METONYMIC ANALYSIS OF BODY PARTS: THE CASE OF GIKUYU

PRESENTED BY

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DECLARATION

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

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DEDICATION

 To my late Dad and Mum, to whom my foundation was laid. Your tireless efforts and self-denial enabled me to have a strong educational and moral background. To my beloved Dan and Son Derwin who revitalize my hopes and rekindle my life with happiness.

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To

God Almighty for his provision, and protection. This far his grace has been sufficient.

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ABSTRACT

This study investigates the use of metonyms in the Gikuyu language that make reference to human body parts to establish how these metonyms serve to explain different nuanced communicative functions using a variety of illustrations. The objectives of this study are matched to explain how metonyms in the language of illustration fit into the cognitive semantic theory in their nuanced communicative functions. The identified and illustrated nuanced communicative functions for this study are limited to behavior regulation, transmission of social norms and those used to inculcate values in the Gikuyu language. The findings reveal that Gĩkũyũ metonymic concepts associated with human body parts serve as vehicles to comprehend abstract concepts. The classification of data was based on Radden and Kovecses (1999) division of ICMs which embrace the tenets of cognitive semantics.

CHAPTER ONE

INTRODUCTION

This chapter forms the basis of the entire study. The topic is introduced and in the background of the study the basis on which the aim of the study is found is discussed. The statement of the problem embodies what the study aims to fulfill. The research questions are based on the objectives of the study that reflect and guide the topic of study. The rationale of the study explains the reasons as to why the research is important. The scope and limitations will confine the study to metonyms associated with body parts only. The theoretical framework explains how the tenets of cognitive semantics theory will be used to analyze the data collected. The literature review section will focus on what other scholars have done specifically on metonymy and in cognitive semantics. Finally the research methodology will conclude the first chapter by giving the sources of data collection, procedures to obtain the data and the method used in data analysis.

1.1 Background to the Study

This study focuses on metonyms associated with body parts in Gĩkũyũ language. The study will look at metonymy as a primary concept in cognitive semantics and metonyms having body parts as source domains in Gĩkũyũ language.

Metonymy is traditionally considered as a figure of speech with its view in classical time's originality in Aristotle. It is an ornamental tool where one entity is used to refer to another and involves two things that are somehow related.

The cognitive view of metonymy has varying proposition of metonymy from the traditional opinions which treats it as a figurative device. According to cognitive linguistics, metonymy is viewed as not only a linguistic form but also a powerful cognitive device for

human's conceptualization of the world around them just like metaphor, Lakoff and Johnson (1980:37).

Lakoff (1987) extends the idea of metonymy from shifts in word meaning to the structure of categories where he accounts for prototype effects in categories by a metonymic process.

Gibbs (1994) and Panther and Thornburg (1995), "in press Thornburg", propose that metonymy includes the referential use of language and is also prevalent in predication and speech acts.

Langacker (1993) posits that metonymy does not involve linguistic substitution but it is an abstract process through which we access a mental entity through another mental entity.

Kovecsces (2002:145) provides a cognitive linguistics perspective and outline metonymy as "an operation during which an abstract entity, the vehicle, provides mental access to another abstract entity, the target, in the same domain, or Idealised Cognitive Model (ICM)."

Traditional theories linguistic meaning identify a distinction between body and mind and see meaning as a set state (Gibbs, et al, 1994:233). However, cognitive linguists provides an area of the body within the mind through embodiment theory and maintain that knowledge emerge out of peoples bodily interactions with the world.

According to Lakoff & Johnson (1999:6) the mind as an embodied system enables abstract concepts to be drawn largely upon shared characteristics in which we live in. Through this, the significance of people's kinesthetic and ordinary experiences in understanding the human body and mind relationship is emphasized.

According to Kovecsces (2010:18) human body is a perfect source domain since its obviously portrayed and we believe we comprehend it better. This in turn allows human beings to use metonymical ideas of human body parts in Gĩkũyũ and other languages as they're familiar to them and are well understood to refer to abstract ideas.

Gibbs & Wilson (2002: 524), posit that human body parts are acquainted to and well understood by people and hence they're extended metonymically as the simplest way to grasp concepts, events and objects in communication.

Cognitive linguistics believe that the human body member is one amid the common and frequent fields through which one can conceptualize an abstract concept (Lakoff & Johnson, 1989). This study will therefore explain how human body members metonymically are used to conceptualize abstract concepts.

The study will be specific on nuanced communicative functions of metonyms in reference to human body parts in Gĩkũyũ. An example to explain this is one below:

> *"Ena Kĩara kĩa wĩra"*

> He has a finger for the work

In this example the finger is metonymically used to refer to the activity and teach the value of being hard working among the speakers of the language hence the metonymy "INSTRUMENT FOR THE ACTION" Gĩkũyũ speakers are known to be farmers and hence when this metonym *Kĩara* is uttered, it implies to an active person who gets a bumper harvest. It is for this reason that it serves a nuanced function, and is used to teach the value of working hard especially among the young people.

A body part in Gĩkũyũ can also serve as a lexical source for words of endearment or curses. An example; "Arona ũũru nĩ kanua ga ithe".

He is suffering because of the mouth of his father. In this ' kanũa' mouth stands metonymically for a curse in the metonymy ' CAUSE FOR EFFECT METONYMY".

The words of a parent in this case; a father can result to a curse or blessing.   The spoken words from the elders are to be respected and followed, otherwise they can lead to calamities. The human body part in this case is used to inculcate values among the speakers of the language especially the young people.

1.1.2 Background to Gĩkũyũ Language

Gĩkũyũ is a Bantu language that is mainly spoken in central parts of Kenya including Murang'a, Nyeri, Kiambu, Kĩrĩnyaga and Nyandarua. Gĩkũyũ is also spoken in other areas in the country such as Rift Valley, Nairobi and other towns where the members of the community live.

According to Mutahi (1977) the Gĩkũyũ language has seven dialects namely: Kĩ-embu spoken in Embu, Kĩ-ndia spoken in Kĩrĩnyaga, Gĩ-gĩcũgũ spoken in Embu, Kĩrĩnyaga, Kĩ-mbere spoken in Kĩrĩnyaga, Mbeere Kĩ-mathĩra spoken in Nyeri, the southern dialect in Murang'a and Kiambu and the northern, dialect spoken in Murang'a and Nyeri.

Gathure (1967-71: vol 3: 11-15) classifies Agĩkũyũ with the Meru, Embu, Kamba, Sengeju and Tharaka. He assigns each language a different code and as a group code E50. These are Meru E53, Kamba E55 Sengeju E56, Gĩkũyũ E51 and Embu E52.

According to ethnologist (Thompson 2014) Gĩkũyũ has five dialects namely southern Gĩkũyũ (Kĩambu and southern Murang'a) Gĩchũgũ (northern Kiriyanga) Mathĩra) Karatina) northern Gĩkũyũ (northern Murang'a and Nyeri) and Ndia (southern Kĩrĩnyaga).

Ngure (2005) argues that the number of Gĩkũyũ dialects is a contentious issue. Various researchers have given the number of dialects as seven, five while others propose four. The variations in these dialects are as a result of factors like vocabulary, grammar and pronunciation.

This study is restricted to the southern dialect of Gĩkũyũ spoken in Kiambu and its environs.

1.2 Statement of the Problem

This study investigates nuanced communicative functions of metonyms in their reference to human body parts. The study is specific on the nuanced functions limited to behaviour regulation, social norms transmission and value inculcation. This study uses metonyms in the Gĩkũyũ language for illustration.

The research employs a cognitive semantics approach as the linguistic tool of analysis to validate its research findings which should add to the existing body of literature on the understanding of metonymy in communication.

1.3 Research Questions

i)   Which are the metonyms associated with human body parts in Gĩkũyũ?

ii) What are the different nuanced communicative function served by these metonyms in Gĩkũyũ?

iii) Does cognitive semantic theory explain these nuanced communicative functions served by these metonyms?

1.4 Objectives

i) To identify the metonyms associated with human body parts in Gĩkũyũ.

ii) To illustrate how these metonyms associated with human body parts are used to serve different nuanced communicative functions in Gĩkũyũ.

iii) To explain using the cognitive semantic theory how metonyms associated with human body parts in communication serve different nuanced communicative functions.

1.5 Rationale of the Study

Lakoff & Johnson (1980) pointed out that the human's body member is one of the common and frequent fields through which one can conceptualize an abstract concept. These metonymic concepts of the body parts are used as vehicles to comprehend abstract concepts. This is because people first learn about their bodies and these bodily experiences influence our cognition.

The metonymy associated with human body parts are also used to regulate behaviour among the speakers and reinforce norms and values of the Gĩkũyũ speakers among other functions.

Body parts are picked to aid in the study as they are confined in people's mental and physical experiences with the world. They are uttered every day to refer to abstract concepts and serve nuanced communicative functions.

The study on metonymy associated with Gĩkũyũ body parts is hence justified as it seeks to fill this gap in the semantic study of metonymy in cognitive semantics perspective.

1.6 Scope and Limitation

The study will focus on metonyms associated with human body parts only. It will illustrate how these body parts metonymically serve different communicative functions. These communicative functions are also limited to those that inculcate values, those that transmit social norms and those used to regulate social behaviour among the Gĩkũyũ. The language of study will be restricted to Gĩkũyũ language from the southern dialect in Kikuyu sub-county, Kiambu County.

Forty five metonymies associated with human body parts are deemed adequate to generate the required number of metonymies for the study given the micro pragmatic elements embedded in them.

1.7 Theoretical Framework

This section discusses the tenets of cognitive semantics and explains the notion of conceptual metonym

1.7.1 Introduction to Cognitive Semantics

Cognitive semantics being one of the fields of cognitive linguistics view meanings of words as conceptual entities. The role of meaning, embodied experience and conceptual processes in the study of language and mind is emphasized according to cognitive semantics. Early pioneers in the 1970s include Charles Fillmore, Gilles Fauconnier, Ronald Langacker, George Lakoff and Leonard Talmy. Cognitive semanticists view language as a way in which cognitive phenomenon is studied.

These conceptual structures covers simple concepts and complex knowledge (Langacker 1987). The knowledge structures include shared cultural beliefs and practices from which we are able to understand meanings of linguistics units. The conceptual knowledge covers the encyclopedic knowledge stored in the minds of speakers.

Fillmore (1985) developed Frame Semantics in which human conceptual system is believed to be organized internally into structured wholes. Meanings of words are understood according to the frames in which the word occurs. A linguistic unit is therefore seen to activate a frame which is based on encyclopaedic knowledge. These frames are similar to the idealized cognitive models (ICMs) discussed by Lakoff (1987) and other cognitive linguists like Kovecses (2010).

Sweetser (1990:4) a leading cognitive linguist describes the reality conditional approach as "by viewing which means because the relationship amid words and also the world, truth-conditional linguistics eliminates cognitive organization from the linguistic system." In distinction, the linguistic meaning with the view of cognitive linguistics is seen as a manifestation of abstract structure.

Leonard Talmy one of the pioneers of cognitive linguistics in 1970's outlined cognitive linguistics as "Research on cognitive semantics is analysis on abstract content and its organisation in language (Talmy 2000:4).

Barcelona (2003) explain that there is a connection between all kinds of cognition and especially on those which are body based in addition to those obtained from cultural and social experiences. Cognitive semantics view meaning as being represented in our minds

and hence cannot be separated from our memory and experience. In acquiring meanings, linguistic units are therefore mapped to cognitive entities.

The knowledge of a language and its use involves encyclopaedic knowledge structured and thus emerges in context. According to Fauconnier, (2002) the meaning is not stored in entities and does not dwell in linguistic units but is built in the minds of users of a language as conversations unfold in context.

Jakendoff, (1993) alludes that mental representations of the world around us and its relation to our language is the major concern of cognitive semantics. The lexical meaning is viewed as conceptual. It refers to a concept in the mind of speakers that is based on experiences.

Evans (2006) establish the principles that characterize a cognitive semantic approach. The primary principle is that the abstract structure is embodied. In this, cognitive linguistics explore the human interaction with the external world. In this principle the emphasis is bodily expertise is what makes an abstract structure

The second principle of cognitive linguistics is that linguistic structure refers to an abstract structure. Meanings of words and different linguistic units are equated to ideas. Meanings are related to the words from a set of potential ideas. We've got ideas for instance, about hairs above our eyes and thus to grasp the concept eyebrows we should have an idea of this a part of the face.

An example by Evans (2006: 159) of the idea. BACHELOR as an unwed male person cannot apply to all or any unmarried adult males as a number of unmarried men are as a result of vocation or sexual preference.

The language refers to ideas within the minds of speakers. "Indeed, strict definitions like unwed adult may fail to adequately capture the varying diversity which are related to a given lexical idea. (Ibid: 16).

The other principle is that meaning is encyclopedic; this imply words don't represent package of meaning (world view), however it refers to large sources of data of specific idea or abstract domain Langacker, (1987).

To infer what the speaker means, we tend to check with our comprehensive information and choose the suitable which means guided by the context of an utterance.

Evans et al provides these examples to clarify encyclopedic meaning.

a) The child is <u>safe.</u>

b) The beach is <u>safe</u>.

c) The shovel is <u>safe</u>.

The world safe acquired completely different meanings and so these things are a degree of accessing the encyclopedic meaning.

The last principle is that meaning is conceptualization. In cognitive semantics language itself doesn't carry meaning but contributes to development of meaning (Evans 2006:16). This occurs at the conceptual level through encyclopaedic knowledge.

Sweetser (1999) posits the meaning concerned referencing ways that associated with different aspects of abstract structure organisations and packaging.

Therefore from this principle, these linguistic units trigger the method to abstract operation controlled by the background.

Croft and Cruse (2004, p.1) the major guiding principles in cognitive linguistics.

1) Language isn't autonomous cognitive faculty.

2) Grammar is conceptualization.

3) Information of language emerges from language use.

In Croft & Cruse (2004:1-4) stresses the importance of semantics in linguistics analyses and importance of meaning in cognitive linguistics. The encyclopedic nature of linguistic meaning is additionally the role of the mind in its encounter with the world bringing the perspectival nature of linguistic meaning

Geeraerts (2006:3-6) argue that language is regarding meaning and goes ahead to convey some characteristics. These include;

1) Linguistic meaning is based on usage and experience;

2) Linguistic meaning is dynamic and flexible

3) Linguistic meaning is perspectival;

4) Linguistic meaning is encyclopedic.

1.7.2 Conceptual Metonymy

Metonymy as a conceptual phenomenon caught attention of cognitive linguists with the publication of Lakoff and Johnsons book "*Metaphors We Live By*" in 1980. Later Lakoff (1987) introduced the idealized cognitive model (ICM) as structures which involve a speaker's conceptual knowledge. He gives four types of ICMs.

1) Propositional structures;

2) Image-Schematic structure;

3) Metaphoric mappings;

4) Metonymic mappings which are the basis of prototype effects.

In an example to show prototype effects, Lakoff gives an example of the concept, MOTHER in western culture is associated with a HOUSEWIFE MOTHER. The metonymic model a superordinate category mother represents a subordinate category HOUSEWIFE MOTHER, whose job is to raise children and stay at home.

Lakoff's view of metonymy thus gives metonymy an abstract view as opposed to the traditional view of metonymy as an association or contiguity.

According to rhetoricians, metonymy is viewed as a pure linguistic phenomenon but cognitive linguists see it as more than that. It is considered as an important cognitive process where a concept is a reference where a concept is a reference point to access a mental entity in a similar experiential domain, Langacker (1999).

Langacker (1993) points out that metonymy isn't a matter of linguistic substitution however a cognition through that we tend to gain access to a mental entity via another mental entity. This implies that to access mental entities we tend to perform elaborate mental operation.

Lakoff and Johnson (1980), drew to the attention that metonymy is not solely a classical rhetorical expression but is conceptual in nature. He also gives an example to show that metonymy does not stop at referring but extends to cognitive in formality. An example "we need some good heads". The word head in this case is used to stand for intelligent, people and not just any people the word itself is not randomly used but purposeful hence serving a certain function.

Lakoff and Johnson (1980), metonymy has primarily denotative function which conjointly contributes to understanding. They further argue that metonymies don't seem to be discretionary but systematic and may be seen as metonymic ideas like FOR WHOLE, PRODUCER FOR PRODUCT AND CONTROLLER FOR CONTROLLED among others.

The above ideas will be seen within the following examples given by Lakoff and Johnson (1980. 38-39).

i)   We don't hire longhairs – PART OF WHOLE

ii)   He bought a for<u>d</u> – PRODUCER FOR PRODUCT

iii)   Nixon bombed Han<u>oi – CONTROLLER FOR CONTROLLED</u>

Lakoff and Turner (1988) explain that metonymy allows an entity to stand for another as these concepts to stand for another as these concepts belong to the same domain. A metonymic relationship is based on proximity. In an example;

 CAFÉ, DOMAIN, 'the ham sandwich is waiting for is check' the 'target' is a customer and the ham sandwich is the 'vehicle'.

Traditional approaches view metonymy as being predicative but cognitive linguists are of a different opinion that metonym is not predicted but motivated (Kovecses, 2002). The cognitive mechanisms aid in connections of knowledge, domains and that meaning is not arbitrary but relate to experiences.

For example given by Kovecses (2002), numerous mechanisms can lead to a motivation process of a single expression.

'Ask for someone's hand in marriage' leads to the following motivation process;

1. The HAND FOR PERSON' metonymy

2. The knowledge we have that involves what we do with our hands in marriage.

Kovecses (2006:12) explain that in interpreting metonymic concepts encyclopediac knowledge is motivated and hence a way of the people in conceptualizing the world around them.

Kovecses and Radden view metonymy as one that leads to mental concept and not mapping, hence providing a 'route' of access to a target in a single domain in the example 'the ham sandwich is waiting for is check" the 'food' activates a client at a particular table in the 'hotel' domain.

According to Croft (1993) metonymy involves highlighting of domains. The target meaning is highlighted or foregrounded whereas the source content is, back grounded. A lexical concept can therefore highlight distinct domains within the concept's domain on different occasions. An example to illustrate this is

a) Ngugi wa Thiong'o slept at night;

b) Ngugi wa Thiong'o is hard to read;

In a) Ngugi wa Thiong'o highlights the man and in b) Ngugi wa Thiong'o highlights his work. A metonymic concept can highlight distinct, related view of our encyclopaedic knowledge we know about Ngugi was Thiong'o. Hence the metonymic relation is 'x' stands for 'y'

Blank (1999:174) consider metonym as a linguistic device based on salient conceptual relations within a frame network. Hence the salient is found to be an important notion in viewing metonymy.

Panther and Thornburg, (1998: 2001) refer metonyms as "natural inference schemes" that is easily achievable associations among concepts that can be used for inferential purposes.

Barcelona (2004) claim that two or more conceptual metonymies contribute to the meaning structure coded in a given utterance or a piece of discourse.

Croft and Cruse (2004) extend the meaning of metonymy as a shift within a domain where a particular feature in a context is focused on.

An example is "I see there are new faces in school".

Where the world face is used metonymically as persons used to identify them.

Gibbs (1994) and Panther Thornburg (1995) explain metonymy as being pervasive in speech acts and predication besides the referential function in a language.

Barcelona (2003) asserts that metonymy should be viewed as a type of mapping and not as 'stand for' relationship. He further explains that the source is not a substitute for the target unambiguously but it actually activate the target from a given perspective.

Panther and Thornburg (2003) argue that viewing metonymy as a substitute is inad3equate because the source metonymic concept is not just replaced by a metonymic target. In line with cognitive linguists the metonymic concepts are seen as cognitive triggers which provide access to the targeted concepts.

On the function of metonymy, some cognitive linguistics view metonym as having primarily a referential function Lakoff and Johnson (1980), where one entity stands for another to another provided mental access to another entity Cradde and Kovecses, (1999) but it has been shown that metonym functions at all linguistics levels and is ubiquitous in our cognition.

Panther and Thornburg (1988, 1999, 335) proposed a classification of metonymic functions as the following;

a) "Propositional metonymies:

1) Referential and

2) predicational

b) Illocutionary metonymies "where they serve as non-referential metonymies.

An example to illustrate illocutionary metonym is;

a) I don't know where the bath soap is which may metonymically stand for the question or inquiry.

b) Where is the bath soap?" (Panther and Thornburg, 1999. p 335).

Cognitive linguistic provides a totally different style of metonym which things not solely consult with different things (nouns), but can also refer to actions (verb) for instance, "shampoo my hair" or a property word (adjective) is employed to consult with an action (verb), for instance, "to clean the table" (Schoonefeld 2005: 159-159).

Kovecses & Radden (1998) and Radden & Kovecses (1999) conclude that abstract closeness underlying metonyms are WHOLE – PART (in an ICM) and PART-PART (in an ICM). These relations offer mental access from the supply to the target inside the

identical ICM. This ICM includes people's comprehensive data of a selected domain together with their cultural models.

Metonymy is so outlined as "a process in which an abstract entity, the vehicle, provides mental access to a different abstract entity, the target, inside the identical domain, or perfect psychological feature model (ICM) 'Kovecses (2002:145)

Panther & Thornburg (2007) give the qualitative features of conceptual metonymy as:

1) The connection of the target and source is unintentional

2) The source serves the purpose of back grounding and the target profiling.

3) That conceptual metonymy is a mental and abstract process which allows conceptual access to the target from the source in the same cognitive domain.

4) Metonymy association intensity between the target and the source is subject to the conceptual distance between the target and source and also the extent which the source is profiled.

1.8 Literature Review

This section is divided into two: the first part consists of literature review that is relevant to the study. Studies that have analysed metonymy are discussed and hence giving an insight to the present study. The second part involves theoretical orientation concerning this study.

1.8.1 Literature Review Relevant to the Study

Studies conducted on metonymy in Gĩkũyũ language include; Wahome (2017) who studied conceptual metonym in Gĩkũyũ using the Fillmore's Frame Theory. The study sought to find out the classification of Gĩkũyũ conceptual metonymies. The study has some relevance

on explanation of metonymy, however, the present study endeavors to investigate how the metonyms serve different communication functions and in this case is restricted to metonyms associated to human body parts in Gĩkũyũ.

Another study conducted on metonymy in Gĩkũyũ is that of Njeri (2018) whose study focused on metonyms and metaphors in a Gĩkũyũ ceremony 'Ngurario'. The work is related as it gives insights into the cognitive semantics theory. Whereas the study looked at the cultural reasons in which the metonyms are used in the ceremony, the present study differs in that the metonyms to be identified are those that seek to inculcate values, limit behaviour and transmit social norms will be identified and they will be limited to those associated to human body parts.

This study contend with cognitive linguistics view that human body parts are the frequent and are common fields that human beings use to conceptualize abstract concept (Lakoff, 1989). Therefore the metonymic concepts associated with human body parts in Gĩkũyũ will be sought and their functions in expressing traditional values and hence their communicative functions.

Rebollar (2015) analyse metonymy using the Relevance Theoretic Approach. He argues that metonymy is used as reference to individuals or objects outside linguistically specified denotations. He further gives two uses of metonym in communication. One is when there is creation of a new name or word, when a speaker does not want to reveal the identity of his referent or does not actually know the name. In this case, ad hoc names are efficient ways of identifying this referent. In this way he gives an example as;

"The pizza left without paying" where in the restaurant domain, the word 'pizza' replaces the one who ordered.

The second use of metonym he discussed is that metonym is used in short hands, as a way of referring to individuals or objects. For example;

"He drives a BMW (car), where this abbreviation is used instead of the type of the car the person drives".

Mboya (2014) looking at metonym in Dholuo and set out to investigate the interplay of socio-physical experiences and the mind. His study uses the same theoretical frame work and also will assist in understanding of metonyms from a cognitive perspective.

Kilonzi (2017) also studies how culture relates to metaphor and metonym in Kĩkamba proverbs guided by a relevance theoretical approach. In this study she explores how the Kamba culture informs the interpretation of metaphor and metonym in the Kĩkamba proverbs. The study is of great help in understanding metonymy.

1.8.2 Theoretical Literature

Cognitive semantics is a branch of cognitive linguistics which gained recognition after publication of works of leading cognitive theorists such as Lakoff and Johnson *metaphors we live by*, (Lakoff and Johnson 1980).

These cognitive Linguistics concerns are the interplay of mind, human language and socio-physical experiences. The human thought and understanding according to them are characterized in terms of having our particular kind of bodies. They also claim that conceptual metonymy is pervasive just like conceptual metonymy.

Fauconnier (1985) came up with a theory of mental spaces and named it the blending theory. Metonymy is viewed as a form of mapping between mental spaces which are set up as we talk, listen and think. Metonymic reasoning is seen as a connector between two entities; a and b where a viewed as a reference trigger and b, a reference target. The connectors are part of the idealized cognitive models as pointed out by Lakoff (1987). The mental spaces therefore aid in understanding of concepts and leading to inferences.

George Lakoff and Mark Johnson (2003: 3) state that "conceptual system is not something we are normally aware of, we simply think and act more or less automatically along certain lines.

Lakoff (1993:3), argue that cognitive semantics looks at mental representations of the world and its relation to language. The concepts are in the mind of speakers and are based on experiences with that relation.

Gardenfors (1999:22-23) look at the cognitive semantics tenets. This tenet of cognitive semantics is that meaning is conceptualization in a cognitive model.

Saeed (2003:348) has viewed language as a mental faculty and that special forms of knowledge support their linguistic abilities.

Gathigia (2014) has done a study on metaphors of love in Gĩkũyũ and conclude that the metaphor as a cognitive tool is sued to conceptualize love in Gĩkũyũ language. This study will borrow from her work especially on the theoretical framework..

Wachera (2015) studied the metaphorical proverbs used to portray women in Gĩkũyũ. She identified the meanings of these proverbs and classified them while identifying their

functions and the society view. The study applied the cognitive semantics theory as expounded by Croft and Cruise (2004) and hence will and knowledge to the present study.

Muturi (2016) investigate antonym in Gĩkũyũ using the cognitive semantics approach. He studied antonym beyond the lexical level and showed the traditional and cognitive approach to this sense relations. The study is helpful as it gives insight to the theory used in the present study.

Njoroge (2017) looked at Gĩkũyũ synonyms within the framework of cognitive linguistics. The study investigates how background knowledge given by lexical frames brings out synonym of words. The present study will borrow from this study in the area of cognitive linguistics.

Gathigia (2010) in the study of Gĩkũyũ euphemism analyzed the lexical and semantic processes used in creating euphemism and one of the Gĩkũyũ lexicon discussed as metonymy. This will aid in the present study as it gives insight to the theory of cognitive linguistics and metonymy.

1.9 Research Methodology

The section outlines data collection procedures, data analysis and data presentation procedure that will be used in this research.

1.9.1 Data Collection

The study includes metonyms from Inooro television in a programme " kimũri" aired daily but will restrict itself to topics that involve the culture and traditions of the Agikuyu through observation method. They will be recorded, translated as well as analysed in terms of metonymic relationships.

The researcher will also involve adult speakers of Gĩkũyũ age 70 years and above who will be sampled from Kikuyu Sub-county, Kiambu County through purposive sampling. 3 women and 3 men will be chosen to assist the researcher in identifying these metonyms and their communicative functions. The respondents are native speakers who have a grasp of metonymies and are deemed knowledgeable in the language to establish acceptability and authenticity. They will help assign meaning to these metonyms and translate them.

They will also help in identifying the communicative functions that the metonyms serve in the language.

Forty five examples of metonymies associated with human body will be considered sufficient to generalize the area of study. Being a native speaker of Gĩkũyũ the researcher will also be able to identify the metonyms and their implied meaning through intuition.

1.9.2 Data Analysis

The metonyms associated with body parts will then be analysed for meaningful interpretations. The literal and English translations will be provided. The metonymies will be analysed using the cognitive semantics theory for their relevant interpretations. The cognitive semantics tenets will be used to analyse the data. The tenets are meaning is embodied, conceptual, encyclopaedic and conceptualization. The encyclopaedic knowledge is structured in form of ICMS or idealized cognitive models. The data will therefore be classified according to the domains in which they occur or ICMs based on Kovecses (1999) classification.

The metonymies associated with human body parts will be used to identify the different communicative functions they serve in the language.

1.10 Significance of the Study

The findings will add to the body of knowledge that exists in cognitive semantics serve future reference to researchers in other languages. The study can be of great help to new users of Gĩkũyũ language in identifying the meaning of metonym associated with human body parts.

1.11 Conclusion

This chapter gives the background information to the problem, a background of Gĩkũyũ language, the statement of the problem, the research question and the objectives of the study. The rational of the study, scope and limitations, theoretical framework and the literature review that is related to the study. The chapter concludes by discussing the research methodology, data analysis and the significance of the study.

The next chapter will present the data that will be identified in the study which are metonyms which make reference to human body parts.

CHAPTER TWO

IDENTIFICATION OF METONYMS ASSOCIATED WITH BODY PARTS

2.0 Introduction

This chapter presents the data identified in the study. The categorization is done according to the body parts in which the metonyms are based. They include: metonyms associated with eyes, blood, mouth, tongue, hand, finger, legs, ears and chest.

The metonyms have been classified on the basis of the function of the body parts involved. These functions are represented by use of conceptual metonymies.

2.1   Eye Metonymies

(1)   " Tĩwega kũnyuithia thoguo maitho."

It is not good to look closely into your father's eyes .

It is not advisable to look into your fathers eyes while addressing him.

The metonym not looking in the eyes stand for respect. The young girls are advised not to face their fathers directly while addressing them.

(2)   "Mũndũ akwenda aikie maitho kabere"

A person should always put eyes before.

One should remain focused and alert always

The metonym eyes forward stand for readiness and anticipation of good things to come and not to give up . It also stand for being vigilant on opportunities that may arise.

(3)   "Mwanake ũcio arĩ maitho ma gĩtharia"

The young man has eyes full of lust.

The young man's yes are lustful

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The metonym eyes of lust stand for men who love looking at women with sexual desires.

(4) *"Nĩwe ũkoragwo arĩ ritho rĩa ithe rĩrĩa atarĩ kũo"*

He is the eye of the father when he is not around.

He keeps an eye in the absence of the father

The metonym eye of the father stands for the person left in charge especially of a home when the parent is not around which in most cases is the first born child.

(5) *Ritho rĩrĩragia iniũrũ.*

Eye makes cry nose

The eye makes the nose to cry too.

The metonym eye stands for a person who is in trouble or experiences a misfortune and in turn the people around are affected especially family members. The misfortune therefore spreads to everyone who is close just like when your cry the tears from the eyes spread to the nose.

2.2. Blood Metonymies

(6) *"Tũtĩngĩreka thakame ya mũndũ witu yũrĩrie thĩ."*

We will not allow the blood of our person go to waste.

Our person's blood will not go in vain.

The metonym his blood stands for the efforts and good works that a person engages in that lead to his or her prosperity. The metonym is especially uttered when a person dies as a way of remembering him or her.

(7) Ndĩkwenda kũigũa ũiti wa thakame muciĩ ũyũ.

I would not like to hear of bloodshed in this home.

Shedding of blood is not allowed in this home.

The metonym blood shed stand for war which result into death of people. Disagreements in a home or community can result into war and that is why the metonym is used.

(8) "Thakame ciitũ nĩ ĩgũcanagia nĩkĩo tũigũanĩte"

Our blood attract that is why we get along well.

 Our blood relation helps us to coexist well.

This metonym blood stand for people born of the same parents and even when they disagree they still find a way of reconciling since they have the same blood.

(9) "Ona ndetema ndinamaka tondũ ĩyo yuma thakame njũrũ ĩrĩa ĩtararaga mwĩrĩ."

Even when I cut myself I did not get worried because that was bad blood which does not stay in the body.

The blood shed accidentally is considered unfit in the body.

The metonymy bad blood stand for a misfortune that is bound to happen and cannot be avoided and that is why it is compared to a blood which is not required in the body and has to be shed.

(10)   "Arĩa mekĩte gĩĩko kĩũ thakame ya mũndũ ucio ĩromũcokerera."

Those who participated in the act, may the blood of the person come back to them.

The blood shed through evil deeds comes back to the culprits.

The metonym blood of the person stand for the evil acts done to a person to follow the culprits. This is especially said to people who will kill others and so are believed to also die in the same way or suffer.

2.3 Tongue Metonymies

(11) *"Rũrĩmĩ rwake rũkoragwo rwĩ rũhũthũ"*

Tongue of him is simple

He talks fluently.

The metonym loose tongue stands for someone who is eloquent and is able to express himself well. The person hence can convince others so fast because of his fluency.

(12)　　*"Ciana ciitũ nĩtũige rũrĩmĩ rwitũ muoyo"*

Our children let us keep our tongue alive.

Let's keep our language active

The metonym tongue stand for language and in this case Gĩkũyũ language. People are supposed to be proud of speaking their own language as compared to foreign languages.

(13)　　*"Ririkana kũrũma rũrĩmĩ wakinya mbere ya athũri."*

Remember to bite the tongue in front of the elders.

Constrain your tongue in the presence of elders.

The metonym bite the tongue stands for controlling your tongue in the way you address elders. This is especially told to the young people who should remain silent unless they are invited to speak.

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(14)   *"Gwakinya hwainĩ nĩtũkũrĩa nyama ya rũrĩmĩ"*

When evening comes we will eat the meat of the tongue.

We will share the meat of the tongue in the evening.

The metonym tongue's meat stands for sweet words spoken especially between lovers which is discussed in secret.

(15)   *"No acine nyũmba na karĩmĩ gake."*

He can burn the house with the tongue.

He can land people into trouble with his tongue.

The metonym tongue stand for a person who is fond of inciting others and as a result people are always fighting each other. One person therefore can make a house or society lack peace or disagree with each other.

2.4 Mouth Metonymies

(16) "Tukwenda tũkaũnĩra kanua ngũ"

We are supposed to put firewood into our mouth.

We should learn to control our mouths.

The metonym mouth stand for avoiding talking too much and especially keeping secret. Hence one should control his or her mouth and talk when necessary.

(17) "Akoretwo nĩ maũndũ nginya akona na kanua"

He has faced problems one after the other until he now sees through the mouth.

The painful experiences have left him with mouth agape.

The metonym seeing through the mouth stands for astonishing experiences that lead to a person's mouth being left wide open.

(18) *"Ciana itibataire kwerekeria aciari tũnua."*

Children are not supposed to direct their mouths towards their parents.

Children are not allowed to answer back their parents or face them.

The metonym mouth stands for children with disrespectful months who raise their voice while talking to the elders.

(19) *"kanua nĩko karathimaga na noko karogoraga"*

A mouth is the one that blesses and also it ends a curse.

We use the mouth to bless or curse.

The metonym mouth stands for the person who blesses or curses using the mouth. This is done by parents or elders when they are pleased or dissatisfied by the person's actions.

(20) *"Ndangĩgĩa indo nĩ ũrĩa ena tũnua tũingĩ"*

He cannot become rich because he has many mouths

The several mouths to feed have made him remain poor.

The metonym mouth stands for many children and therefore a task is required to feed them.

2.5 Hand Metonymies

(21) *"Nĩwega kũmenyera gũcokia gũoko"*

It is good to always return a hand

It is always good to appreciate help given and do the same to others.

The metonym give back a hand stands for being grateful especially when you reciprocate a good turn.

(22) *"moko nĩmo indo"*

The hands are property

It is through the work of our hands that we prosper.

The metonym hands stand for a person who is hardworking leading to prosperity. It is through the work of the hands that one gets rich.

(23) *"Araikĩĩrie aciari ake moko arakara."*

He threw hands to the parents when he got angry.

His anger caused him to throw hands to the parents.

The metonym throwing of the hands stands for disrespect which is not allowed especially when done to the elderly people.

(24) *" Tũkwenda tũnyitane moko nĩgetha tũhote gũtoria"*

We need to hold hands in order to succeed.

Holding of hands will lead to victory.

The metonym holding hands stands for unity since working together as a group or community leads to higher achievements.

(25)*" Wathiĩ gũcera ndũgathiĩ moko matheri"*

When you visit a place don't go empty handed

Carry something with you when you visit a person

The metonym empty handed stands for lack of generosity and so encourage people to carry something when paying a visit and also the host should give something in return.

(26) "Aciari ake nĩmaramwĩthambire moko"

His parents washed hands.

His parents washed their hands of him.

The metonym washing of hands stands for being left on their own to do what they want and hence no more engagements with the said person.

(27) " Mũirĩtũ ndabatie kũnyita guoko gwa ithe"

Girl not hold the hand of her father

Young girls should avoid holding hands of their elders.

The metonym not holding the hand stands for respect accorded to a male elder especially a parent by not greeting them using their hands.

(28) "Tiwega mũndũ gũtindaga arĩte gũoko"

It is not good for a person to have the habit of spreading the hand.

It is not encouraged to keep begging from people all the time.

The metonym spreading the hands stand for the act of begging which is discouraged especially among the young people.

(29) "Ni guoko gwake kũragerire ngero"

It is his hand that took part in the crime.

He was engaged himself in the crime.

The metonym hands stands for the person responsible for the crime for example murdering as the hand is the part that is directly involved.

(30)"Kũma aũnwo guoko ndarĩ acoka kwĩrũtanĩria"

From the time his hand was broken he has ceased to work hard.

The breaking of the hand discouraged him.

The metonym broke his hand stands for a discouraging situation that makes a person give up.

2.6 Finger Metonymies

(31) *"Atheremete tondũ arĩ Kĩara kĩa wĩra."*

He has succeeded because he has a finger for the work.

The use of his fingers to work has made him succeed.

The metonym finger stand for someone who is skillful and as a result he keeps succeeding in all that he does through his efforts.

(32) *"Arerũmire Kĩara araũga ndagacokera rĩngĩ"*

He bit his finger and said he would not repeat (the mistake).

He swore not to repeat the mistake by biting his finger.

The metonym biting the finger stand for regret where a person swears to avoid getting into trouble another day and the pain serves as a reminder.

2.7 Leg Metonymies

(33) *"Kuma ũmũthĩ ndũkanakinyie magũrũ maku gũkũ"*

From today don't you dare set foot in this place.

One is not allowed to visit a place henceforth.

The metonym legs stands for the person responsible for a certain misconduct who is forbidden from visiting that place any more. It is uttered as a warning so that if the person decides to go against it, then a misfortune can follow him or her.

(34) *"Kagũrũ kena ime gatihana karĩa kena mũhu"*

A leg with dew is not the same as the one with ashes.

A person with dew on the leg is better off than the one who has ashes on the

legs.

The metonym leg with dew stand for a person who wakes up early in the morning to go to work and in this case the shamba since Gĩkũyũ speakers are known to be farmers. This leg is compared to the leg with ashes of a person who just stay at home and sits by the fireside and the legs are covered with ashes.

2.8 Ear Metonymies

(35) *"Mwanake wake atuĩkĩte mbũra matũ"*

His son has become like one who has lost his ears.

He behaves like one who no longer possess the hearing ability.

The metonym loss of ears stand for disregard or not paying attention to advice given., hence the person is considered like one whose ears are blocked or has lost the ability to hear.

(36) *"Tũkĩheo mataro tũtege matũ ta mbawa"*

When we are being advised we ought to set our ears like a bag .

We should keep our ears alert when being advised

The metonym ears stand for attention. The audience are supposed to listen carefully and comprehend the advice given to them just like a big bag which carries a lot of things.

(37) *" Nĩtũthie nyumba tũkarũmane matũ"*

Let's go in the house and eat each other's ears

Let's go in the house and whisper into each other's ears.

The metonym ear stand for secret talks which have to be whispered so that others cannot hear. The information is hence passed close to the ears of the concerned persons.

(38) *"Kuma mũthenya ũcio nĩndekunyire gũtũ"*

From that day I decided to pinch my ears.

I have pinched my ears after that experience.

The metonym pinching of ears stand for learning a lesson the hard way and promising yourself not to get yourself into problems in the future. The pinching is painful and the pain serves as a reminder for one to be careful the next time not to get into trouble.

2.9 Chest Metonymies

(39) *"Mũciari arĩ gũkena nĩ atuagĩra mata gĩthũri"*

When a parent is happy he or she spits on their chest.

A parent spits on their chest when pleased.

The metonym spitting on the chest stand for a blessing given by a parent. The chest is the one that contains the heart which contains love and emotions. Therefore the gratitude passes from the chest to the heart of the parent and in turn bring forth blessings.

(40) *" Tĩwega kwĩhũra gĩthũri"*

It is not wise to beat your chest.

Chest thumping is not advisable.

The metonym beating of the chest stand for pride. A person who is proud thinks he is always right and does not listen to others. The chest is thought as a centre of power

and strength and therefore they insist on doing something even if they are warned which could result into trouble.

(41) " Wateithio ndũkanare gĩthũri kĩinie"

When you are helped do not put the chest upside down.

Be grateful when you are offered help by someone.

The metonym chest upside down stands for an ungrateful person who does not appreciate help given to them. The chest is a very important part and hence if a person is said to have the chest upside down means that

2.10 Stomach metonymies

(42) " Nda theri ndĩhoyagwo ũhoro"

An empty stomach cannot give information.

Feed someone first before enquiring the purpose of the visit.

Do not ask for information from a visitor without first feeding them.

The metonym empty stomach stand for a person who visits another and before he delivers the information ought to be fed first. This is because the person could be hungry and in the process may faint or die because of hunger.

(43) " Mũndũ ũcio akoragwo atongoretio nĩ nda"

That person is always being led by the stomach.

He puts matters of the stomach first.

The metonym stomach stands for a person who is greedy and always think of his interests instead of others. This person will even demand for bribe or payment to offer any assistance.

(44) "Andũ maumĩte nda ĩmwe matĩbataire gũkorwo makĩharana"

People from the same stomach are not supposed to be quarrelling each other.

Siblings are required to live in peace without disagreements.

The metonym stomach stand for people born of the same mother since the stomach is where the babies grow.

(45) *"Aciari mende ciana ciothe tondũ gũtirĩ wa nda na wa mũgongo"*

Parents to love all children's since there is no child of the stomach or of the back.

Parents to avoid favoritism among the siblings

The metonym stomach stand for the children born of the same mother who should be treated equally because that is the same stomach that carried all the children.

2.11 Conclusion

In this chapter, the metonyms collected for the study have be categorized based on the body parts in which they occur. These include eye, blood, tongue, mouth, hand, finger, ear, leg, stomach and chest metonymies. They have been translated and the metonymic relations have been identified. These metonyms are classified according to the functions of the body parts associated with them. The next chapter will illustrate how this metonyms serve nuanced functions limited to behavior regulations, inculcation of values and transmitting social norms among the members of the Agikuyu community.

CHAPTER THREE

COMMUNICATIVE FUNCTIONS SERVED BY METONYMIES ASSOCIATED

WITH HUMAN BODY PARTS

In this chapter the metonyms identified in the previous chapter will be classified into three categories according to the function they serve in communication. The classification will be based on the values they inculcate, how they transmit social norms and the way they regulate behaviour among the members of the community. The chapter is thus subdivided and chronologically set as such.

3.1 Social Norms Metonymies

Social norms are considered as the rules enforced by members of a community and accepted as group conduct which include what people do and think that they should do.

Wakanyi (1988) in her thesis on 'thahu' among the Agikuyu community posits that going against the norms of the community would result to curses. She further argues that norms were agreed by council of elders and later passed orally from parents to children and from one generation to another. The norms served as a moral restraint among the people and helped build a society through setting up a code of behaviours that dictated discipline and punished indiscipline.

The metonyms below will illustrate these social norms.

46) *" Tĩwega kũnyũithia thoguo maitho."*

It is not good to look closely into your father's eyes.

It is not advisable to look into elderly men's eyes while addressing them.

The metonym serves as a norm that stands for respect which is enforced to the members of the community.

According to the norms of the kikuyu community young girls were not allowed to speak to their fathers facing them directly. This is because the eyes serves a part where people get attracted to each other. It's for this reason that young girls are advised to face down while being addressed by their male parents or elders and also to accord respect to them.

47) "Ndĩkwenda kũigua ũiti wa thakame muciĩ ũyũ."

> I would not like to hear of bloodshed in this home.
>
> Shedding of blood is not allowed in this home.

Shedding of blood as a result of evil activities and misconduct is condemned in the kikuyu community. Blood is very significant and this is evident when almost all ceremonies involve shedding of blood by slaughtering of an animal. It's for this reason that people believed to shed blood especially through war that lead and result in to the death of a person is against the norms which can lead to curses of the people involved. The blood of human being is importance and valued and hence pouring it is totally discouraged. According to Durkheim (1915) blood of humans is considered sacred used for pious purposes. An example is blood that flows during initiation which had a religious virtue which had a religious virtue which was to unite the initiates with ancestors. Spilling of a relative's blood was even considered more serious than a stranger's blood and if this happened, a purification ceremony was to be held to cleanse the people involved.

48) *"Arĩa mekĩte gĩko kĩu thakame ya mũndũ ucio ĩromũcokerera."*

 Those who participated in the act, may the blood of the person come back

 to them.

 The blood shed through evil deeds comes back to the culprits

 This metonym is in most cases uttered when a person is murdered. It is believed that the
deceased's spirit will not remain until the culprit suffer the same fate. The Gĩkũyũ
community believe in life after death, where the dead people watch over the living. This
metonym serves as a warning to people who mistreat other people for example orphans
and through their evil acts leads to their sufferings. It is therefore serves as a reminder to
ensure people watch their actions and behave in the expected ways according to the norms
of the community.

49) *"Ciana itĩbataire kwerekeria aciari tũnua."*

 Children are not supposed to direct their mouths towards their parents.

 Children are not allowed to answer back their parents or face them.

Parents and elders deserves respect from the children even when the parent is in the wrong,
the children are required to humble themselves. It is therefore against the norms of the
Agikuyu community for children to answer back their parents. Being rude and disrespectful
can lead to curses and hence serves as a reminder to the members of the community to be
careful in the way they address their parents.

50) *"Ndangĩgĩa indo nĩ ũrĩa ena tũnua tũingĩ"*

 He cannot become rich because he has many mouths

 The several mouths to feed have made him remain poor.

Children are believed to be a blessing to their parents. In the Gĩkũyũ community, people are encouraged to have many children since they ensure continuity of life and are a sign of wealth. It is however not allowed to number children in the community because this may even cause death. Even if the person is asked to mention the number of they have, they don't mention it. The metonym mouth to stand for children is used since children require a responsibility of feeding them.

51)   *"kanũa nĩko karathimaga na noko karogoraga"*

        A mouth is the one that blesses and also it ends a curse.

        We use the mouth to bless or curse

The mouth especially of a male parent is considered a powerful tool which can invoke blessings or curses. A parent is thus encouraged to use the mouth to bless the children. If a parent curses a child, then it's still by the word of mouth that the curse can be revoked. According to the community, the members should avoid engaging in activities or behaviours that can lead to wrath of the parents or elders.

52)   *"Ona ndetema ndĩnamaka tondũ ĩyo yuma thakame njũru ĩrĩa ĩtararaga mwĩrĩ."*

        Even when I cut myself I did not get worried because that was bad blood which does not stay in the body.

        The blood shed accidentally is considered unfit in the body.

 This metonym is used to console people who get injured and let them know that a bad thing is bound to happen and cannot be avoided. It's believed among the members of the community that some misfortunes cannot be avoided and so if they occur, they should take heart.

It's believed that blood that's not needed in the body has to be shed and sometimes it's for the good of the community or the person involved.

53)"Tũtĩngĩreka thakame ya mũndũ witu yũrĩrĩe thĩ".

> We will not allow the blood of our person go to waste.

> Our person's blood will not go in vain.

If a person dies in the community and was known to have contributed so much to the building of the community, the members left behind are encouraged to keep the fire burning by carrying on with the good deeds. In the community there were warriors who sacrificed to die for the sake of others and people are reminded to ensure the blood shed that lead to their death should not go in vain.

For those who die having achieved so much in their life, those who are alive are reminded to ensure they don't let their efforts go to waste.

54)   *"Araikĩĩrie aciari ake moko arakara."*

> He threw hands to the parents when he got angry.

> His anger caused him to throw hands to the parents.

Throwing of hands is a sign of disrespect especially when done to elders or parents. It is against the norms of the Gĩkũyũ community and if this happens it leads to curses. Therefore children are encouraged to respect their parents and solve ant disagreement in a humble way even if they have different opinions and they feel they are right.

The throwing of hands can annoy the parents and result to enemity between them.

55)" *Mũirĩtũ ndabatie kũnyita guoko kwa ithe"*

Girl not hold the hand of her father

Young girls should avoid holding hands of their elders the holding of hands among the girls and male elders especially a father can evoke sexual feelings. In the Gĩkũyũ community it is against the norms. Sexual feelings can be transferred by the touch of a father and daughter. Therefore girls accord respect to their fathers by greeting them by word of mouth and even keep a distance. Sexual relations with people you are related to is discouraged and even a taboo.

56)   *"Thakame ciitũ nĩ ĩgũcanagia nĩkĩo tũigũanĩte"*

Our blood make us understand each other.

Our blood relation helps us to coexist well.

People born of the same parents share their blood and as a result they are required to live together in harmony. Even when they disagree, they are expected to ensure they reconcile to keep the family unit together. If there are wrangles then curses can befall the family. The metonym blood pulling stand for unity that is expected to exist in families according to the norms of the community.

In other cases where family members are separated especially when they are young, when they later meet the relation of the blood pulls them together. Later if they are reunited they realize why it was easy to get along.

57) *"Arerũmĩre Kĩara arauga ndagacokera rĩngĩ"*

He bit his finger and said he would not repeat (the mistake).

He swore not to repeat the mistake by biting his finger.

The biting of finger is believed to be a sign that one has learned his mistakes and will be cautious the next time. The pain according to the norms serves as a reminder of the errors done. It is also used to swear that you are telling the truth or you don't have anything to do with a certain person.

The biting of the finger was also done to avoid revenge when a wrong has been done to someone. The pain in the heart is thus let out by biting the finger instead of fighting. The bitterness in this case is released and the victim does not end up hurting the other.

58) *"Kũma ũmũthĩ ndũkanakinyie magũrũ maku gũkũ"*

From today don't you dare set legs in this place.

One is not allowed to visit a place henceforth

According to the norms of the Agikuyu, a person could be banned from setting foot in a certain place especially because of his behaviour. A child who disrespect the parents or who did not please his or her parents could be thrown out of the home completely. If the said person went against this warnings, then misfortunes are bound to follow him. The children cursed could not even inherit property and this served as a reminder on the importance of having good morals.

59) *"Mũciari arĩ gũkena nĩ atuagĩra mata gĩthũri"*

When a parent is happy he or she spits on their chest.

A parent spits on their chest when pleased.

The chest in the Agikuyu is considered one of the most importance part of the body. Indeed when an animal was slaughtered the chest meat which is highly valued is given to the young men in the community to give them strength to guard the community.

In certain occasions men would take beer and spit on the chest. The chest being the part that contains the heart is thus used to bless a child by spitting saliva on it especially to a child whom the parents are proud of. It is believed that when a parent bless with the chest, he blesses with the heart.

3.2 Behaviour Regulation Metonymies

The body parts metonyms discussed below are used to control behaviors among the members of the community. The deviant behaviors are condemned and ridiculed for example greed and lust. The good behaviors are encouraged.

Gathigira (1959) asserts that in every community there are certain behaviours that people abstain from which help in upholding morals and reducing crime in any given society.

Wakanyi (1988) noted that, there are prohibitions 'mugiro' that enhanced moral uprightness and social harmony. These dictated what was right and wrong and helped members to mould amoral code. He further noted that people avoided contacting ' thahu' which were consequences against a certain prohibition by observing these prohibitions that regulated behaviour. The following examples illustrate metonymies that regulate behaviour among the Gĩkũyũ speakers.

60) *"Ritho rĩrĩragĩa iniũrũ".*

> Eye is disturbing the nose

> The eye makes the nose to cry too.

The above metonym stands for a person who gets himself or herself in trouble and as result the people around them suffer. The metonym "nose" in this case represent the people close to him or her. This metonym is therefore used to warn people to avoid getting themselves

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into misconduct as this may affect those around him. For an example a person who is drunkard can acquire diseases or even die and the members of the family end up incurring expenses like hospital bills or even lack of basic needs. This affects other people apart from himself or herself.

61)   *"Ririkana kũrũma rũrĩmĩ wakinya mbere ya athurĩ."*

Remember to bite the tongue in front of the elders.

Constrain your tongue in the presence of elders.

Biting the tongue is used it the Gĩkũyũ community as a metonym that educates the young people to restrain themselves especially in front of the elders. They should be respectful and only talk when invited to do so. They are also supposed to be humble and use polite language as they converse with the elders.

62) *"Aciari ake nimaramwĩthambire moko"*

His parents washed hands.

His parents washed their hands of him.

Washing of hands among the Gĩkũyũ community symbolizes that one is left on their own and any attachment is broken especially between a parent and a child. The hands are important since they are the ones that held the child for the first time after birth and also they are used by members of the community to earn their living. A child who does not listen to the parents is seen as a disgrace and hence the parents may send him or her away or alone to do as they like. In this case they end up suffering since it's considered as a curse. Children are hence reminded to behave well to avoid displeasing their parents.

63)   *"Tĩwega mũndũ gũtĩndaga arĩte guoko"*

It is not good for a person to have the habit of spreading the hand.

It is not encouraged to keep begging from people all the time.

Members of the community are encouraged to be hardworking and avoid idleness. This metonym advise people especially the young people to become active and not being dependent.

It is a shame for a person to keep begging yet they can find work and in this case go to the farm instead of waiting for others to toil for them and ask them for help each and every time.

The behaviour is thus discouraged especially among the young people who can work to earn a living.

64) *"Mwanake wake atuĩkĩte mbũra matũ"*

His son has become like one who has lost his ears.

He behaves like one who no longer possess the hearing ability

A person who does not listen to advise given to him is usually thought to be one who does not have the hearing ability anymore. The result of such a behaviour is that the person ends up in trouble.

It is thus used to remind the people especially the young ones the importance of listening and heeding to the advice given to them.

65) *"Tũkĩheo mataro tũtege matũ ta mbawa"*

When we are being advised we ought to set our ears like a bag .

We should keep our ears alert when being advised

Paying attention to counsel especially from elders is very important. In the community when such advice is being offered the audience is expected to be very audient and comprehend everything. This is why the comprehension process is compared to a large basket called "mbawa" which can hold so much content. In the same way the people to whom the counsel is given are expected to take into account every detail and practise what they are told.

66) *"Kuma mũthenya ũcio nĩndekunyĩre gũtũ"*

    From that day I decided to pinch my ears.

    I have pinched my ears after that experience.

This metonym is used to caution people on giving to people especially those you don't trust. The listener will go out and spread the secrets or even real information which she or he overheard. The speaking as a result land himself into problems and when this happens he utters this metonym to show that he regrets having shared the information. He or she thus says he has pinched the ears to feel the pain and this serves as a lesson to avoid making the same mistakes in the future. This metonym is therefore used to warn people to be extra careful as they share information.

67) *"Mũndũ ũcio akoragwo atongoretio nĩ nda"*

    That person is always being led by the stomach.

    He puts matters of the stomach first.

The behaviours of being greedy is discouraged in the community. Selfish people are reprimanded because they make others suffer. Indeed a person who loves his stomach is compared to one who is cursed. Sharing is encouraged in the community and therefore a person who thinks only about himself is a shame and this behaviour is thus condemned.

The members of the community are expected to help each other without expecting anything in return.

68)   *"Tũkwenda tũkaũnĩra kanua ngũ"*

We are supposed to put firewood into our mouth.

We should learn to control our mouths.

A mouth can utter destructive or constructive words when one is told to put firewood in the mouth. He is reminded on how to control their mouth and restrain from talking too much.

This metonym was also used to remind people to keep secrets especially among the elders. Some of the topics discussed were to remain private and confidential and hence the members of the group were warned of exposing these secrets by remaining silent.

69)   *"Akoretwo nĩ maũndũ nginya akona na kanua"*

He has faced problems one after the other until he now sees through the mouth.

The painful experiences have left him with mouth agape.

If a person does not behave accordingly, then there are consequences that follow. In many cases misfortunes come one after the other.

These experiences can leave one in deep shock and hence when the metonym is uttered it stands for how much damage has been caused leading to regrets. The shock even makes the persons mouth to be left wide open.

This metonym can be used to admonish people of the results of their actions especially undesirable behaviours that land them into trouble.

70)   "Mwanake ũcio arĩ maitho ma gĩtharia"

The young man has eyes full of lust.

The young man's yes are lustful

The eyes are a point of traction among human beings. In the community there are people who are considered to be lustful and hence the use of the metonym "sinful eyes".

It is therefore considered immoral to engage in sexual relations with partners especially those you are not married to. Young people are thus warned to keep away from such people to avoid getting into temptations. In the community this applied to men who loved many women.

71)   " Nĩtũthie nyũmba tũkarũmane matũ"

Let's go in the house and eat each other's ears

Let's go in the house and whisper into each other's ears.

The metonym is used to teach people on how to behave especially when talking secret matters. Some information is not to be delivered in the presence of everyone and that is why it was wise for the involved parties to move to a private place or talk in low tones.

The conversation was to be inform of whispers if it was in the presence of other people and hence to metonym "biting of the ears".

This metonym can therefore be used to teach the community members to mind their talk especially for the elderly people when young children are present. Some conversations should not be overheard by them especially topics involving love matters.

3.3 Values Metonymies

The body part metonyms discussed below are used to applaud the expected virtues in the community such as hard work, respect among others.

Durkheim (1915) states that values are internal in a society and not imposed. He further state prohibitions or taboo as dimensions of social control. In this case the Agikuyu community inculcate these values to enhance social harmony and control morality.

3.3.1 Hard Work

72) *"Atheremete tondũ arĩ Kĩara kĩa wĩra."*

He has succeeded because he has a finger for the work.

The use of his fingers to work has made him succeed

The Gĩkũyũ community members are known to be farmers. Young children are expected to help the parents in the farm activities. Those people said to have a finger of the work are those who's their skills especially in farming to prosper. They get bumper harvest since they are hardworking. The metonym is used to teach the value of hard work and thus these efforts leads to success

73)   *"moko nĩmo indo"*

The hands are property

It is through the work of our hands that we prosper.

This metonym is used to advice people to keep working hard and avoid idleness. If a person wants to acquire wealth he has to be ready to engage in activities that will help him acquire property and in this case since Gĩkũyũ community are well known to be farmers and should

use their hands to enrich themselves. Lazy people are encouraged to be industrious and hence the value of hard work and persistence is instilled by use of this metonym.

74)   "Kagũrũ kena ime gatĩhana karĩa kena mũhu"

A leg with dew is not the same as the one with ashes.

A person with dew on the leg is better off than the one who has ashes on the legs.

The metonym is used to teach the value of hard work. A person who goes out to work is commended as compared to those who just sit out at home doing nothing.

A person who rise up early in the morning is thought to have dew on his legs because in the Gĩkũyũ community people woke up early and headed to the Shamba to cultivate and earn their living. This is the reason as to why the leg is seen to be filled of dew.

The other person who sits at home just stays by the fireside waiting for food to be brought home and then consume it. This behaviour is discouraged and young people are advised to avoid sitting idling at home but instead become useful in their homes and community.

3.3.2 Generosity

75)" Nda theri ndĩhoyagwo ũhoro"

An empty stomach cannot give information.

Feed someone first before enquiring the purpose of the visit.

This metonym is used teach the value of being hospitable and generous. If a visitor come to your place he or she is expected to be welcomed by offering them something to eat or drink. In the community it is not even allowed to ask the visitor if he is hungry or not. The

person could be hungry and starving and for this reason he may die before he delivers the information. It is thus wise to feed them first.

It is even believed of that if you ask if a person has fed, then it means you don't want to give them food. The value of generosity is hence inculcated using this metonym.

76)" Wathiĩ gũcera ndũgathiĩ moko matheri"

> When you visit a place don't go empty handed

> Carry something with you when you visit a person

The metonym encourages people to practice the value of generosity. When visiting a place, people in the community are reminded to carry some gifts with them and not go empty handed.

The host is also required to give some gifts in return and put them in the baskets. This is seen especially in dowry occasions where the man's family come with gifts and the bride's family do the same and offer gifts in return. Through this generosity the bond between the two families is strengthened.

3.3.3 Faireness

77) "Aciari mende ciana ciothe tondũ gũtirĩ wa nda na wa mũgongo"

> Parents to love all children's since there is no child of the stomach or of the back.

> Parents to avoid favoritism among the siblings

All children are considered equal and are to be treated the same way. The metonym is uttered to remind parents on the value of fairness and loving all children equally.

If a parent favours one of the children, the result would be a misunderstanding among the children and even this can force the other siblings to show hatred to him or her. This can lead to serious problems.

All children are carried in the womb and this is why the metonym is used to instil this value and to remind parents avoid unfairness in the family.

3.3.4 Being Grateful

78) *" Wateithio ndũkanare gĩthũri kĩinie"*

When you are helped do not put the chest upside down.

Be grateful when you are offered help by someone.

This metonym is uttered to remind people of being of being grateful especially when a person is helped out.

The chest was considered an important part in the Agikuyu community. An upright chest is a symbol of respect and so when a metonym of chest being upside down is uttered as a sign of ungratefulness and disrespect.

This is told especially to the young people to always appreciate help given to them especially value the sacrifices their parents go through to raise them up. When they grow up they are supposed to take good care of their parents.

3.3.5 Respect

79) "Tĩwega kwĩhũra gĩthũri"

It is not wise to beat your chest.

Chest thumping is not advisable.

The metonym above teaches the value of humility and respect. People who beat their chest and swear not to do something are bound to fail.

The young people for instance are warned not to engage in activities that are not fit for them. Some of them insist on doing something and maybe the person advising has experience on the results of the person's action. They are therefore reminded to avoid being proud and listen to the advice given especially from the elders.

3.3.6 Unity

80)*" Tũkwenda tũnyitane moko nĩgetha tũhote gũtoria"*

   We need to hold hands in order to succeed.

   Holding of hands will lead to victory.

Working together as a community helps to build and move the community forward. This metonym is hence used to stress the importance of unity.

The community members were used to sharing work and helping those in need. Success comes as a result of co-operation and individualism is discouraged.

Just as the members of the community come came together and help in family activities like harvesting and planting, the unity is deemed importance and it is seen as a sign of strength for a community.

3.3.7 Being Supportive

81) "Kũma aũnwo gũoko ndarĩ acoka kwĩrutanĩria"

   From the time his hand was broken he has ceased to work hard.

   The breaking of the hand discouraged him.

The metonym reminds the people to avoid discouraging others even when they fail, they should be encouraged to work harder or given another chance to try.

The hands are the ones used to help a person carry out various activities and especially to earn their income. If a person is disheartened he or she may give up and could be, after attempting again they could have succeeded if they had a person who gave them hope.

3.3.8 Being Responsible

82)   "Nĩwe ũkoragwo arĩ ritho rĩa ithe rĩrĩa atarĩ kuo"

He is the eye of the father when he is not around.

He keeps an eye in the absence of the father

The metonym teaches the values of responsibility. The first born children are expected to be in charge of the family matters when the parents are not around.

In the community the first born child especially a boy is considered the heir of the family. He is therefore required to be accountable and one who can stand in as a parent to make sure everything is place in the absence of the parents. This responsibility prepares them to be the leaders of the family even when the parents pass on.

3.4 Conclusion

In this chapter I illustrated how the metonyms associated to human body parts have been used to transmit social norms, inculcate values and regulate behavior among the members of the Agikuyu community. Each of the subsections set out to give details of these three categories of metonyms.

In the next chapter I will show how the cognitive semantics theory is able to explain how metonyms serve nuanced communicative functions as identified in chapter 2 and illustrated in chapter 3.

CHAPTER FOUR

THE USE OF COGNITIVE SEMANTICS THEORY TO EXPLAIN HOW METONYMS OF BODY PARTS SERVE NUANCED COMMUNICATIVE FUNCTIONS

4.1 Introduction

In this chapter, I present a division of the metonyms identified and discussed in chapter two and three. The cognitive semantics theory will explain these metonyms based on the ICMs tenets that show how meaning is embodied, encyclopedic, conceptual and involves conceptualization.

The encyclopedic knowledge is structured in form of ICMS that are within the framework of idealized cognitive models herein based on the classification proffered by Radden & Kovecses (1999).

4.2 The whole and part metonymies

The whole configuration has two variants: a whole thing for a part or a part thing for the whole thing.

In this study, the part for whole metonym is evident in the data collected. This type of metonym was traditionally classified as synecdoche by Lakoff and Johnson (1980). An example is where body parts stand for a person as illustrated in the examples below.

4.3. A part for whole Metonymies

4.3.1 A mouth stands for Person

> (83) *"kanũa nĩko karathimaga na noko karogoraga"*
>
> A mouth is the one that blesses and also it ends a curse.
>
> We use the mouth to bless or curse.

This metonym is used to refer to words that come from a person and especially an elder which can invoke a blessing or a curse. The mouth therefore stands for the person who does this as an organ that performs this action.

4.3.2 Leg Stands For Person

(84)"Kagũrũ kena ime gatĩhana karĩa kena mũhu"

A leg with dew is not the same as the one with ashes.

A person with dew on the leg is better off than the one who has ashes on the legs.

The metonym "leg with dew" stands for a person who is hardworking. This is due to the fact that from our encyclopedic knowledge we associate a hardworking person as who wakes up early to go to the Shamba and cultivate as members of the community are known to be farmers. The "leg with ashes" on the other hand represent lazy people who sits at the fireside doing nothing and hence their legs are covered with ashes.

(85) "Kuma ũmũthĩ ndũkanakinyie magũrũ maku gũkũ"

From today don't you dare set foot in this place.

One is not allowed to visit a place henceforth.

The metonym 'legs' or 'foot ' refer to a person who is warned of going to a certain place. The legs are the parts used in showing up and stepping the forbidden place and therefore when the metonym is altered it stands for the person.

4.3.3 Hands Stands For Person

(86) "Nĩ guoko gwake kũragerire ngero"

It is his hand that took part in the crime.

He was engaged himself in the crime.

The metonym 'hand' in this example stands for the person who is involved in a crime. This is because the hands are the part used to commit the crime for example murdering a person and stands for the criminal himself.

4.3.4 Mouth Stands For Person

(87) *"Ndangĩgĩa indo nĩ ũrĩa ena tũnua tũingĩ"*

He cannot become rich because he has many mouths

The several mouths to feed have made him remain poor.

The mouth stands for children as it is the part they use for feeding. In this case instead of numbering children which is not allowed in the community, the mouths are counted instead to represent the number of children one has.

4.3.5 Tongue Stands For Person

(88) *"No acine nyũmba na karĩmĩ gake."*

He can burn the house with the tongue.

He can land people into trouble with his tongue.

The metonym is used to describe people who can cause incitement and through his or her speech causes trouble. When this metonym is altered we are able to identify the results of the words spoken with the person since it is the organ used to perform this function.

4.3.6 Mouth Stands For a Person

(89) *"Tũkwenda tũkaũnĩra kanua ngũ"*

We are supposed to put firewood into our mouth.

We should learn to control our mouths.

The metonym describes a person doesn't keeps secrets and also speak when they are not supposed to. The mouth is to be kept under control and hence used to advise people to be mindful on what they say.

4.3.7   The Eye Stand For the Person

(90) Nĩwe ũkoragwo arĩ ritho rĩa ithe rĩrĩa atarĩ kuo"

He is the eye of the father when he is not around.

He keeps an eye in the absence of the father

The metonym eye of the father stands for the person left in charge especially of a home when the parent is not around which in most cases is the first born child.

The metonym 'eye' stands for the person given a responsibility to be in charge. A person who is present uses the eyes to see everything and therefore the eyes will represent this person.

4.4 Part and Part Metonymies

The relationship of a conceptual entity to another within the same idealized cognitive model (ICM) is considered as part and part metonymy (Kovecse, 2002). The conceptual entities function as parts with respect to a whole ICM.

4.4.1 Causation ICM

According to Radden and Kovecse (1999) when a thing or event causes another, a cause-and-effect type of relationship occurs. The metonymies can either be CAUSE-FOR-EFFECT or EFFECT-FOR-CAUSE metonymies

4.4.2 Effect for Cause Metonymies

(91) *"Ritho rĩrĩragĩa iniũrũ".*

Eye makes cry nose

The eye makes the nose to cry too.

The metonym is based on the idea that if a person get gets himself in trouble, the consequences can be devastating leading to trouble and pain not only to the affected person but also to those around him and the metonym is given to advice people. The effect is suffering brought about by a person's actions.

(92)*" Ndĩkwenda kũigua ũiti wa thakame mũciĩ ũyũ".*

I would not like to hear of bloodshed in this home.

Shedding of blood is not allowed in this home.

This metonym indicates the pouring of blood as a result of disagreements in the family or through evil deeds. It is therefore used to warn people that if they don't resolve disagreements or conflicts among themselves or else it can lead to war in the family or the community.

(93) *"Akoretwo nĩ maũndũ nginya akona na kanua"*

He has faced problems one after the other until he now sees through the mouth.

The painful experiences have left him with mouth agape.

The metonym 'seeing with a mouth ' is used to express the experience that one would go through especially bad once that leads to someone being astonished and even result to open their mouths and suffer too much.

The hard times are therefore caused by misfortunes or ones actions especially being irresponsible. Our encyclopedic knowledge that when one is surprised opens the mouth leads us in relating this metonym to these experiences.

(94) *"Kũma aŭnwo guoko ndarĩ acoka kwĩrũtanĩrĩa"*

From the time his hand was broken he has ceased to work hard.

The breaking of the hand discouraged him.

The metonym describes a person who no longer works hard as a result of discouraging situations. The use of hands comes from our human experiences on the use of hands to perform duties like farming and hence if a person's hands are broken, then the affected person cannot perform his duties well. Our encyclopedic knowledge on the function of hands helps us to relate this with inability to work. The effects are hence related to a certain cause

(95) *"Kũma mũthenya ũcio nĩndekunyire gũtũ"*

From that day I decided to pinch my ears.

I have pinched my ears after that experience.

The pinching of ears metonym is used to describe the result experiences that enables a person to regret engaging in activities that leads to problems. An example is when one does not listen to advice given and that is why they pinch the ears as they are the ones that were responsible for not listening. This serves as a reminder that the next time the person should be careful in their actions.

(96) *"Ona ndĩnamaka tondũ iyo yuma thakame njũru ĩria ĩtararaga*

      mwĩrĩ."

Even when I cut myself I did not get worried because that was bad blood which

does not stay in the body.

The blood shed accidentally is considered unfit in the body.

The 'bad blood' comes out of the body as a result of hurting oneself especially accidentally. It is therefore used as a metonym to represent misfortunes that are bound to happen. From our human experiences and encyclopedic knowledge we are able to relate the misfortunes with an avoidable circumstances. This is due to the fact that members of the community as they went on with farming activities they would hurt themselves accidentally and when this happened it was believed that it was bad blood. This helps people to take heart when misfortunes arise.

(97) *"Aciari ake nĩmaramwĩthambire moko"*

    His parents washed hands

    His parents washed their hands of him

The metonym shows disengagement from a person especially a parent and a child as a result of unacceptable behaviors. Through our bodies experiences and encyclopedic knowledge on the hands being associated with raising a child and also used to offer help to, the detachment is a consequence of unacceptable behavior.

4.4.3 Cause for Effect Metonymies

(98) *" Tũkwenda tũnyitane moko nĩgetha tũhote gũtoria"*

We need to hold hands in order to succeed.

Holding of hands will lead to victory.

The metonym is used to explain a situation where people come together to achieve certain goals. The hands are used to help others and according to the human experiences and encyclopedic knowledge of our hands, then the people are invited to join in a certain activity for the aim of cooperation.

(99) " *Araikĩirie aciari ake moko arakara.*"

His parents washed hands

His parents washed their hands of him

The metonym describes a behavior that can result to a dire consequences and in this case the throwing of hands leads to one being cursed. Our human experiences and encyclopedic knowledge among the members of the community guides us to know that the young people are expected to behave in a certain manner while addressing to parents. Throwing of hands indicates disrespect and hence should be avoided.

(100) *"Thakame ciitũ nĩ ĩgucanagia nĩkĩo tũiguanĩte"*

Our blood make us understand each other.

Our blood relation helps us to coexist well.

People born of the same parents get along better. This is because of their blood relations. Through our encyclopedic knowledge, we are able to understand that through the sharing of blood, the members are to remain united and assist one another and when they disagree they should ensure they find ways of resorting lost relationships.

(101) *"Aria mekĩte gĩĩko kĩũ thakame ya mũndũ ũcio ĩromũcokerera."*

Those who participated in the act, may the blood of the person come back

to them.

The blood shed through evil deeds comes back to the culprits.

The shedding of blood especially through murder can lead to the same fate to those involved in this acts. Through the human experiences the members of the community are warned against the effects of engaging in activities that could cause this. The spirit of the dead person is believed to be a life and it can retaliate on behalf of the dead person.

(102)"Mũndũ akwenda aikie maitho kabere"

A person should always put eyes before.

One should remain focused and alert always

In our lives, we have our eyes open to be conscious of what is happening. This metonym explains that we have to be alert not to mis out on opportunities' that may come by. Through our encyclopedic know knowledge we relate open eyes with knowing and if we close them we miss out on things. The eyes as body parts are used as for the function seeing and hence knowing.

4.4.4 Instruments for Action Metonymies

(103) "Atheremete tondũ arĩ Kĩara kĩa wĩra."

He has succeeded because he has a finger for the work.

The use of his fingers to work has made him succeed

The above metonym describes a person who is skillful at an activity and prosper in his or her work. Our encyclopedic knowledge on using our fingers to practice farming and also the human experience help us to relate the figure as an instrument used for an activity represented by the metonym.

(104) "moko nĩmo indo"

The hands are property

It is through the work of our hands that we prosper.

This metonym explains the 'hands' as instruments used to create wealth. According to the members of the community those who were active in farming would become rich and hence those who aspire to being prosperous are encouraged to achieve this. Our bodily experiences and encyclopedic knowledge will enable us to identify the meaning related to the metonym.

4.4.4.1 The Tongue Stands For Speaking

(105) "Ririkana kũrũma rũrĩmĩ wakinya mbere ya athuri."

Remember to bite the tongue in front of the elders.

Constrain your tongue in the presence of elders.

The tongue as an instrument of speaking in this metonym is used to advise people especially the young people to show respect and behave in a well-mannered way. Through our human experience we understand that the tongue should be held and controlled at times. This is because the tongue can cause damage.

4.4.4.2 The Tongue Stands for Language

(106)" *Ciana ciitũ nĩtuige rũrĩmĩ rwitũ mũoyo"*

Our children let us keep our tongue alive.

Let's keep our language active

The metonym is used to represent the tongue as an instrument for speaking the language among the members of the community. People who speak foreign languages feel proud and hence do not like using their first language.

The tongue is the part associated with speech and hence the use of this metonym.

(107) *"Ciana itĩbataire kwerekeria aciari tũnua."*

Children are not supposed to direct their mouths towards their parents.

Children are not allowed to answer back their parents or face them.

The mouth as a tool of communication should be used in the right way especially when children are addressing their parents. From human experiences on how to use our mouths to communicate, the metonym is used to describe the manner in which the younger generation should address their parents. It should be done by lowering their voices to show respect to the elders.

(108) *"Gwakinya hwainĩ nĩtũkũrĩa nyama ya rũrĩmĩ"*

When evening comes we will eat the meat of the tongue.

We will share the meat of the tongue in the evening.

The above metonym is used to describe a situation where people share romantic language especially among lovers. The sweet words are compared to tongues meat which is believed to be sweet as part of animals meat. From the bodily experiences we relate this metonym to the words shared among friends and lovers. These conversations were mostly held at night and in secret places.

(109) *"Rũrĩmĩ rwake rũkoragwo rwĩ rũhũthũ"*

Tongue of him is simple

He talks fluently.

This metonym describes a person who speaks in a clear and effective way. Through our human experiences the members of the community are able to make this judgment based on the choice of words and the style used to come up with this metonym. The tongue being the part connected with speech is chosen and the fervency related to the tongue as an instrument

(110) *"Nĩwega kũmenyera gũcokia guoko"*

It is good to always return a hand

It is always good to appreciate help given and do the same to others

This metonym is used to denote a person who loves giving and appreciates good things done to them. The hand is used because according to our human experiences it is the body part associated to giving. Our encyclopedic knowledge about the hands and what is done to show appreciation helps us to understand this metonym.

(111) *"Tiwega mũndũ gũtĩndaga arĩte gũoko"*

It is not good for a person to have the habit of spreading the hand.

It is not encouraged to keep begging from people all the time.

The metonym describes a lazy person who keeps begging for help instead of working to earn a living. Our encyclopedic knowledge facilitates the image of a person who loves being given and is discouraged from this habit. The hands are chosen as they are the tools used to hold and beg things such as money and possessions.

(112) *"Tũkĩheo mataro tũtege matũ ta mbawa"*

When we are being advised we ought to set our ears like a bag .

We should keep our ears alert when being advised

This metonym explains a situation where people are very attentive in order to comprehend the information being passed to them. The ear as a tool for listening is hence used to show that people are willing and ready to pay attention to the advice or instructions given. Our encyclopedic and human experiences help us to understand this metonym.

4.5 Containment ICM

This kind of metonym will show the relationship between the container and the things contained. The following illustrations in different subsections illustrate this phenomenon.

4.5.1 Container for Contained Metonymy

The metonym describes the stomach as a container for food. From the encyclopedic knowledge we understand that a visitor is encouraged among the members of the community. The stomach is used because it is the body that holds or contains the food

(113) *"Andũ maũmĩte nda ĩmwe matĩbataire gũkorwo makĩharana"*

People from the same stomach are not supposed to be quarrelling each other.

Siblings are required to live in peace without disagreements.

The metonym invites people born of the same parents to live in harmony and peace. The siblings grew up in the same womb which is contained in the stomach. Thus the stomach describes the place where a child grows and hence a container.

(114) *"Aciari mende ciana ciothe tondũ gũtĩrĩ wa nda na wa mũgongo"*.

Parents to love all children's since there is no child of the stomach or of the back.

Parents to avoid favoritism among the siblings

69

The metonym describes how parents should treat their children equally. The stomach as a place where the children grow is used to show that since they are all raised in the same place then they should be given equal treatment. From our human experiences and encyclopedic knowledge, we associate the offspring's with the same womb and the stomach as a container that held the womb.

4.6 Perception Metonymies

According to Radden and Kovecses (1999) perceptions play a great role in our conceptual world. The participants of a perception ICM are experiencer and the phenomenon.

4.6.1 Perception for Thing Perceived

(115) *"Mwanake ũcio arĩ maitho ma gĩtharia"*

The young man has eyes full of lust.

The young man's yes are lustful

In this metonym the gaze is described rather than the eye. An eye is considered to be astray if it looks at things it is not allowed to. Our encyclopaedic knowledge enable the members of the community to avoid having sexual relations with people they are not married to since the eyes are perceived to arouse sexual desires, people especially men are discouraged from engaging in this behaviour to avoid immorality.

(116) *" Mũirĩtũ ndabatie kũnyita gũoko kwa ithe"*

Girl not hold the hand of her father

Young girls should avoid holding hands of their elders.

In the above metonym "not holding a hand" stands for respect that is the perceived which is a part and part relation. Though our encyclopaedic knowledge we are able to relate the

action of not giving hands to parents especially young girls to male elders as an act of showing respect.

(117) *"Tĩwega kũnyuithia thoguo maitho."*

  It is not good to look closely into your father's eyes.

  It is not advisable to look into your fathers eyes while addressing him.

The metonym is used to refer to respect given by young girls to the elders. In our bodily experiences and from encyclopedic knowledge, not directing the eyes to the male elders is encouraged and a norm among the members of the community. This respect is seen by lowering eyes or not looking at someone directly

The eyes are perceived as a point of attraction and for this reason the metonym is uttered to caution young girls against this habits.

(118) *"Mũciari arĩ gũkena nĩ atuagĩra mata gĩthũri"*

  When a parent is happy he or she spits on their chest.

  A parent spits on their chest when pleased

This metonym is used to describe blessings from a parent that take placed on their chest which is a body part that is valued as it contains the heart. The spitting of saliva on chest is perceived as a one that carries blessings. From our human experiences about the chest being an important part associated the saliva on the chest with this function.

4.7 Conclusion

This chapter analyses data on metonyms associated with body parts as discussed in chapter three and as identified in chapter two. The theoretical framework used to analyse the data is cognitive semantics theory. Its four main tenets that meaning is embodied, encyclopedic,

conceptual and involves the process of conceptualization explain the data collected in the study. Radden & Kovesces (1999) explanation of whole and part, part and part metonymies has been applied in this study to analyse the data collected.

The illustrations and explanations provided show that the cognitive semantics theory is adequate in providing explaination in the manifestation of Gĩkũyũ metonymies associated with body parts and how they serve nuanced communicative functions. The next chapter will give a summary of the study and recommendations for further study.

CHAPTER FIVE

SUMMARY AND RECOMMENDATIONS

5.1 Summary

This is the final chapter of the study that gives a summary to the findings of the research and attempts to give various recommendations on the likely areas for further research. This research was a study to how metonymies associated with human body parts are used to serve nuanced communicative functions in communication. The language of illustration in the study was Gikuyu and the nuanced functions were limited to social norms, behaviour regulation and inculcation of values among the members of the Agikuyu community.

The tenets of cognitive semantics provided the basis of the linguistic tool of analysis for the data. The tools used in this theoretical bearing included the abstraction of how meaning is embodied or encyclopedic. It also involved how meaning is conceptually guided from metonyms through the analysis of the data collected.

The objectives of the study were:

a) To identify the metonyms associated with human body parts in Gĩkũyũ

b) To illustrate how these metonyms are used to serve different nuanced communicative functions.

c) To explain using the cognitive semantics theory how these metonyms serve different nuanced communicative functions.

The metonyms collected were first classified according to the functions of the body parts associated with them. After which, the categories from these classification was provided

and their examples listed i.e. eyes, hand, mouth, tongue, ears , blood, stomach and legs metonymies.

 Among the initial findings of the research was that the metonyms associated with body parts are used in communication to regulate behaviour, inculcate values and teach social norms among the members of the community. Some of the values inculcated include hardwork, generosity and respect among others.

Finally the tenets of cognitive semantics theory which include how meaning is embodied, encyclopedic, conceptual and involves conceptualization were used to analyse data.

The metonymies were classified based on the ICMs frameworks based solely on the division made by Radden & Kovesces (1999). These ICMs are categorized into two broad groups: part whole metonymy and part-part metonymy.

PART WHOLE METONYMIES: An example is the one given below.

> *(118)"Kagũrũ kena ime gatĩhana karĩa kena mũhũ"*
>
> A leg with dew is not the same as the one with ashes.
>
> A person with dew on the leg is better off than the one who has ashes on the
>
> legs.

The PART-PART METONYMIES include

i)   CAUSE FOR EFFECT METONYMY

> *(119) " Tũkwenda tũnyitane moko nĩgetha tũhote gũtoria*
>
> We need to hold hands in order to succeed.
>
> Holding of hands will lead to victory.

ii)   EFFECT FOR CAUSE METONYMY

(120) *"Ritho rĩrĩragia iniũrũ".*

Eye makes cry nose

The eye makes the nose to cry too.

iii) INSTRUMENT FOR ACTION METONYM

(121) "Atheremete tondũ arĩ Kĩara kĩa wĩra."

He has succeeded because he has a finger for the work.

The use of his fingers to work has made him succeed.

iv) CONTAINER FOR CONTAINED METONYMY

(122) " Nda theri ndĩhoyagwo ũhoro"

An empty stomach cannot give information.

Feed someone first before enquiring the purpose of the visit.

v) PERCEPTION FOR PERCEIVED METONYMY

(123) " Mũirĩtũ ndabatie kũnyita gũoko kwa ithe"

Girl not hold the hand of her father

Young girls should avoid holding hands of their elders.

From the analysis of these metonyms, the study prooved that Gĩkũyũ language speakers use the metonyms to refer to abstract concepts. These abstract concepts serve various nuanced communicative functions. Such revelation confirms that the comprehension of these metonyms is guided by human experiences and encyclopedic knowledge which is stored in the minds of speakers in packages called Idealized Cognitive Models (ICMs).

The study therefore concludes that metonymy associated with body parts play a role of being a source domain for metonymies reflecting abstract concepts ultimately being used

to regulate bahaviour, inculcating values and in the transmission of social norms. The metonyms employ a cognitive mechanism and not just literary devices which operate in Idealized Cognitive Models (ICM) but depend on embodied cognition.

The cognitive semantic theory has been tested and found adequate in the analysis of Gĩkũyũ metonyms associated with human body parts and hence the objectives of the study achieved.

5.2 Recommendations

This study is based on analysis of metonyms associated to human body parts in Gĩkũyũ within the framework of Cognitive Semantics Theory.

Metonyms associated with body parts such as hand, eyes, mouth, tongue, blood and stomach were the central focus of the study. Other studies in future can focus on other body parts as this was not possible because of time and space.

A similar study can be conducted in other languages to identify if the metonyms associated with human body parts serve the same communicative functions or explore other functions.

Lastly, I recommend that future studies be conducted on how human body parts metonyms serve other communicative functions apart from those presented in the present study.

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