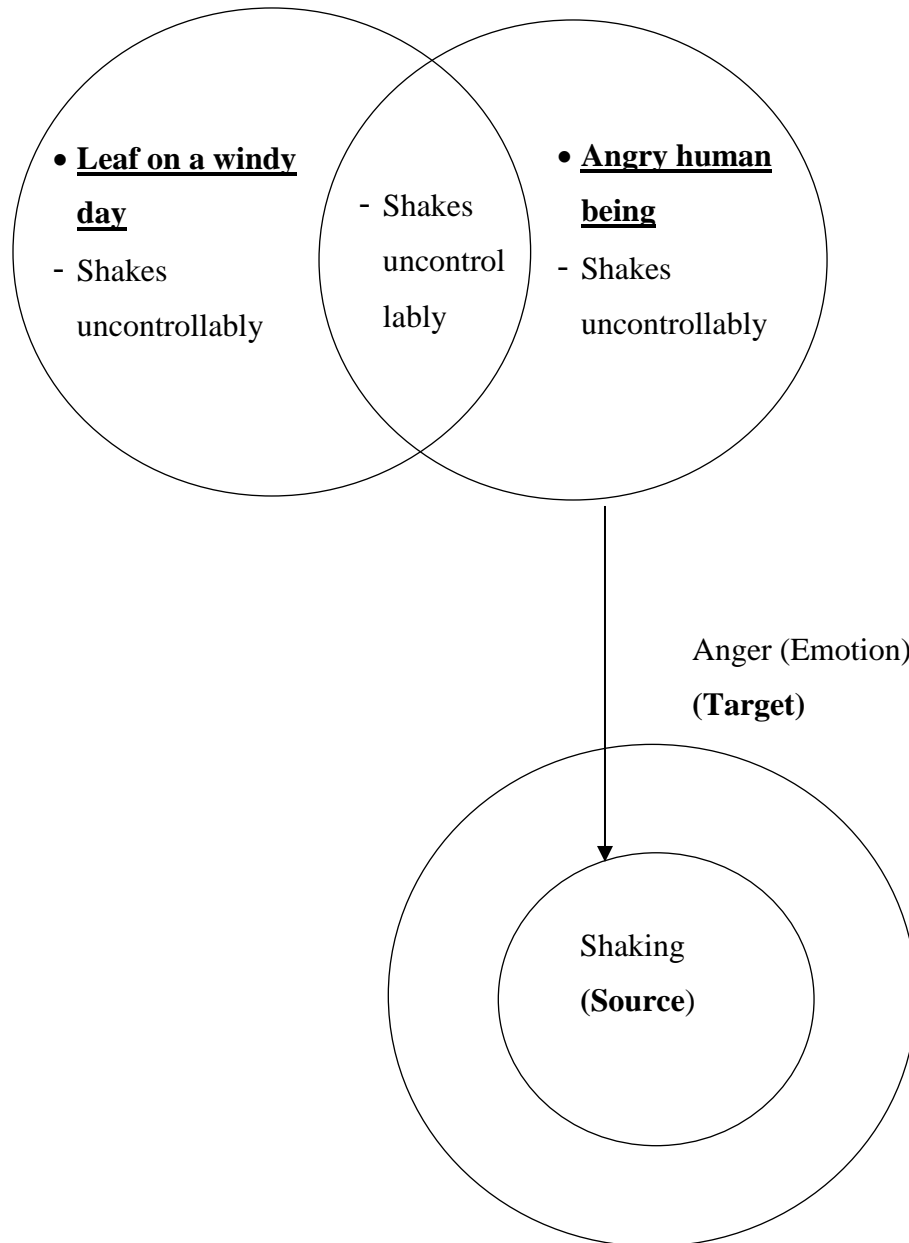
In the above Metametonymy, it is noted that it is the metaphor that provides the link that triggers off the single domain transference of its metonymy. It therefore provides an associative link between the sub-domain and domain mapping in the metonymy within its target domain. This enables completion of meaning in the whole expression.

4.3 Conclusions

From the analysis that has been done in chapter four, it is apparent that the processes that take place in the making a Metametonymy meaningful are a reverse of those involved in the Metometaphors. In the Metametonyms it has been noted that the target domain of the metaphor confines and stimulate the single domain mapping of the metonymy. It has also been noted that human experience in terms of concepts related to his body are fundamental factors that contribute to meaningful analysis of a Metametonymic expression. When need be, for instance the need to encode and decode aspects of grammar that influence meaning like negation and showing impossible conditions, the mind readily activates other domains in addition to those being mapped onto each other.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECCOMENDATIONS

5.1 Introduction

This chapter reviews the major findings of the study, makes conclusions and presents the implications from the findings of the study. It begins by exploring the summary of aims and the method adopted in the study then delves into the key findings of the research. Then it goes ahead to present the conclusions of the study and the implications for further research. The chapter draws to a close with recommendations for further research.

5.2 Summary of Findings

This research paper analyzed data in the form of structured sentences from the Kĩkamba KĩMasakũ dialed. The region where data collection was done is Yatta Sub County and Masinga Sub County in Machakos County. This data comprised of 20 metonymies, 22 metaphors, 9Metometaphors and 10 Metametonyms. Analysis was based on the Conceptual Metaphor Theory. The objectives of the research were met and attained as follows. Twenty-two metaphors in Kĩkamba were identified and examined and elucidated in the CMT. It was noted that metaphors in conceptualize Kĩkamba expressions do exist and play a vital role in the shaping of the experiences of the Akamba people. Metaphor involves a cross mapping between two domains a target domain and a source domain. It is explicated as the mental mechanism whereby one practical domain is partially mapped on a different experiential domain; the second domain being partly made out in terms of the first one.

Metaphors chosen in this research included the normal expressions used in the Kĩkamba speaker's every day communication. It was found out that these metaphors in Kĩkamba are entrenched in our social, cultural and bodily experiences including emotions. Metaphors therefore represent the ways we understand ourselves and the world around us. Metaphor is not just a plain figure of speech meant to colour and garnish language, but involves a profound mental process structured through idealized cognitive models. It was also noted that conventionalized metaphorical expressions in the minds of Kĩkamba speakers were readily available and were used often and subconsciously

Twenty metonymies in Kĩkamba were identified. These were found to be common and available for use in every day speech. It was found out that metonymy was based on the experiences of the speakers of the language in terms of their body, the concrete things around them and the events and activities they take part in. Metonymy involves a mapping between elements within a single domain. It is a mental process in which conceptual unit, the source, enables mental admission to another conceptual unit, the target within the same frame or idealized cognitive model (ICM). These conceptual models of metonymy can be interpreted as wholes with parts or part and part relationships.

It was noted that metonymy is not a measly figure of speech but involves an underlying cognitive process useful in structuring how we understand ourselves and our surroundings. Metonymy is also pegged on experience, culture and physiological factors like temperature, and psychological factors like emotions. In the Kĩkamba KĩMasakũ dialect, metonymy exists naturally in common everyday speech and forms part of the corpus of the language in data collected, metonymy occurred in data based on events (such as fetching water, fetching firewood), objects (such as cups, a spoon, plate), prototypical members of categories (like Omo, Kimbo) to parts of the human body (such as lips, feet, head and hands) image schemas that is recurring dynamic patterns of our conceptual interactions and motor programs give coherence to our experience and are the foundation of thought. They therefore form the base of the structure of both metaphor and metonymy. It was found that metaphors and metonymies do interact in the conceptual space and this interaction can begin from a single domain mapping to a double domain mapping and this was called metometaphors. The mapping can also begin from a double domain mapping to a single mapping and this was called metametonyms. These two linguistic phenomena exist in Kikamba and play a role in meaning assignment in utterances.

5.3 Conclusions

Metometaphors and Metametonyms, Metaphors and Metonymies are present in Kĩkamba and they play a vital process the communicative event in Kĩkamba. It was elucidated that Metaphor and Metonymy do interact in the conceptual space, and using analysis in the CMT theoretical framework, an account on how the meaning assignment in

Metometaphors and Metametonyms in Kĩkamba is done was shown, and this is through a mapping from one domain to the other.

In chapter one, it was noted that the conceptual metaphor theory accounts for the derivation of meaning by showing that information from the source domain is mapped or projected on the target domain. It was also noted that only the relevant information within the source entity is used in mapping onto the target domain of a metaphorical expression. The information left out as hidden mainly because it is immaterial to the mapping.

Metaphor and metonymy are important linguistic phenomena when it comes to human conceptualization because both present mental or cognitive strategies that help in understanding information, and they encode extra linguistic content. Metaphor and metonymy are therefore not so different, and sometimes, an expression may be difficult to determine whether it is metaphor or metonymy. Therefore, metaphor and metonymy can exist together or be in operation within the same expression. With this in mind, there is a metonymy-based metaphor, which involves two conceptual domains which are rooted in one conceptual domain of a metonymy. In this research, I referred to this type of interaction as Metometaphors. Here, the metaphor does not literally develop out of the metonymy, but the target of the metonymic model, triggers off and inspires and stimulates the source domain of the metaphor. Therefore, a Metometaphor involves a double domain mapping rooted with a single domain mapping.

On the other hand, is the metaphor-based metonymy in which the target domain of the metaphor stimulates and triggers off and constrains the single domain mapping of the metonymy. This was referred to as Metametonymy such linguistic phenomena were found in existence and in operation within the Kĩkamba KĩMasakũ dialect spoken in Yatta and Masinga. In this research the Metametonyms appeared to be more and easily accessible as compared to the Metometaphors. In the same vein, Metometaphors involving emotion in Kĩkamba were uncovered such seemed to involve a metonymic motivation of metaphors that denote emotion. Such metaphors on emotions seem to be constrained by their physiological effects on the speakers. Depending on the direction of the mapping that is (whether they involve a double domain mapping followed by a single domain mapping or

a single domain mapping followed by a double domain mapping) the experience and cultural extensions of such expressions also determines the encoding of the meaning of these expressions. The cognitive processes involved in both Metometaphors and Metametonyms were analyzed in details, starting with the mapping of the encyclopaedic entries for target and source to the domain and double domain mapping.

5.4 Recommendation

It has been noted that, in the mapping and especially in metaphors, Metometaphors and Metametonyms, a lot of information not involved in the mapping is left out and ignored in the schema because it is immaterial to the mapping. Therefore, the source is partially mapped onto the target. The hidden information could, if looked from another angle provide information useful for online or progressive mapping especially one that leads to novel interpretations of these expressions. Expressions analyzed in this research were conventionalized and stored in the speaker's mind. However, such conventionalized expressions could attain new never heard of meanings depending on the context of use and the type of mapping. I therefore invite research on conceptual interactions between metaphors and metonymy with analysis in the Blending Theory (BT) perspective.

REFERENCES

British National Corpus. (2018) online Available from World Wide web: http://www.natcorp.Ox.ac.uk/.

Diez Velasco, O.I. (2001). *A Cognitive Analysis of the Role of Metonymy in Some Recategorization Processes of English* Actas del XIX Congre so international de AESLA. Universidad de Leon.

Fing, Fang D. (2012). *The Interaction between Metaphor and Metonymy in Emotion Category* in: *Theory and Practice in Language Studies* Volume 2, no. 11 PP 2384-2397. Academy Publisher: Finland.

Heine and Mohg, (1980). *Language and Dialect*. Atlas of Kenya Vol. 1.

https://pdf.semanticscholar.org/98do/d41cb2431ead46ccd95seaob9balaff25f9db.pdf.

https://www.thoughtco.com/what-is-conceptualmetaphor-cb.

Jonathan, M. K (2014). Communicative Effectiveness of Figurative Language in Dowry Negation Discourse Among Kikamba Speakers. Unpublished M.A Thesis, University of Nairobi.

Kangutu, J. (2014). Communication Effectiveness of Figurative Language in Dowry Negotiation Discourse among Kikamba Speakers. Unpublished M.A Thesis, University of Nairobi.

Kaviti, L.K (2004). A Minimalist Perspective of the Principles and Parameters in Kikamba Morphosyntax. Unpublished PhD Thesis, University of Nairobi.

Kertesz, A. (2004). *Cognitive Semantics and Scientific Knowledge*. John. Benjamins

Kitavi, H. (1992). *A Comparative Study of the Kĩtui North and Machakos Dialects of Kikamba*. Unpublished M.A Thesis, University of Nairobi.

Kovecses and Szabo, (1996). *Metaphor and Metonymy at the crossroads: A cognitive Perspective.* Mounton De Gruyter Berlin: New York

Kovecses, Z (2000) *The Scope of Metaphor* in Barcelona (Ed), *Metaphor and Metonymy at the crossroads: A cognitive Perspective*. Mouton Gruyter.

Kovecses, Z, and Radden, G. (1998). Metonymy: Developing a Cognitive Linguistic View. *Cognitive Linguistics*, 9, 37- 77.

Kovecses, Z. (2002). *Metaphor: A practical introduction*. Oxford University Press: Oxford.

Kovecses, Z. (2005). *A Broad view of cognitive Linguistics* in*: Actalingistica Hungarica,* vol 52 (2- 3) pp. 135 – 172. Akademiai Kiado: Budapest.

Lakoff & Johnson, (1999). *Philosophy in the Flesh*. The University of Chicago Press.

Lakoff and Johnson, (1980). Conceptual Metaphors in Everyday Language. *Journal of Philosophy,* 20(1), 44-46.

Lakoff and Johnson, (1987). *The Metaphorical Nature of the Human Conceptual System*. Cognitive Science. The University of Chicago Press.

Lakoff, (1993). *The Contemporary Theory of Metaphor.* The University of Chicago Press.

Lakoff, G. and Johnson, M. (1989). *Metaphors We Live by*. Chicago. The University of Chicago Press.

Longman English Dictionary, (2018). (online) Available from World Wide Web: http://www.idoceonline.com.

Markturner.org/blendingaphor.html.

Maundu, P.M. (1980). Sound Change and the Reconstruction of Kikamba Consonantal Sounds in Natural Generative Phonology. Unpublished M.A. Thesis, University of Nairobi.

Mboya, T.O. (2014). A Semantic Analysis of Dholuo Metonymy Using Cognitive Semantics Theory. Unpublished M.A. Thesis, University of Nairobi

Minoo. S. Kĩko (2006). Prototypes and their Relevance in Lexical Categorization. Unpublished M.A. Thesis, University of Nairobi.

Mulatya, M. (2013). *The Comprehension of Kikamba Proverbs by Standard Eight Pupils in Kawethei Primary School Under the Cognitive Semantics Approach.* Unpublished M.A Thesis, University of Nairobi.

Mutiga, J. (2002). The Tone Systems of Kikamba: A Case Study of Mwingi Dialect. Unpublished PhD. Thesis, University of Nairobi.

Mutua, D. (2012). *The Kamba People.* CALD International: U.S.A.

Ndeti, K. (1972) *Elements of Akamba life*. EAPH: Nairobi.

Olga Isabel Diez Velasco (2001) *Metaphor, Metonymy, and Image-Schemas: An analysis of conceptual interaction patters*. in: Journal of English Studies- Volume 2(2001-2, 47-63.

Panthar, K., Linda, T. and Antonio, B. (2009). Metonymy and Metaphor in grammar. human cognitive processing 25. Amsterclan: John Benhamins.

Qian, L. (2016). *Metonymic – Based Metaphor – A Case Study on the Cognitive Interpretation of "Heart" in English and Chinese*. Canadian center of Science and Education: Canada.URL: http://dx.doi.org/10.5539/hes.v6m4p131.

Radden and Dirven, (2007). *Cognitive English Gammar. John Benjamins* Publishing Company: Philadelphia, USA

Robins, R. H. (1989). *General Linguistics.* Longman Publishers: London.

Saeed, I. (2002) *Semantics (second edition).* Blackwell Publishers: London.

Wei, L. (2010). *A Cognitive Approach to Metaphor and Metonymy Related to the Human Body*. M.A Thesis. Kristianstad University.

Whiteley, W. H and Muli M.G (1962) *Practical Introduction to Kamba*. Oxford University Press: London.

www.edu/~Coulson/metonymy-new.html.