A SEMANTIC ANALYSIS OF DHOLUO METONYMY USING COGNITIVE SEMANTICS THEORY

BY

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DECLARATION

This research dissertation is my original work and has not been submitted for a degree in any other university.

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ABBREVIATIONS

1SG   First Person Singular

3PL   Third Person Plural

3SG   Third Person Singular

AG   Attorney General

AU   African Union

BU   Boro-Ukwala

FC   Football Club

ICM   Idealized Cognitive Model

KSN   Kisumu South Nyanza

KTN   Kenya Television Network

NTV   Nation Television

NEG   Negation

ODM   Orange Democratic Movement

PERF   Perfective verb

POSS   Possession

PST   Past Tense

SN   South Nyanza

TY   Trans Yala

UDF   United Democratic Front

DEDICATION

This work is dedicated to four of my best friends:

Rael Otieno

My mum

Mercy Wanjiru

My wife

Grace and Faith

My daughters

Thank you for your support, love and patience.

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ABSTRACT

The goal of this study was the semantic analysis of Dholuo Conceptual Metonymy using Cognitive Semantics Theory. Metonymy has largely been studied as a figure of speech. This study attempts a cognitive interpretation of Dholuo metonymy. The study shows interplay of the mind, language and experience among Dholuo speakers. The data was collected from social gatherings, conversations, newspapers, radio broadcasts and Dholuo music. The categorization of data was based on Kovecses (2002) typology of domains or ICMs. The findings show that metonymy is a cognitive means for people to conceptualise the world around them; and it is a way of thinking used widely in people's daily life. The findings also reveal that metonymic concepts are dependent on the socio-physical environment and are systematic.

Chapter one is an introduction which comprises a brief description of the language of the study, statement of the problem, the objectives and hypotheses. It also provides the rationale, the scope and limitations of the study, theoretical framework, review of literature and the research methodology.

In chapter two, Dholuo metonymy is isolated from other ways of meaning transference or figures of speech such as metaphor, synecdoche, personification and simile.

 Chapter three gives a typology of Dholuo Conceptual Metonymy. The typology is based on metonymy-producing relationships (ICMs). The main ICMs are part-whole, whole-part and part-part metonymies.

In chapter four, analysis of the data is done based on the tenets of Cognitive Semantics Theory. Observations are also made in this chapter.

Chapter five is a discussion of the observations. The observations include metonymy being ubiquitous, metonymic configurations being systematic, metonymy operating within a frame or ICM, and that metonymy is embodied.

Chapter six provides a summary and the findings of the study. It also gives recommendations for further research.

CHAPTER ONE

INTRODUCTION

1.0   Introduction

This study aimed at a semantic analysis of Dholuo metonymy using Cognitive Semantics as the theoretical framework. The central claim of Cognitive Semantics is that meanings of words that are used are not located in the external world, but they are indeed located in our heads. This chapter contains the background to the study which begins by looking at a brief historical background of Dholuo and its speakers. Also contained in this chapter are the statement of the problem, research questions, objectives, the scope and limitations and the rationale of the study. It also looks at the review of relevant literature, theoretical framework and research methodology.

1.1   Background to the Study

This section is divided into two parts, namely: background to the language of study and the background to the research problem.

1.1.1   Background to the Language

Dholuo, the language spoken by the Luo people, traces its roots in the Southern Sudan. "Historians and linguists trace the cradle land of the Luo people to around Wau, along the rivers Sue and Jur in the open grassland plains of Bahr-el Ghazal province of Sudan " Ochieng' (1985:35)

Genealogically, Dholuo belongs to the Nilo-Saharan language family. "It belongs to the Western Nilotic sub-branch of the Nilotic branch, which in turn belongs to the Eastern Sudanic family" Greenberg (1966:85). Eastern Sudanic is itself a sub-branch of the Chari-Nile branch of the Nilo-

Saharan group of languages. The Nilotic group comprises three branches: Western, Eastern and Southern Nilotic groups.

According to Cohen (1974), the Luo began to settle in their present area of Western Kenya between 1500 and 1550 A.D. Dholuo speakers inhabit Kisumu, Siaya, Migori and Homa Bay counties (formerly Nyanza province) in Western Kenya. "They live specifically around the north-east shores of Lake Victoria in Kenya and Tanzania" Stafford (1967: vii). Dholuo is therefore principally spoken in Kenya and Tanzania. A number of Dholuo speaking families can also be found in various parts of Kenya, particularly in urban centers, where employment opportunities are available. Like many other tribes in Kenya, there are Dholuo speakers who, because of migration and intermarriage, live in other parts of the country. Some Dholuo speakers are in the Diaspora. The most recent population census (2009) put the total number of Luo people in Kenya at four million, forty four thousand four hundred and forty (4,044,440). This number excludes those in the Diaspora.

Several studies carried out on Dholuo reveal that the language has two mutually intelligible dialects, Safford (1967), Okombo (1986) and Oduol (1990). Okombo notes that "although these dialects have a high degree of mutual intelligibility, they are distinct enough in their lexical and phonological features to enable one to tell which dialectal zone a speaker comes from merely by the way one speaks" (1986:2).

Stafford refers to the two varieties as Trans-Yala (TY) dialect, spoken in parts of Gem, Alego, Imbo and Ugenya (all of which now form Siaya County) and South Nyanza (SN) dialect spoken in the now Kisumu, Homa Bay and Migori counties. Oduol refers to the TY dialect as Boro-Ukwala (BU) and the SN dialect as Kisumu South-Nyanza (KSN) dialect. It is KSN dialect that

is spoken in a wider geographical area and is "socially prestigious" Oduol (1990:292). It is used in radio broadcasts and in Dholuo literature including the Bible. Because of this, and coupled with the fact that the researcher is a native speaker of the KSN dialect, it is this variety that was used in this study.

1.1.2   Background to the Problem

This study focused on a semantic analysis of Dholuo metonymy using Cognitive Semantics Theory. Metonymy is one of the basic concepts of Cognitive Semantics.

Ullman (1979) argues that a language without metaphor and metonymy is inconceivable. These two figures of speech cannot be removed from the basic structure of human speech. But the most widespread view of metonymy in classical times originated in Aristotle. In the traditional point of view, metonymy is merely a figure of speech, as a trope (use of a word to name a different, but connected reality). In other words, one entity is used to refer to another entity. This view is still held in modern rhetoric.

On the contrary, cognitive linguistics regards metonymy as a cognitive mechanism, not just as a figure of speech, or as a mere "contextual effect" as claimed by Relevance theorists. To them metonymy is not a linguistic strategy or a rhetorical device. According to Lakoff and Johnson, "Like metaphors, metonymic concepts structure not just our language but our thoughts, attitudes and actions. And like metaphors, metonymic concepts are grounded in experience" (1980:39). Langacker (1999) explains that a well-chosen metonymic expression will activate a target that is either of lesser interest or harder to access mentally.

1. *Kode go dhi kanye?*

   Coats those going where?

'Where are those coats going?'

In this example, *kode* 'coats' is the expression used to refer to the 'men travelers' whose identity is abstract. In other words, the people are referred to by what they are wearing. This is expression looks too ordinary to be to be a rhetorical device.

2. *Gor ne oloyo Tusker*

    Gor PST beat Tusker

    'Gor (Gor Mahia F.C.) beat Tusker (Tusker F.C.)'

The above example is a situation where a whole group serves as a reference point for accessing one of its parts, the playing unit. The entire Gor Mahia family (fans, officials and the technical bench) is used to represent part of it-the eleven players who participated in the match. Also, the entire Tusker F.C. family is used to refer to one of its parts, the eleven players who played against Gor Mahia F.C. The listener of this statement will not interpret it to mean, for instance, the fans. The listener seems to refer to background knowledge to understand this statement.

3. *Ochieng' somo tek*

    Ochieng' reading is difficult

    'Ochieng' is difficult to read'

The above is an example of a situation where the name of the author of a given work is used to refer to his work. It shows that there is a relationship between the author and his work as perceived by the speaker and the listener. It requires an investigation into how we can conceptualise the work by referring to the author.

4. ***Warom e debe***

   We meet at the ballot

   'Let us meet at the ballot'

Debe 'the ballot' is just part of a process democratic election of voting. The entire process of a democratic election would begin with registration of voters, nomination of contestants, campaigns, the actual voting, tallying of votes and the announcement of results. However, the ballot, part of a whole process enables the listener to understand the whole process. How this works needs some investigation because it is more than a figurative language.

Metonymy therefore seems to be a tool for conceptualizing the world. It seems to be a way of thinking used extensively in people's daily life and it is therefore ubiquitous in nature. The study of metonymy from the cognitive perspective enables people to understand the cognitive, conceptual and the pervasive nature of metonymy.

1.2 Statement of the Problem

This study aimed at the semantic analysis of Dholuo metonymy using Cognitive Semantics Theory. Metonymy is one of the concepts of Cognitive Semantics. The most widespread view of metonymy is that it is a classical figure of speech, used largely for rhetorical purposes; and whose principal function is to achieve some artistic or aesthetic purpose. In other words, the main function of metonymy, in this view, is linguistic ornamentation meant to give freshness of expression. However, from the background to the study, it is evident that metonymy is not solely a figure of speech. There seems to be background information or knowledge in the mind that is

activated in the interpretation of a metonymic expression; making metonymy part of people's everyday way of thinking, a way of conceptualizing the world.

Studies that have been done on Dholuo semantics have so far only focused on three areas namely: frame semantics, image schema and metaphor. Atoh (2001) looks at semantic analysis of Dholuo nouns in a semantic field framework. Anyim (2010) studies sense relations in Dholuo, but with specific reference to lexical pragmatic approach. Ocholla (2011) in her study of Dholuo spatial prepositions uses image schema theory. Adoyo (2013) studies Dholuo verbs as used in metaphors, but he uses Conceptual Metaphor Theory. No systematic study has so far been undertaken to explain the interplay of the mind, experiences and Dholuo as a language. Consequently, in this study we set out to establish this interplay of socio-physical experiences and the mind with regard to Dholuo conceptual metonymy.

The issues intended for investigation in this study can be summarized in three broad questions:

1. How is the bodily or experiential basis of conceptual metonymy used in Dholuo?
2. Are Dholuo metonymic expressions systematic?
3. Is Dholuo metonymy pervasive?

1.3   Objectives

1. To investigate the use of bodily/experiential basis of conceptual metonymy in Dholuo
2. To test if Dholuo metonymic expressions are systematic
3. To establish the ubiquitous nature of metonymy in Dholuo

1.4   Hypotheses

1.   Dholuo conceptual metonymy is based on bodily experience or experiential basis.

2.   Dholuo metonymic relations are systematic.

3.   Dholuo metonymy is ubiquitous.

1.5   Rationale of the Study

Lakoff and Johnson (1980) point out that metonymy is not only solely a figure of speech, but it is also conceptual in nature. This means that we combine schema entrenched in our brains as concepts. A concept in this context refers to a semantic structure symbolized by a word. These concepts depend on our physical perception, interaction with and experience of the external world. This is an important area of Cognitive Semantics Theory. Metonymy should therefore be more pervasive than metaphor. However, as Barcelona notes: "Metonymy has received much less attention from cognitive linguists than metaphor, although it is probably even more basic to language and cognition" (2003:4). Metaphor has been studied extensively by cognitive linguists; much less research has been devoted to conceptual metonymy. This study intends to make significant contribution towards this end.

None of the scholars who have researched on Dholuo has studied Dholuo metonymy from the cognitive perspective. This study is therefore justified because it aims at filling the gap that exists within the linguistic study of Dholuo metonymy, specifically the cognitive semantic study. It will be of academic value as it will give new insights in the study of theoretical linguistics in general and Dholuo linguistics in particular.

Academic research is about verifying or falsifying theories, or even coming up with new theories. Okombo agrees that it is only "by studying a good number of languages that claims of theoretical universality can either be verified or falsified" (1986:10). Ocholla (2011) concurs that when a theory is tested against a language without any genetic relationship to the language which was first tested to advance the theory, then the findings from the second language are very important in the evaluation of the theory. It is in this light that in this study we set out to study Dholuo metonymy as a way of testing the validity of conceptual metonymy, an aspect of Cognitive Semantics Theory.

1.6 The Scope and Limitations of the Study

This was a semantic study of Dholuo metonymy using Cognitive Semantics Theory. It identified and described Dholuo metonymic expressions from a cognitive perspective. It also analysed the kinds of Dholuo metonymic relations.

It is worth noting that metonymy in Dholuo, just like in any other language, can be investigated using classical rhetoric. But this study was restricted to conceptual metonymy, a concept of Cognitive Semantics. The study was restricted to KSN dialect of Dholuo language. It gives an insight into the interplay of language, mental representation and human experience.

1.7 Theoretical Framework

In this section, the basic assumptions of Cognitive Semantics Theory, the theory on which the study is based, is explained. The notion of conceptual metonymy is also explained.

1.7.1 Introduction to Cognitive Semantics

This study is based on Cognitive Semantics Theory. Cognitive Semantics postulates that the meaning of word and other linguistic units is inseparably related to the hearer's memory and experiences. The major claim of cognitive semantics is that the meanings of words and other linguistic units that are used are not located in the external world: they are indeed located in our heads. Consequently, as much as cognitive semantics is a model of meaning just like other theories of meaning such as Relevance Theory, it is a model of the mind as well. The overriding slogan of the cognitive linguistics in general and semantic linguistics in particular is: meanings are in the head. What therefore happens in the process of coming up with meanings of words and other linguistic units used in a given language is that the words and other linguistic units are mapped with cognitive entities. Thus, as Saeed (1997:344) asserts: "Semantic structure along with other cognitive domains, reflects the mental categories which people have formed from their experience of growing up and acting in the world."

In the view of cognitive semanticists, "there is a continuum between all sorts of cognition (especially body-based cognition, but also cognition acquired on the basis of social and cultural experiences)…," Barcelona (2003:2). Therefore, Cognitive Semantics studies much of the area which was traditionally studied under Pragmatics as well as Semantics. In other words, Cognitive Semantics assumes that meanings are represented in our mind in a configuration that has its own unique rules.

Evans et al (2006) identify four key tenets of Cognitive Semantics, and they are the principles which are going to form the foundation of this study. The first tenet is that conceptual structure is embodied (the embodied cognition thesis). Proponents of Cognitive Semantics posit that the

nature of conceptual organisation arises from bodily experiences. Human beings use their bodies to interact with the outside world; hence the main concern is to establish "the human interaction with and awareness of the external world, and to build a theory of conceptual structure that is consonant with the ways in which we experience the world" (ibid: 157). Rakova (2003:19) explains that "by embodiment, experientialists mean that our concepts are structured by image schemas which emerge from our everyday interactions with the environment through the body." This argument is in line with the first objective of this study-to investigate the bodily basis of Dholuo conceptual metonymy. Evans et al summarize this tenet by saying that we can only talk about what we can perceive and conceive, and the things we can conceive and perceive derive from embodied experience.

The second basic assumption of Cognitive Semantics Theory is that semantic structure is conceptual structure. In this assumption, semantics is equated with concepts rather than the objects or subjective experiences. A concept is the basic unit of mental representation, the most basic theoretical construct of Cognitive Semantics. Semantic structure entails meanings that we traditionally associate with words or expressions. The main argument here is that language refers to the concepts in the mind of the speaker. "Indeed, strict definitions like *unmarried adult male* [to refer to *bachelor*] fail to adequately capture the range and diversity of meaning associated with any given lexical concept…." (ibid: 160). Other socially rooted definitions and circumstances should therefore be applied to our understanding of ***bachelor***. For instance, the Catholic Pope, because of religious reasons, should not be referred to as a bachelor. A gay man, because of his sexual preferences, should not be considered as a bachelor. It is against this background that cognitive semanticists reject the definitions or dictionary view of word meaning

in favour of an encyclopedic view. By describing the metonymic relations of Dholuo, this tenet will be brought to the fore.

Another basic principle of Cognitive Semantics is that meaning representation is encyclopedic. Semantic meaning in this context refers to meaning which is conventionally associated with words and other linguistic units. Lexical units cannot be understood independent of larger structure of knowledge. This means that "words do not represent neatly packaged bundles of meaning (the dictionary view), but serve as *points of access* to vast repositories of knowledge relating to a particular concept or conceptual domain" (ibid.). It can be concluded that encyclopedic meaning emerges in context: lexical items are just points of access to the encyclopedic meaning. Moore and Carling (1982) as quoted in Langacker (1987:155) argue that "linguistic expressions are not meaningful in and of themselves, but only through the access they afford to different stores of knowledge they allow us to make sense of them." Put differently, everything one knows about the concept will be part of its meaning. What is known about the concept comprises the full knowledge of the way the world is or the way it is expected to be. According to Croft (1993) as quoted in Dirven and Porings (2003:163), "there is no essential difference between (linguistic) semantic representation and (general) knowledge representation; the study of linguistic semantics is the study of commonsense human experience."

Evans et al give an example- the word *safe* as used in the following sentences:
  a) The child is *safe*
  b) The beach is *safe*
  c) The shovel is *safe*

Here, the word safe has a spectrum of meaning. In (a), the child will not be hurt. But in (b), the meaning of *safe* changes; it does not mean the beach will not be hurt. It actually means that the chances of the baby being hurt while at the beach are minimal. In other words, the beach is not

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risky. In (c), the meaning is not that the shovel will not be hurt, but it will not harm the child.

From the above examples, we can conclude that that encyclopedic meaning emerges in context; lexical items are just points of access to the encyclopedic meaning. This line of argument is the basis of the second objective of this study, that is, to test the systematicity of Dholuo metonymy.

The forth tenet of Cognitive Semantics holds that meaning construction is conceptualisation. Words and other linguistic units do not encode meaning. Instead, they are prompts for construction of meaning in particular contexts with particular cultural models. Meaning is constructed at the conceptual level. In other words, meaning is reduced to conceptualisation (mental experience). Meanings are in the head and semantics for a language is seen as some kind of mapping from the expressions of the language to some cognitive entities. Given that words and other linguistic units only serve as *prompts* for construction of meaning, meaning is therefore a process and it is dependent on encyclopedic knowledge. Linguistic units only serve to trigger off the process of conceptual operations and the recruitment of background knowledge.

1.7.2 Conceptual Metonymy

Metonymy was traditionally considered as a classical figure of speech, used largely for rhetoric purposes. However, cognitive linguists do not take this view. Lakoff and Johnson (1980), in their publication, *Metaphors We Live by,* point out that metonymy is not solely a classical figure of speech, but is conceptual in nature. In his subsequent publication, Lakoff argues:

> Metonymy is one of the basic characteristics of cognition. It is extremely common
> for people to take one well-understood aspect of something and use it to stand
> either for the thing as a whole or for some other aspect or part of it, (1987:77).

In metonymy, meaning is reduced to concepts in the mind. These concepts are based on human perception and experience of the world, such that one experiential domain (the target) is partially

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understood in terms of another experiential domain (the vehicle). The two domains are within the same common experiential domain (Barcelona, 2003), an ICM, (Lakoff, 1987), domain matrix (Croft and Cruse, 2004) or a frame (Fillmore, 1977). Metonymy is therefore a "cognitive process in which one conceptual entity, the vehicle, provides mental access to another conceptual entity, the target, within the same domain, or Idealized Cognitive Model (ICM)" Kovecses (2002:145).

Haser (2005:47) says the following of the vehicle and the target: "with metonymies, knowing the source meaning is indispensable in principle for grasping the target meaning."

The process of mentally accessing the target is called domain *highlighting* (Croft, 1993) or *activation* (Langacker, 1987).

Therefore, metonymy is a cognitive mechanism, not merely as a figure of speech as claimed by traditional rhetoric. Human beings depend on models of the concrete world to conceptualise abstract phenomena. This conceptualisation of models of abstract categories is grounded in our bodily experiences. Thus conceptual metonymy is part of people's everyday way of thinking; and the function of a conceptual metonymic expression is not just to achieve some aesthetic end, but rather to better understand concepts. It is an effective instrument for conceptualising the world.

1.8 Literature Review

Literature review in this study is divided into two parts: literature on Dholuo grammar and literature on the theory on which this study is anchored.

1.8.1 Review of Literature on Dholuo

Many renowned scholars have undertaken studies on Dholuo. Oduor (2002) and Oduol (1990) concur that researches on Dholuo so far can fall under two broad categories. The first category comprises the earliest works on Dholuo grammar written to provide basic grammar for beginners learning the language for basic use. As Okombo (1986:12) puts it, such books "were written for the non-native speaker who wants to acquire a working knowledge of the language." Ocholla (2003:19) explains that "they were meant to assist missionaries and foreigners who had to acquire a working knowledge of the language for everyday interaction with the native speakers." Such books include *Dholuo without Tears*, (Malo,1952), *An Elementary Luo Grammar with vocabularies*, (Stafford ,1967), *A Grammar of Kenyan Luo*, (Tucker ,1994).

The other category is made up of studies which are aimed at descriptive analyses of specific aspects of Dholuo language. Examples of such studies include *The Major Syntactic Structures of Dholuo*, (Omondi, 1982), *Dholuo Morphophonemics in a Generative Grammar*, (Okombo, 1982), *The Functional Paradigm and Dholuo Constituent order*, (Okombo, 1986), *Dholuo Dialects*, (Oduol, 1990), *Syllable Weight and its Effects in Dholuo Phonology* and (Oduor, 2002). Although these studies are not based on Cognitive Semantics Theory, they provided insights into the language of study in this research, that is, Dholuo. Okombo (1986) and Oduol (1990) provided a clear distinction between the varieties of Dholuo; the KSN and the TY dialects, the former being the one that is used in this study.

Semantic studies which have been done on Dholuo include Atoh (2001) who researched on Dholuo nouns using Semantic Field Theory, whose basic thesis is that it is only as a part of the whole that a word has sense; it is only in the field that there is meaning. This is related to the

encyclopedic aspect of cognitive semantics. The only difference is that in cognitive semantics, this "field" is in the mind and it depends on human bodily experiences. The most recent researches in cognitive semantics include Ocholla (2011) who looked at Dholuo spatial propositions using Image Schema Theory. She observed that Dholuo spatial prepositions can be given a non-spatial use through metaphorical extension. This reveals that our everyday speech events are filled with conceptual metaphors which not only shape our communication, but they also shape our thinking and the way we act. Her study therefore corroborates the main purpose of this study-to investigate the bodily nature and pervasiveness of conceptual metonymy, metonymy being a concept of Cognitive Semantics just like image Schema Theory. Adoyo (2013) focused on a semantic analysis of Dholuo verbs as used in metaphors using Conceptual Metaphor Theory. This is another concept of Cognitive Semantics. He concluded that there are systems and constrained mappings in Dholuo metaphor. This provides evidence to the second objective of this study-that Dholuo conceptual metonymy is systematic.

It is evident that none of these studies attempts an elaborate analysis of Dholuo conceptual metonymy. Additionally, all the studies do not use the theory we use in this study. In other words, no study to date has attempted a systematic analysis which offers substantiated linguistic evidence for the existence of Dholuo conceptual metonymy. It is this gap that this study intends to fill.

1.8.2 Literature on the Theory

This study was anchored in Cognitive Semantics Theory and therefore this part of literature review dwells on the same. Lehrer (1957) as quoted in Ocholla (2011:13) proposed the view of constructing a theory which could explain human conceptualization. He proposed that a good

semantic analysis is one that describes the speaker's conceptual structures. Upton (1961:30) contends that meaning is "simply a function of cortex in action; it is what goes on in the brain when it makes a thing or a connection between two or more things."

Cognitive Semantics is a branch of cognitive linguistics, and it started to gain recognition after the publications of the works of leading cognitive theorists such as Lakoff and Johnson, *Metaphors We Live By* (Lakoff and Johnson,1980); *Women, Fire and Dangerous Things* (Lakoff,1987); *Foundations of Cognitive Grammar* (Langacker,1987); *Towards Cognitive Semantics* (Talmy,2000); *Mental Spaces* (Fauconnier,1985); *Frame Semantics* (Fillmore,1985). Cognitive linguistics is concerned with investigating the interplay of human language, the mind and socio-physical experiences.

Cognitive linguists maintain that language is constrained by the way we experience and perceive the world around us, and how we conceptualise these experiences and perceptions. Scholars Lakoff and Johnson in their pioneering work, *Metaphors We Live By* (1980), established that there is a correlation between the concepts human beings are able to formulate and the nature of their bodies. The human thought and understanding are characterized in terms of having our particular kind of bodies. This engenders the notion of embodiment (embodied cognition thesis). They also claim that conceptual metonymy, just like conceptual metaphor, is pervasive. They add that human beings are not normally aware of this conceptual system, and that they simply think and act more or less automatically along certain lines. This argument is quite insightful in this study as it is what the first objective of this study is based on-to establish and describe the bodily basis of Dholuo conceptual metonymy.

Research further developed into a new investigation of semantic structuring at large and metonymy in particular. Chuck Fillmore, *Frame Semantics (*1985), developed Frame Semantics whose principal assumption is that the human conceptual apparatus does not consist of isolated concepts, but it is organized into larger, internally structured wholes. A frame is knowledge structure or schema represented at the conceptual level, and it is based on a recurrent experience. Meanings associated with a word or any linguistic unit cannot be understood independent of the frames within which it occurs; a word therefore evokes or activates a frame. This notion is similar in many ways to encyclopedic meaning on which this study is based. It is therefore useful in the description of conceptual metonymic relationships in Dholuo. Frames are similar to ICMs of Lakoff (1987). ICMs are relatively stable mental representations that represent theories about the world.

Other researchers such as Gilles Fauconnier (1985) developed a Conceptual Integral Theory, also known as Blending Theory, which aims to account for metonymy (a concept of Cognitive Semantics) as a specific form of mapping between mental spaces. Mental spaces are small conceptual packets constructed by human beings as they think and talk. These mental spaces enhance understanding by prompting inferences. He argues that conceptual integration consists of setting up networks of mental spaces which map onto each other and blend into new mental spaces. We rarely pay attention to this process since it is pervasive. This line of argument is of benefit to this study; meaning is considered to be constructed in the mental experience of the language user. Kovecses (2002) gives a broader definition and typology of conceptual metonymy. His typology; part-whole, whole-part and part-part metonymy is the one used in discussing the hypotheses of this study.

1.9 Research Methodology

The purpose of this section is to provide an overview of procedures of data collection and analysis.

1.9.1 Methods of Data Collection

The goal of this study was to describe Dholuo metonymy and investigate the kinds of metonymic relations in Dholuo. The researcher therefore started by carrying out an intensive and extensive desk research; especially with respect to literature on the theory, language of study and theoretical framework. Publications on Cognitive Semantics, Conceptual Metonymy and the literature on Dholuo were analysed. Desk research also entailed use of websites and archival research. In the desk research, the technique of recording and contextual analysis was adopted, whereby reading was done, notes on what was relevant made and then synthesis done.

Data was collected through participant observation. This took the form of systematic noting and recording of events (verbal statements and texts) in their social and natural settings. These conversations and utterances were later on written down and analysed in terms of metonymic relationships contained in them. A data collection form was designed with columns for *metonym, speaker, audience, context* and *subject*. This form was carried by the researcher so that whenever he came across a metonym, the metonym (and other details such as the user, context, and audience) was entered in the form for analysis later on. The total immersion in the setting enabled the researcher to hear, see and to begin to experience reality as participants did. Such settings included social gatherings such as sports, weddings, church services, open air markets, supermarkets, funeral services, institutions and any other social gathering where Dholuo was spoken. They also included conversations at home, in restaurants, at the bus-stage (amongst

travelers), on the streets, among students and any other context where the KSN variety of Dholuo was spoken. The researcher was therefore connected to the most basic of human experiences, hence got direct information regarding metonymies. The observation cut across gender, age and social class, but was restricted to the speakers of KSN dialect of Dholuo. Data was also collected from archival research, text books, the Bible and newspapers, radio broadcasts, particularly news and talk shows. Metonyms and other contextual details were entered in the form designed for the exercise.

The researcher also relied on his intuitions as a native speaker of the language (Dholuo), specifically KSN variety of which he is a native speaker, to collect the data. The study was predominantly carried out in Kisumu County where the researcher lives and where the KSN dialect is spoken. But some data were collected from outside Kisumu County, particularly in urban centres or sports events where Dholuo was the predominant language. Notes made from the conversations and from the other sources of data collection were synthesized. The researcher then selected data meant to be used for analysis in the study. He equally relied on the intuitions of other speakers of Dholuo. Three people were selected through judgemental or purposive sampling. This was because the researcher employed his own "expert judgement" (his knowledge or experience) to select people he deemed knowledgeable enough in Dholuo language. The three people counter-checked the data selected for analysis to establish their authenticity and acceptability.

1.9.2 Data Analysis

Verbal statements and texts collected were analysed for meaningful interpretation. The analysis was inductive as metonymic patterns and features came from the collected data. The sentences

and other utterances for analysis were initially written in the language of study (Dholuo), and the nearest English equivalents were then given. A typology of items was formed by piling the data into groups which seemed to have the same metonymy-producing relationships. The data was then analysed in terms of conceptual metonymic relations and the systematicity established. Analysis was done in line with the basic tenets of Cognitive Semantics Theory.

1.10   Significance of the Study

The literature review of this study shows that no systematic analysis of Dholuo conceptual metonymy has so far been undertaken. The findings of this study will therefore be of great academic value to those intending to study the semantics of Dholuo from a cognitive perspective. It will be a source of reference to them. The findings will also add to the body of knowledge that already exists in the area of Cognitive Semantics.

1.11   Conclusion

In this chapter, we looked at a brief historical background of Dholuo, the language under study. We stated the objectives, statement of the problem and the objectives of the study. We also set the scope of our study and tried to justify our choice of the theory of the study. The theory chosen is Cognitive Semantics pioneered by Lakoff, Johnson, Langacker, Fillmore and Fauconnier among others. Finally, we did a review of literature relevant to this study. The chapter concludes by explaining the methodology that was used in carrying out the study.

CHAPTER TWO

METONYMY AND OTHER WAYS OF MEANING TRANSFERENCE IN DHOLUO

2.0   Introduction

Metonymy is widely viewed as a figure of speech whose principal function is linguistic strategy. Other figures of speech include metaphor, personification, synecdoche, and simile. The purpose of this chapter is to isolate metonymy from these figures of speech by discussing difference between metonymy and each of the figures of speech.

2.1   Metonymy versus Metaphor in Dholuo

Many people hold the traditional view that metaphor, just like metonymy, is characteristic of language alone. Hence, a great deal of everyday language use is literal. Based on this view, metaphor is only used for the purpose of rhetoric and linguistic ornamentation.

However, the fundamental principle behind Conceptual Metaphor Theory is that metaphor, just like metonymy, is part of our everyday life and is therefore deeply rooted in embodiment and socio-physical experiences. It is a cognitive mechanism that is employed to gain access to mentally abstract (target domain) and perform abstract reasoning. It allows for the understanding of an abstract or unstructured subject matter in terms of a more concrete or structured matter. Therefore, metaphor is not only a matter of language, but it is also a matter of much of our everyday language, our thought and our action.

Lakoff and Johnson (1980) posit that the primary function of metonymy is referential because one entity is used to refer to another. The primary function of metaphor, on the other hand, is

understanding. In other words, one entity is used to enhance the understanding of another entity. The following examples help bring out this difference.

5. METAPHOR: *Yesu en okumba na*

> Jesus is shield of mine

> 'Jesus is my shield'

6. METONYMY: *Bed namba apar gi ang'wen igolo kiny* [One nurse to another]

> Bed number fourteen is being discharged tomorrow

> 'Bed number fourteen is being discharged tomorrow'

In (5), *okumba* 'shield' is metaphorically used to enhance our understanding of the protective role of Jesus, whereas in (6), the metonym *bed namba apar gi ang'wen* 'bed number fourteen' is used to refer to the patient occupying the bed, rather than to an actual bed. Also, the bed is associated with, not similar to, the person occupying it. But *okumba* 'shield' in (5) is similar to Jesus in terms of their roles, that of protection. In other words, while metonymy is based on the association of the entities, metaphor is based on the similarity between the two entities. "While metonymy is the conceptual relation X stands for Y, metaphor is the conceptual relation X understood in terms of Y" Evans et al (2006:311).

Furthermore, whereas a metonymic mapping (highlighting) occurs within a single conceptual domain, metaphoric mapping occurs between two independent conceptual domains where one of the domains (the source) helps us to structure, comprehend and reason about the other (abstract) domain, called the target. As Barcelona (2003:113) correctly observes, "in metaphor, the structure and logic of the source domain is mapped onto the structure and logic of the target

domain." But in metonymies, either a whole domain maps onto one of its subdomains, or a subdomain maps onto the whole domain as illustrated in **figures 2.1** and **2.2.**

Target domain   Source domain
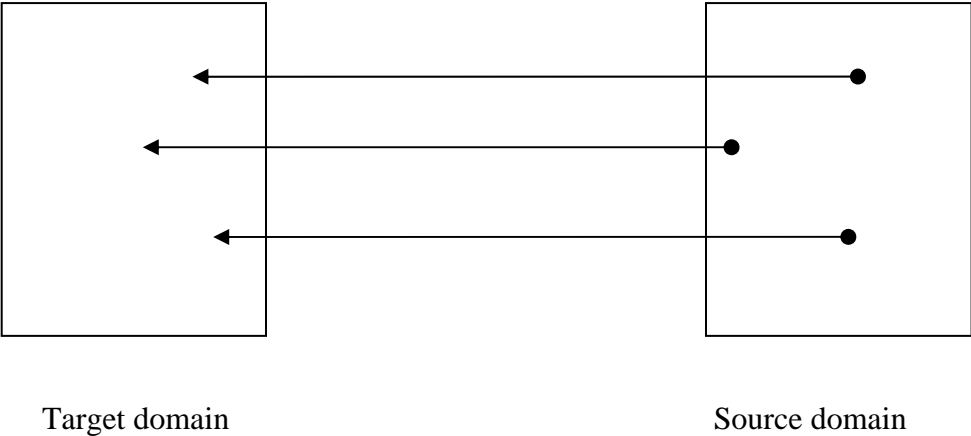
Figure 2.1. Conceptual metaphor: cross domain mapping between source and target

Source: Evans et al (2006:313

Target concept
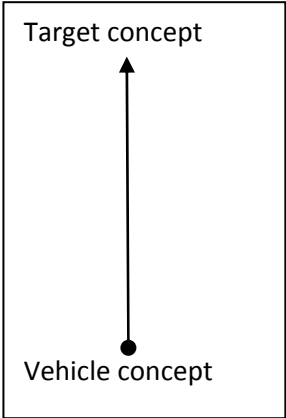
Vehicle concept

Figure 2.2 Conceptual metonymy: mapping within a single domain between a vehicle concept and a target concept.

Source: Evans et al (2006:313)

The following examples illustrate metonymic and metaphorical mappings.

7. METAPHOR: ***Hera en wuoth***

        Love it be walk

        'Love is a journey/traveling'

The attributes of the source domain, ***wuoth*** 'journey' are mapped onto the target domain ***hera*** 'love'. This process enhances the understanding of the abstract target domain, ***hera*** 'love'. The mappings take the following format:

Source: *Wuoth* 'traveling'	**Mappings**	**Target: *Hera* 'love'**
Jowuoth (those traveling)	⟶	***Johera*** (those in love)
Gir wuoth (means/vehicle)	⟶	***Hera*** (love relationship)
Wuoth owuon (actual traveling)	⟶	***Heruok*** (events in the relationship)
Ondamo (distance covered)	⟶	***Olemo*** (achievements/progress)
Pek (difficulties/obstacles)	⟶	***Tembe*** (challenges in life)
Yiero yore (choosing directions)	⟶	***Gima itimo*** (choosing what to do)
Giko wuoth (destination)	⟶	***nya mar hera*** (maturity/goals/aims)

8. METONYMY: ***Ma en John ma opak kaeni***

        This it be John who has parked here

        'This is John who has parked here'

In example (7), there is a symmetric matching (one-to-one correspondence) of the qualities of the source domain that are mapped onto the target domain. In example (8), the mapping is asymmetric. The relation of John and the car is based on conceptual contiguity, in which there is a shift of attention from a central entity (the parked car) to a peripheral element (John). The association is that John owns the car. In other words, whereas in metonymy a phrase that is saliently related to the concept is substituted for the concept, in metaphor some qualities are transferred from the source domain to the target domain.

2.2   Metonymy versus Personification in Dholuo

Personification is a figure of speech that endows animals, concepts, abstractions and inanimate objects with human attributes. "This allows us to comprehend a wide variety of experiences with nonhuman entities in terms of human motivations, characteristics, and activities" (Lakoff and Johnson (1980:33). With personification there is meaning transference of some qualities from human beings to objects or concepts. Human attributes are thus imposed on things that are not human. Metonymies, on the other hand, are not ascribed human qualities, but are instead used to refer to an actual person.

9. *Kisumu orwaki*

    Kisumu welcomes you

    'Kisumu welcomes you'

In this sentence, ***Kisumu*** can either be a metonym or personification. If it is treated as a human being, and therefore possesses the human attribute of "welcoming another human being", then it is personified. But if only a section of ***Kisumu*** is receiving the person being addressed (the guest), and the speaker would like to create the impression that the whole of ***Kisumu*** supports

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the visit and therefore welcomes the visitor, then *Kisumu* becomes a metonym expressing a whole for part metonymic relationship.

10. *Gweng' omer*

   Village it be drunk

   'The village is drunk'

In this example, *gweng'* 'village' is both a metonym and personification. If treated as a human being, and therefore can drink and get drunk, then it is personified. But a speaker may also intend to convey the fact that a few human beings are drunk, and because they are part of the village, everybody in the village is therefore drunk. This is metonymic.

11. *Thum odonjo Ugunja*

   Music enters Ugunja

   'Music arrives in Ugunja'

In (11), music is given human attributes-it can move and enter or arrive at a place just like a human being.

2.3   Metonymy versus Synecdoche in Dholuo

Many linguists consider synecdoche as a subtype of metonymy. Lakoff and Johnson say the following as they define synecdoche: "We are including a special case of metonymy, what traditional rhetoricians have called synecdoche, where the part stands for the whole" Lakoff and Johnson (1980:36). In differentiating between part-whole and whole- part metonymies, Kovecses

(2002) refers to the former as a metonymic variant which has traditionally been given special status under the name synecdoche.

Synecdoche is widely viewed as a figure of speech, a trope, where a part is substituted for a whole. In other words, the understating of the whole is constructed although only a part of it is accessed. Synecdoche picks out, in the context, the salient part of the whole to represent the whole.

12. ***Tiende ma onyono ka mondo okel gweth eodni***

   Legs that PERF-step here to bring blessings in this house

   'May the feet that have stepped here bring blessings to this house!'

In this example, ***tiende***, 'feet' are part of human bodies, and are therefore used to refer to the human beings who are in the house. It is the feet that are associated with ***nyono***, 'stepping' and ***tiende*** 'feet' is therefore the salient part of the whole that can be used to represent the whole.

13. ***Gwedhi ofuke ma ogolo***

   Bless pockets that PERF-give

   'Bless the pockets that have given (money)'

This sentence is used in the context of a prayer. ***Ofuke*** 'pockets' are associated with money (money is kept in the pocket), and a pocket in this context is part of the human body. Metonymy involves two entities, whereby one entity, the vehicle, directs the attention or provides mental access to another entity, the target. The vehicle and the target are close to each other in conceptual space. In example (13), ***ofuke*** 'pockets' are conceptually close to human beings

because human beings keep money in their pockets. In example (12), *tiende* 'feet' are what human beings use to walk and step in a house.

14. *Nairobi pok odwoko Bensouda*

    Nairobi has not replied Bensouda

    'Nairobi has not replied to Bensouda's request'

It is not just Nairobi that the statement is referring to. This statement is about the cases of three Kenyans at the ICC. It is therefore Kenya that has not replied to Bensouda's request. So part of Kenya is used to refer to the whole of Kenya.

So the above cases of synecdoche can be considered to be a form of metonymy. What makes a synecdoche a subtype of metonymy is that the part that comes to represent the whole is given its significance by association to the whole.

Consequently, in this study synecdoche is treated as a special case of metonymy.

2.4   Metonymy versus Simile

A simile is a kind of figurative language that makes a comparison between two otherwise unlike objects or concepts by connecting them with words such as "like", "as", "resemble" and "than". Just like metaphor, simile is transference of attributes from an abstract object or concept to a concrete one. It allows a speaker or a writer to emphasise a certain feature of an object by comparing that object to an unrelated object.

15. SIMILE: *Pesa ne chwer ka koth*

        Money it-be dropping like rain

        'His money drops (pours) like rain'

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In this example, the generosity of the person being referred to is likened to the rain that is falling in torrents.

16. SIMILE: *Wiye rach ka kong amuna*

Head-2SG bad like beer traditional

'His/her head is as bad as pure (traditional) beer'

The "badness" in this context would mean that the person in question is stubborn, unpleasant or generally difficult to deal with. It is this unpleasantness that is likened to the unpleasant or sour taste of the traditional beer. In other words, the two different things compared have certain qualities in common. In example (13), it is the abundance being compared; in (14), the common quality is unpleasantness.

17. *Mohammed Ali biro saa adi?*

Mohammed Ali is coming at what time?

'At what time is Mohammed Ali?'

In (17), as opposed to (15) and (16) where one entity is said to be "like" another, one entity stands for another. This is metonymical.

The dichotomy between a simile and a metaphor is that while a simile states that A is like B, a metaphor states that A is B or substitutes B for A. Metonymy, on the other hand, has a relationship whereby A is referred to using B. One entity, the source, is used to mentally access another entity, the target.

2.5   Conclusion

In this chapter, a distinction has also been made between metonymy and other figures of speech. Whereas the nature of conceptual relationship in metaphor is that of similarity, in metonymy the conceptual relationship is that of association or contiguity. The principal function of metaphor is understanding; on the other hand, metonymy has the basic function of inference. In personification, human attributes are given to nonhuman entities. Synecdoche is a special kind of metonymy, a part-whole metonymy. A simile states that A is like B. Metonymy refers to A by B, where B has a salient connection to A.

CHAPTER THREE

A TYPOLOGY OF DHOLUO CONCEPTUAL METONYMS

3.0   Introduction

The sole concern of this chapter is to present a typology of Dholuo conceptual metonyms. Kovecses (2002) classifies metonymies into two ways: one, either a whole stands for a part or a part stands for a whole, and two, a part stands for another part. It is this classification that is used in this chapter because it is a more elaborate classification than that of Lakoff and Johnson (1980).

3.1   The Whole -and-Part Metonymies

This metonymic configuration has two basic variants: either a whole stands for a part or a part stands for a whole. It is also referred to as the thing-and-its parts ICM or domain.

3.1.1   The WHOLE stands for a PART

This is a linguistic situation in which a WHOLE serves as a reference point for accessing one of its parts as shown in examples (18)-(21).

18   *Sony wadwaro chwado marach kawuono*

Sony we want to hit thoroughly today

'We want to hit Sony thoroughly today'

19   *Asembo ywak*

Asembo is crying

'Asembo is mourning'

20. *Kanisa tinde en ohala*

    Church these days it-be business venture

    'The church has become a commercial venture these days'

21. *Piny mangima okuno konyo Kenya*

    World whole 3SG-decline to assist Kenya

    'The whole world has declined to assist Kenya'

Example (18) is an utterance by a Gor Mahia FC fan in anticipation of a victory for Gor over Sony Sugar FC. In (19), *Asembo* is a place. Example (20). The church has become a commercial venture. In (21) Piny *mangima* 'the whole world' is used to refer to part of it.

Other examples include the following:

22. *Nyakach onyuolo nyako*

    Nyakach gave birth to a girl

    'Nyakach gave birth to a wonderful lady'

23. *Ok anyal ndiko; pencil na otur*

    NEG 1SG-can write; pencil POSS is broken

    'I cannot write; my pencil is broken'

24. *Pakistan ne omaki gi yedhe mamero ji*

Pakistan PST 3SG-arrest with drugs

'Pakistan was arrested with drugs'

25.   ***Kenya obago lemo Safari Park***

Kenya convenes prayer Safari Park

'Kenya convenes a prayer meeting in Safari Park'

26.   ***Wereuru gi Spain; biuru Germany***

Leave Spain; come Germany

'Forget about Spain and support Germany'

In (22), *Nyakach* is the birth place of the girl; in (23) a *pencil* is broken. In example (24) a person of Pakistan extract was in possession of illegal drugs and was therefore arrested. (25) is a statement that refers to the annual prayer meeting organized the government in Safari Park Hotel. The example (26) is where a supporter of German national football team is taunting his Spain counterparts.

3.1.2   A PART for the WHOLE

This is a special case of metonymy traditionally referred to as synecdoche, Lakoff and Johnson (1980). It is the reverse situation of whole for part in that the whole is accessed through a salient part of it. This is illustrated in the following examples:

27.   ***Gino koro waweyo e lwetu***

That thing now we leave it in your hands

'We have now left the matter in your hands'

28. *Iwinjo dwol no?*

   You have heard voice that

   'Have you heard that voice?'

29. *Onge it mosewinjo kata wang' moseneno*

   There is no ear that has heard or an eye that has seen

   'There is no ear that has heard or an eye that has seen'

30. *Nyasaye mondo okony chunje ma ojony*

   God may bless hearts that are weak

   'May God bless the hearts that are weak'

31. *Ineno wangno? Ma nyalo madhi!*

   You have seen that face? This one can drink you

   'Have you seen that face? This one can drain you?' [Can drain your pockets]

In (27), *lwetu* 'your hands' is the metonym. In example (28), *dwol* 'voice' can be considered as part of a human body. (29) has two metonyms, that is, *it* 'ear' and *wang'* 'eye'. *Chunje* 'hearts' and *wang'* 'face' are the metonyms in examples (30) and (31) respectively.

32. *Nairobi biro oro jolweny South Sudan.*

   'Nairobi will send armed forces to South Sudan'

In this example, *Nairobi*, the metonym, is the capital city of Kenya.

33.   *Lwedo adi masiro wachni?*

Hands how many are supporting matter this?

'How many hands are supporting this matter?'

Those supporting the matter are supposed to do so by a show of hands.

34.   *Ka idwaro ng'eyo ni ji ohero gweno, dhi Kakamega*

If you want to know that people like chicken, go Kakamega

'If you want to know that people like chicken, then go to Kakamega'

35.   *Winj waya*

Hear wire

'Listen to the wire'

This is in reference to the wires of the guitar.

3.1.3   Constitution ICM

Constitution ICM involves matter, material or substances which are seen or considered as constituting a thing. Such "substance-things" do not have parts but are constituted by their very substance. "Substances may be conceived as parts that constitute or make up things, in particular, physical objects" Kovecses (2002:152). This metonymic configuration gives rise to two metonymic variants: namely, material-for- the object and object-for- material metonymies.

3.1.3.1 *The material constituting an object for the object.*

36. ***Gamna plastic no***

    Pass me plastic that

    'Pass that plastic'

37. ***Dhiang' adhiang'a to imielo nang'o?***

    Mere cow you are dancing to why?

    'Why are you dancing to a mere cow?' [Animal skin]

38. ***Isechopo e lam?***

    You have reached in the tarmac?

    'Have you reached the tarmac?' [Tarmac road]

The utterance in (36) was made with reference to a mug made of plastic. In example (37), *dhiang'* 'cow' or 'animal' produces the hide from which the drums are made. In this context *dhiang'* "cow" and *pien* "skin" can be used interchangeably. In example (38), *lam* 'tarmac' is the material used for surfacing a road.

39. ***Ichamo kal?***

    You are eating barley?

    'You are eating barley?'

The speaker implies that the person is drinking beer; beer is made from *kal* 'barley'.

40.   *Usi oromi*

Threads fit you

'The threads fit you'

In (40), the speaker actually refers to the dress that fits the wearer. The dress is made from thread.

41.   *Germany go pien*

Germany plays skin

'Germany plays skin (football)'

Football is made from animal skin

42.   *Ol pi e glass*

Pour water into glass

'Pour water into the glass'

In the context of this statement, water is to be poured into a tumbler made from glass.

43.   *Ng'iew na raba*

Buy me raba

'Buy for me rubber' [A rubber eraser]

3.1.3.2 *Object for material constituting that object.*

44.   *Mbuta dum ka!*

Nile perch smells here

'There is the smell of Nile perch here'

45. ***Jogi ketho bao***

People-3PL are spoiling wood

'These people are destroying/wasting wood'

The smell of ***mbuta*** 'Nile perch' in (45) can be considered as the material. In (32) ***bao*** 'wood' is the object made from trees or forests.

46. ***Mano brake?***

That is brake?

'Is that the brake?'

47. ***Mano Panpaper, iwinje?***

That is Panpaper, you smell it?

'That is Panpaper, do you get the smell?'

In (46), the speaker refers to what they smell, and that smell comes from the brakes of the vehicle. Similarly, it is the smell from the Panpaper factory that the speaker implies in (47).

3.2 Part-and Part Metonymies

This kind of metonymic configuration relates conceptual entities that function as parts with respect to a whole ICM.

This metonymic relationship comprises production, control, possession and containment ICMs.

3.2.1 Production ICM

Production ICM is a metonymic configuration which involves actions whereby one of the entities or participants is a product created by the action. This kind of ICM gives rise to metonymic relations such as producer-for-product, author-for-his/her work, instrument-for-the product and place-for-the product made.

3.2.1.1 *Producer-for-product.*

This is a relationship in which the producer of the product is used to refer to the product.

48.   ***Adhi mielo Osogo Winyo***

       I am going to dance Osogo Winyo

       'I am going to dance Osogo Winyo'

49.   ***Miya Safaricom mar mia***

       Give me Safaricom for one hundred

       'Give me Safaricom for one hundred' [One hundred shillings]

50.   ***Ma en Bata ma arwakoni***

       This is Bata that 1SG-wearing

       'This is Bata that I am wearing'

51.   ***Ng'iewna Delmonte***

Buy-1SG POSS Delmonte

'Buy for me Delmonte'

Example (48) refers to an artiste, **Osogo Winyo**, whose music the speaker intends to dance to. The metonym in example (49), **Safaricom**, is a mobile network operator (company). In example (50), **Bata**, is the name of a company that manufactures shoes (Bata Shoe Company). **Delmonte** in example (51) is the name of the company which produces juice.

52.   ***Ineno Minishi nade?***

2SG-PST-see Minishi how?

'How did you see/rate Minishi?'

Minishi is renowned playwright and director, specifically for the Kenya National Drama Festival.

53.   ***Churchill biro saa adi?***

Churchill is coming what time?

'At what time is Churchill?'

Churchill is the producer of a popular comedy show aired by NTV.

54.   ***Oriembo Toyota?***

3SG-drive Toyota?

'He drives a Toyota?'

55.   *Ji miela*

        People dance me

        'People dance me' [my music]

In (54), Toyota is a vehicle manufacturing company. In (55), the target of the speaker is the fact that many people dance to the music he has produced.

3.2.1.2 *Author-for-his/her work.*

In this metonymic arrangement, the name of the author of a given work replaces the work itself. In other words, the author is used instead of using their work or product.

56.   **Isomo Okombo e Saturday Nation?**

        You read Okombo in Saturday Nation?

        'Did you read Okombo in *The Saturday Nation*?'

57.   **Isechako puonjo Margaret Ogola?**

        You have started teaching Margaret Ogola?

        'Have you started teaching Margaret Ogola?'

58.   **Koro somnwa Isaya mondo wawinj tiend wach**

        Now read us Isaiah so that we understand the crux of the matter

        'Read for us Isaiah now so that we get the crux of the matter'

59.   **Wan ne wasomo Chinua Achebe**

Us we read Chinua Achebe

'We read Chinua Achebe'

In example (56), **Okombo** wrote an article which appeared in the *Saturday Nation*. **Margaret Ogola** in (57) is the author of <u>The River and the Source</u>, a set text in secondary schools in Kenya. Utterance (58) was made in a church service by a preacher. **Isaiah** is one of the writers whose writings constitute the Bible. **Chinua Achebe** in (59) is a renowned African writer.

60.   ***Isomo kaka Gaitho ochwado gi?***

You read how Gaitho hit them?

'Did you read how Gaitho hit them?'

Gaitho is a columnist in the *Daily Nation,* one of the newspapers in Kenya.

61.   ***Kata Luka be wacho wachno***

Even Luke is also saying the same thing

'Luke also says the same thing' [writings of Luke]

Luke is one of the writers whose work constitutes the Bible.

3.2.1.3 *Instrument-for-the product.*

It is also possible to refer to the sound or product of a given instrument by using the instrument itself as exemplified in the following sentences.

62.   ***Vuvuzela oromowa***

Vuvuzela 3SG-fed-1PL

'We are fed up with the Vuvuzela'

63. ***Winj awinja gima Keyboard kelono***

Just listen to what keyboard brings

'Just listen to the animation of the Keyboard?'

64. ***Tung' emane ochiewo wa***

Horn is what woke up

'It is the horn that woke us up'

65. ***Gita no mora***

Guitar that impresses me

'That guitar impresses me'

In the examples (41)-(44), musical instruments "the vuvuzela", "the keyboard", "the horn" and "the guitar'" are used to refer to the sounds that they produce as they are played.

66. ***Ihero orutu koso nyatiti?***

You like orutu or nyatiti

'Do you like the nyatiti or the orutu?'

Orutu and ***nyatiti*** are musical instruments. They produce some form of music.

67. ***Mano bunde***?

Is that a gun?

'Is that the gun?' [Referring to the sound made by the gun]

3.2.1.4 *Place-for- the product made there.*

The place where a given product is made can also be metonymically used to refer to the product.

68. ***China to ok budhi; France ema ber***

China is NEG durable; France it be better

'China is not durable; France is the better'

This statement was made in a supermarket as two customers were comparing kitchenware made in China with that made in France.

69. ***Japan ne ji ose aye chon***

Japan PST people have left long ago

'People left Japan long time ago'

The statement above was made in reference to the fact that people no longer buy vehicles, particularly Toyota, from Japan.

70. ***Kakamega County mia gi apar; Kisumu County mia***

Kakamega county one hundred and ten; Kisumu county one hundred

'Kakamega is County one hundred and ten; Kisumu County is one hundred'

The vendor in an open air market was referring to sugar made by Mumias Sugar Company (Kakamega County) and Muhoroni Sugar Company (Kisumu County).

71. *Pakistan mit maloyo Ahero*

Pakistan sweeter than Ahero

'Pakistan is more delicious than Ahero'

Two brands of rice were being compared, that produced in ***Pakistan*** and the one produced in ***Ahero***.

72. *Miwa Kuwait*

Give us Kuwait

'Give us Kuwait' [a matatu conductor to a filling station attendant]

Kuwait is a region in the Middle East that contains 75 percent of the world's oil reserves.

73. *Chemelili beche yot*

Chemelil its price is affordable

'Chemelil is affordable' [referring to the price of sugar]

The sugar producing company is located in Chemelil.

3.2.2 Control ICM

This relationship includes a controller and a person or object controlled.

It gives rise to reversible metonymic relationships: controlled-for-controller and controller-for- controlled. Closely related to this is object-for- the user of the object.

3.2.2.1 *Controlled-for-controller*

An object or person controlled is used instead of the object or person in control.

74.   ***Asegoyo simo ne taxi biro kawa***

      1SG-PERF-call to taxi to come and pick me

      'I have called the taxi to come and pick me'

75.   ***Nyon mo***

      Step on oil

      'Step on the fuel' [Step on the accelerator]

The metonym in example (75) is ***taxi***. In (76), the intention is to increase speed.

76.   ***Gari ni dwaro chung' ka***

      Vehicle this wants to stop here

      'This vehicle intends to stop here'

77.   ***Sikunde ywak ni pok giyudo pesa***

      Schools are crying that yet they get the money

      'Schools are lamenting that they are yet to receive the money'

In (76), a vehicle was being pulled off the road while in (77) schools had not yet received tuition fee from the government.

3.2.2.2   *Controller-for-controlled.*

This is the reverse of Controlled-for-Controller.

78.   *Ng'ato ne otuoma e parking*

'Somebody hit me at the parking'

79.   *Riek Machar kod Salva Kiir yware Sudan ma milambo*

'Riek Machar and Salva Kiir are at war in South Sudan'

80.   *Jose Mourinho ne olo*

'Jose Mourinho was beaten/defeated'

In (78), the vehicle was hit at the parking. The same applies to (79) where ***Riek Machar*** and ***Salva Kiir*** are both controllers of the two armies at war in South Sudan. ***Jose Mourinho*** is the manager of Chelsea FC.

81.   *Otula otimo maber e penj*

Otula 3SG-done well in examinations

'Otula has performed/done well in the examinations'

Otula is the principal of Maseno School, a school that performs well academically.

82.   *An but kama Kimaiyo ochung'e ni*

I am near where Kimaiyo is standing

'I am next to where Kimaiyo has parked'

Somebody, who was standing next to a police car, was directing a friend on how to find him.

83.   *Wa modho mo kanye?*

   We drink oil where?

   'Where do we refuel from?' [A driver to a conductor]

84.   *Raila gi Mudavadi dhi pimore Shinyalu*

   Raila and Mudavadi are going to contest Shinyalu

   'Raila and Mudavadi are going for a contest in Shinyalu'

Raila is the leader of ODM and Mudavadi UDF. There was to be a by-election in Shinyalu constituency.

3.2.2.3   *Object-for- the user of the object.*

In this domain, an object being used or occupied replaces the user or the occupier. This is illustrated in the examples below.

85.   *Matatu ogomo*

   Matatus are on strike

   'Matatus are on strike'

86.   *Nyatiti kawuono onge ka*

Nyatiti today is not here

'The harp is not here today'

Drivers are on strike in (85). Similarly, in (86), the person playing the *nyatiti* is not there.

87.   *Mesa ni pok ochudo*

Table this has not paid

'This table has not paid' [A waiter to another waiter]

88.   *Bed namba ariyo dwaro pi*

Bed number two needs water

'Bed number two is in need of water' [A nurse to another nurse]

89.   *Skede go dhi kanye?*

Skirts those going where?

'Where are those skirts going?'

This referred to ladies who were passing by and were dressed in skirts

90.   *Clamp ero biro*

Clamp here comes

'Here comes the clamp'

A city county worker was coming over to clamp vehicles that had not paid the parking fee.

3.2.3 Possession ICM

The possession ICM is closely related to control ICM, in which a person is in control of an object. It gives rise to reversible metonymies: possessor-for-possessed and possessed-for-possessor.

3.2.3.1 *Possessor-for-possessed.*

91. ***Ma John ema ochung' kaeni***

     This John is the one who has parked here

     'This is John who has parked here'

92. ***Maranda ero kalo***

     Maranda there goes

     'There goes Maranda'

In (91), the speaker made the utterance while pointing at a parked car. Example (92) was made in reference to a school bus owned by Maranda High School.

93. ***Kenya Airways osechopo***

     Kenya Airways has arrived

     'Kenya Airways has arrived'

94. ***Ma Raila***

     This Raila

'This is Raila'

95.   *Ineno Kamanda?*

2SG-see Kamanda?

Do you see Kamanda?

The statement in (93) was made in reference to the arrival at an airport of a plane owned by Kenya Airways; (94) to a factory owned by Raila, and (95) to an estate owned by Kamanda.

3.2.3.2 *Possessed-for-possessor.*

96.   *Mae ne onyuomo mana pesa*

This one PST 3SG-marry just money

'This one just married money'

The target of the statement was a lady who was married to a very rich man.

97.   *Telo okalo kae?*

Leadership/power has passed here?

'Has leadership/power passed by'

The speaker in (97) was inquiring if a leader (who wields political power) had passed by.

3.2.3 Containment ICM

Containment ICM is an image-schematic configuration which holds between a container and its content. According to Kovecses (2002), even places at large may be conceptualized as containers for people. The Containment ICM gives rise to various metonymic relationships.

3.2.4.1 *Container-for-content*.

In this metonymic arrangement, it is the container that is highlighted or used, not what is contained in it (content).

98.   ***Loche ariyo oromo***

        Lorries two are enough

        'Two lorries are enough' [Two lorry loads of sand]

Two lorry loads of sand were enough for the construction work.

99.   ***Imadho chupe adi?***

        You drink bottles how many?

        'How many bottles did you drink?'[Referring to bottles of beer]

100.   ***Ochamo san achiel te?***

        3SG-PST-eat plate whole?

        'Did he eat the whole plate?

The person in question ate a whole plate of chips.

3.2.4.2 *Content-for-container.*

Here, it is the content that is foregrounded while the container is backgrounded.

101. ***Kong'o ogore piny Machakos***

      Beer tipped over Machakos

      'Beer tipped over in Machakos'

102. ***Adwaro chak ariyo***

      1SG-want milk two

      'I want two milk' [Two packets of milk]

103. ***Waringo mos!***

      We are running very slowly!

      'We are moving very slowly!'

In (101), the container of beer tipped over; in (102), the speaker wants two packets of milk and in (103), reference is made to a vehicle that is moving very slowly.

104. ***Pi obarore***

      Water it burst

      'The water burst' [water pipe]

3.2.4.3 *Institution-for-people responsible.*

105.   *Senate ne okalo bill cha?*

      Senate PST pass bill that?

      'Did the Senate pass that bill?'

106.   *Radio Ramogi orwaki e chenro ni.*

      Radio Ramogi 3SG-welcome-2SG to programme this

      'Radio Ramogi welcomes you to this programme'

107.   *Doho mamalo ma Embu otamore ng'ado buch Wambora*

      Court High in Embu has declined to judge the case of Wambora

      'The High Court in Embu declined to give judgement in Wambora's case'

108.   *Mbalariany ma Kampala opuodho degree mar Joho*

      University of Kampala has certified degree of Joho

      'The University of Kampala has certified Joho's degree certificate'

In the above examples, the *Senate* (105), *Radio Ramogi* (106), *Doho mamalo* 'the High Court' (107) and *Mbalariany* 'university' are institutions. Other examples include the following:

109.   *ODM oriembo K'ajwang'*

      ODM expels K'ajwang'

      'ODM expels K'ajwang''

110.   *Piny owacho osingo tieko njore*

Government promises to end terrorism

'The government promises to end terrorism'

111.   *Counties mang'eny pok ochulo jotich*

Counties many have not paid workers

'Many counties have not paid their workers'

ODM, *piny owacho* 'government' and counties are institutions

3.2.4.4 *Place-for-inhabitants.*

Place can be used as a metonym for its inhabitants. Metonymic relationships here include house-for-its content, the world- for-its inhabitants and place-for- the event.

3.2.4.4.1   *House-for-Inhabitants.*

Examples in this category include the following.

112.   *Orito ode*

He/she takes care of his

'He/she takes care of his house'

113.   *Nyasaye ema orito oda*

God is the one who takes care of my house

'It is God who takes care of my house'

114. *Ot ka ot mondo ogol solro*

House to house to give contribution

'Every house should make a contribution'

115. *Ot mondo odhi kwath*

House to go grazing

'Let the house be quiet'

116. *Ot dhi maber?*

House is doing well?

'Is the house doing well?'

In each of the sentences above, *ot* 'house' stands for the occupiers or contents of the house.

3.2.4.4.2   *World-for-its inhabitants.*

The world can be used to stand for its contents as illustrated in the following examples.

117. *Piny omer*

The world is drunk

'The world is drunk'

118. *Piny penjo kapod angima*

World is asking if I am still alive

'The world is asking if I am still alive'

119. *Nyasaye mondo ogwedh piny*

God to bless the world

'May God bless the world'

In each of the sentences above, *piny* 'the world' stands for the people occupying it.

3.2.4.4.3   *Place-for-the event.*

Instead of referring to actual events, a speaker can highlight the place where the events took place so that the place becomes the metonym.

120. **Machakos ne lich**

Machakos PST wonderful/interesting

'Machakos was wonderful/interesting'

 The sentence was uttered in reference to a football match that was in **Machakos**. That football match was wonderful or entertaining and memorable.

121. **Wang' ne wateru Baragoi**

We shall take you to Baragoi

'We shall take you to Baragoi'

This utterance was directed at police officers by demonstrating university students. **Baragoi** is a place where many police officers were killed.

122. ***Brazil dhi bedo mamit moloyo South Africa***

Brazil is going to be interesting more than South Africa

'Brazil will be more interesting than South Africa'

123. ***South Sudan dwaro lokore Rwanda***

South Africa turns into Rwanda

'South Sudan is turning into Rwanda'

In example (122), the speaker was referring to the two world cup events, one in South Africa in 2010, and the subsequent one in Brazil in 2014. The same applies to (124) where the genocide in South Sudan is being compared to the one that took place in Rwanda earlier on.

124. ***Ok wadwar Westgate moro kendo***

NEG 1PL-want Westgate another

'We don't want another Westgate'

Westgate Mall was attacked by terrorists and many people were killed and property destroyed.

3.2.5. Assorted ICMs Involving Indeterminate Relationships.

As opposed to the metonymic configurations discussed above, assorted ICMs comprise metonymies which are not constituted by one clearly identifiable type of relationship.

3.2.5.1 *Consumed goods-for-consumer.*

In this relationship, a consumer or customer is referred to by the food or goods ordered.

125.   *Ma gweno ma obul*

    This is chicken that is roasted

    'This is roasted chicken'

126.   *Chapati-maragwe en ng'a?*

    Chapatti-beans is who?

    'Who is chapatti-beans?'

In (125), *gweno ma   obul* 'roasted chicken' refers to the customer who ordered it. Similarly

chapati-maragwe 'chapatti and beans' in (126) refers to the consumer who ordered it.

127.   *Flugone ero biro*

    Flugone here come

    'Here comes the Flugone'

This refers to a customer who always bought ***Flugone***, a drug, from a given chemist shop.

128.   *Dictionary kawuono ng'eny!*

    Dictionaries today are many!

    'There are very many dictionaries today!'

There were very many customers buying dictionaries on that day.

3.2.5.2 *Time-for-event.*

In this relationship, the time when an event occurred is used instead of the actual event.

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129.	*2013 ne ber berie, 2007 ne rach*

2013 PST better, 2007 PST bad

'2013 was better, 2007 was worse'

130.	*Semester ni tek!*

Semester this tough

'This semester is tough!'

In (129), the years *2013* and *2007* refer to the general elections carried out in those years and the violence that occurred soon after. In (130), the period, *semester*, refers to the tough events during that period of time.

131.	*Dwe mar abich ne ber koda*

Month of May was good for me

'May was a good month for me'

The speaker experienced a number of good things in the month of May.

132.	*Higa manyien dhi bedo maber*

Year New will be good

'The New Year will be good'

The speaker anticipates prosperity in the New Year.

3.2.5.3 Destination-for-the Passenger.

133. **Maseno te man chien mondo obi e dhot**

    Maseno all who are at the back to come to the door

    'All Maseno at the back to come closer to the door'

134. **Ere Kondele moro?**

    Where is Kondele another?

    'Where is another Kondele?'

Maseno (133) and **Kondele** (134) are the destinations where the passengers are to alight at.

135. **Ok wating' Otonglo**

    NEG 1PL-carry Otonglo

    'We are not carrying Otonglo'

Those whose destination is **Otonglo** should not board the vehicle.

3.3 Conclusion

This chapter has presented a typology of Dholuo conceptual metonyms. The data has been categorized in terms of the three broad metonymic configurations, namely, whole-for-part, part-for-whole and part-for-part metonymic relationships. The next chapter is going to analyse metonymies in each of these configurations.

CHAPTER FOUR

A COGNITIVE SEMANTICS THEORETICAL ACCOUNT OF DHOLUO METONYMY

4.0   Introduction

The main concern of this chapter is to account for Dholuo Conceptual Metonymy using Cognitive Semantics Theory. Radden and Kovecses define metonymy from a cognitive process as "a cognitive process in which one conceptual entity, the vehicle, provides mental access to another conceptual entity, the target, within the same ICM" Kovecses (2002:145). The conceptual entities belong to the same domain or domain matrix (Croft and Cruse, 2004), Frame (Fillmore, 1985) or ICM (Lakoff, 1987). A domain or ICM is the encyclopedic knowledge about a concept, a semantic structure symbolized by a word. As a result, one of the entities can be used to mentally access the other, a process called domain highlighting (Croft, 1993) or mental activation (Lakoff, 1987). In other words, to understand the abstract target, the target is mapped onto the vehicle, which is the concrete source domain. The target and the vehicle are associated in experience. The experience is gained in the process of acting in and interacting with the socio-physical world.

4.1   Whole-Part ICM

In this metonymic configuration, a whole ICM can be used to mentally access part of it, or a part of it can be used to mentally access the whole of it.

4.1.1   The whole-for-part ICM.

136.   ***Sony wadwaro chwado marach kawuono***

Sony we want to hit thoroughly today

'We want to hit/beat Sony thoroughly today'

Sony (referring to Sony Sugar Company) is an ICM comprising conceptual entities such as the administration of the company, the playing unit (the club), the factory, workers, and farmers and so on. Given that the company (Sony) is permanent and is known to the public as compared to the playing unit, the eleven or so players, it is the vehicle being used to mentally access the less salient entity of the whole (the target), which is the players. The metonym *Sony* activates and therefore highlights the playing unit in the context of a football match. In other words, *Sony*, the company, is the whole which serves as a reference point for accessing one of its parts, the playing unit.

137. ***Asembo ywak***

Asembo is crying

'Asembo is mourning'

Asembo can be considered as an ICM comprising elements such as places within it. These places are the subdomains of *Asembo* because *Asembo* has spatial contiguity with its other parts. But because the other parts may be harder to mentally access, or are of less interest to the audience, the speaker uses the whole to mentally access the target, a part of *Asembo*.

4.1.2   A part-for- the whole ICM.

138. ***Gini koro waweyo e lwetu***

This thing now we leave in your hands

'We have now left the matter in your hands'

139.	*Onge it ma osewinjo kata wang' ma oseneno*

No ear that has heard or eye that has seen

'There is no ear that has heard or an eye that has seen'

There are many parts that can stand for the whole and "which part we pick determines which aspects of the whole we are focusing on" Lakoff and Johnson (1980:36). The entity that participates directly or the most crucially involved entity in the ICM is metonymically highlighted or activated. Abstract or mentally inaccessible concepts such as hearing and seeing (139), control (138) are metonymically expressed by one of their concrete parts; Thus, *it* 'ear' for hearing and *wang'* 'eye' for seeing in (138) and *lwetu* 'your hands' for control. So in the same domain relations, and based on contiguity, there is a shift of attention from a central entity (a person) to a peripheral or overlooked elements. The whole is therefore mentally accessed via a salient part of it. The domain of people includes the subdomains of face, hands, legs, eyes, ears among others.

140.	*Nairobi biro oro jolweny South Sudan*

Nairobi will send armed forces South Sudan

'Nairobi will send armed forces to South Sudan'

Nairobi, the metonym, is a subdomain of Kenya as a country. From the encyclopedic knowledge, it is also the capital city of Kenya. Other subdomains include the city itself as a location, political institutions in the city, and at the background, the people who make decisions in those institutions. The fact that the people who make decisions in the political institutions are located

in *Nairobi* makes it a reference point, a more salient entity affording access to the desired target, Kenya.

4.1.3 Constitution ICM

According to Kovecses (2002), matter, material or substances can be conceived of as parts that make up or constitute things, more specifically, physical objects. Such substances do not have parts but are constituted by their very substance.

4.1.3.1 *The material constituting the object for the object.*

141. ***Gamna plastic no***

     Pass me plastic that

     'Pass that plastic' [Mug]

An object and the material constituting that object are subdomains of the whole unit, and therefore either of them can be used to mentally access the other. This is what happens in (141), in which the material (plastic) from which an object is made is used to mentally access the object (mug). Mug is the target.

142. ***Dhiang' adhiang'a to imielo nang'o?***

     Mere cow you are dancing to why?

     'Why are you dancing to a mere cow?' [Animal skin]

The speaker in (142) is referring to the drums that the person in question is dancing to. From the experience of Dholuo speakers, the drums are made from ***dhiang'*** 'cow' (animal skin). ***Dhiang'***

'cow' is therefore used to partially understand another experiential domain, the drums. The target domain (the drums) is understood from the perspective imposed by the vehicle, ***dhiang'*** 'cow' or animal skin.

143.   ***Isechopo e lam?***

       You have reached the tarmac

       'Have you reached the tarmac?' [Tarmac road]

Lam 'tarmac' is the material that is used to make (tarmac) roads. So it is used to provide mental access or to direct attention to the target, road. In other words, road is partially conceptualized by mapping onto it the vehicle, ***lam*** 'tarmac'.

4.1.3.2 *The object for the material constituting the object.*

144.   ***Mbuta dum ka***

       Nile perch smells here

       'There is the smell of Nile perch here'

Mbuta 'Nile perch', a type of fish, is the conceptual metonym that is used to mentally access the less prominent target, the smell. The smell is part of or constitutes ***mbuta***, but because ***mbuta*** is more mentally accessible than the smell, it is the one used as the vehicle onto which the target, smell, is mapped.

145.   ***Jogi ketho bao***

       People they destroy/waste wood

'These people are destroying/wasting wood'

Bao 'wood' is a product of trees or forest, and therefore the two can be said to belong to the same common experiential domain. However, it is ***bao*** 'wood', the product, which is salient in this context. As a result, the forest or trees are conceptualized in terms of wood by mapping wood onto the target domain, forest. "The metonymic mapping causes mental activation of the target domain" Kovecses and Radden (1998:39) as quoted in Barcelona (2003:4).

4.2   Part-and-Part-Metonymies

Any kind of relationship of one conceptual entity to another within the same ICM will be understood as part-and-part metonymy (Kovecses, 2002).

4.2.1   Production ICM.

The production of objects is sometimes a salient type of causal action.

4.2.1.1 *Producer-for-product.*

146.   ***Adhi mielo Osogo Winyo***

    I am going to dance Osogo Winyo

    'I am going to dance Osogo Winyo'

The thing produced (music) is the intended target in this context, and the concrete object (vehicle) used to conceptually understand this is the artiste, ***Osogo Winyo***. There is a close association of the artiste with his artistic production. An encyclopedic characterization of ***Osogo Winyo*** will include the domain of creative activity and the work produced. In this instance, the work produced may not be easy to recognize or remember; it is the artiste that is salient.

Kovecses (2002) notes that producers of highly outstanding "products" in a culture like artists, scientists and inventors receive particular metonymic attention.

147. *Miya Safaricom mar mia*

Give me Safaricom for one hundred

'Give me Safaricom for one hundred' [One hundred shillings]

An encyclopedic meaning of *Safaricom* will entail the company itself, its products and place of production (location). One of the domains can be highlighted depending on the focus of the speaker. Given the close association between the company and what it produces, in this case, airtime, the company is the vehicle used to mentally activate the target. The listener will not confuse *Safaricom* with the company.

4.2.1.2 *Author-for his/her work.*

148. *Isomo Okombo e Saturday Nation?*

You read Okombo in *Saturday Nation*?

'Did you read Okombo in the *Saturday Nation*?'

The author (Okombo) and his work (the article in the Saturday Nation) belong to the production ICM in which we have a number of entities such as producer, product, and the place of production and so on. *Okombo* and his work are closely linked in experience in the sense that he is the writer of the article. "All these [producer and product] form a coherent whole in our experience of the world as they co-occur repeatedly" Kovecses (2002:145). Consequently,

Okombo is the vehicle used to provide mental access to his work (the intended target). He is the

entity that is salient and easily coded, and can automatically evoke the desired target.

149. ***Koro somnwa Isaya mondo wawinj tiend wach***

Now read for us Isaiah so that we understand the crux of the matter.

'Read for us Isaiah now so that we get the crux of the matter'

The metonym in (149), **Isaiah**, is one of the writing prophets of the Old Testament. Isaiah and

his work form a coherent whole in our experience of the world, Kovecses (2002), and because

they co-occur repeatedly, one can be used to highlight the other. In this case, the author (Isaiah)

is the vehicle used to provide mental access to the target (Isaiah's writing).

4.2.1.3 *Instrument-for-the product.*

150. ***Vuvuzela oromowa***

Vuvuzela we are fed up with

'We are fed up with the Vuvuzela'

151. ***Tung' ema ne ochiewowa***

Horn is what woke us up

'It is the horn that woke us up'

In our experience of the world, an instrument is associated with the sound that it produces (the

product). The two entities therefore form a conceptual domain linked in experience because they

co-occur-the instrument produces the sound. But because the sound produced by the instrument

is harder to name, the instrument that produces it is metonymically used to mentally access the sound. In (150), the instrument, **Vuvuzela**, is the metonym (vehicle) onto which the sound (target) is mapped. In (151), **Tung'** 'the horn' is the vehicle that is used to mentally highlight or activate the target domain: the sound produced.

4.2.1.4 *Place-for-the product made there.*

152.   ***China to ok budhi***; ***France e maber***

China it does NEG last; France is the better

'China is not durable; France is the better'

The above statement was made in reference to kitchenware made in China and that made in France, and that the one made in France is more durable than that from China. In this production ICM, subdomains include the producer (company), the place of production and the product made there. The places of production (China and France) are used as vehicles to mentally access the targets (products) which may not be easier to recognize, or more immediately useful in the given linguistic context.

153.   ***Pakistan mit maloyo Ahero***

Pakistan is sweeter than Ahero

'Pakistan is more delicious than Ahero'

The utterance compares two brands of rice, one produced in **Pakistan** and the other from **Ahero**, in Kenya. The places where the brands of rice are produced are used as the metonyms because

they are either easier to understand or to remember and therefore more salient than the actual brands of the products.

4.2.2. Control ICM

This metonymic relationship includes a controller and a person or an object controlled.

4.2.2.1 *Controlled-for-controller.*

154.   ***Asegoyo simu ne taxi biro kawa***

   1SG-PERF-call to taxi to come to pick me

   'I have called the taxi to come and pick me'

Taxi, the controlled and the *taxi* driver, the controller, constitute a common conceptual domain. They are closely associated in experience since it is the driver who operates or controls the *taxi*. By virtue of our reference point ability, the mention of *taxi* lets us automatically evoke the target that is the driver. The driver is peripheral in the sense that he or she is not easy to recognize or immediately useful in the given linguistic context, but can be highlighted by being mapped onto the vehicle, *taxi* (the controlled).

155.   ***Nyon mo***

   Step on the oil

   'Step on the fuel' [Accelerator]

The controller, the accelerator, is replaced with what it controls, fuel. The two entities belong to the same conceptual domain as one controls the other. Given this close association, one of the

entities can be understood in terms of the other. Hence, **mo** 'fuel' is used as a vehicle to aid in mentally accessing the target, the accelerator. "Within a specific discourse context, a salient vehicle activates and thus highlights a particular target" Evans et al (2006:311).

4.2.2.2 Controller-for-controlled.

156.   ***Riek Machar kod Salva Kiir yware Sudan ma milambo***

      Riek Machar and Salva Kiir are pulling in South Sudan

      'Riek Machar and Salva Kiir are at war in South Sudan'

Riek Machar and *Salva Kiir*, the metonyms, control the two armies fighting against each other in South Sudan. It is difficult to mentally access the armies themselves; however, the controllers, *Riek Machar* and *Salva Kiir*, are prominent, that is, easily recognizable to the audience. They are therefore used as the vehicles to mentally activate the armies. So this is an example of a controller-for-controlled metonymy.

157.   ***Jose Mourinho ne olo***

      Jose Mourinho PST beat

      'Jose Mourinho was beaten/defeated'

Jose Mourinho is the manager of Chelsea FC, an English football club. Being the manager, he is the controller of the club. The two entities are closely associated in experience because they interact repeatedly-where there is a team, there is a coach and vice versa. **Jose Mourinho** is therefore used as the metonym to mentally activate the Chelsea FC. The target, Chelsea FC, is mapped onto the vehicle, the manager (Jose Mourinho).

4.2.2.3 *Object-for-the user of the object.*

158.   *Nyatiti kawuono onge ka*

The harp today is not here

'The harp is not here today'

Nyatiti 'the harp' is a musical instrument. The instrument and the person who plays it are linked in experience because one entity uses the other. But the player of the harp is less salient and thus cannot be easily mentally recognized. The player or user is therefore mapped onto the vehicle, the object used, in this case, *nyatiti* 'the harp'.

159.   *Mesa ni pok ochudo*

Table this has not paid

'This table has not paid' [A waiter to another waiter]

Mesa 'table' is what the speaker (waiter) can easily remember or recognize, not the people who used it. *Mesa* 'table' is therefore metonymically used to mentally access the less salient, hard to access, target (the customer(s) who sat at or used the table). The customer(s) and the table belong to the same conceptual domain or ICM, and the customer(s) used the table. The two co-occur repeatedly in a restaurant, hence form part of our experience of the world.

4.2.3   Possession ICM.

4.2.3.1 *Possessor-for-possessed.*

160.   *Ma John ema ochung' kaeni*

This one is John who has parked here

'This is John who has parked here' [Pointing at John's car]

John and the car belong to the same possession domain or ICM because John owns the car. Based on this conceptual contiguity, there is a shift of attention from a central entity, the car, to a peripheral or secondary entity, the owner of the car. Conceptual contiguity is not based on spatial proximity, but on "extralinguistic experiences and connotations […]" Barcelona (2003:197). The possessor is chosen as the vehicle (source domain) and the possessed object as the target.

161.   *Maranda ero kalo*

Maranda there goes

'There goes Maranda'

The example (161) was made in reference to a school bus owned by a school, Maranda High School. Here also, the possessor is chosen as a vehicle to mentally access the possessed object, the bus, which is the desired target. Maranda High School and the bus are linked in experience because Maranda owns the bus.

4.2.3.2 *Possessed-for-the possessor.*

162.   *Ma ne onyuomo mana pesa*

This one she married just money

'This one just married money'

Pesa 'money' is metonymically used to refer to the person who is wealthy or has a lot of money. So *pesa* 'money', the possessed, is the vehicle onto which the target, the person who owns it, is mapped. The two entities belong to the same common conceptual domain, but the speaker intends to foreground the possessed entity, money, which may have been the main reason for the lady to marry the man.

163. ***Telo okalo* kae**?

       Leadership/power 3SG-pass here?

       'Has leadership/power passed by?'

Just like (162), the speaker in (163) intends to foreground what is possessed thereby making the possessor secondary or peripheral. Leadership position and the person who possesses it are in the same ICM. Therefore, leadership or power, the vehicle, is metonymically used to mentally activate the person who wields it, the target.

4.2.4   Containment ICM

Kovecses (2002) explains that the image-schematic relationship that holds between a container and its content is conceptually entrenched and applies to many standardized situations.

4.2.4.1 *Container-for-content.*

164. ***Loche ariyo oromo***

       Lorries two are enough

       'Two lorries are enough' [Two lorry loads of sand]

165. *Imadho chupe adi*?

You drank bottles how many?

'How many bottles did you drink?'

In (163), **loche** 'lorries' are the containers in this context. The content of the lorries is sand. The lorries and the sand constitute a conceptual structure because one contains the other. As a result, **loche** 'lorries' uniquely activates the sand, the content of the lorries. In this context, it is the lorries (containers) that is given focus by the speaker. Similarly, in (165) **chupe** 'bottles' is the metonym, which in this context can be beverage. **Chupa** 'bottle' is the vehicle while its content is the target.

4.2.4.2 *Content-for-container.*

166. *Kong'o ogore piny Machakos*

Beer PST-tip over Machakos

'Beer tipped over in Machakos'

The listener in (166) will easily understand that the speaker is referring to the container of **kong'o** 'beer'. It is the container that tipped over. This is because beer, the contained, and the container are closely linked in experience and therefore one can be used to metonymically refer to the other. In addition, **kong'o** 'beer' is liquid in nature and therefore cannot tip over. Consequently, the listener will understand that the speaker's desired target in this statement is either the vehicle carrying crates of beer or the crates of beer themselves that tipped over.

167. *Waringo mos!*

We are running very slowly!

'We are moving very slowly!' [Passengers in a vehicle]

It is not the passengers moving very slowly, but the vehicle in which they are contained that is moving very slowly. Both the passengers and the vehicle are in the same conceptual structure and are so closely linked in experience that one of the entities can understandably stand for the other. The target here is the vehicle the passengers have boarded. The target is activated by the passengers on board.

4.2.4.3 *Institution-for-the people responsible.*

168. ***Doho mamalo ma Embu otamore ng'ado buch Wambora***

    'The High Court in Embu declined to give judgement in Wambora's case'

The encyclopedic characterization of ***doho mamalo*** 'High Court', the metonym, includes the High Court as an institution with a number of subdomains such as registry, judges, and court clerks and so on. One of these entities can be used metonymically to replace the other. In this particular instance, it is the judges who declined to preside over Wambora's case. But because the judges may be hard to remember, and their names may not be immediately useful in the discourse, High Court, the institution, is used to serve as a reference point affording mental access to the desired target, the people responsible.

169. ***Radio Ramogi orwaki e chenroni***

    Radio Ramogi welcomes you to programme this

    'Radio Ramogi welcomes you to this programme'

Similarly, in (169) it is not the entire structures of **Radio Ramogi** welcoming the guest to the studio; it is the radio presenter doing so. Since the presenter may not be salient enough in this context, or may not be easy to recognize, it is the institution used to mentally activate the presenter. **Radio Ramogi** is therefore the vehicle used to mentally access the target, the presenter or the people responsible.

4.2.4.4 *Place-for-inhabitants.*

4.2.4.4.1 *House-for-inhabitants.*

170. ***Nyasaye ema orito oda***

God is the one who takes care of my house

'It is God who takes care of my house'

Oda 'my house' is the metonym. It does not just refer to the physical structure where people live, but the content of that physical structure, and more specifically the people in that house. It would be hard and cumbersome mentioning the occupants of the house one by one. The inhabitants of the house are associated with the house because they occupy it. ***Ot*** 'house' is salient; hence it is used as a vehicle to mentally access the occupants, the target.

171. ***Ot ka ot mondo ogol solro***

House and house to make a contribution

'Every house should make a contribution'

Ot 'house' refers to the people occupying it. It is they to make the contributions. The occupants are mentally inaccessible; consequently, *ot* 'house' is given a primary status and used to mentally highlight the mentally inaccessible occupants.

4.2.4.4.2   *World-for-its inhabitants.*

172.   **Piny penjo kapod angima.**

        The world is asking if I am still alive

        'The world is asking if I am still alive'

173.   **Nyasaye mondo ogwedh piny**

        God to bless the world

        'May God bless the world'

In (172) and (173), the metonym, **piny** 'the world' is considered as a container occupied by human beings. Basing on our reference point ability, **piny**, the salient and more easily coded entity automatically evokes the target, the inhabitants. The inhabitants of the world are either of lesser interest or harder to name. To mentally access them, they are mapped onto the vehicle domain which is more mentally accessible.

4.2.4.4.3   *The Place-for-the event.*

174.   **Machakos ne lich**

        Machakos was wonderful/entertaining

        'Machakos was wonderful/entertaining'

This was a statement by a Gor Mahia FC fan in reference to a match between Gor Mahia FC and Sofapaka FC played in Machakos. In the context of the discourse, it was a thrilling match attended by very many Gor Mahia FC fans. Gor won the match. Accessing all the elements that made the match wonderful is a little difficult. Therefore, the place where the events took place, *Machakos*, is metonymically used to mentally access the events.

175.   *Brazil dhi bedo mamit maloyo South Africa*

Brazil is going to be more interesting (entertaining) than South Africa

'Brazil will be more interesting (entertaining) than South Africa'

The World Cup tournament held in South Africa in 2010 is compared to the one going to take place in Brazil in 2014. The speaker predicts that the 2014 edition to be held in Brazil will be more interesting. The places where the events take place are used as vehicles affording access to the events that took place or will take place there. In this metonymic configuration, events constitute the secondary entity whereas the places where the events take place are given the primary status.

176.   *South Sudan dwaro lokore Rwanda*

South Sudan wants to turn into Rwanda

'South Sudan is turning into Rwanda'

There was mass killing in South Sudan. Such killings were witnessed in Rwanda before. Because the events took place in these places, the places are used as metonyms. Put differently, to access the events the places where the events take place are mentally activated or highlighted.

4.2.5 Assorted ICMs involving indeterminate relationships.

Metonymies in this category are not constituted by one clearly definable type of configuration.

4.2.5.1 *Consumed goods-for-consumer*

This can also be referred to as Consumer-for-Order

177.   ***Ma en gweno ma obul***

      This one is chicken that is roasted

      'This one is roasted chicken'

178.   ***Chapatti-maharagwe en ng'a?***

      Chapatti-beans is who?

      'Who is chapatti-beans?'

Gweno ma obul 'roasted chicken' in (177) and ***chapati-maharagwe*** 'chapatti-beans' in (178) are what the customers have ordered. The food ordered and the customer who has ordered it are related as they are parts of what we can call a restaurant domain or ICM. Other subdomains of a restaurant are bills and tables. There is a close experiential relationship between the two entities, the customer and the food ordered. Aided by our conventional encyclopedic knowledge about what goes on in a restaurant, the food ordered activates the customer sitting at a particular table in the restaurant. It is difficult for a waiter to mentally access the customer. It would be cumbersome and even inconveniencing to get to know each and every customer by name. The food ordered is more salient and is therefore used as a vehicle to refer to the less salient entity, the customer (the target).

4.2.5.2 *Time-for-event.*

179.　***2013 ne ber berie; 2007 ne rach***

　　2013 was better' 2007 was worse

　　'2013 was better; 2007 was worse'

The statement was made in reference to the general elections that took place in Kenya in 2007 and 2013. There were more instances of violence in 2007 than in 2013. Instead of referring to the instances of violence, the speaker uses time (year of election) to mentally access the actual events. In the context of the discourse and basing on our experience, the events will be automatically activated by being mapped onto the time of occurrence.

180.　***Semester ni tek!***

　　Semester this tough!

　　'This semester is tough!'

It is not the ***semester*** (the period) that is tough, but the events happening during the semester. But the tough events or circumstances may not be of immediate importance. It may also be harder enumerating the events. Consequently, it is the period (time) that is used as the vehicle because it is more salient and easily recognizable. The difficult events are then accessed via the metonym, ***semester***.

4.2.5.3 *Destination-for-the passenger.*

181.　***Maseno te man chien mondo obi e dhot***

Maseno all who are at the back to come to the door

'All Maseno at the back to come closer to the door'

182. *Ere Kondele moro?*

Where is Kondele another one

'Where is another Kondele?'

Maseno, the metonym in (181), is the place where the passengers will alight; it is their destination. From the perspective of the bus conductor, the destination is more salient than the passenger. The passenger is not easily recognizable or identifiable by name. Also, the destinations are permanent, hence easily recognizable; on the contrary, the passengers alighting at those places keep changing. In (182), *Kondele*, the destination, is used as the vehicle to mentally access the target (the passenger) whose destination is *Kondele*.

4.3   Conclusion

The analysis in this chapter was based on Dholuo conceptual metonymy. It was done according to metonymy-producing relationships (ICMs). During the analysis, the following observations were made:

i.   Metonymy is ubiquitous.

ii.   Metonymic concepts are systematic.

iii.   Metonymy is grounded in experience.

iv.   Metonymy operates within an ICM.

CHAPTER FIVE

FINDINGS OF THE STUDY

5.0   Discussion of research observations

The purpose of this chapter is to discuss the following observations made during the analysis of the data on Dholuo metonymy:

i.   Metonymy is ubiquitous

ii.   Metonymic concepts are systematic

iii.   Metonymy is grounded in experience

iv.   Metonymy operates within an ICM

5.1   Metonymy is Ubiquitous

In the analysis, it is observed that metonymy pervades many aspects of life of Dholuo speakers. The following example illustrates how it has been used in the context of sports.

183.   ***Sony wadwaro chwado marach kawuono***

Sony we want to hit/beat thoroughly today

'We want to beat/hit Sony thoroughly today' [Sony FC]

Here, the playing unit, a part of Sony Sugar Company, is mentally accessed via the whole, Sony (Sony Sugar Company).

The following statement was made by a radio presenter as he welcomed a guest to the studio:

184.   *Radio Ramogi orwaki e chenroni*

Radio Ramogi it welcomes you to this progrmme

'Radio Ramogi welcomes you to this programme'

An institution, **Radio Ramogi**, is used to metonymically replace the people responsible, and more specifically, it represents one particular presenter welcoming the guest to the studio.

185.   **Gemna plastic** *no*

Pass me plastic that

'Pass that plastic' [Plastic mug]

The above statement was made in a home setting where a person was asking another to pass to him a plastic mug. He used the material from which the mug is made (plastic) to metonymically refer to the mug.

In a hospital setting, the following metonymy was used.

186.   *Bed namba ariyo dwaro pi*

Bed number two needs water

'Bed number two is in need of water' [A nurse to another nurse]

The patient occupying the bed was referred to by the bed she was occupying.

187.   *Ere Kondele moro?*

Where is Kondele another

'Where is another Kondele?' [A bus conductor to a passenger]

In (187), **Kondele**, the destination of the passenger is used to mentally access the passenger.

188.   ***Koro somnwa Isaya mondo wawinj tiend wach***

Now read for us Isaiah so that we listen to the crux of the matter

'Read Isaiah now for us to get the crux of the matter'

It was in a church sermon where the preacher used the author, Isaiah, to mentally activate the writing of Isaiah.

Even artistes use metonymy in their compositions as illustrated by (189)

189.   ***Dhiang' adhiang'a to imielo nang'o?***

A mere cow you are dancing why?

'Why are you dancing to a mere cow' [Animal skin]

From the above examples, it is evident that metonymy is a way of conceptualizing the world. It is imperative to note that some of these metonymies are well-entrenched and hardly noticeable. Therefore, metonymy should not just be regarded as being merely textual, stylistic ornamentation or a figure of speech, but as part of ordinary, everyday usage of language. This everyday usage of language "happens subconsciously but is nevertheless able to orientate one's thought processes and at some deeper level reflects the values, attitudes, and norms of the language users, or, in a word, their culture," Barcelona (2003:197). Langacker (1999) adds that metonymy is prevalent because of the need to be accurate, that is, being sure that the addressee's attention is directed to the intended target.

5.2   Metonymic Concepts are Systematic

From the analysis in chapter four, it can also be concluded that metonymic concepts are structured. They occur in clearly definable patterns.

190.   *Iwinjo dwol no?*

You hear voice that?

'Do you hear that voice?'

This is an example in which one part of the whole is used to represent the whole. Human voice can be considered as a part of human being because it can be used to identify a given person.

191.   *Piny mangima otamore konyo Kenya*

The world whole has declined to help Kenya

'The whole world has declined to come to Kenya's aid'

The metonymy in (191), *piny mangima* 'the whole world', is used to metonymically refer to a part or a few parts of it

192.   *Ma en Bata ma arwakoni*

This one is Bata that I am wearing

'This is Bata that I am wearing' [Bata Shoe Company]

The two entities, the company and shoes are parts of an ICM. More specifically, it is a producer-for-product metonymy whereby the name of the company producing the object is used to refer to the object. The two entities are associated in experience in the sense that one produces the other.

The above sentences cannot be considered as arbitrary or random. They cannot be treated as isolated instances. They are instances of clearly defined patterns between the two entities: the vehicle (source) and the target. The listener is not confused because if the metonymic expression is well-chosen, the chosen entity will automatically evoke the desired target. The metonymic expressions clearly show how human beings think as well as talk. In other words, they are instances of certain general metonymic concepts in terms of which we organize our thoughts and actions, Lakoff and Johnson (1980). We conceptualise one thing in terms of another; as part of the whole or as parts within the whole. This shows systematicity.

5.3   Metonymy is grounded in Experience

Another observation that can be made from the analysis in chapter four is that metonymic concepts in Dholuo seem to be based on socio-physical environment and causal associations.

193.   *Onge it mosewinjo kata wang' ma oseneno*

No ear that has heard or an eye that has seen

'There is no ear that has heard or an eye that has seen'

This is a part-for-whole metonymy and it emerges from our experience with the way parts in general are related to the wholes. *It* 'ear' and *wang'* 'eye' are parts of a human body and depending on the focus of the speaker, each of them can be used to mentally activate a human being. *It* 'ear' is associated with hearing while *wang'* 'eye' is associated with seeing.

194.   *Adhi mielo Osogo Winyo*

I am going to dance Osogo Winyo

'I am going to dance Osogo Winyo'

This metonymy is based on a causal relationship between a producer and his product. From experience, the audience knows that Osogo Winyo produces some genre of music, and that it is that genre of music the speaker is going to dance to. It is part of their social life, their culture. Because he is the producer, he can be used to metonymically replace his work. In other words, there is a direct experiential relationship between **Osogo Winyo** and the music he produces. According to Barcelona (2003), this relationship is based on extralinguistic experiences and connotations, and is therefore culture-based.

195. *South Sudan dwaro lokore Rwanda*

South Sudan it wants to turn into Rwanda

'South Sudan is turning into Rwanda'

The metonymy is grounded in our experience with the physical location of the events. The audience remembers what happened in Rwanda, and knows what goes on in South Sudan (at the time of the utterance): the mass killing. We can therefore contend that thought results from the ability to act in the environment, in the socio-physical world. This also reveals that in cognitive actions attention is just drawn to what is meaningful to the observer. People perceive the world around them, but only bring part of the world to their attention.

196. *Dhiang' adhiang'a to imielo nang'o?*

A mere cow you are dancing to why?

'Why are you dancing to a mere cow?' [An animal skin]

In the physical environment of Dholuo speakers, the drums are made from animal skin, more specifically, 'cow' skin. They can therefore perceive the drums in terms of the animal skin.

5.4   Metonymy operates within an ICM

From the analysis of Dholuo Conceptual Metonymy in chapter four, it is evident that human knowledge about the world is organized by structured ICMs.

197.   *Isechako puonjo Margaret Ogola?*

You have started teaching Margaret Ogola?

'Have you started teaching Margaret Ogola?'

Margaret Ogola is the author of a novel to be taught by the speaker and the listener in this context. The author and her work co-occur repeatedly, hence form one conceptual domain.

198.   *Asegoyo simu ne taxi biro kawa*

I have called to the taxi to come and pick me

'I have called the taxi to come and pick me'

The *taxi* and the *taxi* driver co-occur; hence the controlled (taxi) can be used to mentally highlight the driver. The two are within the same conceptual domain. As a result of our interaction with the world, we understand that the *taxi* cannot move without being driven. In other words, a driver is part of the *taxi*.

Meanings are elements of the cognitive structure of the language users and are therefore in the head. Semantics is considered as the associative mappings of language to the structures in the head. The structures are largely shared by the language users. Mapping means that the target domain is understood from the perspective imposed by the vehicle. Mapping in metonymy is

asymmetrical, that is, there is no one-to- one correspondence between the two entities-the vehicle and the target. This is illustrated by the following example:

200. ***Ma en gweno ma obul***

This one is chicken that is roasted

'This one is roasted chicken' [A waiter referring to a customer]

There is no one-to-one correspondence between the customer and chicken. In fact, if this utterance was made outside the restaurant domain, it would make no sense at all. So (200) is an illustration of an intra-domain mapping. That is to say, one conceptual entity (the customer) is mapped onto another conceptual domain (the roasted chicken). Metonymy only provides a route or window of access for the customer who may be difficult to recognise or remember.

To sum up this argument, we can say that metonymy in Cognitive Semantics Theory has the following features as stated by Lakoff (1987).

i.   A conceptual domain or an ICM has entities A and B

ii.   The entities A and B are closely and functionally associated in experience

iii.   A activates B (B is mentally accessed when A is mentioned).

5.5   Conclusion

This chapter has given a comprehensive account of the observations made in the analysis of Dholuo conceptual metonymy. The account is based on the objectives of the study and the principles of Cognitive Semantics Theory.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.0   Introduction

The principal concern of this study was a semantic analysis of Dholuo conceptual metonymy. Metonymy is one of the basic concepts of Cognitive Semantics Theory. It is this theory that has been used as a tool of analysis in the study. The data was collected in the KSN variety of Dholuo language. The main purpose of this chapter is to present a summary of the research findings in line with the objectives and hypotheses which were tested in the study. The objectives were: (i) to investigate the use of bodily/experiential basis of conceptual metonymy in Dholuo, (ii) to test if Dholuo metonymic expressions are systematic, and (iii) to establish the ubiquitous nature of Dholuo conceptual metonymy. The hypotheses of the study were the following: (i) Dholuo conceptual metonymy is based on bodily experience, (ii) Dholuo metonymic relations are systematic, and (iii) Dholuo metonymy is ubiquitous.

In addition to the summary of the findings, the chapter makes some recommendations for further research, particularly in the areas that were deemed to be beyond this scope of the study.

6.1   Conclusions

This study set out to test the objectives and hypotheses with regard to Dholuo Conceptual Metonymy. Chapter two differentiated between metonymy and other ways of meaning transference such as metaphor, personification, synecdoche and simile.

Chapter three was the chapter on data presentation. The chapter demonstrated that Dholuo as a language has a wide variety of conceptual metonymies. The metonymies were categorized

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according to metonymy-producing relationships (the ICMs), as had been outlined in the objectives. These ICMs were categorized into three broad groups: whole-part metonymy, part-whole metonymy and part-part metonymy.

The analysis of the data was done n chapter four. The vehicle (source domain) and the target domain were identified in each example. It was also demonstrated that one experiential domain is mapped onto another experiential domain within the same common experiential domain, a process that is defined as domain highlighting or activation.

Finally, in chapter five key observations were discussed. They included the fact that Dholuo conceptual metonymy is ubiquitous, and that the metonymic concepts are systematic. Other key observations were that Dholuo conceptual metonymy does not only operate within a frame or ICM, but it also depends on embodied cognition. In conclusion, the Cognitive Semantics Theory was tested and found to be adequate in the semantic analysis of Dholuo Conceptual Metonymy.

6.2   Recommendations

This study was expressly based on a semantic analysis of Dholuo Conceptual Metonymy using Cognitive Semantics Theory. This is a new theory that is still being developed. It is therefore recommended that a similar study be undertaken in other African languages. This is because an encyclopedic knowledge about a concept is created by human beings and may vary among cultures. It is also recommended that a study be carried out on how the speakers of Dholuo use metonymic concepts of the parts and organs of the human body (such as head, eye, ear, nose, feet, stomach, hand and arm) as the vehicle to comprehend the concepts of other domains.

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APPENDIX A

DATA COLLECTION FORM

METONYM	SPEAKER	CONTEXT	AUDIENCE	SUBJECT