

**TOPIC AND FOCUS IN DHOLUO ORAL SPEECHES: CASE OF GIVENNESS  
HIERARCHY FRAMEWORK.**

**BY**

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## DECLARATION

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

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OMONDI ACHUODHO VICTOR

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DATE

This project has been submitted for examination with my approval as the university supervisor.

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DR. ORAO JAMES

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DATE

## **DEDICATION**

To God the almighty, thank you for the care, knowledge and wisdom you gave me throughout this work. I give you all the Glory.

To my dear parents, thank you for being the strongest pillar of success ever known. My mum, Tabitha Akinyi Achuodho (Nyar Olela), your prayers kept me strong day by day. My dad, Martin Achuodho Adoyo, your wise counsels made me stronger. You never gave up on me dad.

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## DEFINITIONS OF TERMS

| <b>Term</b>               | <b>Operational Definition</b>   |
|---------------------------|---|
| 1. Topic                  | The given/Old information in a sentence.  |
| 2. Focus                  | The new information about a topic in a sentence.  |
| 3. Argument               | Refers to the noun phrase or subject/ object in a sentence.   |
| 4. Focus Domain           | An area in within which Focus can be found in a sentence.   |
| 5. Utterance              | A sentence spoken in discourse. Used interchangeably with the word sentence.                        |
| 6. Sentence               | A group of grammatically correct and meaningful words   |
| 7. Speech                 | A piece of information given out to convince or influence decision making on a given area or issue. |
| 8. Oral speech            | Refers to speech given out by word of mouth as opposed to written one.                              |
| 9. Predicate              | The component of a sentence containing a verb phrase where Focus also lies.                         |
| 10. Discourse             | Refers to the speech in context or under discussion.  |
| 11. Information structure | Refers to the structure of information in relation to Topic and Focus.                              |

## **ABSTRACT**

As elements of information structure, Topic and Focus have developed scholarly interest in linguistic research. The main interest in this research is the spontaneous nature and the dynamism of oral speeches. This study therefore analyses how the categories of information structure, which is Topic and Focus, are encoded in Dholuo oral speeches using the givenness/newness hierarchy framework as the guiding theory. The study analyses the techniques of Topic retention, positioning of Topic and Focus in utterances. It also explores the relationship of Topic and Focus in Dholuo oral speeches and how the two categories of information structure change in the successive statements within the same speech. The area of interest is on how the listeners or hearers interpret the speeches pragmatically. It was found out that Topic in Dholuo oral speeches is marked using noun phrases, pronouns, and descriptive adjectival phrases. It was also observed that Topic retention in discourse is achieved through demonstratives, pronouns, repetitions and synonyms aided by the referential givenness/newness hierarchy framework. Focus was found to have two domains; the actual domain and the potential domain in Dholuo oral speeches. The data was collected through live recording from speakers in formal gatherings and Dholuo media stations. The data was then written down for easier analysis and subjected to the givenness/newness hierarchy framework.



## CHAPTER ONE: INTRODUCTION

### 1.0 Background to the Language of Study

Historically, Dholuo can be traced to southern Sudan in the African continent. It is majorly spoken by the Luo people. Ochieng (1985:35) maintains that, the Luo people can be traced to rivers Sue and Jur in the plains of Bahr-el Ghazel province of South Sudan.

A look into the linguistic genealogy of Dholuo reveals that, it belongs to the Nilo-Saharan language family. Greenberge (1966:85) maintains that Dholuo belongs to the Western-Nilotic Sub-branch of the Nilotic branch, which in turn belongs to the Eastern Sudanic family.

In Kenya, the settlement of the Luo can be traced to 1500-1550 A.D. (Cohen 1974). Presently, most Dholuo speakers in Kenya stay in Kisumu, Siaya, Migori and Homa-Bay counties. However, because of urbanization, some speakers are also found in some towns in Kenya and even in Diaspora. In this research, the main focus was based on Dholuo speakers in Kenya.

Scholars like Okombo (1986), Oduol (1990) Safford (1967) have argued that Dholuo can be categorized into two main dialects: Boro- Ukwala and Kisumu-South Nyanza dialects. Most of the data in this research was based on the Kisumu- South Nyanza dialect since it is considered the standard dialect and is used in a wider domain including the local radio stations and TV stations like, Radio Ramogi, Radio Nam Lolwe, Mayienga and Lolwe TV (where part of my data will come from.)

## **1.1 Background to the Problem**

Linguistically, Topic and Focus are considered some of the categories of information structure.

Some scholars have offered various definitions to the two concepts of Topic and Focus.

Lambrecht (1998:117) defines Topic as the relation of aboutness between a proposition and a discourse entity. This definition could be used to mean that Topic is that entity about which something is talked or explained. Baht (1991:52) argues that topic is an argument which relates the sentence with the previous utterance and one which the rest of the sentence can be regarded as providing comment. Dik (1978:19) on the one hand defines focus as the entity about which a predication is given. Topic is therefore that part of the sentence which to information is added.

Focus on the other hand is described as the expression which offers the most salient information about the Topic. Baht (1991:52) defines Focus as the argument which provides the most salient piece of information. Focus in this respect gives the most prominent or new information about an argument.

Njura (2009:2-4), quotes Lambrecht (1998) , that different grammars of natural languages separate focus from topics by coding them differently using lexical noun phrases, unstressed pronominals, passive voice, periphrastic /cleft/pseudo- cleft constructions. It is in the background of this information that this paper seeks to analyze how encoding of Topic is done in Dholuo oral speeches.

Lambrecht (1998:335) gives an account on what a proposition about an entity is. That is if:

- i. It is understood as conveying relevant information with respect to this entity that is increasing the hearer's knowledge.
- ii. It exists in the universe of discourse independently; it must be a discourse referent.
- iii. It must also be taken to be presently under discussion; it must not only be identifiable for the addressee but also have a certain degree of activeness.

The following example will illustrate the above assertions:

1.

a) Osiepe maricho ketho timbe mabeyo.

Friends who are bad spoil deeds which are good

Bad friends can destroy good deeds.

In 1 a), it can be divided into two; the entity (topic) and information about an entity(focus). In this case the phrase *ketho timbe mabeyo* conveys relevant information about the entity *osiepe maricho*.it can therefore be noted that the sentence (1) certifies Lambrecht's conditions. This is because the focus sentence *ketho timbe mabeyo* conveys relevant information about an entity which exists independently and is presently under discussion by the speaker.

It should be noted that topic and focus elements are better discussed in relation to the context. This is so because Topic and Focus are pragmatic elements that sometimes coincide with grammatical and syntactic elements of subject, object and predicate.

Topic and Focus are coded and marked differently in different utterances of natural languages. Okoth (1986:176), states that in Dholuo, focus types are not all formally marked but identifies one morphological marker as *e* which is realized prosodically. More examples will be given about these marking systems in this paper.

## **1.2 Statement of the Problem**

As elements of information structure, Topic and Focus have developed scholarly interest in the area of linguistics. Many scholars like, Cege (2013), Mecha (2013) Habwe (1999) have attempted to discuss how coding and marking Topic and Focus occur in different genres of language and communication. The studies have been on different languages apart from Dholuo oral speeches and are discussed further in the literature review in this research.

On Dholuo, Okoth (1986) gives an insight into the study of information structure using functional Grammar Approach. Okoth singles out Topic and Focus as pragmatic in nature hence can be treated or analyzed outside the bounds of Functional Grammar. Interestingly, Njura (2009) has studied topic and focus in Dholuo narratives. Njura bases the analysis on sentence structures and leaves out spoken discourse. It should be noted that there is greater freedom of word order and structure in spoken texts than written texts. It is also important to observe that oral texts are dynamic as opposed to written texts which in a way have predictable morphological patterns. One can also argue that speeches are spontaneous in nature and lack permanence as opposed to written work which can be edited to suit a given conventional writing pattern/ grammatical pattern.

This research therefore analyzes Topic and Focus as encoded in Dholuo oral speeches. It analyses how topic and focus change in successive statements within the same text. Its focus was based on the referential and relational elements and the coding protocols as realized in the oral speeches of Dholuo. It is also important to note that little has been done to subject study of topic and focus in Dholuo using Gunnel's theory of Givenness Hierarchy Framework. Whereas Gerald (2009) focused on Topic and Focus in narratives using Relevance theory, Givenness Hierarchy

Framework presents a better procedure on the coding protocols. This is so because speeches (which are spontaneous in nature) tend to give new information in association to the old one in a given hierarchical order. This study will therefore analyze the information structure of oral speeches pragmatically using the hierarchy framework.

The central focus will be on spoken utterances both at the sentential and discourse level. The utterances will be written down and transcribed and translated for easier analysis.

### **1.3 Research Questions**

The guiding questions on this paper will be:

- i. What underlying principles guide the encoding of Topic and Focus in Dholuo oral texts?
- ii. What is the position of Topic in relation to the Focus in oral speeches in Dholuo?
- iii. What markers are used to denote the Topic and Focus in Dholuo oral texts?
- iv. What techniques are used to achieve Topic retention?

### **1.4 Objectives of the study**

The research aims to:

- i. Find out the position of Topic in oral speeches
- ii. Find out how Topic is encoded in Dholuo oral speeches
- iii. Explain the encoding of Focus marking in Dholuo oral speeches
- iv. Analyze how Topic retention is achieved

### **1.5 Rationale/Justification**

Topic and Focus being elements of information structure are realized in different discourse in linguistic research. This paper therefore attempts to analyse the information structure in oral speeches. The oral speeches are analyzed because of the nature and freedom of sentence constructions that speakers tend to display. As noted in the statement of the problem, topic and focus in different languages has been done including Dholuo, but none has been carried out on speeches. Okoth (1986) looks at the functional categories of information structure in Dholuo, part of which are left out as pragmatic functions. It is these pragmatic functions that this paper seeks to analyze based on oral speeches. Njura (2009), has attempted to look at the pragmatic functions of written narratives, this will be more valuable for comparison since written discourse has different structures compared to spoken. This research will therefore focus purely on oral speeches in Dholuo.

### **1.6 Scope and Limitation**

The research focused on Dholuo speeches. The data was got from the radio and TV stations of Dholuo. Some were also recorded and taped from live speeches. The main speeches used were religious speeches because most of them could be spoken in pure Dholuo compared to political speeches where most speakers tend to code switch and thus do not give more reliable data. The research focused on both sentence and discourse structures. Religious speeches can be easily followed from the sermons offered on TV (Lolwe TV) and radio stations like Ramogi, Nam Lolwe and Radio Lake Victoria.

## **1.7 Theoretical Framework**

The givenness/newness hierarchical framework as proposed by Gundel (1988), Gundel et al (1993) analyses information structure in a given order . The order of analysis ranges from the given information (referred to as Topic ) and the new information( referred to as Focus). The idea of ‘given’ and ‘new’ forms the order of hierarchy.

The interest of this research is to analyze the applicability of the two notions of the given/newness hierarchical framework stated by Hedberge (2013:1) as :

- a. Relational givenness/newness
- b. Referential givenness/newness

The two notions are useful in the analysis of the structure of Topic and Focus and the relationship that exist between the two elements of information structure (Topic and Focus).

The six cognitive statuses of the referential givenness/newness discussed by Hedberge (2013:2) form the basis of analysis of the position of Topic and Focus together with the retention techniques of Topic in oral speeches of Dholuo.

Most of the details of the givenness/ newness hierarchical framework and discussions are provided in chapter two of this research.

The cognitive statuses are summarized in the table below:

| Cognitive status      | The corresponding linguistic element |
|-----------------------|--------------------------------------|
| In- Focus             | It                                   |
| Activated             | This/that/this N                     |
| Familiar              | That N                               |
| Uniquely identifiable | The N                                |
| Referential           | Indefinite this N                    |
| Type identifiable     | a N                                  |

Table i: summary of the six cognitive statuses of the Referential givenness

### 1.8 Literature Review

Topic and focus being components of information structure, have been studied in the past, some studies are analyzed here.

Fery and Krifka (2008:2) define information structure as the act of packaging of information that meets the immediate communicative needs of the interlocutors. Here, the information structure refers to the manner in which a message is packaged so that it is well understood by the addressee. The analysis of information structure therefore aims at highlighting the methods that are used to enhance proper understanding or interpretation of information during communication. Fery and Krifka (2008:3) analyze the various notions of information structure one of which is the issue of context. They maintain that for effective communication to occur, the speaker and the addressee should establish a common ground through which information is shared. This common



ground is said to be changing as communication progresses. According to Fery and Krifka (2008:4) there are three categories of information structure that are crucial; focus, givenness and topic. It is therefore these categories that this paper seeks to analyze in Dholuo.

Topic and Focus is not a recent linguistic phenomenon. Partee and Sgall (1996:235) trace the history of Topic and Focus to the middle of the 19<sup>th</sup> century. They also maintain that topic and focus have been recognized as interesting as well as worth the attention of linguists. In analyzing the basic concepts of the Prague approach to information structure, Partee and Sgall(1996:236-238), note that every element of the sentence belongs to either Topic or Focus. They further note that the syntactic subject coincides with the semantic subject /logical subject and the syntactic predicate with the semantic one. This is important in determining the positions of topic and focus in utterances or sentences. However the identification of the grammatical and semantic elements should be discouraged especially when dealing with intonational focus which is prosodic in nature and thus any word or phrase can be focused within the sentence.

In analyzing the information structure, Partee and Sgall (1996:247) points that, in a single utterance lies Topic and Focus. They thus treat Focus and Topic as two ongoing utterances in one and that when one is wrongly interpreted; the information is either false or meaningless. This notion by Sgall and Partee (1996) reasons out that a lot of caution should be taken in regard to interpretation of Topic and Focus in utterances.

Njeru (2010:9) has analyzed Topic and Focus and notes that it is not automatic for topic to fall on the initial element and focus on the final element. Njeru further notes that there is a

correlation of Topic and subject, Focus and predicate which is coincidental and can only be realized syntactically. However, Lambrecht (1994) and Aissen(1992) holds different views from Njeru (2010) by noting that topic and focus need not necessarily correlate to grammatical subject and predicate. Njeru also notes that Topic and Focus do not have specific position since the categories do not fall on single sentence constituents. This information is important in determining the position of topic and focus in Dholuo and in understanding the concept of topic retention in Dholuo.

Dijk (1977) discusses the notion of cognitive processing of information hence noting that Topic helps in providing the context for information processing. This information will be important in determining the role of topic in speech utterance and in discussing topic retention.

Werth (1984) in explaining how topic and focus are realized and institutionalized in languages, provides important information about the coding techniques of topic and focus in this study.

Dik (1997) contributes to topic retention in utterances by looking at the maintenance of topic and the possible effects of focus on the hearer's mind.

Chafe (1970) contributes to the distinction of old and new information in the analysis of the organization of information structure and how information is transferred from the speaker to the mind of the hearer. This transfer of information is also discussed in Dooley and Levinson(2000). Chafe's work is thus important in the understanding of the givenness –newness hierarchy framework.

In Dholuo as a language, some of the studies carried out are in the areas of phonology, syntax pragmatics and morphology examples of such studies are; in phonology, Adhiambo (1981) and Okoth (1971), has provided insightful knowledge in the study of tone and intonation. The same applies to Okoth (1982) which looks at the morphological and phonemic processes. Of importance to this study is Omondi (1982) which highlights some of the syntactic processes upon which the research draws some of the constituents of sentences like subject and predicates which are said to coincide with the topic and focus respectively. Okoth (1986:166-173) has attempted the study of The Functional Paradigm of Dholuo, where he mentions topic and focus as internal elements of predication in sentences. Okoth's work though has only looked at the functional elements, provides an insightful understanding on the positioning of topic and Focus functions in Dholuo utterances. What remains now is to map the topic and focus functions to the framework of hierarchy and explore other positions of the topic and focus as encoded in Dholuo.

Another study in Dholuo that has greater relevance to this study is the study of Topic and Focus by Njura (2009). Gerald's study focuses on the encoding of topic and focus in narratives. The study of Gerald leaves out the spoken and prosodic elements for further analysis.

Gundel (2003) has studied the hierarchy framework in other languages using topic and focus hence the need for this paper to subject Dholuo language to the hierarchy.

## **1.9 Methodology**

The data for this study will be collected through recordings from Dholuo radio stations, TV stations and live recordings from various speakers. Because most of the political speeches are always made in code switching manner, religious speeches therefore tend to be purely on Dholuo or otherwise translated hence used for analysis in this research.

The recorded speeches were then transcribed on paper for easier analysis of data.

The speeches were written /transcribed on paper and gloss provided for easier analysis. Topic and Focus were then be identified and mapped on the givenness hierarchy framework with an aim of realizing the objectives of the study.

## **1.10 The Structure of this Work**

Chapter one of this work, introduces the background of the language of study as well as the background of the problem. Chapter one also presents the statement of the problem, research questions, objectives, and the justification of study. It also highlights the scope and limitation of study, theoretical and conceptual framework, literature review, research and methodology of study.

Chapter two presents a discussion of the Givenness/newness hierarchical framework. Here the major tenets of the theory are discussed

Chapter three discusses the concepts of Topic and Focus as elements of information structure. The chapter explores the coding principles of the two elements, their various structures and types. Chapter three also discusses the various techniques of Topic retention in Dholuo oral speeches

Chapter four discusses the givenness hierarchy framework and its applications on the Topic and Focus elements of Dholuo oral speeches.

Chapter five contains the findings, conclusions, summary and recommendations. It also contains the re-examination of the objectives and the guiding questions of this research paper.

## CHAPTER TWO: TOWARDS THE GIVENNESS/NEWNESS HIERARCHY

### FRAMEWORK

The givenness/newness hierarchical framework is a theory whose proponents are Gundel and Fretheim. The proponents of the theory have used the theory in a number of journals and publications namely Gundel (1988), Gundel et al (1993) and Gundel & Frothier (2004).

It is a theory that analyses the information structure in a hierarchical order from the given information to the new information. As a theory, it has two notions that are stated by (Hedberge 2013:1). These notions are:

- a. Relational givenness/newness
- b. Referential givenness/newness

Hedberge (2013:1). Explains Relational givenness/newness as a division of an utterance into two; the given information and the new information. This distinction means that one part presents an old (the given) information while the second part provides the new information about what is given. The following example will illustrate;

2. A) *Osiep nyalo timo ang'o?*

Fiend can do what

What can a friend do?

B) *Osiep nyalo wound- i*

Friend can mislead 2<sup>nd</sup> PSN you.

A friend can mislead you.

3. A) *Yesu notho ne- nga*'?

Jesus died to who?

To whom did Jesus die?

B) *Yesu notho ne dhano*

Jesus died to humanity

Jesus died for humanity.

In sentence 2A the information given is that a friend can do something, which the speaker seeks to know exactly what it is. Sentence 2B therefore provides the new information about the exact thing that a friend can do. In 3B, the response gives a new information about whom Jesus died for as sought in 3 A.

It should therefore be noted that the answer in 2B relates to the question asked in 2A. Further, it can be noted that, the hierarchy followed here is where the information begins from the old ( a friend can do something) to the new information ( specific thing that a friend can do). The same hierarchy applies to 3A and 3B.

Gundel (2003:125-126) uses the letters X and Y to explain the relational approach/notion. Gundel states that it involves a partition of the semantic/conceptual representation of a sentence into two complementary parts; X and Y ; where X stands for what the sentence is about (topic/theme/ground/logical/psychological subject) and Y stands for what is predicated about X(the comment ,rhyme, focus, logical/psychological predicate). The following example can illustrate:

4. *Pesa mit*

Money is sweet.

From example 4, it can be noted that **Pesa** is equivalent to X while **Mit** is equivalent to Y. it follows then that the topic(X) of sentence 4 is **pesa** while the focus(Y) is **sweet**.

It is observed that X is relationally independent and outside the scope of what is predicated in Y and that Y is new in relation to X in the sense that it is information that is predicated (asserted about X). It is important to note that the relation happens at the same level of representation that is, in the same sentence/utterance. Gundel (2003:126).

Referential givenness/newness on the other hand, “describes the relation between the intended referent of a linguistic expression – typically a nominal expression – and its informational status in the memory /attention states in the hearer’s mind.” (Hedberge 2013:1)

The following examples can illustrate referential givenness/newness:

5. *Pesa ber joka – ma. O-miyo chunyi bedo gi teko kendo mamor.o-chiwo teko kendo o-kele kwe.*

Money is good my mother’s people. It strengthens people’s heart. It brings power and peace. It is good because it belongs to God.

From the 5 above, the nominal, money, is referred to using the pronominal **It** or **O-** in Dholuo. Money therefore becomes the referent and the pronominal **O-** the referee.



The theory is said to have a given order of hierarchy of six cognitive statuses which are used to explain the distributions and interpretations of referring expressions. It is demonstrated by Herd Berge (2013:2) as follows.

|                 |                      |            |                |              |              |
|-----------------|----------------------|------------|----------------|--------------|--------------|
| In              |                      |            | uniquely       | referential  | type         |
| Focus >         | activated >          | familiar > | identifiable > | indefinite > | identifiable |
| It <sup>1</sup> | It/this/that         | that NP    | the NP         | this NP      | a NP         |
|                 | This NP <sup>2</sup> |            |                |              |              |

Gundel(2003:130) defines these cognitive statuses as properties of mental representations and not linguistic entities. They refer to the conventional meanings to the form or forms listed under them and the highest hierarchy is the extreme left while the extreme right is the lowest.

Gundel (2003:130) proceeds to offer explanations on how the cognitive statuses are used to process information in discourse as follows:

- a. Type identifiable- identify what kind of thing this thing is
- b. Referential-associate unique representation by the time the sentence is processed.
- c. Uniquely identifiable-associate a unique representation by the time the nominal is processed.
- d. Familiar- associates a representation already in memory.
- e. Activated –associate a representation from a working memory.
- f. In – focus – associate a representation that your attention is currently focused on.

According to Gundel, these statuses are arranged from the least restrictive to the most

restrictive. That is from type identifiable to in – focus. The following examples will be used for illustration; Gundel (2003:130)

6. I could not sleep last night
  - a) a train kept me awake
  - b) this train kept me awake
  - c) the train kept me awake
  - d) that train kept me awake
  - e) this train kept me awake
  - f) It kept me awake.

The procedures or protocols of coding these cognitive statuses are offered by Hedberge (2013:6-13) as follows:

### **In- Focus**

- a) A referent becomes in focus when it is sufficient for it to be expressed in the main clause subject or syntactic topic of the immediately preceding sentence / clause.

For example;

7. *yesu biro timo arus k a. O-biro omo jogo moyie kendo*

Jesus will perform ceremony here He come to take those faithful and  
*moikore. O-biro rwako-gi e-mor mochwere.*

Prepared He – will welcome-them to-joy eternal

Jesus will perform a ceremony here. He will come to take the faithful and the prepared  
. He will welcome them to eternal joy.

The subsequent references to Jesus, introduced in subject position, are all in focus hence satisfy the first protocol of in focus which states, “a referent becomes in focus when it is sufficient for it to be expressed in the main clause subject or syntactic topic of the immediately preceding sentence / clause.”

b) The coding protocol states that in- focus status can be established by

i) a preceding reference in the same sentence

8. *kiyudo pesa to ti kod –e*

*Use money if you get it.*

In 8 above, word **it**/prefix **–e** refers to money and they occur in the same sentence.

9. There was a dog. **It** was very large.

The word **it** in 9, is in- focused and refers to the dog that existed in the first sentence.

ii) By existential/ cleft sentences

10. John fell off his bike. It happened yesterday. (Hedberge 2013:6)

In sentence 10, the pronoun **it** refers to the incidence and the time when john fell off his bike.

c) The coding protocol states that in focus status can be associated with higher level topic that is part of the interpretation of the preceding clause.

## Activated

The coding protocol gives three conditions under which a referent can be coded as activated;

- i) It is part of the interpretation of one of the immediately preceding two sentences
- ii) It is something in the immediate spatio-temporal context that is activated by means of a simultaneous gesture/ eye-gaze.
- iii) It is a proposition fact or speech act associated with the eventuality (event/ state) denoted by the immediately preceding sentence.

The following examples can be used to demonstrate the coding protocols of ‘activated’ status:

**11.** He picked **that** chair and went away.

**12.** (Gazing at the glass) please get me water with **that** glass.

**13.** A) Joseph called his brothers.

B) That’s not true.

The sentences 11-13 tend to satisfy the conditions in (i)-(iii). In 11, it seems like the chair had been mentioned and is therefore in the context of the utterance. In 12, the gaze suggests the glass in question. And in 13, B responds to the issue of Joseph calling his brothers.

It can be noted that most activated status forms are expressed in demonstratives as shown in 11-13.

## **Familiar**

Here, two conditions are given;

- i) A referent can be said to be familiar if it was mentioned at any time previously in the discourse.
- ii) A referent can be said to be familiar if it can be assumed to be known by the hearer through cultural or shared personal experience with the speaker.

*14. Bang mano wuod dhano biro biro kolor oa e boche polo.*

After that the son of man will come from the sky.

Here, it is assumed that the discourse was about what will happen before the coming of the son of man. The assumption is, the events have been made hence starting *after that*.

*15. Humbe lwenje biro winjore kendo nochal kod higa mar gana ariyo kod abiriyo.*

Rumors of war will be heard and it will look like the year 2007.

Here, the year 2007 has not been mentioned anywhere but it is assumed by the speaker that the hearer knows what happened in that year (post-election violence)

## **Uniquely identifiable**

Here, two conditions are given:

- i) The referent form contains adequate descriptive /content to create a unique referent
- ii) A unique referent can be created via 'bridging inference' by associating with already activated referent.

*16. Joseph ne ok onindo. Dhako mane obiro ire no no tame nindo.*

Joseph never slept. **The woman who went to him** never let him sleep.

In 16, the audience need not to be previously familiar with the woman in question but can connect, a unique representation from the description of the woman given .

### **Referential**

Here, the coding principle states that, a referent is referential if:

- i) It is mentioned subsequently in the discourse
- ii) It is evident from the context that the speaker intends to refer to some specific entity.

*17. Adwaro wuoyonu kuom gima mamitni.*

I want to talk to you about this sweet thing.

The bold words in 17, shows a specific entity that the speaker wants to address. This is so common in speeches.

### **Type identifiable**

Here, the coding protocol states that an interpretation is type identifiable if the sense of the phrase is understandable.

*18. Odhi manyo rombe moko*

He went to look for some sheep.

Here, the exact quantity of sheep is not given but the intention is clear and can be understood that some sheep were needed or got lost.

From the foregoing, the givenness-newness hierarchy framework can better analyze the information structure of speeches. This is from the fact that it has a given protocol / order in which information is identified and associated with any discourse in the text whether it is in main focus or working memory or it is outside the working memory. A link is always found to encode information in the text.

It will be noted here, that the theory divided the utterance into two distinct parts; what is old and what is new. This distinction is better placed to analyze the oral speeches of the language of study in this research. The six cognitive statuses of the theory, relates to the environment of speech and hence are better analyzed in the contextual framework of the speeches in order to enhance the flow of the speech/discourse.

## **CHAPTER THREE: THE CONCEPT OF TOPIC AND FOCUS**

### **3.0 Introduction**

This chapter presents a general overview of Topic and Focus as components of information structure. It also gives a discussion on how Topic and Focus are related to other syntactic categories in the analysis of Dholuo oral speeches.

### **3.1 General Overview of Topic**

Topic can be defined as the entity through which something is added. It may be referred to as something that is talked about.

Njeru (2010:36) notes that topic refers to an entity to which there is a proposition about. The proposition may either be true or false. Further, the relationship between a proposition and the entity is context based. In this project, the relationship is relational and referential as is proved further in chapter four.

### **3.2 Types of Topic**

Topic can be categorized into the following:

- I. Sentence Topic
- II. Discourse Topic

#### **3.2.1 Sentence Topic**

According to Hockett (1958:192), Topic is the initial element of a sentence which tells what the sentence is about. From this definition, sentence Topic is that element which appears at the initial position of the sentence or the extreme left of the sentence.



19.

a) *Yesu noywago Jerusalem*

Jesus wept over Jerusalem.

From this example, the Topic of the sentence is **Jesus** because it appears at the initial position of the sentence.

Lambercht(1998) differs with Hockett on this. According to Lambrecht, Topic refers to what is talked about and this does not necessarily mean that what is talked about should be at the initial position. He however maintains that what is talked about is expressible through simple noun phrases, person marker, demonstratives, etc.

20

a. *Joseph ne en Jalek lek*

Joseph was a dreamer

b. *Ne en jalek lek*

*He was a dreamer*

c. *Ma ne en jalek lek.*

This was a dreamer

d. *Jo-rieko ma-nono weche mag ngima mar dhano wacho ni nitiere kido ang'wen mag dhano.*

The specialists who have studied issues around life of man say that there are four characters of man.

e. *Jok ma kama siko gi mirima e chuny-gi.*

People of this nature will remain with bitterness in their hearts.

f. *Jo-ng'ai-gibiro choko rieko.*

These pride people will collect knowledge.

g. *Ng'at ma ngudi e kit-e, en ng'at ma ka-dipo ni pek o-chopo-ne to en ng'ama ling'  
to weyo ni piny o-ng'eyo.*

A person who is mean in his/her character is a person who makes assumptions that the world is aware when faced with predicaments.

In sentence (a), the noun Joseph is seen as the Topic. In (b), Third person pronoun marker **He** is the Topic and in (c) is the demonstrative **this**. (d), (e), (f) and (g) on the other hand are combinations of both the noun phrase and together with adjectival clause/phrases.

From the illustrations in 20 above, it can be observed that Topic in Dholuo can be marked using the noun phrases, Pronominal and demonstratives. In some cases there is the use of descriptive adjectives or adjectival clauses together with noun phrases. This will further be confirmed in the course of this discussion.

### 3.2.2 Discourse Topic

This is common in conversations since in any conversation, there must be something that is being talked about. It is this thing that the speakers talk about that is called the discourse Topic.

a. *Nyaka uwe owadu chien*

You have to leave your brother behind.

b. *Ja-winjo-na a-gombo mondo a-wuo kod-I e-thor mar wach ma wacho niya, **kier fall**)*

***ok podho** ma kel-a e kido mar ang'wen mar nga't ma ja-kinda. Kido mar kinda nyalo geng'i kuom podho tok **kier** .Omiyo **kier ok podho** ne joma jo- kinda.*

My listeners, I wish to talk to you about a topic titled to fall is not the end. This brings me to the fourth character of resilience. Resilience can prevent you from coming to an end. To fall is not the end to the resilient.

In 21 a. the Topic of the discussion could be brother. Just as has been noted , discourse Topics are contextual based to an extent that someone who has not been following the conversation has to take a lot of time to actually understand the flow of the conversation.

In 21 b. the discourse Topic is given in form of a proverb a statement. The speakers often refer to the said topic in the discourse in order to retain it in the memories of the audience. This frequent mentioning is referred to as Topic retention by repetition (discussed in this work as a sub topic). In most cases, the speakers tend to inform the audience about what they(speakers) wish to share with the audience at the beginning of the talk.

Syntactically, the subject component of the sentence structure tends to be coincidentally similar in position with the pragmatic element of Topic. Njeru(2010:45). This is however not common in discourse Topics which are in most cases represented referentially as is discussed in chapter four.

Topic being an element of information structure is always considered the old information upon which other new pieces of information are built and understood within a particular contextual framework. Although sentence Topic is commonly used in written texts, it can also be analysed within the bounds of spoken texts just as is the case with discourse Topics.

### 3.3 Topic Retention

Topic as a system of information structure could be retained in a discourse through certain linguistic markers. These linguistic markers, some of which are called cohesive devices, indicate that a speaker is either introducing a topic or retaining an already existing Topic. Njura (2009:45) states that there are formal markers which appear in discourse like speeches. The notable ones include; repetitions and synonyms. The following example will illustrate;

22.

a. *Nyasaye wuon teko,nyasaye wuon piny, nyasaye oyieniji mondo obed gi teko*

God owns power, God owns the world, God has allowed people to have power.

From the example above, the Topic, Nyasaye, is repeated or retained within the sentence possibly to create emphasis on the nature of Nyasaye(God).

b. *Nyasaye oherowa kaka nithinde, en wuoro ma ng'uon.*

**God** loves us as His children, he is a gracious **father**.

From this sentence, the synonym for **God** is **Father**.

It can also be noted that another way for Topic retention in discourse is through the use of pronominals.

23.

a. *Odiochieng' nigi seche apar gariyo. Ochakore okinyi to orumo odhiambo*

**The day** has twelve hours. **It** starts in the morning and **it** ends in the evening.

The bound morpheme **O-(it)** in the sentence is used as a pronominal denoting the day(Odiochieng').

24

*Ng'at ang'ata ma-pod ngima, ma-pod nie buo wang' chieng' ka, ma-pod nie piny ka nyaka tho .*

Anybody who is still alive, who still exists under the eye of the sun, who still exists here on earth must die.

In 24, there is the use relative pronoun **who** that is used to refer to *ng'at ang'ata* (anybody). It further gives descriptions on the existence of this person referred to anybody. Semantically, *under the sun* and *here on earth* are the same and they all refer to *ng'at ang'ata* (anybody) hence act as synonyms. Descriptive adjectives can also be used as elements of Topic retention. The sentence would otherwise read; anybody must die. The descriptions refer to the Topic and only acts as emphatic clause to dive the point that everybody must die.

It can therefore be noted here that in Dholuo oral speeches, Topic retention is achieved through pronominals, repetitions and the use of synonyms.

### 3.4 Topic Switch

Equally important in Dholuo oral speeches, apart from Topic retention is how speakers switch from one topic to another in discourse. The speaker must make the audience aware of the intended transition to the next Topic. According to Njura (2009:47), this signaling of the new Topic is done using overt lexical items.

The following sentence can be used for illustrations;

25.

a) *Bang' mago duto, wuod dhano biro thinyore kowuok eboche polo.*

After that, the son of man will appear from the clouds of the sky.

b) *Nitiere gik moko ma ok nyal wilore epiny ka. Mokwongo en janyuol, mar ariyo en jachuech, mar adek en muya mawayueyo ni.*

There are certain things we cannot change. First, parent; second, creator; third, breathing air.

From 25 a) above, the connector *bang' mago duto* (after all those) is used to signal the introduction of the new Topic; *Wuod dhano* (son of man).

In 25 b), the new topics are introduced using the connectors of sequence, *mokwongo* (first), *mar ariyo* (second) and *mar adek* (third). These are followed by formal markers of cleft Focus in Dholuo which is *en* (It is) the cleft focus then becomes Topic in the subsequent mention in discourse.

Topic switch in Dholuo oral speeches occur through adverbials and connectors of sequence. These are the overt lexical items that Njura (2009:47) refers to. These connectors are also crucial in maintaining Topic cohesion and coherence in discourse.

### 3.5 Topic Structure

Topic structure refers to the arrangement of Topic in relation to the sentence structure or the discourse. The structures of Topic can be grouped as follows according to Lambrecht (1998:144- 224):

- a. Topic – comment structure
- b. Presentation structure
- c. Event reporting structure

#### 3.5.1 Topic- comment Structure

Here, the sentence or the utterance can be divided into two where one element becomes the topic and the other gives a comment about the other part. Njura(2009:32) explains that in this type of structure, the speaker says something about an entity. This means that what is said about an entity is the comment while the entity itself is the Topic. The comment in this case becomes the Focus.

The following examples can be used for illustration:

26.

a) *Josef noterogi e piny misri.*

Joseph took them to the land of Egypt

b) *Jokajakobo nochiemo malong'o*

The people of Jacob ate well

c) *Yesu nopedhugi kuon gi rech*

Jesus fed them bread and fish

d) *gibiro ting'o anyuolagi*

They will carry their family members

e) *chokegi ne ok osiko e bur*

Their bones never remained in the tomb

The information in 26 a- e can be represented as shown in the table .

| Topic  | Comment  |
|--|--|
| a) <i>Josef</i><br>Joseph                    | <i>Noterogi Misri</i><br>took them to Egypt                      |
| b) <i>joka jakobo</i><br>The people of Jacob | <i>nochiemo malong'o</i><br>ate well.                            |
| c) <i>Yesu</i><br>Jesus)                     | <i>Nopidhogi kuon gi rech</i><br>fed them bread and fish         |
| <i>Gi</i><br>They                            | <i>-biro ting'o anyuolagi</i><br>will carry their family members |
| e) <i>Chokegi</i><br>Their bones             | <i>ne ok osiko ebur</i><br>never remained in the tomb            |

Table ii. Structural illustration of Topic -comment structure.

In the Topic – Comment structure, the Topic coincides with the subject position hence at the left of the predicate of the Topic comment sentences. This type of structure best explains the concept of relational givenness/newness.



### 3.5.2 Presentation Structure

In a presentation structure, an entity is introduced without saying anything about it.

Lambrecht (1998: 144) further elaborates that, when a sentence has a presentational articulation, it introduces an entity. This means that the main idea in presentation structure is simply to introduce a topic and stops there.

27.

a. *Ok mano kende...*

Not only that...

b. *Endalo loch ruoth Nebukadinezar...*

During the reign of king Nebuchadinezar

c. *We alandnu!*

Let me announce to you!

d. *An jayalo maru Tom Mwombo*

I'm your preacher Tom Mwombo

e. *Jothurwa!*

People of home

f. *Nyithind Nyasaye wetena!*

My colleague children of God!

*g. Chokena!*

My bones!

*h. Osiepe*

Friends

*i. Pesa!*

Money!

*j. Owetena, nyiminena, wuonena kod minena duto man ka odiochieng' ma kawuono; Okwe!*

My Brothers, my sisters, my fathers and mothers who are here today; peace!

In the oral speeches of Dholuo, the presentation structure is used majorly in the introductions as shown in 27 d. above. They are also used in presentations of Topics of Discourse. For instance when a speaker says the topic of discussion/sermon is as indicated in 27 g- i. these are also used as interludes during sermons as the preacher takes break to the next point; they simply repeat the topics of the sermon.

Some of these presentation Topics like 27 b. are also realized during the readings of the religious texts such as the Bible. Some like 27 a. are also used to hold the attention of the audience in anticipation of the next. 27 j. on the other hand is just a collection of kinship names coupled with a greeting of peace.

From the examples in 27 above, it can be concluded that in Dholuo oral speeches, the presentation structures are nouns or noun phrases.

### 3.5.3 Event Reporting Structure

Event Reporting Structure is defined by Levinsohn (2004:3) as one which introduces a new event to a text without linking its introduction to an established Topic or some presupposed proposition. It just reports an event and stops.

The event reporting structure in oral speeches like in sermons is majorly found in prayers just before the beginning of the sermon or immediately after the sermon.

Look at the following example;

28. *Walami, wadendi kendo wamiyo nyingi duong' Nyasachwa. In ewuonwa modak apanda e polo malo. Erokamano kuom se bedo kodwa kanewachako ma koro watieko. Telnwa e yore duto nikech wasayo enying Ruodhwa Yesu kisto ma jawar.*

We pray, we praise you and give glory to your name our God. You are our father who stays in the hidden place in heaven above. Thank you for being with us as we began till now that we have finished.. guide us in all our ways because we plead in the name of our king Jesus the savior.

From the example in 28, the speaker does not relate anything to the topic of discussion but only says that **we praise you, we glorify your name**. This is simply reporting what people have done in prayer but the speaker does not link anything or even introduce the topic that they have talked about during the sermon.

It is however uncommon in most speeches since most speakers always aim to achieve cohesion and coherence in their speeches and thus want to remain closer to the topic of discussion in order to build a context of discourse.

According to Njura (2009:35), event reporting sentences are similar to the presentation sentences but differ in the sense that event – reporting type is an event which necessarily involve an entity while presentational is an entry into the discourse.

### **3.6 Summary on Topic Concept in Dholuo oral speeches.**

In this chapter, it has been realized that most Topic elements in Dholuo Oral speeches start with nouns or noun phrases and bound morphemes such as **o-**, **a-** and as such also coincide with the subjects of the sentences. This coincidence is majorly noticed in the Topic – Comment structure sentences and Event – Reporting structure sentences. Topic is therefore marked pragmatically with the syntactic subjects in Dholuo oral speeches, a position named by Okoth (1986:171) as a preverbal position and a special position for Dholuo Topic.

Presentation Topic structure sentences are used for introductions in oral speeches of Dholuo. It is also used as interludes and as captivating tools used in creating suspense in the course of speech delivery.

### 3.7 Focus Analysis

#### 3.7.1 Definition and Role of Focus

Focus as has been defined earlier in chapter one, refers to that part of the sentence which appears to be the most salient information to the speaker within a particular discourse. Levisohn &Dooley (2000:31)

Focus plays a number of functions in utterances: it may be presentational, informative and contrastive. Ansah (2014:1). Presentational function is applicable when the speaker intends to introduce a new element or participant in a discourse. Informative function serves to fill a gap in conversation while contrastive function serves to act as a corrective measure especially when a speaker is knowledgeable about the context. The functions of focus stated by Ansah (2014:1) are a summary of the six types of Focus highlighted by Dik (1978:60-66) as completive , selective, replacing, expanding, restrictive and parallel focus. Ansah leaves out the selective type, which selects only one item from among presupposed sets of possible values, since it appears to lean towards prosodic elements and is thus used for emphasis in oral speeches. See the following examples for Foci types.

*29 a Jo Israel noluowo thim.*

Israelites went through the wilderness.

b. *chokewa kik dong' Ka to malaika odhigo.*

Let our bones not remain here but let angels go with them

c. *bang' mano , Yesu nochungo moidho lokacha*

After that, Jesus arose and went yonder

In 29 a) the focused phrase, serves to fill in the gap left, something new about the Israelites. The assumption here is that the hearer already knows who the Israelites hence when mentioned, the hearer seeks to know something about them which is that they went through the wilderness.

In 29 b) the focused element which is introduced through the conjunction , *to* , serves to give contrastive information that instead of bones remaining, let the angels go with them; c) on the other hand serves to introduce a new discourse participant, in that after all had been done, Jesus ( the new participant) moved and went yonder.

In utterances, focus identification should involve critical examination about the element of information that gives something new to the discourse or to the speech.

### **3.8 The Focus Structure**

The Focus structure may comprise the following:

- i. Predicate focus structure
- ii. Argument focus structure
- iii. Sentence focus structure

#### **3.8.1 Predicate Focus Structure**

Here, the Focus is found within the predicate of the sentence.

30 a) *Musa nosayo Faraao.*

Moses pleaded with Pharaoh

b) *Jokajakobo nochiemo malong'o*

The people of Jacob ate properly

c) *Joseph notho.*

Joseph died.

In 30 a) Topic remains Moses and the verb phrase remains Focus. In b) *jokajakobo* remains the argument Topic and the verb phrase *nochiemo malong'o* is Focused. In c) *joseph* remains Topic and the verb phrase, *notho ka jahigni mia achiel gi apar*, is the Focus. The information in 30 above can be presented in a table as shown below for easier comprehension between Topic and Focus in sentences.

| Subject /Topic                               | Predicate/ Focus                                 |
|--|--|
| a) <i>Musa</i><br>Moses                      | <i>Nosayo Farao</i><br><br>pleaded with Pharaoh) |
| b) <i>Joka jakobo</i><br>the people of Jacob | <i>Nochiemo malong'o</i><br><br>ate well         |
| c) <i>Josef</i><br>Joseph                    | <i>Notho</i><br><br>Died                         |

Table iii. Illustration of Topic and Focus in relation to syntactic elements.

Lambrecht (2001:485) suggests that in predicate focus structure, the argument, which acts as Topic of the sentence, is set out and the new information which is the predicate is given.

It should also be noted that, context is required. In 30 above, one can ask, what did Moses do? And the response will be, pleaded with Pharaoh. The Focus domain in the Focus Predicate structure is the verb phrase/predicate. It is also observable that the subject coincides with Topic while Focus falls within or coincides with the predicate.

### 3.8.2 The Argument Focus Structure

In this type of structure, the focus is always the argument of the sentence. It occurs on single constituents like, Nouns and verbs or their phrases. This type of structure happens majorly in conversations involving two or more people. Njura (2009:61) confirms that it is too common in oral speeches in Dholuo.

31.

a) *nitie gik moko ang'wen ma ok wanyal yiero e pinyka. Mokwongo en Janyuol; ma nyasaye omiyino e en. Namba ariyo en tuo . Wach mar adek en tiyo. Mogik en tho.*

There are some four things that we cannot choose here on earth. The first one is parent. That which is given to you is he/she. The second one is disease. Third is old age. The last one is death.

In 31 a), A asks to confirm whether B has eaten the fruit and B pushes the blame to ‘the woman.’

In this case, the speaker shifts blame probably to mean that it was not his fault.

31 confirms the formal marking of Focus as stated by Okoth(1986:176) that the morphological *e* is used for marking Focus as is indicated in the example 30 b.. From the paragraph, the argument



marked is the pronoun *en(he/she)* and it precedes the formal marker as Okombo (1986:176) argues. The other arguments are also identified in the cleft( the cleft in Focus helps in emphasizing the information) forms by use of the ordinal determiners such as *mokwongo en janyuol* (first one is parent,) *namba ariyo en tuo*( number two is disease). Where the argument like parent, disease, old age and death are marked as the most salient information..

### 3.8.3 Sentence Focus Structure

Here, the focus is the whole sentence hence covers both the subject and the predicate. The focus domain remains the whole sentence. This happens in conversations where the whole sentence is new information compared to the other utterance.

31

a. Have you seen my servant Job?

B. your servant needs to be given a little temptation to test his allegiance.

The whole of B in 31 is totally new, hence a focus sentence.

*Wa-medo dhi ja-winjo-na kendo kaka kinde biro yie-ne-wa wa-biro goyo  
mbaka gi joma tindo e gima iluongo-ni tich matek.*

As we progress my listener and as time will allow us, we will chart with young people on something called hard work.

In Dholuo oral speeches, sometimes the introductory remarks are treated as Focus sentences since they give new information which later on becomes the Topic of discourse as the speeches progress. The whole of 31 is a focus sentence because it is anew introduction by the speaker on what he intends to discuss with his listeners.

In summary of the three types of Focus structure discussed in this chapter, Lambrecht (1994:236) gives the following distinctively gives the areas of domains of the discussed structures as shown below:

|                 | Argument in Focus | Predicate in Focus |
|-----------------|-------------------|--------------------|
| Predicate Focus | -                 | +                  |
| Argument Focus  | +                 | -                  |
| Sentence Focus  | +                 | +                  |

Table iv: Lambretch's distinction of the Focus structures

### 3.9 Focus Domain

Focus marking within sentences; occur within particular areas or parts within the utterances. It is these areas that Lambrecht (1994) call Focus domains. The domains of Focus can be realized in specific parts of the utterances or in the general construction of the utterance. These specific areas can be called actual focus domains while the general areas are called potential focus domains.

According to Van Valin (1993:197), potential Focus domain refers to the syntactic domain where Focus can possibly occur. This implies that the entire phrase or sentence or clause is a potential domain for the occurrence of Focus. It also means that the whole sentence or utterance can be treated as Focus.

The actual Focus domain on the other hand, means that there is a particular structure within the utterance meant for Focus occurrence. In this case most utterances, especially on predicate Focus structure, Focus is always found within the predicative phrase.

The focus domain can be presented distinctively as shown in the following table:

|                        | Predicate focus structure | Argument Focus structure | Sentence Focus Structure |
|------------------------|---------------------------|--------------------------|--------------------------|
| Potential Focus Domain | -                         | +                        | +                        |
| Actual Focus Domain    | +                         | +                        | -                        |

Table v: Illustration of Focus domains

32 a) *Onge dhano mangi teko mar yiero wuon mare kata wuon mare.*

No man has power to select his/her father or mother.

b) *Nooro nyithinde mondo odhi oom chiem.*

He sent his children to go and bring food.

From 32 a) above, the entire clause, can be presented as Potential Focus Domain.

The predicate, *has power to select his/her father or mother*, can be said to be within Actual Focus Domain. Here, Focused element is within the predicate.

In 32 b) the predicate, sent his children to go and bring food, falls within the Actual Focus Domain. The entire sentence, is a potential Focus domain, the potential Focus domain is said to be so since any constituent can be focused depending on the intention of the speaker. This can be done prosodically, however, because prosody is not within the scope of this work it will not be discussed further.

Just like Topic, which coincides in most cases with the position of the subjects in sentences, Focus has its areas referred to in this research as domain. According to Njeru (2010:59), the domain could be within the verb phrase or the Noun phrase. Njeru's proposition can be categorized under Actual Focus Domain in reference to Verb Phrase while Noun Phrase can be found within the Potential Focus Domain. Dholuo oral speeches can therefore be said to be found within the two major domains of Focus.

### **3.10 Focus Marking**

Focus marking can be grouped into different categories. Lambrecht (1998:224) has put the marking of Focus as belonging to the following strategies:

- a. Exclusively prosodic
- b. Prosodic and morphological
- c. Prosodic and syntactic
- d. Constructional.

In these strategies, the study has focused on the morphological and syntactic elements since they are within the domain of study. In order to analyse the morphological and syntactic strategies,

Ansah (2014:168) has categorized the marking of Focus into two ; argument focus marker and predicate focus marker.

### 3.10.1 Syntactic Focus Marking

This deals majorly with the marking of word order. The subject, predicate word order elements are used in the analysis. For instance, in the focus domain, the predicate which is treated as the Actual Focus Domain and Subject is treated as the Topic( old information)

The following paragraph can be used for illustration

33.

*Yesu nogoyonegi ngero kowacho niya, ne nitie jamoko moro mane nigi yawuowi ariyo.*

Jesus gave them a parable saying, there was a certain rich man and his two sons.

*Wuowi matin nowachone wuon mare niya, “baba, pogna mwanduna adhigo epiny moro.”*

The younger son told his father, “father, give me my portion of wealth so I can go to a certain place,

*Wuon mare nopogone mwandune mi nodhigo epiny moro.*

His farther divided for him his wealth and he went.

The first sentence, introduces the topic of discussion hence sentence focus. The second sentence begins with the subject *wuowi matin* which has already been mentioned in the previous sentence therefore old information hence Topic and the predicate, *nowachone wuon mare* which becomes the Focus of the sentence since it is what the new comment made about the Topic(*wuowi matin*)

The third sentence begins with a possessive pronoun, and becomes the subject of the sentence while the predicate, *divided for him his wealth and he went*. It is noted however that the predicate is followed with a conjunction ‘and’ which joins the two main clauses together, the pronoun therefore becomes the Topic and the verb went remain the Focus of the sentence.

The argument focus marker is majorly applicable prosodically and can be found within the Potential Focus Domain since it requires a certain amount of emphasis/ stress to realize as new. It can also be applicable in the contrastive Focus where the speaker intends to correct another speaker. This is not so common in religious texts sermon since in sermons the speakers are not often corrected by the audiences in the discourse.

There is also the cleft marking of Focus which is common in speeches especially the sermons. The cleft system can be found within the potential Focus Domain.

35.

a. *Ne(it) en mana Yesu kende emane nyalo waro Dhano.*

It was only Jesus who could save man.

*Onge moro mak mana Yesu wuod Nyasaye.*

There is none but only Jesus son of God.

b.

*E-mbele-u ka ok en ng'at moro to mak mana Ja-yalo Dan Okore.*

Before you is non but your preacher Dan Okore.

The cleft sentence in 35 a. puts emphasis on Jesus as the only person with powers to save humanity. This type of Focus marking is common on oral speeches mostly for emphasis. They are also common on introductions of personalities especially speakers.

In 35 b. the speaker puts emphasis on the name of the preacher using the time adjective before.

Morphological formal marking in Dholuo is also applicable at the potential domain.

35.

*c. E luet Yesu ka e mane chiemo wuok-e.*

It is here in the hand of Jesus where food came from.

*E luet yesu ka bende e-mane ikawe chiemo*

It is also in the hands of Jesus where food was being taken.

In c, the cleft sentence puts emphasis on the hands of Jesus as the place where people fed and where food came from.

### **3.11 Summary of Focus concept in Dholuo Oral Speeches**

In this chapter, Focus has been defined as the most salient feature of information within a contextual framework of discourse. It has presented Focus as the most the new information sought in discourse.

This chapter has also highlighted the two main domains of Focus under which Focus can be found. It has been noted that in Dholuo oral speeches, Focus falls anywhere within the two domains depending on the type of Focus and its function in discourse. This view contradicts

Njura (2009:68) who maintains that the domain of Focus in Dholuo is always the predicate (Actual Focus Domain).

The chapter has also proved that the cleft elements in focus marking are common in Dholuo oral speeches mostly when need for emphasis arise. The morphological formal marker is also evidenced in Dholuo oral speeches for emphasis and they contribute to clefting. It is also noted that the cleft sentences fall within the potential Focus Domain.



## **CHAPTER FOUR: APPLICATIONS OF THE GIVENNESS/NEWNESS HIERARCHY FRAMEWORK.**

### **4.0 Introduction**

This chapter looks at the principles of the theory in relation to the pragmatic elements of Topic and Focus. This chapter also presents the appropriateness of the theory to the understanding and processing of information structure in Dholuo oral speeches. It also links the coding processes in oral speeches.

### **4.1 Brief Description of the Hierarchical Framework**

This is a theory that analyses information structure in a binary form. It creates a relationship between the given information (treated as Topic) and the new information (treated as Focus) in a discourse. It is also a theory that analyses information in a given order of hierarchy just as the name suggests. This theory is distinguished into two main aspects as noted by ( Hedberg 2013:1) as shown:

- a. Relational Givenness/ newness
- b. Referential Givenness /newness

These two notions are considered independent from each other both logically and empirically.

#### **4.1.1 Relational Givenness/Newness Hierarchical Framework**

As noted in chapter one of this paper, relational givenness divides an utterance into two complementary parts as;

- a. The given information
- b. The new information

The given information is treated pragmatically as the old information in the utterance while the new information is treated as the sought out information. From this distinction, the old information may be viewed as the Topic also known as the entity of the utterance while new information as focus also known as what the entity is about.

The noted relational givenness/ newness can be used in the analysis of the different structures of Topic and Focus discussed in chapter 2 and 3 of this research.

Gundel (2003: 125-126) comes up with letters X and Y: where X stand for the given hence Topic and Y for the new information hence Focus

36.

a) *Osiep malong'o bedo maber molooyo kata mana owad-u.*

*Osiep malongo' bedo maber Molyojirani.*

*Osiep malong'o bedo maber molooyo kata mana anyuola.*

*Osiepe-na dimbie osiep malong'o engimani, manyalo res-i kendo nyalo chung' kodi. Nyasaye nigi ji mathoth e piny, to ng'at achiel emakawuoyo to i-winjo kimorgo.*

A good friend is better than your brother. A good friend is better than your neighbor. A good friend is better than family members. My friends choose better friends that can rescue you and stand with you. God has many people on earth but when only one person speaks you become delighted. See the following example;

b) *Jo-thur-wa! Jowad-wa! Jodala-wa! Rateke! Ka u-se-mako to kiku-we e nying Ruoth Yesu!*

Our people! My fellows! People of home! The strong ones! Whatever it is that you hold, don't leave in the name of Jesus the King!

c) *Jo-kama! jo-god Awino! Jo-kosele! Kik u-we choke-na mwalo-ka!*

People of my mother! People from Got Awino! People of Kosele! Don't leave my bones down here!

d) *Ma Mwombo Toshe! Mwombo Sheri na Ngai. Jo-dala-wa*

*wi-u kik wil kod-a.*

This is Mwombo Toshe! Mwombo Sheri na Ngai. People of home, let you not forget me.

The sentences in 34 a) above can be grouped in the following table according to the Topic comment structure format.

| Topic /Given/X                       | Focus/Comment/New/Y  |
|--------------------------------------|--|
| <i>Osiep malong'o</i><br>good friend | <i>Bedo mabe molooyo o-wadu.</i><br>Is better than your brother.   |
| <i>Osiep malong'o</i><br>good friend | <i>Bedo maber molooyo jirani</i><br>Is better than a neighbor.   |
| <i>Osiep malong'o</i><br>good friend | <i>Bedo maber molooyo kata anyuola.</i><br>Is better than family members.  |
| <i>Osiepe-na</i><br><br>My friends   | <i>dimbie osiep malong'o engimani, manyalo res-i kendo nyalo chung' kodi.</i><br>Choose a good friend in your life who can rescue and stand with you |
| <i>Nyasaye</i><br><br>God            | <i>nigi ji mathoth e piny</i><br>has many people on earth  |

Table vi. Illustration on Gundel's division of X&Y for old and new information.

The sentences 36 b), c) and d) above can be analyzed on the basis of presentational Topic structure since they majorly introduce the entities though later on a general comment is made. The general comment made appears to be the new information hence Focus. This is so common in speeches and probably used in order to create a good rapport with the audience before making a general comment. The presentational structure also appears to be appealing to the audience for attention.

Gundel (2003:125) observes that relational aspect, involves a partition of the semantic /conceptual representation of sentences into two complementary parts at the same level of representation. Further, it is defined as logico-semantic or subject – predicate or logical psychological subject and predicate. The psychological factor mentioned by Gundel here, brings in the aspect of cognition and contextual interpretation because in speech, the audience has to establish a link between the old or given information and the new information. The Topic/subject must therefore appear to be within the contextual interpretation of the new/Focus information.

#### **4.1.2 Summary on Relational Givenness/ Newness**

Relational givenness /newness as a distinction of the hierarchy framework can adequately be used to analyse Dholuo oral speeches. Through it, we can predict the position of Topic and Focus elements in Dholuo oral speeches where, Topic appears at the preverbal position or at the initial /left periphery of the utterance and Focus to the right unless when starting up a discourse where every element is a new piece of information more so to the audience or the hearer.

Relational givenness /newness also explains the relationship between Topic and Focus in the sentence where Topic is the entity of the discourse and Focus is what is said about the entity.

This relationship is best seen in the Topic –comment structure and the predicate Focus structure.

## 4.2 Referential Givenness/Newness

This notion analyses the relationship between the linguistic expressions and the non-linguistic expressions in the universe of discourse by explaining the relationship between human cognition and the grammatical expressions used in communication. It provides a contextual framework in conversation for ease of interpretation in speeches.

Gundel (2003:125) notes that,

“The referential givenness/newness describes a relation between a linguistic expression and a corresponding non-linguistic (conceptual) entity in (a model of) the speaker/hearer’s mind, the discourse or some real or possible world depending on where the referents or corresponding meanings of these linguistic expressions are assumed to reside.”

The following diagram can be used to illustrate Gundel’s assertion

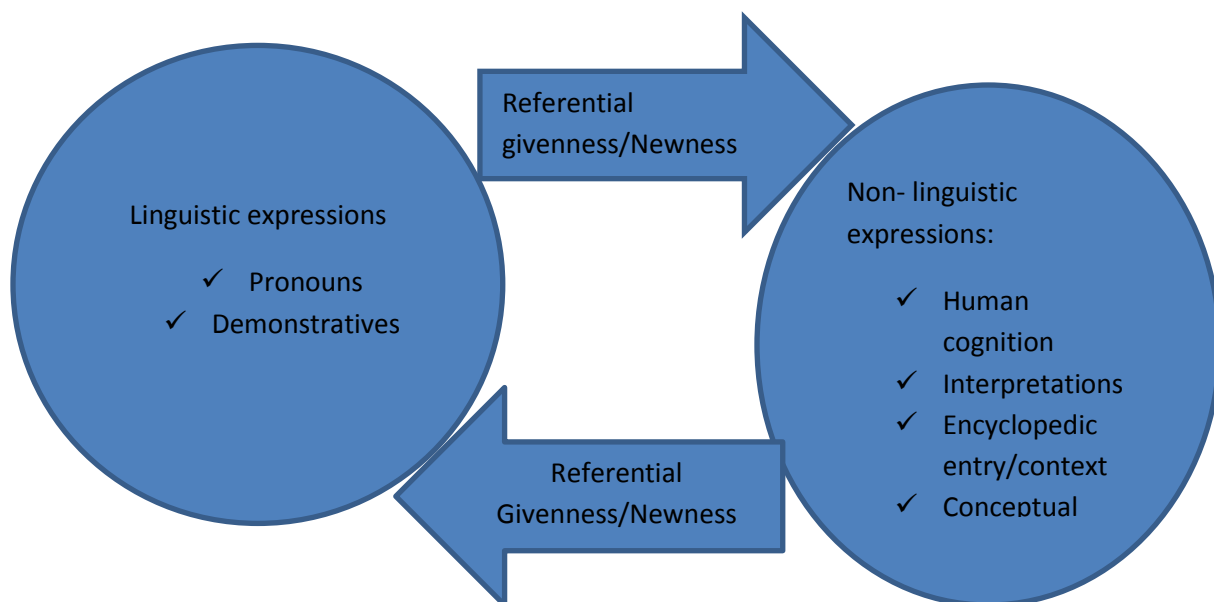


Fig. 1. The diagrammatic representation on the referential givenness/newness.

The referential givenness/newness bridges the gap or links the linguistic expressions to non-linguistic expressions and vice versa.

Gundel cites determiners and pronouns as the major linguistic expressions that ‘constrain’ possible interpretations in a discourse if not put into correct context within the cognitive domain of the speakers and the hearers.

37.

a) *Gima omiyo wa-lero weche-gi kata gi-chwanyo-u en ni no-se-ndik-gi*

The reason why we explain these things even though they annoy you is because they had been written.

a. *O-chiwo seche apar gi –ariyo ne ji te. Ka nitie gima o-miyo ji machal, en saa.*

He gives twelve hours to all. If there something given equally to all is time.

b. *Gima omiyo Nyasaye o-timo ma, en mondo i-ti maber gi were mane o-mi-yi.*

The reason why God has done this is that you use well the talent given to you.

In 37 a) the pronouns **gi-(they)** has been used and can only be interpreted if the hearer is well aware of what had been mentioned. This is because the pronoun stands for a wide range of nouns both +human and –human.in this case, the speaker was talking about Hiv/Aids and through his judgment the audience felt unease. He then decided to call the issues as **gi-they** giving reason that whatever he was saying had been written and are therefore not his own making. The issue of Hiv/Aids was the topic of the discussion hence discourse Topic.

In 37 b) the pronoun **o-(he/she)** refers to Nyasaye(God) in the discourse. However if the noun Nyasaye is not mentioned immediately in the text or left out completely, the possible interpretations will depend on individuals encyclopedic entry. This is because the pronoun o- which is +human, +male and +female can be channeled through the memory of immediate usage in the previous discourse if any.

Pronouns, demonstratives and determiners are therefore cognitively challenging in communication. Their complex nature makes proponents of this theory to come up with the cognitive statuses that will help in understanding and interpretation of discourse.

The cognitive statuses as noted by Hedberge (2013:2) are summarized in page 8

The subsequent discussions here now explains how these processes or statuses aid in the interpretation and linking of Topic and Focus in a discourse. As is noted from the table, the cognitive statuses deal majorly with the interpretations of the determiners and demonstratives as part of the noun phrases.

#### **4.2.1 In Focus**

The in focus cognitive status deals with what is in the current attention of the hearer.

38.

*O-kwongo o-ng'iewo **yien** makowo ndalo, ma sirkal bende o-yie-go ni **gin** yien ma komwony to nyalo kowo nga'to higni piero ariyo.*

First drug that pushes days is bought , that the government has also authorized that they are that can even make one live for another twenty years.

*Aneno kosekel yien mi nyalo mwony e od-no.*

I can see the drug has bought in that house.

*Gima miyo walero wehegi kata chwanyo-u...*

The reason why we explain these things even though they annoy you...

From 38 above, noun **yien** (drug) has just been mentioned and in the same sentence the pronoun **gin**(they) refers to the **yien**(drug). The drug is still in current attention of the hearer. The sentence satisfies the coding principle of In – focus. The demonstratives used here are interpreted according to the most current noun phrase or noun in the state of the hearer’s mind.

#### **4.2.2 Activated**

As stated in chapter two, the coding protocol gives three conditions under which a referent can be coded as activated if:

- a. It is part of the interpretation of one of the immediately preceding two sentences
- b. It is something in the immediate spatio-temporal context that is activated by means of a simultaneous gesture/ eye-gaze.
- c. It is a proposition fact or speech act associated with the eventuality (event/ state) denoted by the immediately preceding sentence.

In 38, the third sentence, demonstrative **-gi** (these) forms part of the interpretation of the immediately two preceding sentences hence in the active memory of the hearer.



39. “ *Eka yesu noting’o wang’e malo, no-kawo Makati m-o-ng’ingo kowacho niya ma(this) e ring-ra cham-uruku-par-a godo*”

Then Jesus looked up ,took the bread, divided it saying, “this is my body, eat it in memory of me”

From 39, the demonstrative this is used with a simultaneous gesture, since the speaker was demonstrating how Jesus divided bread saying, “**this** is my body; take it in memory of me”. It is therefore within the protocol stated in 4.2. b) above. According to the data most speakers would use the demonstratives as gestures while trying to drive the points home.

#### **4.2.3 Familiar**

This deals with what is already in the memory of the hearer, though neither in the active nor current memory state (In focus). Two conditions are given here:

- a. A referent can be said to be familiar if it was mentioned at any time previously in the discourse.
- b. A referent can be said to be familiar if it can be assumed to be known by the hearer through cultural or shared personal experience with the speaker.

40.

a) *Kaka nochalo **endalogo** mag Noah, ekaka birochalo endalo mar biro mar wuod Dhano.*

The way it was in those days of Noah is the way it will happen in the day of the coming of the son of man.

b) .... *In be i-ng’eyo ni jalo to nyocha osenindo kendo o-weyo mwandu od-no.*

... You also know that that **that person** had died and he left wealth in **that** house.

In 40 a), it is assumed by the speaker, that the audience is aware of the days of Noah and thus uses the demonstrative in- those- days ( e-ndalo-go) of Noah.

In 40 b), it is assumed that the speaker has already mentioned the person in discourse (*that sperson*). So that the demonstrative that here refers to what the speaker can trace though not in the active memory. The audience can therefore reflect on the discourse and give accurate reference

#### **4.2.4 Uniquely Identifiable**

This deals mainly with the definite article. The definite article is used here when a noun or a phrase has been identified previously and the hearer can now identify it as unique.

“Corpus studies have found that less than half of the phrases introduced by a definite article refer to entities that have been previously mentioned in the discourse and 30%- 60% (depending partly on the genre examined refer to entities that cannot be assumed to be familiar to the addressee in any sense.” Gundel (2003:135)

Example, in 38 a) a son has been mentioned and it assumed that the son of man here is Jesus and an explanation had been offered by the speaker hence need not repeat. This cognitive state is however not common in Dholuo oral speeches since Dholuo does not take articles. The nouns are instead repeated or demonstratives used.

#### 4.2.5 Referential

This occurs at the sentential level, immediately after the hearer has identified the type of entity that is talked about. The entity can then be referred to using a demonstrative. The referent must then be mentioned subsequently in the discourse. See the following example;

*41. Penjo moro osiko chand-a. Penjoni osehanda gi kinda. Be u-ng'eyo ni gowi duto yesu no-se-chulo?.*

A certain question has consistently disturbed me. This question has disturbed me for long. Do you know that Jesus had paid for all the debts?

From 41, the hearer has to identify what he is expecting, which is the question (penjo) this is subsequently mentioned or asked in the discourse.

#### 4.2.6 Type Identifiable

Unlike the uniquely identifiable type, this uses indefinite article. Here the speaker has to identify first the entity by knowing what it is. This might entail the encyclopaedic entry of the hearer.

See the following example,

*42. Sibuoŕ mane o-biro ko-wuok edhot mar jo-ka Juda biro duogo omo jo-ge.*

A lion from the tribe of juda will come back to take his people.

In 42, the hearer has to identify what type of this entity (sibuor) is. It will entail looking at the possible attributes the hearer knows about a lion, and give its connection to the biblical context. Lions don't have tribes but in the biblical context, the lion referred to is Jesus Christ who left and will come back a second time to take His people to heaven.

### **4.3 Summary on Referential Givenness/ Newness**

The cognitive statuses are applicable to Topic as has been demonstrated using the various examples above. They majorly deal with pointers of nouns or noun phrases which in most cases refer to discourse topic. The cognitive statuses are majorly determiners, demonstratives and pronouns.

Certain structures like topic comment structures cannot be analyzed in representation unless the linguistic components of statuses are themselves treated as Topic in sentences.

The referential givenness/newness cannot adequately be used to analyze the information structures in form of what is given and what is new (according to the working definition advanced in page 23) relational givenness/newness can be used instead. However, it has been used to show the relationship between Focus and Topic in the various sentences or discourses of Dholuo oral speeches.

The two cognitive statuses namely; uniquely identifiable and type identifiable are a challenge here since Dholuo just like most African languages don't take articles as determiners. However, the in-focus, active and familiar statuses can be adequately used in Dholuo as one of the African languages.

## CHAPTER FIVE: SUMMARY AND DISCUSSIONS

This work has attempted an analysis of Topic and Focus as key components of information structure in Dholuo oral speeches using the Givenness/ newness hierarchical framework as a guiding principle.

One of the findings is that, Topic in Dholuo is marked using noun phrases, pronouns, demonstratives and descriptive adjectival clauses. These markers are used interchangeably in speeches depending on the speakers' manipulative skills. Syntactically, the position of subject components of the sentence structures tends to coincide with the position of the pragmatic elements as noted by (Njeru 2010:45). This is could be because the grammar of Dholuo is similar structural arrangement to that of English. This coincidence in position is however not applicable to discourse Topic.

In discourse Topic, context and encyclopedic entry play a major role in interpretation and understanding because of the complex nature of the use of demonstratives and pronouns which are used in enhancing Topic retention in Dholuo oral speeches. However, demonstratives and pronouns when used wrongly in interpretation, may lead to misunderstanding between the speaker and the audience. The complex nature of the retention devices are thus the driving goals of the referential givenness hierarchy towards the explanation of the cognitive statuses explained in this work. The referential hierarchy acts as the interface between the grammatical expressions of the pronouns together with demonstratives and the cognitive state of the hearer's mind. Apart from the use of pronouns and demonstratives as elements of Topic retention, repetitions of nouns, pronouns, noun phrases or sentences and of synonyms are also used in Dholuo oral speeches. These retention devices are also referred to in this project as cohesive devices. It

follows then, that since most speakers tend to aim to achieve cohesion in discourse, the event reporting structures of Topic are not common in Dholuo oral speeches because of their nature of failing to link the events with the discourse Topics.

This work has also established the relationship between Topic and Focus in Dholuo oral speeches with the help of the guiding principle of relational givenness/newness hierarchy. The relational givenness hierarchy has established that Topic is the left most or initial element referred to as the given information or the old information. Focus on the other hand appears to be new information or the comment about the Topic and it falls on the verb phrase/predicate (discussed in this work as the actual domain of Focus). The relational givenness/newness hierarchy also confirms the notion that Topic appears before the verb. This notion is however not true on presentation structures of Topic which are majorly nouns and noun phrases hence appear to be subjects or Topics without comments

This work has also established that there are two domains of Focus; the actual Focus domain and potential Focus domain. The argument Focus structure, which is common in oral speeches, falls in the potential Focus domain and is formally marked with *e* as noted by Okoth(1986:176). What is also common in Dholuo oral speeches is the cleft Focus marking especially in sermons because of the need to emphasize information in order to achieve the appellative function of sermons. The cleft Focus markers are also found within the potential Focus domain since they do not conform to the notion of Topic –comment structures which are relationally explained in the givenness hierarchy. It can then be concluded that in Dholuo oral speeches, Focus can be found anywhere within the sentence (either in actual or potential domains) probably because of the spontaneous and dynamic nature of oral speeches in Dholuo.

It was also realized in the process of this research that prosodic elements (which were outside the domain in this research) are common in Dholuo oral speeches, especially in the analysis of Focus elements. The only challenge was the difficulty in writing the prosodic elements on paper since the analysis in this research was done on speeches that were transcribed on paper for easier analysis.

The givenness/newness hierarchical framework has been adequate in the analysis of the relationship between Topic and Focus especially on positions of Topic and Focus in sentences. The referential notion of the Givenness/newness hierarchical framework on the other hand does not adequately analyze Focus but instead focuses on the realization of Topic retention in speech and cohesion in discourse. The applicability of the referential notion also posed a challenge since Dholuo as a language does not take determiners. However, because determiners act as pointers to nouns, Dholuo uses the nouns themselves without the pointers, demonstratives and pronouns. These demonstratives and pronouns are adequately analyzed using the other cognitive statuses discussed here apart from type identifiable and uniquely identifiable.

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## **Appendix A: Sample of Dholuo Speech by Pastor Thomas**

*Wagoyo ne Nyasaye erokamano moketowa nyaka kawuono kendo berne gi ng'uonone omiyo wachopo e giko mar kiche mar Bondo Awino . Ok uyiena mondo agol koti?... erokamano! Wasomo e buk mar chakruok 50:24,25 emaadwabagoe yalo kawuono ok abidhi mabor abirogoe dakika piero adek taparo ni bende atieko. Eloko machon ma ango wacho niya "Josef nowacho ni owetene niya an atho. Biro to Nyasaye nobiro mondo ogolu uae pinyin nyaka e piny mane okuong'ore ni Isaka gi Jakobo. To Josef nodwaro kwom nyithind Israel kung'ruok kowacho niya " biro to Nyasaye nobi to un uting' chokena ugol kae. Koro tidhe mar samon madwayalo ne jogo mandiko. Ndiki ni UKAU CHOKEGA UGOL KAE. Walem; wuonwa kendo Nyasachwa mangima, ichunga mogik enyim oganda mathothni e kanisa maneiluongae mondo abed jatichni. Bondo Awinoni emaneigolae mondo ayal injili epinje duto. nitimona hono miduoga mondo abed wendo maduong e kiche e kanisa madalawa egweng'wa koro we adog piny to in emaibi malo. Kanitiere wach manyaka iwachi gi mamani, kanitiere wach manyaka iwachi gi jaduong'ni, Jaduong we adog piny to in ema ibi malo to kawatieko to wawachni chutho chokewa kik dong' kae to malaika odhigo e nying ruoth Yesu. Amin.*

*Nitie gik moko ang'wen e pinyni ma ok inyal yiero. kaka enno ekakiikawe bende kakoobirone ekaka nyakirwake. Namba achiel- onge dhano ma nigi teko manyalo yiero babane kendo manyalo yiero mamane, onge e bwo wangchieng' kaa ngat manyalo yiero wuon kata manyalo yiero min. ma Nyasaye omiyiino een, kuom mano en okinyal wile bende onge gimainyalo timo miwachni ' adwaro ngat machielo emobed wuonwa kata ngat machielo emobed minwa'. Nikech polo ong'eyo wach moro mopondo e mano. Achiel kuom chike mane nyasaye oketo ne jokadhano*

*ma ok nyal loko wuoro kata min nowacho ni, 'luor wouru gi meru e kandaloni omedre'. Eyo machielo e thuolo ma in ichae, ethuolo ma initimri ni idak makata oonge, ethuolo ma ok inidewe kendo idwachalo kang'at mawuon gi min onge epinyka! Ekama in inguse ndaloni, e kama initieke ngimani. Kawuono thoe mathoth osieko e piny nikech ji mathoth odak kagima ok onyuol gi wuone. Ma Nyasaye omiyino ego! Manyasaye omiyino e mamani, ma nyasaye omiyino e babani. Omiyo migapi manyaka itim ka in ebwo wang' chieng' ka.*

*Wach namba ariyo,ma bende onge giminyalo time, bende onge lokruok minyalo bedogo en tuo mabiro goyi. Ebwo wang'chieng ka, tuo mabiro goyi ikia. Bende saa ma odonje be ok ing'eyo . Ok inyal riembe bende ok inyal tame donjo. Onyalo bedo malaria, onyalo bedo taifod, onyalo bedo asma, onyalo bende bedo dayabetis. Ok nibed gi teko mar tame donjo. Isaya ma wuod Amos kakoro towacho ni onge kamangima e del chakre kor tielo ping nyaka yier wich malo. Jasomo osom Isaya 1:6, kwany chapchap nikech adhi piyo to adwaro ni atiek chon. Wuod amos lando ni kong'iyoy jok ma odakie piny, kinyalo kawo tung tikaw, chuokrwogni kawuono pek. " Owacho niya e loko machon, nyaka aa ekor tielo nyaka wich, onge gima ber to kuonde moinyore emoriemo kod adhonde mochikore"*

*Koro dogi e loko manyien, " Owachoniya, onge kama ngima e dendu chakre e tiendi nyaka ewiyi, mak mana kwonde maridhore gi kuonde moriemo kod adhonde mapok oket yath, kata mapok otwe, kata mapok oriemo". Gima nadwaro ni mondo akaw kanyo, kanitie gima ok inyal pondone en tuo madonjo ne joka dhano kapod wan e bwo wang' chieng' ka. Emomiyo e thuolo ma wan e bwo wang'chiengni kendo e thuolo mapod wantie e piny mwadakieni, tuoche limowa kapod wan e ringruok mapod kolokini.*

*Wach namba adek, mabende onge gima inyalo timie, bende onge kakinyalo tame, en kaka ibedo moti. Ochuni kendo ochuna ni tiyo nyaka nochopi kapod wan e bwo wang'chieng ka kendo adieri mar wach en ni kama omakigo ema ikia. Onyalo sieko gi ewiyi mayandi igoyo pas malong'o kawuono rumo aruma, gima itimo malong'o bende onge. Samoro onyalo chaki mana gi laki, ma lak mane in go mochom koganda kawuono kinyiero to monego ium laki gilweti, tiyo emodonjo! Gima inyalo timo ema onge. Samoro onyalo sieko mana gonding'i. Nee... gima inyalo timo ema onge, mano ekaka Nyasaye opange bende ekaka Nyasaye ochwoge, onge ng'ama nyalo loko tiyo. Bende onge ng'ama nyalo sudo tiyo. Wach mar adek ma ok loki, kendo wach ma ok inyal pondone, bende wach mar adek ma ok inyal ringo. Johera, kuma ji oae ok doge, to kuma polo nopango ni nyaka ji dhiye nyaka chopi. Ji nyaka tii kapod wan mwalo ka.*

*Mogik, mar angwen ma bende onge gima inyalo timo en tho! Obiro abira kochodo, kendo obiro abira koyiech, saa ema ok ing'eyo. Omiyo kachiko ita an ne an jathum thurwa ka, jothurwagi ong'eyo ni an ne an DJ. Nachiko ita to awinjo ka Owino Jasirati nowacho niya, 'ni tho biro to sama odonje ema okia, sanduk manoikego ema okia, ng'ama no kwong goyo upe ema ok ong'eyo, kendo ji mano ywage ema ok ong'eyo', adieri mar wach en ni tho nitie kendo obiro biro ma ok oyiengni, kendo ochopo e wang saa. Joherana Josef onene, mano wuod jakobo, okoni jogi kendo okone joisrael kagin e epiny mane gin e owasi higni 430 e piny Misri. To owacho niya, 'Jothurwa anto kang'iyora athoo! Joherana kang'iyora saa na odong' matin, jo misee ang'eyo ni tho to nyaka atho'. Adwaro mondo awach niya, mano was 'universal statement'. Ng'atang'ata mapod ngima manie ebwo wang'chieng' kaa onge'yo.*

*Ka ogoyo oriti, Joseph oneno kotieko tich to oluongo jo-israel to oketogi gi singruok niya "osiepega nikech sana orumo, bang' ndalo manok awuok ka" kaaeto okenegi ni "gima utim samadhino masetieko ng'wechno to singrena uru nikech ang'eyo prosesesni, kuong'renauru,*

*singreuru nitho to en a tho... to chokena ema kik uwe misri ka, chokena emanyaka uting’  
udhigo....”*



## **Appendix B: A Translation of Appendix A**

We thank God who has brought us here today. His goodness and Grace has enabled us come to the end of Bondo Awino camp meeting. Will you allow me remove this coat...? thank you! We read from Genesis chapter 50:24-25. I will not spend much time but only 30 minutes.

King James Version says, “Joseph said to his brothers, ‘I will die but God will take you out of this land as He had promised Jacob’s descendants...please don’t leave my bones here. The Topic of sermon today is, ‘TAKE MY BONES WITH YOU.’ Let’s pray; our living Father, you called me as a chief guest here, let your name be uplifted as I humble down. If there is something that you should speak to your children, let me humble down and ultimately our bones be taken up by angels... in Jesus’ name! Amen.

There are four things on earth that you cannot change but accept as they are. First, no man has powers to choose mother or father. That given by God is the one. No one under the sun can choose a mother. One of the commandments of God is that “Obey your father and mother so that you may live long.” The moment you neglect them, despise or behave as if you can do without them. You will shorten your days. That given by God is the one.

Second, are the diseases that will attack you. You cannot know the disease that will attack you under the sun. it can be malaria, it can be typhoid, asthma or diabetes. You cannot deny them entrance, Isaiah son of Amos in his prophesy says, “There is no healthy part of the body from head to leg. May someone read Isaiah 1:6.Faster please I want to finish in good time.

Third which can also not be avoided is old age. It is a must to grow old when still under the sun. The truth of the matter is you cannot know when it starts. Look... you cannot do anything about



it. No one can transfer it to another one. It cannot be pushed. That is the way God has planned it. Friends, we cannot go back to where we had come.

Last and fourth, which cannot be avoided, is death. It is coming! It's only that you don't know the time. Listening to a certain musician or people know that I was once a DJ. I listened to Owino of Shirati saying "death come without knowledge, he does not know who will weep first not even the people who will mourn him." Truly death is there, it comes without fear. Friends Joseph saw it Israelites, in slavery around 430 AD in Egypt. He told them "our people, I know I will die and I must die" that was a universal statement that anybody under son knows. In bidding farewell Joseph called Israelites and made a covenant with them that his bones should never remain in Egypt "Take my bones with you..."