A SEMANTIC ANALYSIS OF GĨKŨYŨ METONYMY:

A FRAME SEMANTICS APPROACH

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A PROJECT SUBMITTED IN PARTIAL FULFILMENT OF THE

REQUIREMENT FOR THE AWARD OF THE DEGREE OF

MASTER OF ARTS, IN LINGUISTICS DEPARTMENT

OF LINGUISTICS AND LANGUAGES,

UNIVERSITY OF NAIROBI

2017

DECLARATION

I hereby declare that all the information contained in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that as required by these rules and conduct, I have fully cited and referenced all material that is not original to this work.

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DEDICATION

To my family members especially my wife, Mary and son Ryan and to all those people of good will for the encouragement and support they have extended to me in the course of my studies**.**

ACKNOWLEDGEMENT

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ABSTRACT

This thesis investigates conceptual metonymy in Gĩkũyũ language within the Fillmore's frame semantic theory. Basically metonymy is a figure of speech where a concept or a thing is referred to by the label of something closely related to that concept or thing. Metonymy stands as an essential tool with which people comprehend their world and enhance their language. Metonymy is a mode of reasoning applied extensively within people's everyday life. This study is based on three objectives, which are: to classify Gĩkũyũ metonymy, to establish whether Gĩkũyũ metonymy is pervasive, and to ascertain whether Gĩkũyũ metonymic expressions are systematic. The classification of the data was based on the interpretation of Whole and Part as proposed by Radden and Kovecses (1999) and Kovecses and Radden (1998) typology of ICMs, frames or domains. The analysis of the Gĩkũyũ metonymy illustrate that metonymy is a cognitive means by which Gĩkũyũ speakers conceptualize their environment. It is a ubiquitous way of thinking used widely by the Gĩkũyũ language speakers as their way of life. The Gĩkũyũ language speakers use natural objects in their environment and the human body parts as the vehicles to comprehend the concepts of other domains. Some of the metonymies are well-entrenched in the language that they are barely noticeable. The classification of the Gĩkũyũ metonymy has shown possibility of having marginal occurrences of the metonymic sub-frames resulting to ambiguity in the borders between the sub-frames. The description of the various Gĩkũyũ metonymic frames and sub-frames and their taxonomies occur in turn. The findings also reveal that Gĩkũyũ metonymic concepts are systematic depending on the interaction of the society with its physical environment. The metonymic concepts are structured and manifest in determinable relationships. The Gĩkũyũ metonyms involve only one conceptual domain, as the label of one entity is made use of to refer to another entity that is associated to it either by being co-present or successive. The target concept and the contributing concept are mostly related to each other in conceptual clusters referred to as frames.

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DEFINITION OF CONCEPTS AND TERMS

The section present the application definition of key concepts and terms as used in the study**.**

Cognitive linguistics - A modern approach to meaning, linguistic organization,
language learning and change, and language as a mental phenomenon.

Cognitive scene - Categories that speaker require to bring into performance when telling
about situations that are autonomous of the real discourse situation. For
example, a commercial transaction frame

Construal - The way in which a person's knowledge of the world is perceived
in varied ways.

Concept - A necessary deliberate entity, comprising significant aspects of people's
encyclopedic knowledge.

Encyclopedic - The non-referential, additive sense of a sign relating to encyclopedic
understanding of the world. Encyclopedic sense corresponds to concept
of connotation, meaning frame, and several concepts pertaining to
possibility of prediction.

Frame - Every single structure of concepts connected in a way that for one to comprehend
every one of them one has to comprehend the entire structure in which it matches.

Metonymy - The substitution of a name of an attribute or adjunct for that of the
thing.

Pervasive – The predominant part of, for example in linguistic expressions.

Prototype – It is a typical example that is representative of a broad concept; a cognitive
reference point that is representative for a whole idea.

Referent - The thing or person a linguistic expression or other symbols like a word or phrase
denotes or stands for.

1.1 Introduction

The study aims at a semantic analysis of Gĩkũyũ metonymy using frame semantics as the theoretical framework. The central claim of frame semantics is that much of our knowledge about the world comes from the categories people have. Categories are mentally represented as frames, or models. This chapter contains the background to the study which opens with a brief historical background of Gĩkũyũ language and its speakers. The chapter also contains the problem statement, questions of the research, and objectives, the study rationale, the study's limitations and scope, theoretical framework, literature review, research methodology and significance of the study. On the background below there are two parts, namely: background to the language of study and the background to the research problem.

1.1.1 Background to Gĩkũyũ language

Gĩkũyũ language is a Western Bantu language mainly spoken by the Agĩkũyũ people from the Southern Mount Kenya area. This area is within the central region of the Republic of Kenya. The region has numerous rivers running eastwards from the Aberdares and westwards from Mount Kenya, giving the area a characteristic river-ridge landscape. The region is administratively divided into five counties namely Nyeri, Murang'a, Kirinyaga, Kiambu and Nyandarua. Other parts of the country such as Nairobi region, Eastern region, Coast region, and Rift Valley regions have speakers of Gĩkũyũ (Wangui 2010).

Guthrie (1967-71: Vol. 3:11-15) classifies Gĩkũyũ together with the Sengeju, Meru, Embu, Kamba and Tharaka. He places them in zone E group (50) in his classification systems and assigns code (E51) to Gĩkũyũ, (E52) to Embu, (E53) to Meru, (E54) to Tharaka, (E55) to Kamba and Sengeju (E56).

Mutahi (1977: 14) in his study of the classification of the dialects of Southern Mount Kenya proposed seven geographical and politically motivated dialects namely: Ki-Embu, Gi-Gichugu, Ki-Mbeere, Ki-Mathira, Ki-Ndia, Southern dialect spoken in Kiambu and Murang'a and Northern dialect spoken in Nyeri. These dialects of Gikuyu have since reduced in number with Ki-Embu and Ki-Mbeere becoming fully fledged languages. Therefore, the central Mount Kenya dialects of Gĩkũyũ since Mutahi's (1977) classification are Gi-Gichugu, Ki-Mathira, Ki-Ndia,

Gi-Kabete and Ki-Murang'a. Mutahi (1983) also views Ki-Embu and Ki-Mbeere as dialects of Gĩkũyũ.

Njogu (1978) documented five Gĩkũyũ dialects namely: Northern dialect referred to as Ki-Mathira dialect, Ki-Murang'a, Ki-Ndia, Gi-Gichugu, and Southern dialect which he referre to as Gi-Kabete spoken in Kiambu.

Wachera (2008) argues that the grouping of the Gĩkũyũ dialects was not based on linguistic reasons; conflicting the Geo-political boundaries dividing the dialects; as subsequently the boundaries have considerably changed since Mutahi's (1983) classification. The Gĩkũyũ language is currently predominantly Central Mount Kenya language separated from Eastern Mount Kenya where Kimbeere and Kiembu are spoken.

Ngure (2005: 1) contends that agreeing on the precise number of Gĩkũyũ dialects is a contentious issue among the linguists up to present as various researchers have claimed Gĩkũyũ language to have seven dialects, some five and others four.

The Agĩkũyũ living in the western of the central region, that is, the larger Nyandarua district are migrants from Nyeri, Murang'a and Kiambu. Their Gĩkũyũ has undergone considerable lexical, semantic and phonological inter-dialectal borrowing due to social interaction (Wangui, 2010: 2). This has led to blends of either the three dialects or two of the dialects depending on the majority of the migrants who settled in a given region of the county. For instance, the majority of the inhabitants of the Northern region of the county originated from Nyeri and Kiambu where their interaction has given rise to a blend of Gi-Kiambu and Ki-Nyeri variation.

Consesequently, this study will view Gĩkũyũ as comprising five dialects including Gi-Kiambu, Ki-Murang'a, Ki-Mathira, Gi-Gicugu, and Ki-Ndia, established on previous studies (cf. Gathenji 1981).

1.1.2 Background to the study
The study focuses on the semantic analysis of metonymy in Gĩkũyũ based on frame semantics. As of the viewpoint of etymology, metonymy originated with the ancient Greece and denotes "change of meaning" (Mendoza and Otal, 2002: 6). Metonymy is considered by traditional linguists as stylistic means, in other words, to substitute the term of one entity with the term of

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the contiguous entity. Consequently, metonymy as a distinct language occurrence is a type of variation from common language structure besides the adornment of language. "A language without metaphor and metonymy is inconceivable as these are two forces inherent in the basic structure of human speech" (Ullman, 1979: 223). Metonymy is a mode of reasoning used commonly in people's everyday life.

There is an assumption that metonymy is a rhetorical device to afford enchantment and beauty to style of a given language. The most widespread perspective of tropes of metonymy in classical times came into being since Aristotle who did not recognize metonymy and usually included it in metaphor, and took it having the status of a subtype of metaphor (Panther and Radden, 1999:1).

Metonymy has been explored in the cognitive linguistics discipline with the object of inquiry being to interpret human understanding and reasoning and how it is reflected in human language. Metonymy is viewed as one of the principal "characteristics of cognition" (Lakoff 1987). Thus, a cognitive understanding of metonymy gives rise to varied suppositions from the traditional views. Metonymy is regarded as a cognitive occurrence, a kind of a way of reasoning "used automatically, effortlessly, and without conscious awareness" (Lakoff and Turner 1989: 104), and not just a figure of speech. It is claimed by Lakoff and Johnson (1980) that metonymy has experienced change in status from a figure of speech to a cognitive instrument in the same way as metaphor. Metonymy is a linguistic form as well as an effective cognitive device for people's understanding of their world. Metonymic concepts do not simply structure people's language but also their thoughts, attitude, beliefs and acts.

Both the traditional linguists and cognitive linguistics acknowledge that metonymy is founded on contiguity. Then the difference comes in for what contiguity is. Traditional linguists' understanding reasons that contiguous association can occur in language. For instance, Jakobson (1971) states that, contiguity occurs within language symbols. It is considered contiguous relationship as the flanking between the senses of two expressions, between which metonymy arises. Contiguity in cognitive perspective is principally suggested by Lakoff and Johnson (1980) where they contend that the base of the metonymy notion entails tangible or causal association. At the base of the two contiguous relations, the conception of metonymy gives two combined structures: Whole for Part or Part for Whole, and Part for Part. Metonymy is an essential mental process for people to recognize human-related expressions. Metonymy is "a cognitive process in

which one conceptual entity, a vehicle, provides mental access to another conceptual entity, the target, within the same conceptual domain or ICM [idealized cognitive model]" Kövecses and Radden (1998: 39). "Like metaphors, metonymic conceptions structure not just our language but our thoughts, attitudes and actions, metonymic concepts are grounded in experience" (ibid). Lakoff claims that "metonymic concepts are grounded in our experience" (Lakoff and Johnson 1980: 39). The fact is due to the experience that human beings relate WHOLES and PARTS; for instance, PRODUCER and PRODUCT come together because of being typically physical, and PLACE FOR EVENT metonymy refers to the same physical relationship found in our experience, as "something always occurs somewhere" (Lakoff and Johnson 1980: 39-40). Various taxonomies of metonymic relations have been proposed by various linguists including Lakoff and Johnson (1980), Fass (1991), Saeed (2003), Nunberg (1995), and Kövecses and Radden (1998).

The following is a typical example of a metonymy in Gikuyu:

1. *Ihuruto icio ciathi k ?*

    Skirts those going where?

    'Where are those skirts going?'

In this example, *ihuruto* 'skirt' is the expression used to refer to the 'girls in skirts' where 'girls' is the abstract entity. The people are referred to by what they are wearing. This is an expression that is beyond a rhetorical device

2. *Kathoreki na macidano na Indi*.

    Catholic has competition with Indi.

    'Catholic (church) is competing with Indi' (African Independent church of East Africa).

This example illustrates a situation where a whole group functions as the point of reference in gaining access to one of its parts, for this case, the choir unit. The entire Catholic Church (the believers, the preacher, buildings) is used to represent part of it-the choir who participates in the competition. And also, the whole of the Independent church of East Africa is used to refer to one of its entities, the choir, which compete against the Catholic Church choir. The hearer of the

utterance will not interpret it to mean, for instance, the buildings. The hearer seems to infer to background knowledge to understand the utterance as metonymic, which is whole-for-part.

Metonymy characterizes a non-literal usage of a phrase or an expression made sufficient as there is certain apparent association between the referent of the said phrase or word and the anticipated referent, which is a referent undoubtedly applicable in the context within.

1.2 The problem statement

The study's object is a semantic analysis of Gĩkũyũ metonymy using the Frame Semantics theory. The most accepted view of metonymy is that it is a traditional rhetorical expression, used extensively for rhetorical reasons. The main application of metonymy, in this perspective, is language enchantment or ornamentation aimed at spicing up expressions. It is evident, however, from the background to the problem that metonymy does not only belong to the rhetoric as a rhetorical expression but it is also a conceptual device for reasoning and understanding the world (Lakoff & Johnson, 1980).Metonymy is considered in Cognitive Linguistics a pervasive mechanism visible on all linguistic levels. Metonymic expressions are common language terms arising in everyday utterances and texts.

Metonymies have a referential function. They are not arbitrary phenomena; they are systematic and can be seen as metonymic concepts. It is also explained that metonymy is culture bound and specific (Kövecses 2006:12).There seems to exist in the people's minds encyclopedic knowledge motivated in the interpretation of metonymic expressions rendering metonymy a component of the way people conceptualize the world.

This study seeks to find out how Gĩkũyũ conceptual metonymies can be classified, whether they are pervasive and systematic conceptual mechanism through which the Gĩkũyũ speakers understand their world.

1.3 Research questions
1. How can Gĩkũyũ metonymy be classified?
2. Is Gĩkũyũ metonymy pervasive?
3. Are Gĩkũyũ metonymic expressions systematic?

1.4 Research Objectives

Connected to the questions of the research enumerated in 1.3, the following objectives were the base of the study.

1. To classify G k y metonymy.
2. To establish whether G k y metonymy is pervasive.
3. To ascertain whether G k y metonymic expressions are systematic.

1.5 Rationale of the study

Metonymy is not only a rhetorical expression but also it is conceptual in nature (Lakoff and Johnson, 1980). This in essence points out that people combine schema entrenched in their brain as concepts. The concepts are based on human perception and experience of the world. The concepts in this sense are the semantic structures symbolized by a word. According to Barcelona (2003: 4), metonymy has received less attention in terms of study than metaphor in cognitive semantics, even though it could be more essential to language and cognition. Consequently, not much research has gone into record informing on metonymy in G k y. There is no scholar who has carried out a study on G k y metonymy from frame semantics perspective and so the study is justified as it seeks to fill up the gap that exists in semantic study of G k y metonymy, particularly in frames perspective.

This study serves two purposes. One, it contributes, no matter how humbly, to the building of the linguistic theory. Two, it enhances scholarly understanding of the conceptual nature of the studied language, in this case, G k y. For referential purposes, the study report serves as written record, which may serve as a handy reference material for more future detailed studies of G k y language.

1.6 The limitations and scope of the Study

This study investigates the G k y metonymy. It seeks to identify and describe G k y metonymic expressions from a frame semantics perspective. It also seeks to analyse the types of G k y metonymic relations. Metonymy in G k y, just like in other languages can be investigated using classical rhetoric theory but this study is going to use frame semantics theory. This study is restricted to conceptual metonymy a concept of cognitive semantics where frame is an integral principle. This study intends to give an insight into the interplay of language, mental-representation and human experience. The study is limited to discuss metonymy in G k y and

therefore other aspects of G k y such as morphology phonology and syntax will not be dealt with unless the analysis of the data demands.

1.7 Theoretical Framework

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

1.7.1 Introduction to Frame Semantics

This study is based on Frame Semantics theory. Frame Semantics theory is a concept of linguistic sense that associates linguistic semantics toward encyclopedic knowledge. The fundamental notion is that a person cannot comprehend the sense of a particular expression without access to all other essential information that relates to that expression. In frame semantics, an expression represents a category of experience.

The expression 'frame' is applied in a various but connected senses. Within all these senses, frame has the denotation of being understood as "structured knowledge clusters" (Martin 1997:65). Frame, as developed in the cognitive sciences in 1970's, has the preserve to be viewed as one of the structured bundles of beliefs, knowledge, and patterns of performance that model and let humans to understand their experiences.

The frame concept applied in Frame Semantics can be drawn largely directly to case frames (Fillmore, 1968).The Case frames were understood as "characterizing a small abstract 'scene' or 'situation', so then to understand the semantic structure of the verb it was necessary to understand the properties of such schematized scenes" (Fillmore1982: 115). The main postulation of Fillmore's frame theory is that meanings are relativized to scenes. To illustrate this assumption, Fillmore uses the following statements.

> 1a. I spent three hours on land this afternoon.

> 1b. I spent three hours on ground this afternoon." (Fillmore 1977; 1982: 121).

These sentences can be interpreted differently, and so relating the meanings to the relevant scenes. The backdrop scene for sentence 1a is a sea expedition whereas sentence 1b alludes to an intermission of air travelling. Though the two words, land and ground contrast, they refer to the

same entity. It is only the background frames of the two words which are different and thus make their understanding different.

1.7.2 The meaning of frame

"Frame" is a term preferable to the vague expression "domain", used by Lakoff and Turner (1989). It is equivalent to Lakoff's Idealized Cognitive Model (ICM) and it designates an entrenched model of an area of experience (Fillmore 1985).

Frames are used as depiction of a concept that comprises only semantic and conceptual-encyclopedic knowledge. This consideration diverges as of other theories of lexical meaning from the perspective that it develops on conventional backgrounds of knowledge (semantic frames) against which the denotations of terms are construed. Petruck, (1996: 2) explains that "frame is a cognitive structuring device, parts of which are indexed by words associated with it and used in the service of understanding". The frame is an interpretational background, a reference point, within which the meaning of the category is born. The essential ideas fundamental to Frame Semantics are characterized thus:

> "A word's meaning can be understood only with reference to a structured background of experience, beliefs, or practices, constituting a kind of conceptual prerequisite for understanding the meaning. Speakers can be said to know the meaning of the word only by first understanding the background frames that motivate the concept that the word encodes. With such an approach, words or word senses are not related to each other directly, word to word, but only by way of their links to common background frames and indications of the manner in which their meanings highlight particular elements of such frames" (Fillmore and Atkins, 1992: 76-77).

> The basic assumption of Frame Semantics is that essentially all content words require for their understanding an appeal to the background frames within which the meaning they convey is motivated and interpreted. Frames are perceptions which are closely related to one another and one cannot comprehend a frame element without understanding the other frame elements that make up that frame (Fillmore 1982: 112).

Petruck (1995:1) exemplifies this notion of background knowledge by using "the Commercial Transaction Frame", whose components consists of a seller and the goods, a buyer and money. The frame components are carefully chosen in relation to the situational roles. In the midst of the sizable group of semantically connected verbs related to this frame are *sell, cost, charge, buy, pay, spend* and each one of them marks varied features of the frame. The verb *buy* points to the

buyer plus the goods, back-grounding the seller plus the money; *sell* points to the seller plus the goods, back-grounding the buyer together with the money; *pay* points to the buyer, the money, and the seller, back-grounding the merchandise.

The clue is that the sense of the words entails understanding whatever unfolds in a commercial transaction and understanding the sense of each of the words, in every aspect, understanding the denotation of all the words. The information and the knowledge organised by the Commercial Transaction Frame afford the context and reason for the categories denoted by the words.

A frame bonds and organises "encyclopedic" expectations, insofar as they are founded on such knowledge of associations linking concepts or creating additional complex concepts. For instance, in Gĩkũyũ we can have the following kinship frame:

Guka-Grandfather

Cũcũ-Grandmother

Awa-Father

Maitũ-Mother

Mũrũ wa awa -Step brother

Mũrĩ-Son

Mwarĩ-Daughter

Mwarĩ wa maitũ-Sister
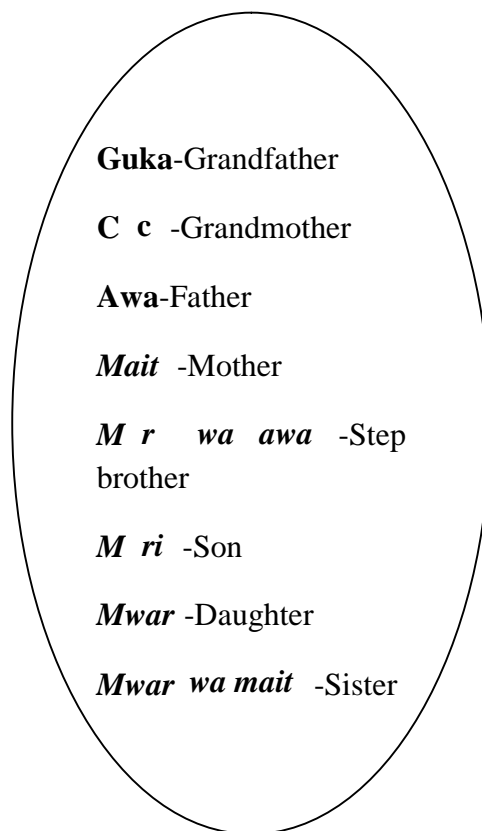
Figure 1 Gĩkũyũ kinship frame.

If a speaker utters whichever term in the list, the hearer evokes a frame and the applicable elements of the relationship terms are mentally elicited. It would not be easy for a hearer to understand the term *mũrĩ* 'son' without the understanding *mwarĩ* 'daughter'.

This means that, the expressions, that is, the linguistic information, suggest the frame in the thoughts of a speaker and or the hearer who interprets the utterance or text in which the expressions arise makes reference to the frame (Petruck 1996).

1.7.3 Types of frames
Fillmore's frame theory advances two kinds of framing; actual communication situation and cognitive scenes.

1.7.3.1 Actual communication situation
This entails interactional frames regarding what takes place relating the speaker as well as the hearer and the writer as well as the reader. For one to comprehend the sense of an expression it is imperative to comprehend the elements of the model background frame other than the definition of the expression. Fillmore argues that prototype is the background condition against which the sense of a word is defined as the concept of prototype is significant in understanding the disposition of human categorization (1982: 118).

For instance, the word ORPHAN alludes to a child whose father and mother have died. The background prompting the category of this specific word is that children rely on its parents for guardianship and that the parents' consent to this dependability without complains. In a model setting an orphan is given consideration as a child deserving kindness, mercy and affection. However, this is not the case in all circumstances. What if a child murders the parents; is he eligible to be considered an orphan? It is in the course of the actual communication that the hearer is likely to get more information from the speaker that assist in the understanding of meaning.

1.7.3.2 Cognitive scenes
Cognitive scenes are defined as 'categories that speakers wish to make use of when relating situations that may be separate from the real speech situations' (Fillmore 1982:117). Fillmore used the COMMERCIAL TRANSACTION FRAME to explain the cognitive scenes whereby he used the frame concept to verbs like *sell* with the aim of representing the relation linking syntax and semantics.

Verb	Buyer	Seller	Goods	Money
Buy	Subject	From	Direct object	For
Sell	To	Subject	Direct object	For
Cost	Indirect object	Null	Subject	Direct object
Spend	Subject	Null	For/ On	Direct object

Table 1 Commercial transaction frame   Fillmore and Atkins (1992: 79)

The commercial transaction above has the resultant elements: seller, goods, buyer, and money. These verbs in this frame which are semantically related are sell, buy, pay, charge, spend and cost of which each one of them invoke a different feature of the frame. For instance, the verb *sell* highlight on the seller and the money, consequently back-grounding the buyer and the goods. The verb *buy* highlight the buyer and the goods, consequently back-grounding the seller and the money.

Possession of the knowledge of what happens in the commercial transaction in addition to understanding the denotation of each verb imply understanding the meaning of each one of them. The words invoke the frame in the speaker's and the listener's mind; the explainer of a text evokes the frame.

A frame may be entrenched within another frame. This implies that a frame is able to open a different frame within it which is in sense related to the key frame. For example, the frame "HEAD", whose different sub-frames are FACE, ZONE OF THE EYE, ZONE OF THE NOSE, ZONE OF THE MOUTH and their concepts. One cannot comprehend the zone of the eye if she does not understand the head.

Fillmore (1975) as mentioned in Petruck (1996:1) distinguishes a scene from a frame. A scene is experiential, cognitive or conceptual entity whereas the frame is a linguistic entity. In his subsequent texts Fillmore ceased using scene and go on with the use of the frame as the cognitive structuring device.

1.7.4 Principles of Frame Theory
Fillmore's frame theory is guided by the following principles as identified by Croft and Cruise (2004: 10):

1. Frame and convention

2. Meaning of reference and extrinsic entities.

3. Words are identified directly with respect to the frame.

4. Metonymy and frames.

1.7.4.1 Frames and convention.
A text invokes a frame once a linguistic pattern or structure is conventionally related to that specific frame.

For example;

"2. Julia will open her presents after blowing out the candles and eating some cake"
        (Petruck 1996).

Though the speaker does not state anything regarding a birthday party in the above sentence, a person who shares the same cultural background as the speaker will evoke a birthday party frame/scene. The listener of a text evokes a frame as she assigns an interpretation to the text by introducing its content into a pattern recognized separately from the text.

1.7.4.2 Meaning of reference and extrinsic entities
Various linguistic expressions may not be comprehended without the knowledge of the participant in a discourse and a bit of background information. This implies that the meaning of the expression refers to extraneous entities. This means that there are language expressions whose equivalent concepts intrinsically refer to other concepts extraneous to the concept meant by the expression. For instance, a *widow* is a woman who has been married but has lost her husband by death and has not remarried. One cannot comprehend *slither* without the knowledge of the body of a snake. Fillmore and Baker (2011: 4) argue that anybody who is not familiar with these extraneous entities cannot communicate the intended associations.

1.7.4.3 Words are identified directly with respect to the frame
Fillmore illustrates this principle by use of the following sentences:

3. We will soon get to the *coast*.

4. We will soon get to the *shore*.

Sentence 3 is uttered by a person travelling on land while sentence 4 is said by a person travelling by sea. Fillmore (1982: 121) argues that the two words *coast* and *shore* invoke different frames while on the surface they mean the same thing. From the seawater's viewpoint, the border line between the land and seawater is the *shore*, while as of the land's viewpoint, the border line between the land and seawater is the *coast*.

1.7.4.4 Metonymy and frames

Metonymy is based on contiguity, and cognitive linguistics has endeavoured to describe this in terms of ICMs, domains, and frames. Löbner (2013: 313) argues that metonymy transfers "the reference of an expression to something that belongs to the original referent". Bonhomme (1987) argues that all connecting conceptual relations causing the construal of metonymies are either co-present or successive. Co-present associations depend on the synchronism of their components while successive relations depend on temporal, spatial or understandable structure.

Co-present associations occur among the performers relating in a frame, their instruments, affected objects, tools, actions, the time at which the activity is usually performed, and the place where the activity is held. Co-presents are also generally necessary or associated qualities and traits of persons, things and events, different fragments of actions and distinct depictions of a shared frame. The frame in its entirety is always co-presented.

Consecutive associations occur relating a status, action, or a process and their reason and objective, their basis or requirements and their result, their former and successive conditions. Other sequential associations occur between periods, diverse places and, associated frames. Justifiably every metonymy can be summarised to either one of these types of conceptual contiguity.

1.7.5. The concept of metonymy

The regular meaning of metonymy generally compares it with the metaphor which is of course more "familiar" (Mendoza and Pérez 2001: 323). The dissimilarity present where metaphor deals with likeness: a pictorial expression where possibility or inner likeness elicit that an object (vehicle) is being transformed to something else (tenor). Sigrell (2012: 536) views metonymy contrary, as a stylistic device where one term is altered for a different one, which positions in a particular association to the more shared term. This argument is in line with the traditional explanations which describe metaphor as a relation established on likeness or correlation and

metonymy as connotation grounded on contiguity (Panther and Thornburg 2007: 237). Many scholars see metonymy as a basis for metaphor. Several linguists argue that most metaphors are motivated by metonymy. "Metonymic motivation for most metaphors for emotion on the basis of physiological or behavioural responses to emotions" has been established by Barcelona, Kövecses and Lakoff (Barcelona 2003: 33).

Metonymy was traditionally regarded as a classical rhetorical expression, used largely for oratory purposes. However, cognitive linguistics does not take this view. Lakoff and Johnson (1980), draw to attention to the fact that metonymy is not solely a classical rhetorical expression, but is conceptual in nature. In his subsequent publication, Lakoff puts it forth that:

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

In the sphere of metonymy, meaning is reduced to concepts in the mind. These conceptions are established on human perception and experience of the world, such that one realistic domain (target) is partly comprehended in relation to another realistic domain (vehicle). The focus domains are within the same common experiential domain (Barcelona, 2003), an ICM (Lakoff 1987), or a frame (Fillmore, 1977). Metonymy is therefore a "cognitive process in which one conceptual entity, the vehicle, provides mental access to another conceptual entity, the target, within the same domain, or idealized cognitive model (ICM)" (Kövecses and Radden 1998: 39).The process of mentally accessing the target is called domain *highlighting* (Croft 1993) or *activation* (Langacker 1987).

Langacker (1993) analyses metonymy as a reference point phenomenon. Frame semantics regard metonymy as a frame founded on figure-ground result with regard to a constant linguistic structure. Every meaning is relative, that is, frame dependent (Fillmore 1982: 112). As a result, metonymic relations within grammatical and lexically evoked frames play a central role in the way people comprehend linguistic expressions (Dancygier and Sweetser 2014: 102). Barsalou and Hale (1993: 131) state that, "human knowledge appears to be frames all the way down."

According to Langacker, the metonymical utterances (source or vehicle) functions as a 'cognitive reference point' that confirms mental access to the interpreted object (the target) in a

conceptual configuration. With metonymies, knowing the source meaning is indispensable in principle for grasping the target meaning (Haser 2005: 47).

Panther and Thomburg (2007) sums up the qualitative features of conceptual metonymy as the following: 1) Conceptual metonymy is the mental and cognitive procedure affording conceptual access to the target from the source in the same cognitive domain. 2) The connection between the target and source is unintentional, that is to say it is not an obligation in concept. 3) The source is in the position of back-grounding, and the target of profiling. 4) Metonymy association intensity between the target and the source is subject to the conceptual distance between target and source, and as well as the extent to which the source is profiled. This ascertains that, metonymy is a cognitive mechanism, not simply a rhetorical expression as advanced by traditional linguists. It is an effective instrument for conceptualising the world. Human beings rely on frames of their experiences regarding the concrete world to conceptualise abstract phenomena. The conceptualisation of frames of abstract categories is grounded in our encyclopaedic categories. So conceptual metonymy is a function of people's ordinary way of reasoning, and the work of conceptual metonymic expression is not solely to realise some artistic end, but significantly to enhance understanding of concepts.

1.8. Literature Review

Literature review in this study is divided into two parts: literature on Gĩkũyũ grammar and literature on theory on which this study is based.

1.8.1 Review of Literature on Gĩkũyũ

The researcher could not find any study on 'metonymy in Gĩkũyũ' or the frames semantics analysis of Gĩkũyũ language. However the researcher found some studies which gave a useful insight into this study.

Muchemi (2009) studied "Speech acts in Gĩkũyũ". Muchemi classified interpersonal communication in Gĩkũyũ with reference to implicit and explicit speech acts. The researcher concluded that explicit speech acts are best suited for formal speech situations. The study also illustrated that there is more to meaning than the interpretation of words and sentences, that is, the interpretation of actions performed by speakers with their utterances. The study is relevant to the researcher because it was based on the premises that words encode different types of meanings of which some are in the same frames just as in the present study.

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Njuguna (2012) carried out a study on the "Manifestation of stereotypes through Gĩkũyũ figurative language", using the theoretical framework of lexical pragmatics. The study aimed at expressing how a figurative expression can be seen as carrying stereotype in certain context. This study also used the relevance theoretical approach. This work has some relevance with the present study especially on the explanation of metonymy as a rhetorical expression.

Munyiri (2006) explores the existence of a semantic correspondence in the connotative significance of symmetrical terms that denote to both female and male gender in Gĩkũyũ language. She tries to ascertain whether words in Gĩkũyũ have the same semantic connotations and to what scope words, if related to one gender, reinforces the suppression of one gender where as promoting dominance of the opposite gender. She uses the socio-semiotic theory as her tool of analysis. In my present study, I will not concentrate on gender terms but I will deal with metonymy which is a sense relation and gender neutral.

Munga (2009) looks at sense relations in Gĩkũyũ using lexical semantics theory. She discusses synonyms, homonyms, and polysemy. She discussed polysemy based on metaphorical extensions, metonymy and shift in applications of words, register, and borrowing. This study gives an insight in this study as metonymy is also a sense relation.

There is no documented evidence to show that a study has been undertaken on Gĩkũyũ metonymy though there are other studies that have been undertaken on metonymy in other languages. For example, Otieno (2014) looks at metonymy in Dholuo using cognitive semantics theory. His work discusses the use of bodily and experiential basis of conceptual metonymy in Dholuo. However, this study endeavours to establish the interaction of socio-cultural experiences and the mind with attention to Gĩkũyũ conceptual metonymy.

Other works carried out on the study of Gĩkũyũ language touches on morphology, syntax, literature, and history. Mutahi (1977) studied sound changes and the classification of Gĩkũyũ dialects. Wanjiru (1991) studied NP and WH movement in Gĩkũyũ using Government and Binding (GB) theory while Kiranga (1992) examined the empty categories in Gĩkũyũ using GB. Gachomo (2005) examined Gĩkũyũ morphology particularly tense, aspect and mood.

1.8.2 Literature on the frame theory

The frame semantics was built up in a succession of publications by Charles Fillmore (see Fillmore 1975, 1977, 1982, 1985; Fillmore & Atkins, 1992), as a unique tactic to comprehending meaning and the way people connect with one another in a coherent way, which Fillmore calls the "checklist theory of meaning" (1977:55), whereby categories are established by a componential examination. Fillmore proposed that a semantic frame is a representation of experience (information structure), which is signified at the conceptual level, and stored up in the long term memory. The frame associates the components and the entities related to a particular culturally entrenched scene from human experience. This line of reasoning posits that humans give a linguistic unit, that is, an expression or a word, to all occurrences that fulfil a checklist of constituents that frame the features of that occurrence. Thus, an expression cannot be comprehended separately from the frame with which it is related. Fillmore explains the basic word *frame* as, "any system of concepts related in such a way that to understand any one of them you have to understand the whole structure in which it fits...a system of categories structured in accordance with some motivating context" (2006: 371,381). The interesting context, at one time, denotes, "some body of understandings, some patterns of practices, or some history of social institutions, against which we find intelligible the creation of a particular category in the history of the language community" (2006: 381). This work by Fillmore will provide great insight in this study especially on the cultural aspect of conceptual metonymy which will be discussed in the third objective of this study.

The same as described in Fillmore (1982), Minsky (1975) talked about Artificial Intelligence (AI), and the notion of frame, where frames were presented as an explanation to the question of scene construal in vision. Minisky's approach to frame semantics related to the notion of frame-based systems of knowledge representations in Artificial Intelligence. Minsky believed scenes were collected unconnected pieces, component by component, in a sequence of phases concerning explanation and combination. Minsky explains that comprehending and explanation is based on contrast between the "remembered framework" and the real state and so it is essential in communication that the hearers accesses the suitable "frame". A frame was hence a representation of certain limited category of entity with particular participants as well as constraints. A frame comprised of a group of participants whose standing altered in the processes with some shifting into some notable slots and hence being fore-grounded. However, experience,

and thus "remembered frameworks" are affected by culture. Linguists have argued that metonymy is culturally guided. This insight will be of importance as a guiding factor in discussing the third objective of this study.

Kövecses (2006) explains the frame as a 'structured mental representation of a conceptual category'. He views Frames as the 'organizing knowledge about the world'. He argues that frames are the representations of the fundamental knowledge that people possess. One important feature of frames is that of being idealised in numerous ways. For instance, what the frame defines does not essentially exist in the world as the sense of an expression seems to depend mostly on the type of frame in which people conceptualize it. A great deal of the people's understanding of the world comes through the frames they have related with their categories. The frames comprise a vast and complex classification of knowledge about the world. This large system of frames reflects the knowledge that people utilize in using language and thinking about and acting in the world (ibid p.69). This view of frames will come in handy in addressing the typology of metonymy in this study.

Schmid (2012: 180) claim that the key concept of Fillmore's frame semantics theory is that a hearer cannot comprehend the denotation of an expression without the access of all the encyclopedic information connected to that expression. Schmid adds that Frame Semantics depend on the particular configurations of encyclopedic knowledge which are referred to as frames. The frames occur along with their frame constituents that connect to entities that arise jointly in reality.

Fillmore as quoted by Shead (2011: 108) asserts that, the fundamental idea of frame semantics is that the meanings are explained in connection to semantic frames - symbolic and simplified representation of the theoretical constructs and organization thinking, institutions, customs and depictions that offer a basis for significant communication in a particular society.

Everything that a speaker is acquainted with on the world knowledge meant by a word or a linguistic expression has a role to play in its sense. Schalley (2004: 50) view frames as experience-based schematisations. Evans and Pourcel (2009: 396) argue that the encyclopedic nature of language entail that one has to consider not only the common definition of a linguistic expression but as also the experiences. Evans and Pourcel's line of argument is significant as in

relation to frame theory, the senses of a word take account of its back-ground presumptions or semantic frames and cannot be comprehended separately from its frame.

1.9 Research Methodology
This section looks at the methods used in data collection and analysis in addressing the specific questions of the study.

1.9.1 Data collection
The study was carried out in Nyandarua County which is one of the five counties of former Central province which is within Mount Kenya region. Nyandarua is mainly inhabited by G k y people. The G k y people in Nyandarua are mostly inhabitants from Nyeri, Murang'a, and Kiambu counties. In Nyandarua the discourse language is predominantly G k y which the speakers use to conceptualise their world.

The data was collected from the following sources: discourses in social places such as bus-stops, dowry paying ceremonies, wedding ceremonies, and social communal work. The researcher drew from the social events to identify G k y metonymic expressions. The researcher listened to and noted down the verbal phrases which he perceived to be metonymic in a notebook. In observing etiquette, the researcher informed the attendants of the particular social events he intended to capture data from. The sources provided enough data for the analysis bearing in mind that metonymic expressions are used to refer a concept or thing by a name of something closely related to that concept or thing.

Four native speakers of G k y , two men and two women (to avoid gender bias) aged 57, 60, 63 and 65 years were sources of data analysis as they helped in assigning the various meanings to every identified metonym and gave the suitable translation of the frame components in G k y . The choice of the four informants was based on subjective sampling as the researcher principally looked for the four informants who were competently knowledgeable in G k y language and who were readily accessible when required for consultation to make sure there was reliability. The researcher being a native G k y language speaker guided the informants in identifying the G k y metonyms collected from the discourses and also in identifying metonyms which are as a result of contiguity or proximity. The researcher's knowledge on metonymy was very useful in counterchecking the various references of the metonyms as specified by the four informants.

1.9.2 Data analysis

After identifying the metonyms and their referent the researcher categorized the metonyms into Whole-Part and Part-Part metonymic configurations. The pervasiveness and systematicity of the metonyms was explained using the Fillmore's frame theory as according to Petruck (1995: 128) a word represents a category of experience; suitable frames were established with their frame elements.

1.10 Significance of the Study

The outcomes of the study provide a new and fresh perspective to the study of Gĩkũyũ and other languages especially in the area of conceptual mechanisms. It will do so by giving more insights on the area of study and on the theory used. The study will also provide more evidence on the validity of the frame semantics theory.

CHAPTER TWO

A TYPOLOGY OF G K Y CONCEPTUAL METONYMS

2.1 Introduction

This chapter's main concern is presentation of typology of G k y conceptual metonyms. Various taxonomies of metonymic relations have been proposed, including those by Nunberg (1995), Fass (1991), Lakoff and Johnson (1980), Saeed (2003), Kövecses and Radden (1998), and Warren (2006). The most commonly used base for establishing a typology of metonymy is the association between the target and the source (cf Norrick 1981, Kövecses and Radden 1998 & Radden and Kövecses 1999,). This is because the classification is more comprehensive in comparison to the other typologies of which some omit some obvious types of metonymy.

This study follows Kövecses and Radden (1998) & Radden and Kövecses (1999) in their explanation of WHOLE and PART. That encyclopedic knowledge is presumed to be organised in the configuration of Idealized Cognitive Models (ICMs) (Lakoff 1987b: 68), the WHOLE is akin to ICM/ Frame (Fillmore 2006(1972)) (Barcelona 2011) in this sense. Section 2.2 will discuss whole-part relationship and its sub-classes configurations, 2.3 will look at parts of a frame and its sub-classes configurations, and 2.4 the conclusion.

2.2 Whole-Part relationship

Metonymic concepts involve speaking about a salient reference point that allows people to comprehend one thing, source, by means of its association to a different abstract entity, the target. The metonymic configuration gives rise to six types of metonymy-producing associations, which includes: thing-and-part frame, scale frame, constitution frame, complex frame, category-and-member frame, category-and-property frame.

2.2.1 Thing - and - part Frame

The thing-and-part metonymic configuration consists of two fundamental variants, which are a whole standing for a part or a part standing for a whole.

2.2.1.1 Whole - for - Part

This is a metonymic relation where a whole entity is used to evoke only a part of it. The whole serves as a reference point to access a part of it. For example:

3. *M kawa y w raithi*

Hotel this is cheap.

'This hotel is cheap'

4. *Ik mb n ithece n mb ca*

Granary is bored by weevils.

'The granary has been bored by weevils'

5. *Kanitha n rar hia k fatithia and agima*

Church is charging baptising people grown

'The church is charging to baptise adults'

6. *K gwa g k k na cama*

Sugarcane this has sweetness

'This sugarcane is sweet'

Example (3) is an utterance by a customer of an *m kawa* 'hotel' the whole, in observation to the cost of services offered there by the management, the part. In (4),*Ik mb* 'granary' stands for the whole storage structure, though it is only a part of it that is destroyed, the grains stored there which can be considered as part of the granary.   Example (5), the church, the whole, is taken in the context of the leaders who are a part, charging for baptism. In (6) *k gwa* 'sugarcane' is the whole plant which is used to refer to part of it, the juice from it.

2.2.1.2 A Part for the Whole
These kind of metonymic relations were traditionally defined as synecdoche or inventions named after the inventors. The distinction between synecdoche and metonymy is blurred and synecdoche is regarded as a 'special case of metonymy' (Murphy 2014), which involves part and whole relationship. In this case the whole is accessed through a prominent part of it. This can be illustrated through the following examples.

7.   *thi cio n m geni*

Face that is strange

'That face is strange'

8. *N waigua g k ga k u?*

You have heard barking that?

'Have you heard the barking?'

9. *Tathik r ria makinya macio*

Listen to footsteps those

'Listen to those footsteps'

10. *Ngai endaga ngoro hehenjeku*

God wants hearts that are humble

'God wants hearts that are broken for healing'

In (7) *thi* 'face' is the part used to refers to the whole person. In example (8) *g k ga* 'barking' can be considered as part of dog which is used in reference to the whole dog. Example (9) *makinya* 'footsteps' is the metonym where the sound of footsteps serve as the part used to refer to a whole animal that is heard moving and is out of sight. Ngoro 'heart' in example (10) is part of a human body which evokes the mental access to the whole body.

2.2.2 Scale Frame
The Scale metonyms target the scale alongside which an attribute of something can be measured. Radden and Kövecses (1999: 31-32) explain that, "Scales are a special class of things and the scalar units are parts of them". For example:

11. *W na raihu igana at a?*

You have height how much?

'How much is your height?'

12. *Mamaguo ena k r igana at a?*

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Uncle yours has age how much?

'What is your uncle's age?'

The scale measuring *raihu* 'height' (the vertical extension of the body) in (11) and *k r* 'age' in (12), affords conceptual access to an attribute "a part", of the height and age that is being enquired respectively. The scale functions as a conceptual reference point to the whole scale. The higher point of the scale is made use of metonymically.

2.2.3 Constitution Frame
In constitution, matter, material or substances which are perceived or regarded to constitute a thing are involved. "Substances may be conceived as parts that constitute or make up things, in particular, physical objects" (Kövecses (2002: 152). The metonymic variants namely; material-for-the object and object-for-material metonymies arise as a result of this metonymic configuration.

2.2.3.1 The material constituting an object for the object
13. Nengereria ngirathi yo

    Hand me over glass that

    'Hand over that glass to me'

14. Guoya cio ni kwag r ire

    Fur that is good on you

    'That fur is good on you'

15. Raba cio n mwega na mathako

    Rubber that is good for games

    'That rubber is good for games'

16. Wathi M goiri wa t ri kana wa rami?

    You going M goiri of soil or tarmac?

'Are you going to Mũgoiri of the soil or of the tarmac?'

The expression in example (13) was made in reference to a tumbler made of glass where glass material is a part of the components of the tumbler which is the whole. Example (14), *guoya* 'fur' is a part used to make the garment thus used metonymically to evoke the whole garment. *Raba* 'rubber' in example (15) is material used to make a part of the sports shoes, whereby it is used to refer to the whole shoe. In example (16), *tĩri* 'soil' and *rami* 'tarmac' are part of the materials used in surfacing the roads and here are used metonymically to evoke the whole of the referred roads.

2.2.3.2 Object for material constituting that object

17. *Matumbĩ nĩ maranunga gũkũ*

    Eggs smells here

    'There is the smell of eggs here'

18. *Kũu nĩ kĩganda kĩa njũa, nĩwaigua mũnungo?*

    That is leather industry, smell it?

    'That is leather industry, do you get the smell?'

19. *Ririkana kũhinga mũrango na cuma*

    Remember closing the door with metal

    'Remember to close the door using the metal'

In example (17), the utterance is in reference to what the speaker smells. The smell is emanating from eggs, thus the smell can be considered as a part of the material consisting of the eggs. It is the *mũnungo* 'smell' from the leather industry that is used to evoke the whole leather industry's frame in example (18). In example (19), *cuma* 'metal' refers to the part of material used for making the whole latch.

2.2.4 Complex event Frame

The metonyms in complex event frame target or are intended to refer to an incident which is accessed with the assistance of a reference point subject that is associated to it in the same frame.

An event can be accessed through the participants, through one of the sub-events, and through its properties. In this frame the metonymic relationship Part of an event for the whole event and Whole event for part of the event as illustrated below.

2.2.4.1 Part of an event for the whole event
20. G cejania ic h n g kenirie and

Exchanging rings made happy people

'The exchange of rings made people happy'

In (20) the sub-event of exchange of *ic h* 'rings', in a context where a sequence of events occurred denotes metonymically to the whole event, a wedding frame.

2.2.5 Category and member Frame
Metonymic models are cognitive models in the way categorization is done. Among the various types of metonymic models, (Lakoff 1987: 77-90) cites what he calls "social stereotypes". Experiments in cognitive psychology have shown that people find some associations of categories to be more appropriate examples of these categories than other members. These representational members are referred to as prototypes and they are often used metonymically to stand for the whole category.

2.2.5.1 A category for the member of the category
21. Nyina cio n mwega ona g tu ka n acerag rwo w rain

Mother that is good though is always late job

'That mother is good though she gets late to the job'

In (21), *nyina* 'mother' here is used as part to stand for the whole mother category. An instance of the mother stereotype is the 'housewife-mother' (Lakoff 1987: 77-90) who metonymically stands for the whole MOTHER category.

2.2.5.2 Member of the category for the category
22. C c Wanja ndar atiga g tu ka kair tu

Grandmother Wanja has never stopped being a girl

'Grandmother Wanja has never stopped being a girl'

In (22), *kair tu* 'girl' evokes the GIRL stereotype which presents girls as youthful, jovial, jolly, and do house chores, stands for the whole GIRL category.

2.2.6 Category-and-property Frame

These are novel or creative metonymies which require people's cognitive efforts in understanding. It gives rise to two metonymic relationships, which are category for defining property and defining property for the category.

2.2.6.1 Category for defining property

23. M nd r me cio n ngui ya m nene

Man that is dog of boss

'That man is the boss's dog'

In (23), *ngui* 'dog' refer to the typical characteristics of the dog or its connotation- faithful. It evokes the property of being owned, forming a part, and serving faithfully its master and all that encompasses the master, the whole.

2.2.6.2 Defining property for category

24. M ir tu cio and k two n m th ng

Lady that employed by white

'That lady is employed by a white'

In (24), *m th ng* 'white' refers to the complexion of the employer, a part, which evokes the whole category of the Caucasoid.

2.3 Parts of a Frame

This metonymic configuration associates conceptual entities that serve as part with regard to a whole frame.

2.3.1 Action Frame

Action Frame includes a number of participants which interact and are somehow related to the action. Actions are controlled states of affairs. Typically an action involves an agent, a goal (or

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affected entity since the action is directed at it), a beneficiary and an instrument. Most of these participants are optional. However, one of them is compulsory for the definition of the frame: the agent. This is because the agent is the only participant that can be in control of an action. Thus, every action must have an agent. This metonymic configuration involves various mappings which include; agent for action and the vice versa, action for instrument and the reverse, entity engaged in an action for the action and the reverse and result for action and the reverse, which are exemplified as follows:

2.3.1.1 Action for the agent
25. nyui wa njohi cia ibango n mwongerereku

   Drinking of alcohol of illicit is increased

   'Drinking of illicit alcohol has increased'

In (25), *nyui* 'drinking' is used metonymically to refer to the partakers of the drink. Drinking evokes the alcohol taking frame which includes the alcohol, the brewers, and those who drink the alcohol, each participant forming a part.

2.3.1.2 Instrument for action
26. M ici ena m gu m gongo

   Thief has arrow back

   'The thief has an arrow on the back'

27. Ar r ngani eer n macemanirie na njir ngi na magurara

   Demonstrators two met with bullets and got injured

   'Two demonstrators met the bullets and got injured'

Example (26), *m gu* 'arrow', the instrument, is used metonymically to refer to the action of inflicting injury. The arrow and the injury each form a part of the piercing frame. Likewise in (27), *njir ngi* 'bullet' is the instrument, a part that refers to the action, another part, of injuring the demonstrators.

2.3.1.3 Action for instrument
28. Irungu tuba ithanwa rĩu

Irungu file axe that

'Irungu, file that axe'

29. Caĩ cio rabatara gĩcungi nĩgetha tũnyue

Tea that require sieve so that we drink

'That tea requires a sieve so for us to drink'

In example (28), *tuba* 'file' is used to refer to the act of sharpening the axe. *Tuba* 'file' evokes the sharpening frame where the act of sharpening is perceived where the file forms a part and what is to be sharpened forms the other part. In (29), *gĩcungi* 'sieve' is used to refer to the act of using the sieve to separate the liquid tea and the solid tea leaves. The sieve forms a part of the action.

2.3.1.4 Result for action
30. Auma na irĩma inene rĩkũ bataraga thibitarĩ

He had a deep bite which needed hospital

'He had a deep bite which needed to be taken to hospital'

The *irĩma* 'bite' in (30) is a result (a part) of being injured through a bite which is the action.

2.3.1.5 Action for result
31. Watũri nĩ mũgirie tarĩ na rũtha

Lumbering is prohibited without permit

'Lumbering is prohibited without permit'

In (31), *Watũri* action of 'lumbering' is used to refer to the result, that is, timber. It is through lumbering that timber is produced. The lumbering is part of end product, the timber, which is another part.

2.3.2 Perception Frame

Perceptions are concerned with human experiences about the world. Kövecses and Radden (1998) and Langacker (1987) have argued that perception is distinct from actions although the perceptions may have some resemblance to actions in some respects. The main participants of a perception frame are the experiencer and the phenomenon. In this metonymic configuration there are metonymic mapping of perception for thing perceived and thing perceived for the perception as exemplified in the following:

2.3.2.1 Perception for thing perceived
32. And moimire othe mone k rorerwa

       People came out all to see spectacle

       'People came out to see the spectacle'

In (32), *k rorerwa* 'spectacle' is the perception which stands for the thing seen, that is, the perceived which form part and part relation.

2.3.2.2 Thing perceived for perception
33. Mah ri make maiguire ta me g t r ka ahany ka

       Lungs his felt as if would burst when he run

       'His lungs felt as if they would burst when he ran'

In (33) *mah ri* 'lungs' which are a part of a whole being and are used in breathing are presented as disconnected living entity capable of feelings and having perceptions as in this case they are the experiencer. Thus the lungs here stand for a part that is presented as an entity by itself and the whole, being another part. In this case the lungs are presented as a thing standing for the actuality.

2.3.3 Causation Frame

Cause and effect are accordingly directly mutually dependent that one of them tends to imply the other. In principle, the causation frame can give rise to two-in-one metonymies: cause for effect and effect for cause.

2.3.3.1 Cause for effect

34. Ng'ombe yo roneka thitu

    Cow that looks dull

    'That cow looks dull'

In (34), *thitu* 'dull' in this statement describes the cow's coating appearance. When the cow is sick its lustre appearance changes and becomes dull. In the statement the appearance is used to stands for the unhealthy condition of the cow. The term *thitu* 'dull' invokes in the hearer's mind the target, sickness of the cow which is intended by the speaker. The sickness and *thitu* 'dull' appearance form cause and effect metonymy which is a part and part metonymic configuration.

2.3.3.2 Effect for cause

35. no n nj ra kahora m no

    This is road with slow very

    'This is a very slow road'

In (35), the phrase *nj ra kahora* 'slow road' stand for slow traffic flow occasioned by the poor condition of the road or traffic jam causing the slow movement of the vehicles. The poor condition of the road or the traffic jam and slow traffic form part and part metonymic relationship.

2.3.4 Production Frame

The production Frame is a metonymic configuration that involves activities through which one of the entities or ingredients is a product emanating from the actions. Metonymic relations such as producer-for-product, author-for-her/his work, instrument-for-the product and place-for-the product made.

2.3.4.1 Producer-for-product

This is the relationship where the producer of the product is used to refer to the product. For example:

36. Ndehera keroche ig r .

    Bring me Keroche two.

31

'Bring two Keroches'

37. *Eveready nĩikaraga ihinda inene*

> Eveready stays period long

> 'Eveready stay for a long period of time'

In (36) and (37), the companies: *Keroche,* a beer producing company, and *Eveready,* a power battery producing company, are producers used to stand for their products which are beer and batteries respectively. The companies and their products form a part and part metonymic relationship.

2.3.4.2 Author-for-his/her work
This metonymic configuration involves the name of the author being used to identify their work instead of using their work or product, that is, the name of the author replaces the title of the work. For example:

38. *Arathoma Wahome Mutahi*

> She is reading Wahome Mutahi

> 'She is reading Wahome Mutahi'

39. *Tũgũthomerwo Mathayo gĩcujũ gĩa keri*

> We shall be read Mathew chapter two

> 'We shall be read Mathew chapter two'

40. *Twageririo na Ngũgĩ wa Thiong'o*

> We were examined on Ngũgĩ wa Thiong'o

> 'We were examined on Ngũgĩ wa Thiong'o'

41. *Tũgũtaũrĩrwo Ochieng' nũ?*

> 1st psn pl. interpret Ochieng' who?

32

'Who will interpret Ochieng' for us?'

In example (38), *Wahome Mutahi* wrote a column in the Sunday Nation newspaper titled <u>Whispers</u>. In (39), *Mathayo* 'Mathew' is one of the books that constitute the bible which was authored by Mathew. *Ngũgĩ wa Thiong'o* in (40) is the author of <u>The River Between </u>which used to be a set book in the secondary schools. In (41), *Ochieng'* is a columnist in the Daily Nation, a Kenyan newspaper. The authors and their work in these examples form a part and part metonymic relationships.

2.3.4.3 Instrument-for-the product
The sound or the product of an instrument can be explained or referred to using the instrument itself. For example:

42. *Tathikĩrria biringiũyo*

   Listen to whistle that

   'Listen to that whistle'

43. *Rĩhĩaĩrĩ ũ nĩrwagĩria rwĩmbo*

   Horn that has spiced song

   'That horn has spiced up the song'

44. *Nĩmũretwoĩnĩngengere kanitha-in*

   It be 2nd psn pl. called by bell to the Church

   'You are being called by the bell to the church'

45. *Njĩkĩririoĩnĩkĩng'ora*

   1st psn sing. awoken by siren

   'I was awoken by the siren'

In the examples (42), (43),(44) and (45), the instruments *biringi* 'whistle', *r h a* 'horn', *ngengere* 'bell', and *k ng'ora* 'siren' are used to refer to the sounds they produce when in use. These instruments and the sounds they produce form a part and part metonymic relationship.

2.3.4.4 Place-for-the product made there
The place where a product is made can be used metonymically to refer to the product. For example:

46. *Ndarug n njega g k ra kware icio ing*

    Ndarug is better than quarries those others

    'Ndarug is better than those other quarries'

47. *Ta ri r a njega n Chaina*

    Tyre that is good is China

    'The best tyre is China'

Ndarug , in (46), are quarries near Juja town where builders get machine-cut building blocks. In (47) the statement was in reference to tyre products from *Chaina* 'China'. In these examples, *Ndarug* and *Chaina* 'China' are used metonymically as part and part metonymies with their products.

2.3.5 Thing-for-user
This configuration is comprised of a thing and the user.

2.3.5.1 Object-for-the user of the object
About this metonymic type, an object being used replaces the user. This configuration can also include occupied replacing the occupier. The following are examples for illustration.

48. *Rori yo nd ih ragia muthanga wega*

    Lorry that does not fill sand properly

    'That lorry does not fill sand properly'

49. *Thi r he kaunta*

Go pay counter

'Go pay the counter'

In (48), the loader is the one who does not fill sand in the lorry properly. The *rori* 'lorry' is used to stand for the loader and form a part and part metonymic relationship. In (49), *kaunta* 'counter' is where the cashier is found. It is used metonymically to refer to the person who is positioned there to collect payments from the customers. The Cashier and the counter form a part and part metonymy.

2.3.6 Possession Frame
The possession Frame is where a being have a hold of a thing. The metonymy is possessed-for-possessor.

2.3.6.1 Possessed-for-possessor
50. M nd r me cio ahikitie thaka

Man that married beauty

'That man married beauty'

The statement in (50) the *thaka* 'beauty' is in reference to a woman as the attribute of beauty is typically associated with woman or girl. The 'beauty' provides mental access to the possessor. In this statement the 'beauty' attribute is fore-grounded and therefore backgrounding all her other attributes. The beauty and the bride relate in a part and part metonymic relationship.

2.3.7 Containment Frame
The containment Frame is a configuration that is image-schematic which develop from the relationship between the container and its content. Kövecses (2002) explains that even places in general can be comprehended as containers for people. The containment frame develops various metonymic relationships.

2.3.7.1 Container-for-content
This metonymic arrangement foregrounds the container rather than the content. For example:

51. Nyua cuba ithat ng r h re

Drink bottles three I pay for you

'Drink three bottles I pay for you'

52. *Mũndũ ũwĩ na bahasha no anengere ageni aitũ ag tyo*

      Any person having envelope can give to guests ours of honour

      'Any person having an envelope can give it to our guests of honour'

Cuba 'bottle' in (51) and *bahasha* 'envelope' in (52) were in reference to beer and money contained in them respectively. The *Cuba* 'bottle' (51) stands for the alcohol content whereby the bottle and the alcohol form a part and part metonyms. The *bahasha* 'envelope' (52) and the money in it form part and part metonymic relationship.

2.3.7.2 Content-for-container
In this configuration the highlighting is more on the content than the container.

53. *Ndehera mũthanga ĩrĩ*

      Bring me sand two

      'Bring me two sands'

54. *He soda imwe*

      Give me soda one

      'Give me one soda'

55. *Maĩ matũrĩkĩire hakuhĩ na mita*

      Water has burst near the meter

      'The water has burst near the meter'

In (53), it is two lorry loads of *mũthanga* 'sand' that are needed. The sand here stands for the lorry and so forming a part and part relation. In (54) the *soda* is the beverage contained in a bottle. It would not be possible to count the liquid and so bottle is used to quantify it. The *soda* and the bottle are used metonymically. In (55), it is a pipe of water that burst which is used to transport water. The *maĩ* 'water', is metonymically used to stand for the pipe.

2.3.7.3 Institution-for-people responsible

This is where an institution is fore-grounded and the people responsible back-grounded. For example:

56. *Mathibitari maingĩ nĩ magomete*

    Hospitals many are on strike

    'Many hospitals are on strike'

57. *Bengi ya Equity nĩ rĩgamĩtie ngombo*

    Bank of Equity has stopped loans

    'Equity Bank has stopped giving out loans'

58. *Kanjũ nĩ rarĩhia igoti inene*

    The council is charging levy high

    'The council is charging high levy'

Mathibitari 'hospitals' in (56), *bengi ya equity* 'Equity Bank' in (57), and *kanjũ* 'council' in (58), are all institutions which have been used to stand for people who work in them. These institutions form part and part metonymical relationships with the people who work in them.

2.3.7.4 Place-for inhabitants

In this metonymic configuration, the place is used as a metonym for its inhabitants. It gives rise to various metonymic relationships which include place-for-the event, house-for-its inhabitants, and the world-for-its inhabitants.

2.3.7.4.1 Place-for-event

The actual event in this case is left out and instead the place where the event took place is highlighted, thus the place ends up being a metonym.

59. *Tũtikwenda Garissa ĩngĩ*

    We don't want Garissa another

    'We don't want another Garissa'

This sentence was uttered in reference to Garissa University College where a terrorist attack took place and many lives were lost. The place, *Garissa,* stands for the attack and thus forming a part and part metonymic relationship with the event.

60. *M nyu re waku n wa Ih ra*

Drinking yours is for Ihura

'Your drinking belongs to Ihura'

Ihura is a stadium in Murang'a town, where alcohol addicts' rehabilitation took place. The place, *Ihura,* is used to stand for the activity, rehabilitation, carried out there. The place then forms a metonym.

2.3.7.4.2 House-for-inhabitants
House and people belong to the same frame (Fillmore 1982).

61. *Ny mba yake n racemania kwa guka wao*

House his is meeting at grandfather their

'His house is meeting at their grandfather's'

62. *M ci y n wak nyita geni*

Homestead this welcomes you

'This homestead welcomes you'

Ny mba 'house' and *m ci* 'home' in (61) and (62) refers to the occupiers or contents of the house, thus, standing for the people who dwell in them. *Ny mba* 'house' and *m ci* 'home' form a metonymic relationship with the occupants.

2.3.7.4.3 World-for-its inhabitants
The world is sometimes used to stand for its inhabitants or contents. For example:

63. *ku te th yothe?*

You carrying world whole?

'Are you carrying the whole world?'

64. *Thĩ no nĩ rĩ mwene*

World this has owner

'This world has an owner'

In the examples (63) and (64), *thĩ* 'world' refer to the inhabitants occupying the world. The *thĩ* 'world' forms a metonymic relationship with the inhabitants who are in this case the human beings.

2.3.8 Assorted Frames involving indeterminate relationships
This kind of configuration is in conflict with the other types of metonymic relationships. The assorted Frames include metonymies that are not mapped by one clearly identifiable kind of relationship.

2.3.8.1 Time for-event
This kind of metonymic relationship uses the time when an event occurred instead of the actual event.

65. *Tũtikwenda gũcokerwo kwa mwaka wa ngiri igĩrĩ na mũgwanja na ngiri igĩrĩ na inyanya*

We do not want repeat of year two thousand and seven-two thousand and eight

'We do not want a repeat of year two thousand and seven-two thousand and eight'

Mwaka wa ngiri igĩrĩ na mũgwanja na ngiri igĩrĩ na inyanya 'year two thousand and seven two thousand and eight', in (65) refers to the postelection violence that occurred after the general elections in Kenya. The time here is used metonymically in reference to the violence witnessed.

2.3.8.2 Destination-for-the passenger
66. *Thĩka ĩngĩ re bathi ya keerĩ*

Thika to board bus of second

'Thika to board the second bus'

67. *Kalou ndĩ kaingĩ re; ndĩrenda Nairobi*

Kalou not board; I want Nairobi

'Kalou should not board; I want Nairobi'

Thĩka in (66), *Kalou* and *Nairobi* in (67) are destinations for the passengers. The names of these destinations are used metonymically to refer to the passengers destined for those destinations.

2.3.8.3 Consumed goods-for-consumer
In this relationship, the customer or the consumer is referred to by the goods ordered or consumed. For example:

68. *Ngima kwota nĩ ?*

Ugali quota is who?

'Who is ugali quota' ('quota' for half kg meat)

69. *Ũcio nĩ chipsngũkũ*

That one is chips chicken

'That one is chips and chicken'

70. *Ũmũthĩ nĩ thunĩ cio nyingĩ*

Today halves are the ones which are many

'Today halves are the ones which are many'

In a restaurant frame statements like the examples in (68) and (69), are encountered. *Ngima kwota* 'ugali quota' in (68) and *chipsngũkũ* 'chips and chicken' in (69) refers to the customers who ordered them. These are metonyms by virtue of relation. In (70), majority of the consumers are taking *nĩthu* 'halves' of chicken on that day which is metonymical in that the measure is related to the consumers.

2.3.9 Sign and reference Frames
The interrelation between entities within the same relation of nature of being (ontological) realm or across different relations of nature of being domains, result in different frames and probability for metonymy. The combining of an idea and a configuration forms a sign which is refer to as

"sign frame"; the joining up of an entity or event and a sign, form or concept sets up a referential situation which is refer to as "reference frame".

2.3.9.1 Sign frame
The sign frame unites a form and one or more concepts and thus leads to FORM FOR CONCEPT metonymic relationship. For example:

71. Haha n ho ndutaga shiringi yakwa

Here is where I get shilling mine

'This is where I get my shilling'

In (71), the word form *shiringi* 'shilling' is associated with the 'currency value of shilling', money, or currency 'the concept' as is generally expressed. The form metonymically is a symbol for the concept it stand for.

2.3.9.2 Reference Frame
Reference frame associates real-life entities to signs, concepts or configurations. The reference frame gives rise to three metonymic relationships. The metonymic target is the real-life entity or occurrence. The ordinary state of reference includes signs, that is, form concept units, which signify the entity or occurrence denoted.

2.3.9.2.1 Form-concept for thing/ event
72. Mama n arag rire manyoya n nd wa heho.

Uncle bought wool because of cold

'Uncle bought wool because of cold'

In (72), the word *manyoya* 'wool' is the form-concept unit which is used instead of the real wool. The meaning associated with the word *manyoya* 'wool' in this statement is another object other than the actual wool but related to wool. The word 'cold' in the explanation guides the hearer to infer that the object bought is an item made from wool which would keep a person warm, a wool garment. The form-concept *manyoya* 'wool' and the real object wool garment stand for a part and part metonymic relationship.

2.3.9.2.2 Concept for thing/ event

73. Mathibitar matirathondekana

      Hospitals are not treating

      'Hospitals are not treating'

In (73) *mathibitar* 'hospital' is used instead of the doctors. The hearer is able to understand the statement as a hospital 'building' cannot treat and it is only human beings who can and this evokes the target, the doctors of which the vehicle to the inference is the *mathibitar* 'hospitals'.

2.3.9.2.3 Form for thing/ event

It has been pointed out that people's "common-sense view of language words are names of things, not names of classes" (Tylor 1978: 168). Names of things are used to refer to the real things. For example

74. K r r   n ek rengera k ande

      K r r will cut shoulder

      'K r r will cut shoulder'

In (74) the word-form *k ande* 'shoulder' in this statement stands for the object 'cooked front limb of ram' cut as part of G k y customary marriage dowry presentation. Where the word-form *k ande* 'shoulder' and object shoulder 'the lamb's front limb' form, as a result of metonymic extension, a part and part metonymic relationship.

2.4 Conclusion

This chapter present a typology of G k y conceptual metonyms. It involved classification of the data according to the   metonymic configurations whole-for-part, part-for-whole, and part-for-part metonymic relationships as proposed by Kövecses and Radden (1998) & Radden and Kövecses (1999). The analysis has revealed that some metonymic relationships as presented by Radden and Kövecses (1999) would not adequately be illustrated in G k y language. For instance, the control frame which has controller-for-controlled and its reverse metonymic relationships would be overshadowed by the Object-for-the user metonymic relationship which

is prevalent in G k y language as the language speakers are conversant in tool use other than objects being controlled.

CHAPTER THREE

PERVASIVENESS OF G K Y CONCEPTUAL METONYMS

3.1 Introduction

The focus of this chapter is to show pervasiveness of G k y conceptual metonymy within the frame semantics framework. As it has been illustrated in the second chapter, semantically, G k y conceptual metonymic expressions can make use of nearly all metonymical conceptual relational frames with relations between the target and source domain in the same domain. The chapter will analyse G k y conceptual metonymy looking at frames and the elements or constituents within frames which cause the evocation of the metonyms and also the metonymical extensions in related frames which makes the metonyms pervasive.

The chapter is broken down into three bits namely metonymy and cognition in section 3.2.section 3.3 talks about common metonymic sources in G k y language, section 3.3.1 looks at metonymies involving human body, 3.3.2 discusses metonymies involving plants, section 3.3.3 looks at metonymies involving instruments and section 3.4 is the conclusion.

3.2 Metonymy and cognition

Metonymy primarily has a referential purpose and also provides the function of affording comprehension. The feature by which we express a given entity show which part of the expressed entity we are concentrating on. The cognitive frame-based figure/ground influence fundamental in metonymy, it is argued, contribute to its extensive referential uses, accounting for its all-pervading and high occurrence. The aspects by which a given object is described shows which part of the described object is focused on. The fundamental nature of metonymy lies in interaction between metonymical expression and the context to which it refers to. In metonymy, words stemming from one conceptual frame are linked and are capable of being employed to refer to each other. In other words, cognitive frames are interconnected by association which forms the basis of metonymy.

Consider for example, the words "cover, page, chapter". It appears that each of these words share significant semantic features in that they have got something to do with "book". And so, the specific constituents can be abstractly incorporated into a whole form (>book). The relation existing between the whole form and its constituents can be regarded as 'contiguity' (Koch 2004:

7). From this example, the (>book) can be taken as the frame and the constituents as the elements.
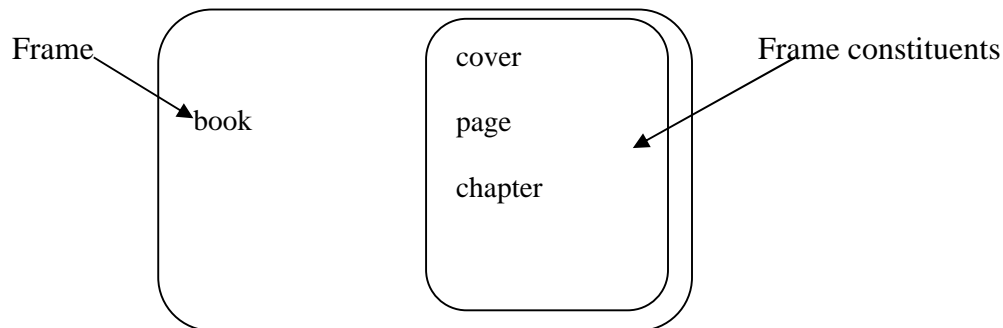

Figure 2 Book frame

The frame here bonds and organises encyclopedic anticipations which are founded on concepts-relating contact: the contiguity association link components of the frame with one another as well as one component to the frame as whole.

3.3 Common metonymic sources in G k y

There are various socio-physical experiences that are used in G k y metonymic conceptualization. As argued by Kövecses (2010: 17), just like in conceptual metaphors, 'metonymic comprehension in natural situations is a result of the pressure of embodiment and context'. Through metonymy, the meaning of words may extend from a small entity as in part-for-whole relation or vice versa. As a result of this, an expression may have various senses due to substitution of the term in naming of the entity directly related to the expression in the mind for the expression itself.

Consider the following utterance:

75. *M r wa mait n ararehire m nd*

Son of my mother brought person

'My brother brought a person' inference

The term *m nd* 'person' literary means human being but in example (75) the HUMAN FRAME is used to evoke the element of a woman. In the utterance, the word *m nd* 'person' is used metonymically to refer to wife, an entity that is part of human beings. A metonymic process,

WHOLE-FOR-PART, in this case translating to HUMAN FOR WOMAN is used by the hearer to conceptualize the term *mǔndǔ*, the source, to refer to a wife, the target, and not a person in general. The Whole in this example functions as the point of reference for accessing part of it. Here the salient feature, *mǔndǔ* 'person', within the context, is activated by highlighting the target, wife. The entity *mǔndǔ* 'person' is used as inference to mean that brother had no wife and so through metonymic extension the term is used conceptually to mean now he has a wife. Both concepts person and wife are in the same domain, that of human being.

3.3.1. Metonymies involving human body

"The human body is an ideal source domain, since it is clearly delineated and (we believe) we know it well" Kövecses (2010:18). The human body parts are used to refer to the actions, functions that are related to the body or the whole person. Some references in Gǐkǔyǔ language have developed into conventional terms and the body parts have changed their denotation from bodily organs to actions or functions, the fundamental cognitive assumption is CONCRETE OVER ABSTRACT. Terms for body parts in Gǐkǔyǔ have their own literal meaning and most of them are rich in forming metonyms which pervade the language. The following illustrations show how pervasively human body organ metonyms are used in Gǐkǔyǔ language.

3.3.1.1 *Mǔtwe/ Kǐongo* - Head

In Gǐkǔyǔ language *mǔtwe/ kǐongo* 'head' are synonyms and therefore can be used interchangeably. The literal sense of the words *mǔtwe/ kǐongo* is in reference to the top part of the human body which is metonymically attributed to the absolute control of the rest of the body because of what is contained in it, the brain, which is involved with the function of body control. There are various senses of *mǔtwe/ kǐongo*-head which are entrenched in the Gǐkǔyǔ language. As stated earlier in chapter one, in frame semantics an expression's sense is described relative to the background frame. A frame, in this case, is a system of concepts linked such that for one to conceptualize any one of them the whole structure in which it fits must be understood. When *mǔtwe/ kǐongo* 'head' is perceived by a hearer, different frames are opened and at this point it is the context that helps the hearer to assign the intended sense. The encyclopaedic entries help the hearer to invoke the correct frame to link to what is being referred to.

Consider the following human body frame which a listener may evoke on hearing the word *mǔtwe/ kǐongo* 'head'.
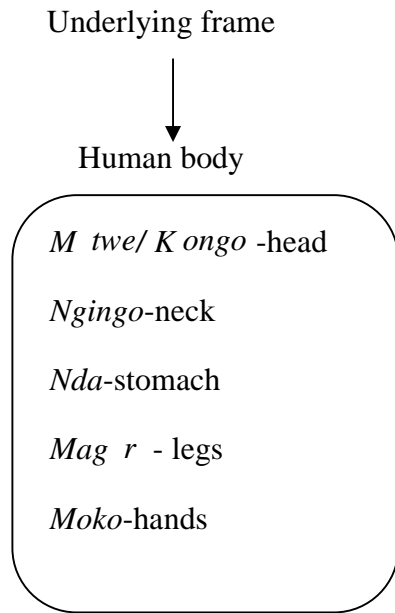
Underlying frame

Human body

> *Mῖtwe/ Kῖongo* -head
>
> *Ngingo*-neck
>
> *Nda*-stomach
>
> *Magῖrῖ* - legs
>
> *Moko*-hands

Figure 3 Human body frame

Mῖtwe/ Kῖongo 'head' fit in the HUMAN BODY FRAME which has its own frame elements which incorporates *mῖtwe/ kῖongo* 'head', *ngingo* 'neck', *nda* 'stomach', *magῖrῖ* 'legs', *moko* 'hands' plus others. It would not be possible to understand *mῖtwe/ kῖongo* 'head'without understanding the other frame elements that are in the HUMAN BODY FRAME.

For instance;

76. *Thuku nῖaratihirio mῖtwe makῖrῖa na Njoki*

     Thuku was injured head while fighting with Njoki

     'Thuku was injured on the head while fighting with Njoki'

In the above example, the words 'fighting with Njoki' evoke the HUMAN BODY FRAME. Fighting involves the use of whole of the human body. The words help in the choice of the HUMAN BODY FRAME and so filtering the other frames to the background.

Separate from the basic frame of the human body, the word *mῖtwe/ kῖongo* 'head' can be metonymically extended so pervasively in Gῖkῖyῖ language for meanings related to it, which may open other frames such as CONTAINER FRAME, LEADERSHIP FRAME, and VEHICLE FRAME as exemplified below.

The HEAD FOR A PERSON metonymy in Gĩkũyũ language is pervasive and it is mostly connected to the metaphorical conceptualization, the HEAD IS A CONTAINER. In this metonym, the container is metonymically connected with the person. In this case, the attributes of the head stand for the related and most salient attributes of the person, either physical or mental. This metonymy is a compression of the more common metonymies, PART FOR WHOLE and CONTENT FOR CONTAINER. The content of the head, for example, the mind is metonymically connected to the container, the head, which further is metonymically connected to the person. For instance:

77. *Mũndũ wĩ na mũtwe mũũmũ*

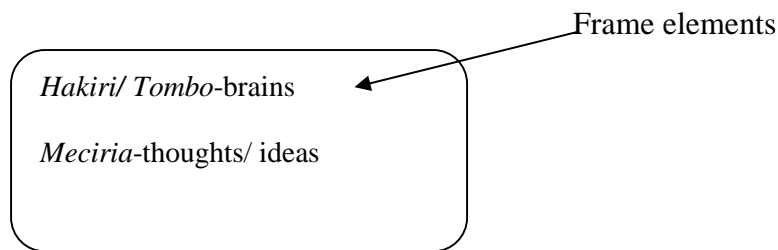Someone with head hard

'Someone with a hard head'

Figure 4 Container frame

The conceptualisation of the head as a container is expressed in the above expression, which conceptualise the head in terms of container frame, a dense object which is taken to mean a certain hard material so that the matter which is meant to exist in one's head; thoughts, ideas, etc. cannot get into the container, thus the content remain out of it, though the triggering sense of the head as a container presumes contents stuffing it. The statement *mũtwe mũũmũ* 'hard head', hence may refer to a pig-headed, adamant person whose head, metonymically standing for that person, does not let fresh ideas to get in or out as they are blocked by the hardness of the container, that is the head.

The other frame is the LEADERSHIP FRAME which is evoked by the following example which illustrates metonymic extension of the word *kĩongo*-head.

78. *Mũndũ ũcio nĩ we kĩongo gĩa kambuni ĩyo*

Person that is the head of company that

'That person is the head of that company'

The reference to the word *kambuni* 'company' evokes the LEADERSHIP FRAME as illustrated.
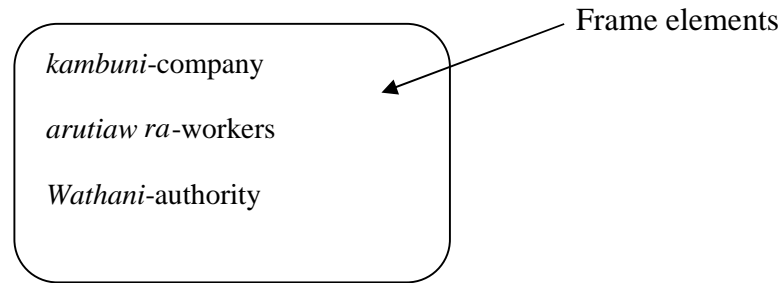
Frame elements

kambuni-company

arutiaw ra-workers

Wathani-authority

Figure 5 Leadership frame

In example (78) *k ongo* 'head' of a human being is used metonymically to stand for the highest echelon of the company. The person's head and the designated position of the head of the company are in the same domain which is the position domain. The head domain opens the different frames encompassing the head and so for the hearer to comprehend the target domain, that is, the head of the company, understanding the source domain, that is to say, the human head position, is paramount. In this case the head of a human represent a rank in the company which is referred to by the part of human body.

The other frame that shares in the general 'head' frame is the VEHICLE FRAME which is evoked in the example below. The meaning of head is metonymically extended to mean the cabin of a vehicle.

79. K ongo k a rori yo n k rahakirwo rangi

Head of lorry that was applied paint

'The head of that lorry was painted'

The mention of lorry and being painted evokes the VEHICLE FRAME. The head of the vehicle can only be the one that can be painted. This metonymical extension is as a result of the positioning of the cabin, which is the point of control of the rest of the vehicles body. The elements of the VEHICLE FRAME are:
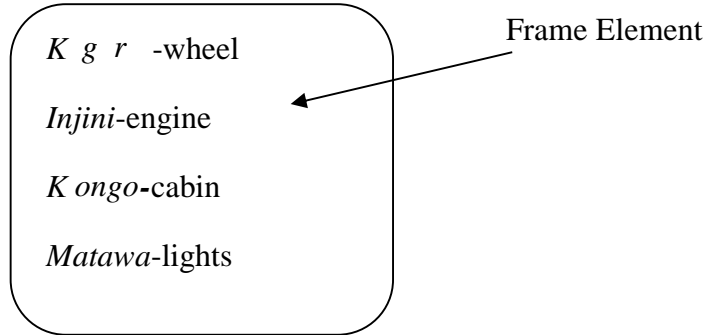
Figure 6 Vehicle frame

The cabin contains the engine and other controls just like the head of a human being where the brain is contained and controls the rest of the body. The various uses of the head in the metonymies make it ubiquitous in the language.

3.3.1.2 *thi* - Face

The literal sense of the word   *thi*   'face' is the front part of the head which is not covered by hair as in the following example.

80.   thi   wa muir t   cio n m the ku

     Face of girl that is fair

     'That girl is fair-faced'

When the word   *thi*   'face' is heard the hearer evokes frames of encyclopaedic meaning for its semantic conceptualization. This means that for the hearer to comprehend the sense of the term, they have to draw upon the encyclopedic knowledge linking to what   *thi*   'face' means. In example (80) above, the context in which the word   *thi*   'face' is used with the adjective *m the ku* 'fair' helps to assign the sense. The basic frame of   *thi*   'face' is the HUMAN BODY FRAME. The face has its own frame elements as illustrated below.

50

thi –face

Thithi-forehead

Maitho-eyes

Ini r - nose

Kanua-mouth

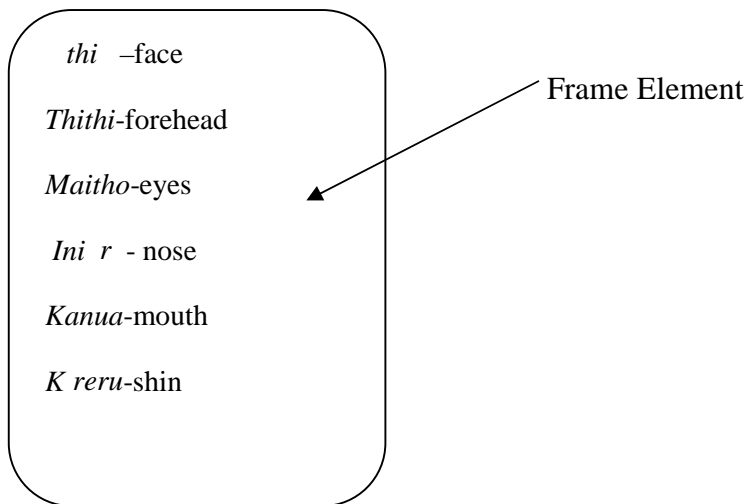*K reru*-shin

→ Frame Element

Figure 7 the Face frame

The HUMAN BODY FRAME is the basic frame against which metonymical relations are to be formed. There are other frames which are as a result of metonymical extensions hence ubiquitous in the G k y language, which include PERSON FRAME, HOUSE FRAME, and FURNITURE FRAME.

The FACE FOR A PERSON metonymy in G k y language is prevalent. It conforms to the metonymical typology PART FOR A WHOLE. These kinds of metonymic conceptions are an integral part of the normal, usual way the G k y people talk, reason and act. For instance the face can be used in metonymic expressions to give metonymic relations of people in general, appearance, personality, and emotion/mental state.

Consider the utterance below where a picture of a person is displayed and elicited a PERSON FRAME ingrained in the PART FOR A WHOLE frame where the whole person is evoked by the part, the face in the picture which is depicted from the response which is metonymical.

81.   thi   cio ti m geni

  Face that is not strange

'That face is not strange'
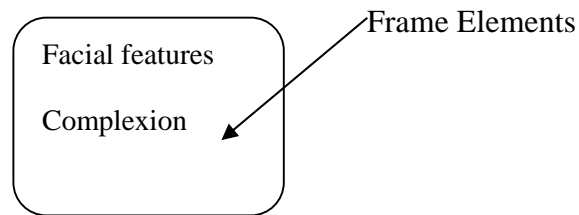
Facial features

Complexion

Frame Elements

Figure 8 Person frame

The face in the picture is used to identify the person rather than any other part of the human body. In the utterance a part is used to stand for the whole.

The HOUSE FRAME is evoked through metonymical extension by the use of the word *thi* 'face'.

Consider sentence (82) below.

82.   thi   wa ny mba yo n   rahakirwo rangi r ng

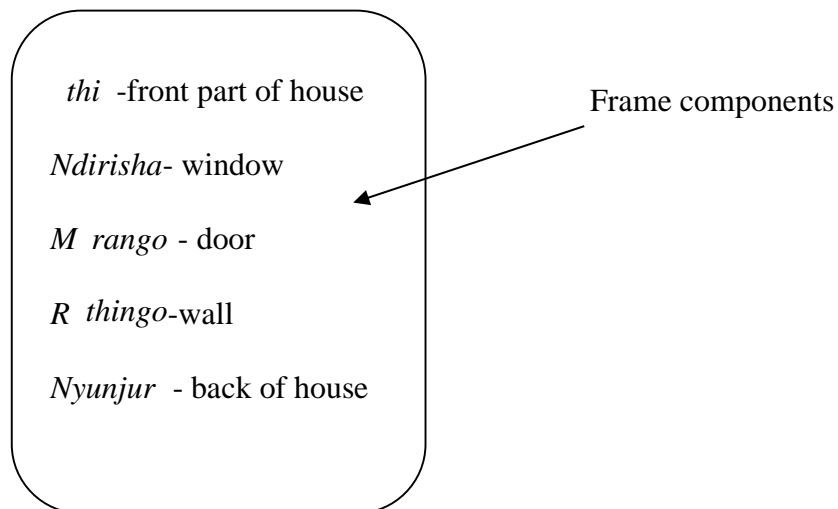Face of house that was painted paint other

'That house's face was painted again'

thi -front part of house

Ndirisha- window

M rango - door

R thingo-wall

Nyunjur - back of house

Frame components

Figure 9 House frame

In sentence (82) *thi* 'face' of a human being is used metonymically to stand for the front part of the house. The face domain opens the different frames through sense extension. For the hearer to understand the target domain, that is, the face of the house they must understand the source domain which is the face of a human being. In this case the face of a human being represents part of a house which gets its name from that part of the body.

The FURNITURE FRAME is evoked by sentence (83) below.

83.   thi   wa metha yo n mwat ku

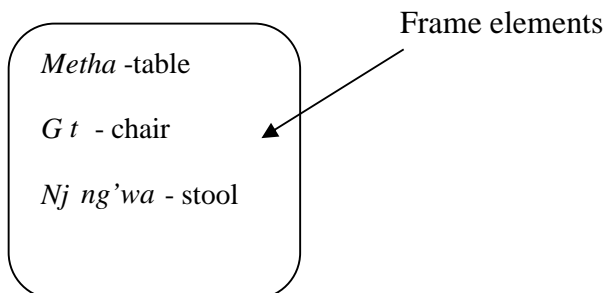Face of table that is cracked

'The face of that table is cracked'

Figure elements

Metha -table

G t - chair

Nj ng'wa - stool

Figure 10 Furniture frame

In example (83) the word *metha* 'table' will evoke the FURNITURE FRAME. The comprehension of the utterance is achieved as a result of conceptual prominence where one exploratory domain (the target) in this case the face of the table, is partlycomprehended in terms of a different exploratory domain (the source), in this example, the face of a human being, integrated in the same exploratory domain. The word *thi* 'face' is used metonymically to stand for the flat surface of the table. The human face and the face of a table belong to the same domain which is the face domain. The face domain opens the different frames as illustrated earlier. For a hearer to understand the target, the face of a table they have to understand the source domain, the face of a human being. In the example the face of a human being is used to represent a part of a table and thus the extension of the sense from that of a human being.

3.3.1.3 *Guoko*-Hand
The *guoko* 'hand' literal meaning is either of the upper limbs. When a hearer perceives the word *guoko* 'hand' in G k y language different frames are opened and it is only the context which

53

helps in assigning the intended sense of the word meant by the speaker. The frames which are opened draws from the encyclopedic entries which help in assigning meaning. The fundamental frame of the word *guoko* 'hand' is the HUMAN BODY FRAME.
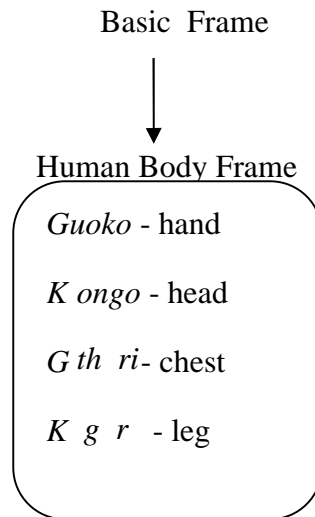
Basic Frame

Human Body Frame

Guoko - hand

K ongo - head

G th ri- chest

K g r - leg

Figure 11 Human body frame

The HUMAN BODY FRAME encompasses various elements as illustrated above inclusive of the *guoko* 'hand'. Underlying the fundamental frame of human body the word *guoko* 'hand' has other senses which are related to the human body and which opens other frames through metonymical extensions as a result making it pervasive as in the PERSON FRAME, SHIRT FRAME, FOOD FRAME, and WATCH FRAME as illustrated below.

The PERSON FRAME is brought to mind by the following utterance where the hand is used to stand for a person in the PART-FOR-WHOLE frame. For instance:

84. Guoko k mwe g ting r kia w ra y

  Hand one cannot finish work this

  'One hand cannot finish this work'

In sentence (84) the PERSON FRAME is evoked by the mention of *w ra* 'work'. The hands are the parts used by people in the performance of work and thus the hands and the person are

contiguous and belong to the same domain which is the person domain. In the example above the *guoko* 'hand' is used metonymically to stand for the whole person who is doing the work.

The SHIRT FRAME is evoked by the following utterance.

85. *Shati yo n ndar ku guoko*

      Shirt that is torn hand

      'That shirt's hand is torn'

The word *shati* 'shirt' evokes the SHIRT FRAME which encompasses the elements *guoko* 'hand', *ngingo* 'neck', *kara* 'collar', *mw r* 'torso' among others.

The word *guoko* 'hand' in (85) is used metonymically to refer to the part of the shirt that covers the human hand when it is worn. The human hand and the hand of the shirt belong to the same domain, the hand domain. It is the hand domain that opens the different frames encompassing the hand. For the hearer to understand the target domain that is the hand of the shirt there has to be the understanding of the source domain, the hand of the human being. It is the hand of the human being which is used to refer to the part 'the sleeve' of the shirt and so the part of the shirt attains its name from the part of the human body.

The FOOD FRAME is by the usage of the term *guoko* 'hand' is evoked by the utterance below.

86. *Guoko g k kwa njino n k h u*

      Hand this of roast is cooked

      'This roasted hand is cooked'

The word roast as a method of cooking using dry heat in G k y language is applicable to meats and tubers. Consequently the applicable relevant sense of *guoko* 'hand' in the sentence would be that of meat from a part of animal specifically the front limb. The human hand and the front limb of an animal belong to the same domain, the hand domain as a metonymical extension. In sentence (86) 'hand' of a human being is metonymically extended to stand for the front limb of an animal. The front limb of animal which is the target is comprehended in relation to the human hand, the source domain, because of the positioning at the fore of the body. When *guoko* 'hand'

opens the food frame other types of foods that are served with the roasted hand are elicited from the encyclopedic entries. The FOOD FRAME may have frame components such as *kachumbari* 'salad', *m kimo* 'mashed food', and *nyama* 'meat'. For the hearer to understand the target domain, that is, the front leg of animal they have to understand the source domain, the hand of a human being. In this case the *guoko* 'hand' is metonymically used to refer to meat from the front leg of an animal.

The WATCH FRAME is evoked by the following sentence.

87. Guoko k mwe gwa thaa no n k regeru

      Hand one of watch this is loose

      'One hand of this watch is loose'

In this example the adjective 'loose' help to evoke the WATCH FRAME. The experience of the hearer with the environment helps them to draw the relevant encyclopedic entries regarding the referred concept.

The WATCH FRAME has the frame elements such as *guoko* 'hand', *thi* 'face', *ndag ka* 'minutes', and *thaa* 'time'.

In the above example, *guoko* 'hand' of a human being is used metonymically to stand for a part of a clock which moves to show time in the clock. The human hand and also the hand of the clock, belong to the same domain which is the hand domain. In the example, the hand of a human being represents part of a clock the part of the clock and acquires it name from the part of the human body. For a hearer to understand *guoko* 'hand', the target domain, they should understand the source domain, the hand of a human being.

3.3.2. Metonymy involving plants

The plant parts terms just like other terminologies in G k y language have their literal meaning and are very productive in forming metonyms in the language. The plant's part terms are other entities which are widely used in G k y language metonymy for referential function and to provide understanding. There are various senses that are associated to the meaning of the parts of plants due to contiguity and metonymical extensions. The parts of the plant are used to refer to functions related to the whole plant. There is conventionalization of some of the parts of the

plant terms which has caused semantic shifts to their meaning from plant parts to other entities or functions due to metonymic extension. The following are illustrations pervasive use of plant metonyms in Gĩkũyũ language.

3.3.2.1 *Rũhonge-* Branch

The literal sense of the word *rũhonge* 'branch' is a wooden structural part attached to but not part of the main trunk of a tree as illustrated in example (99) below.

88. Rũhonge rwa mũtĩ ũcio nĩ rwa temwo

      Branch of tree that has been cut

      'The branch of that tree has been cut'

In the above sentence the verb *temwo* 'be cut' offers the hearer a pointer of the anticipated sense. Frames are evoked by the word *rũhonge* 'branch' as its semantic conceptual content which activates the frame of encyclopedic meaning that is needed for its understanding. This means that for a hearer to understand the word *rũhonge* 'branch', they have to extract from the encyclopedic knowledge relating to what *rũhonge* 'branch' denotes. The hearer at this point structures a sense that is suitable in the context of the utterance. For instance, in the example (88) the context where the word *rũhonge* 'branch' is used "having been cut" assist in allocating meaning to the word.

The probable frames and frame elements of the word *rũhonge* 'branch':

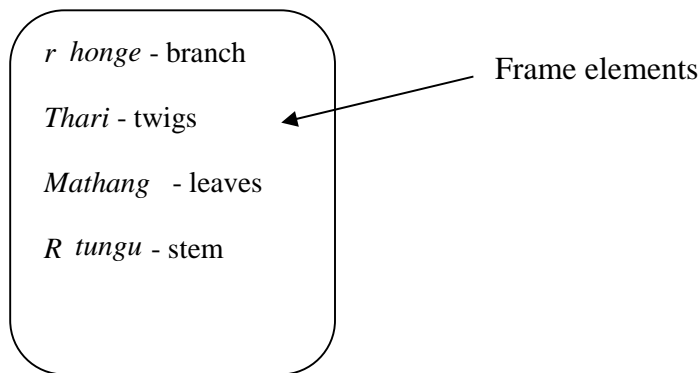The PLANT FRAME that has frame elements or sub frame:

Figure 12 the branch frame

The fundamental frame of the word *rĩhonge* 'branch' is the PLANT FRAME. It is the background frame touching on the other related senses created through metonymical extensions making it pervasive in its usage.

The word *rĩ honge* 'branch' opens other frames such as DIVSION FRAME.

89. *Bengi ĩyo ĩna honge ithatĩ rĩu*

       Bank that has branches three now

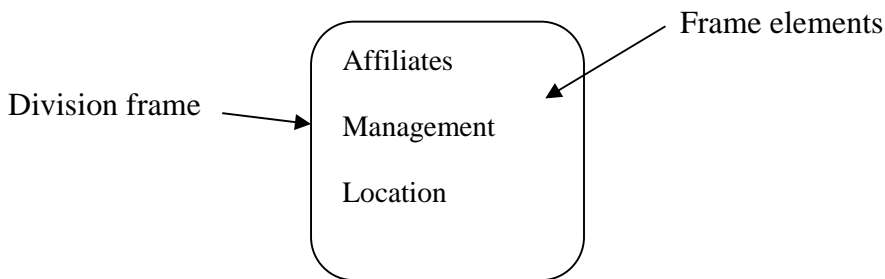   'That bank now has three branches'

Figure 13 Division frame

In example (89) *honge* 'branches' has been metonymically extended to the names of the affiliate banks of the original one as they are linked to it through management just like the way branches of a plant are attached to the main trunk of the plant. This illustrates the pervasive use of the word *rĩ honge* 'branch' in Gĩkũyũ language.

3.3.2.2. *Itunda* - Fruit
The literal sense of the word *itunda* 'fruit' is the fleshy seed bearing structure in flowering plants which is edible in the raw state. For example:

90. *Itunda rĩrĩrĩ nĩ cama*

       Fruit this is sweet

       'This fruit is sweet'

Itunda - 'Fruit' belongs to the FRUIT FRAME which has its own frame elements which include *mbegũ* 'seeds', *ikoro* 'peel', *nĩni* 'flesh' amongst others. But it would not be easy for a hearer to

understand *itunda* 'fruit' without understanding the other frame elements that are in the FRUIT FRAME. The sentence (90) above, evokes this frame.

Apart from the basic frame of the fruit, the word *itunda* 'fruit' is used metonymically to refer to other entities which are closely associated with it. The entities open other frames like the PLANT FRAME, and RESULT FRAME as illustrated below.

The PLANT FRAME is evoked in the sentence below.

91. Itunda n r it te mahuti
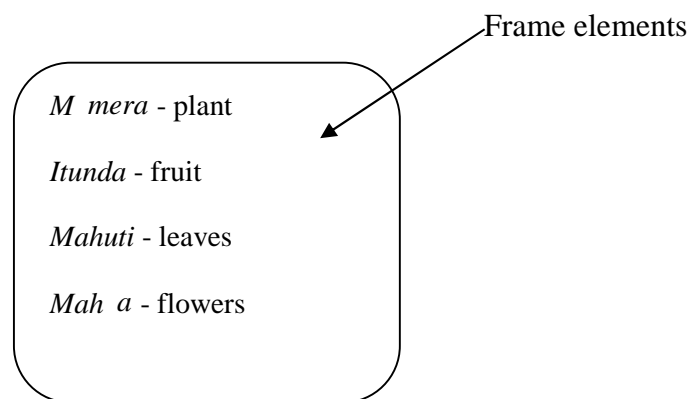
Fruit has shed leaves

'The fruit has shed leaves'

Frame elements

M mera - plant

Itunda - fruit

Mahuti - leaves

Mah a - flowers

Figure 14 Plant frame

The relationship between *itunda* 'fruit' and the referent in example (91) is as result of contiguity between the fruit and the fruit bearing plant which share the same domain, the plant domain.

In example (91) *itunda* 'fruit' has been metonymically used to refer to the seedling of a fruit bearing plant. The relationship between the plant and the fruit is contiguity in that both belong to the same plant domain. The plant bearing fruit is referred by the name of the fruit and the vice versa. A frame here is embedded in another frame, whereby the FRUIT FRAME has opened another frame that of PLANT FRAME which would in some way inclusive of the fruit frame.

The RESULT FRAME will be opened in the following sentence.

92. Matunda ma g thomo me cama

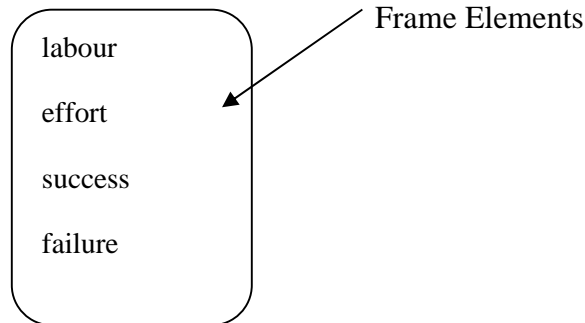Fruits of education are sweet

'The fruits of education are sweet'

labour

effort

success

failure

Frame Elements

Figure 15 Result frame

Matunda 'fruits' in (92) has been metonymically extended to refer to the results of being educated just like the fruits of a matured fruit plant which bears sweet fruits. The relationship between the word *matunda* 'fruits' and the metonymical extension is as a result of temporal setting as both focus on end results.

3.3.3. Metonymy involving instruments

Instrument or tools are deeply entrenched and prevalently used in G k y language to denote the function it is used to serve or the person who does a job with the tool or instrument. These relationships are in the frame of PART-PART which shares with the ACTION FRAME which includes INSTRUMENTS, an AGENT, a PATIENT, and end RESULT and others. The relationships are based on a close connection in everyday experience. It is the G k y speakers familiarity with the metonymy ingrained in the language that makes it possible to understand an utterance even though it sounds weird literary such as the following:

93. M thuuri cio anyuire cuba inyanya cia njohi

Man that drank eight bottles of beer

'That man drank eight bottles of beer'

The statement would be taken to mean '*That man emptied by drinking beer contained in eight bottles',* not the bottle containers.

The standard sense of the term *cuba* 'bottle' in this sentence is based on the metonymy CONTAINER FOR CONTENT. The domain of content is activated by the *action of drinking* which can only be possible within the CONTENT frame and not the container frame. The container is the domain that is highlighted to show quantity and the content is back-grounded as it has no significance in the context.
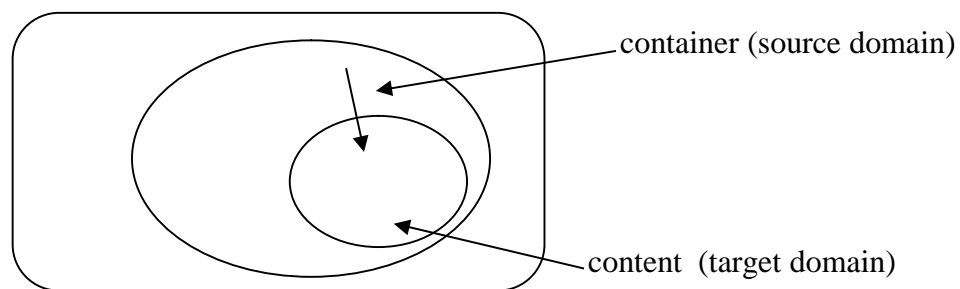

container (source domain)

content (target domain)

Figure 16 Container frame

From the above illustrations it can be seen that the target domains of the conceptual metonymy in G k y language are arranged in a way that they are understood with reference to another existing source domain within the same frame. This in essence exemplify how pervasive metonymy is in G k y language understanding. The pervasiveness of the metonymy in the language helps to ease communication and facilitate understanding. These kinds of metonymies provide the participants in a conversation with natural cognitive links that makes it possible for them to transfer expressions from one object, that is, from the source to the target unintentionally and effortlessly. The metonymies are a part of the shared knowledge that speakers have in common and depend on in generating and comprehending the kind of conversation without difficulty.

3.4 Conclusion

In this chapter, I showed that conceptual metonymy in G k y language is all-encompassing in the language as a concept in frame semantics and an everyday tool of conceiving and perceiving socio-physical environment amongst the G k y people. Through illustrations, I have demonstrated that there are metonymic motivated meaning variations through the use of

extensional meanings of words as a result of contiguity through the use of body parts, plant parts and instruments as sources of metonyms and metonymical extensions.

CHAPTER FOUR

THE SYSTEMATICITY OF G K Y CONCEPTUAL METONYMY

4.1 Introduction

Metonymy entails an innate discernment of contiguity, a merit to the reality that language and the world are made up of associations, entities and words closely linked to each other. This chapter is sectioned into three sections namely: mapping in metonymy in section 4.2, section 4.3 looks at features of metonymy, and section 4.4 is the conclusion.

4.2. Mapping in metonymy

Mappings are taken as the sets of correspondences across conceptual domains. In Lakoff and Turner (1980:39) metonymy is viewed as a type of conceptual mapping. This suggests that metonymy is regarded as a cognitive device employed in conceptualization other than a simple linguistic approach or a stylistic tool. Metonymy uses just one conceptual domain as the mapping or the link between two entities is achieved within the same domain as a label of one entity is employed to refer to another associate entity. This is a process of *transferred reference* as metonymy is bestowed with *referring function*.

Metonymies have domain internal mappings as illustrated in the following schematic representation.
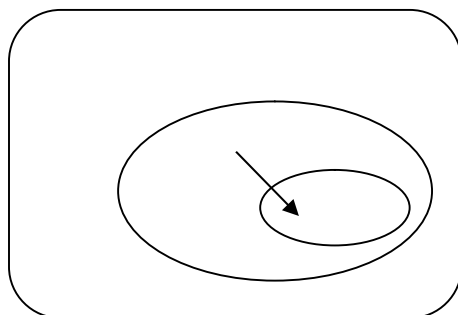

Figure 17 Metonymic mapping

The metonymic mapping is regarded as a domain-internal as one of the domains provide access to the other (Kövecses and Radden; Mendoza 2000).

There are two types of metonymy:

- source-in-target metonymy

- target-in-source metonymy

With the source-in-target metonymy the source domain is a sub-domain of the target domain. For example in the sentence: *We need more hands in the farm*, here hands refer to *the workers,* and so *hands* surface as the sub-domain of the broader domain *worker* as in the following schematic illustrate.
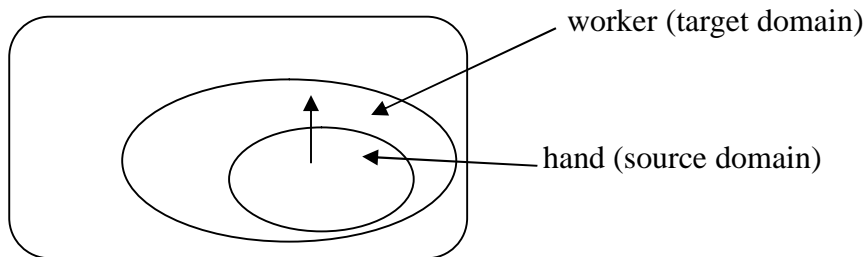
worker (target domain)

hand (source domain)

Figure 18 Source-in-target metonymy

In the reverse, the target-in-source metonymy, the target domain is a sub-domain of the source domain. For example: *He is tying his shoes*, where *shoes* refer to *laces.*
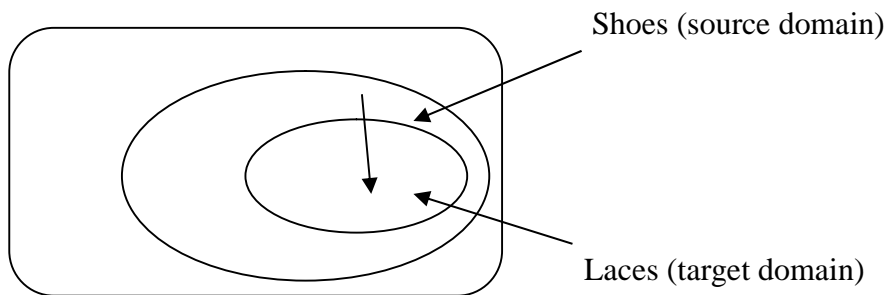
Shoes (source domain)

Laces (target domain)

Figure 19 Target-in-source metonymy

In this illustration the WHOLE is a symbol for the PART OF THE WHOLE. This calls for narrowing of meaning which means that the target, *laces*, is a sub-domain of *shoes*, the source domain.

From the mappings above, it is evident that a target domain is structured in a way that it is understood with reference to the source domain within the same frame

4.3 Features of metonymy

4.3.1. Conventionality

The first feature of metonymy is conventionality. Lakoff and Johnson (1980:3) focus on conventionality in metaphor, a feature which is shared by metonymy, not as novel creations from literary works. Conceptual metonymies are conventionalized linguistic expressions, an element of their common daily occurrence. This means that the metonyms have ceased being metonymies and have passed into literal language.

Examples of such metonym are, *The kettle is boiling,* in a tea making frame motivated by CONTAINER FOR CONTENT metonymy.

The initial word meaning is bypassed and it gets a new literal meaning matching with the previous metonymical sense.

4.3.2 Asymmetry

Barcelona (2011) defines metonymy "as an asymmetric mapping of a conceptual entity, the source unto another conceptual entity, the target. Source and target are in the same frame and are linked by a pragmatic function, so that the target is mentally activated." In other words, mapping is the protrusion of one construction onto another, that is, the source intrudes certain parts of its inner components, features, and attributes onto their corresponding entity in the target. Barcelona (2002a, 2003a) explains that "the mapping in metonymy is normally asymmetrical, that is, not a symmetric systematic matching counterparts, as in metaphor." The structural relation in metonymy which connects in the source can barely be mapped on the target because target and source are present in an encompassing association. The metonymic references are not symmetrical (between two concepts) with the intention of making points of correspondence. Instead a hearer is made to understand an entity of a feature in the target domain from the source domain within the same frame. This implies that metonymy map features from the source domain to the target domain and the reverse. Barcelona (2002) specifies that "the overall domain where metonymy occurs is a functional domain," that is, a "frame" (Fillmore 1985), and "that source and target must be linked" by a "pragmatic function" (Fauconnier, 1997).

The following diagram illustrates conceptual metonymy mapping within a frame or a domain.
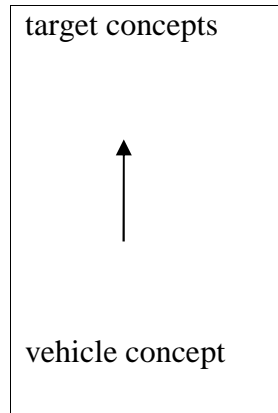
65

Figure 20 Conceptual metonymy: mapping within a single frame

(adapted from *Evans and Green* 2006)

Consequently, the function of the source is directly associated in experience to that of the target. Croft and Cruise (2004:193) argue that 'in metonymy, the vehicle's function is merely to identify the target construal." For example in the metonymic typology PART FOR A WHOLE;

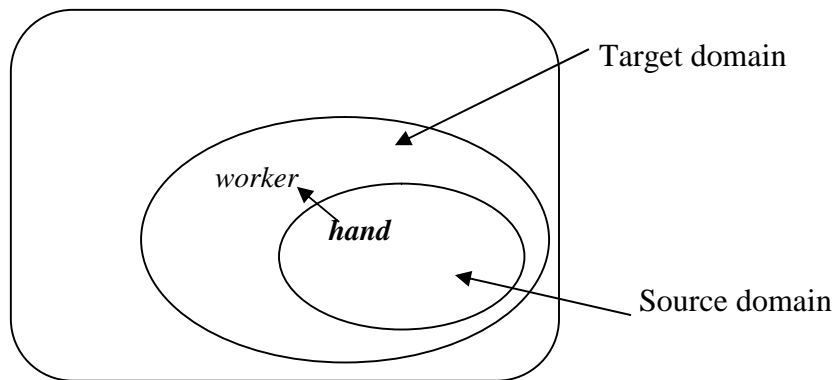The *farm hand* has not reported to work. The *hand* is used as a vehicle to identify the target, *worker.*

Figure 21 a worker frame

This metonymy shows this feature: the ordinary, everyday occurrence of physical use of hands being used to depict the whole person. This is not a necessary feature of metonymy.

4.3.3 Systematicity of metonymy

Systematicity refers to the way a metonymy does not establish a single point of reference. The elements of the source and target domain are linked so that the metonymy may be extended. Metonymy does not function solely as a referring tool but it also helps in understanding. From

the perspective of encyclopedic semantics, metonymy performs through highlighting the domain within a concept's domain matrix. The aspect of domain highlighting is employed for the target to be accessed within a frame. For instance, in the example of the *ham sandwich*, the *ham sandwich* is used as the vehicle to target the *customer*. The target and the vehicle in this example both belong to the restaurant frame. In metonymy the target frame is mentally activated, that is, "highlighted" mostly with minimal "discourse purpose" (Lakoff 1987: 78-80), because it is this frame "that is partially conceptualized by mapping onto it the source frame included in the same frame." One component within a frame is deemed as standing for another category in the same frame as diagrammed below. For instance consider the following sentence.

94. Arĩmũ twe mwega mũno

He has head good very

'He has a very good head'

The *mũtwe* 'head' literally is the container in which the brain is encapsulated. The brain's level of ability to help a person think logically is what is referred to as intelligence. The reference of *mũtwe* 'head' helps evokes in the hearer's mind of what is contained in the head, the brain the source of intelligence. The *mũtwe* 'head' in the utterance helps to get to the target frame "intelligence" through highlighting, that is, it mentally activates the target through partial conceptualization by mapping itself onto the target frame which is included in the same common frame.
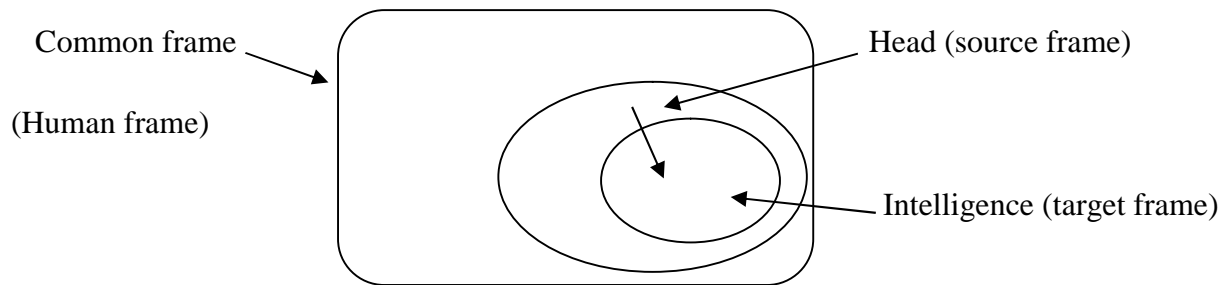
This can be represented as follows:

Figure 22 A conceptual frame

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Dirven's (2002) cognitive definition of metonymy fits the properties of examples like "the name of a geographical area", meaning "inhabitants of the geographical area", which can be represented as follows.
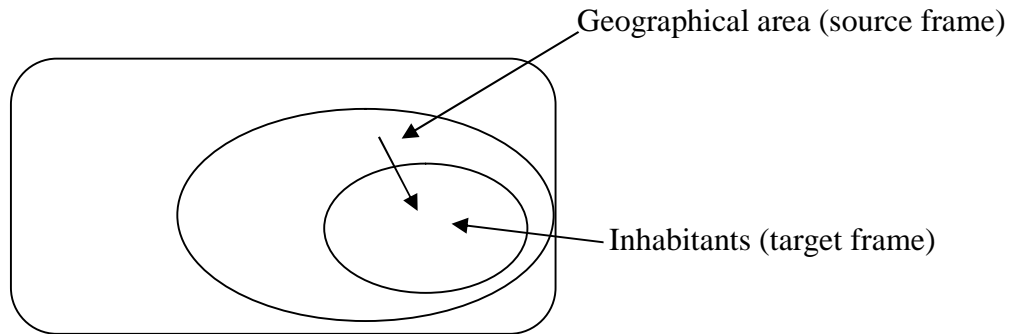

Figure 23 Area frame

Consider the following utterance:

95. *M r n hing re kwendia m raa cumar*

       Meru has been banned from selling khat in Somali

       'Meru has been banned from selling khat in Somali'

M r 'Meru' in (95) is a name of a geographical area at the slopes of Mt. Kenya where khat is widely grown. In this example Meru stands for the inhabitants of the area who grow khat. This argument demonstrates that metonymic concepts are not arbitrary; they are systematic.

Systematicity means that the mapping is extended to draw in numerous things in a conceptual frame. The features of the source domain and the target domain are connected in the same frame and therefore the metonymy becomes comprehensive.

Metonymies are characterized by the expression 'B for A', where 'B' is the source and 'A' is the target, for example, PLACE FOR INSTITUTION. For instance, in example (96) *Thingira wa iregi* is the source (PLACE) which take the symbol for the KENYAN PRESIDENCY, the target (INSTITUTION) meaning the PRESIDENT in the following utterance.

96. *Thingira wa iregi n w t k r te kwaran ria na m ng'ethan ro*

       Statehouse has agreed to talk with opposition

'The Statehouse has agreed to hold talks with the opposition'

This expression is an instance of the metonymy PLACE FOR INSTITUTION. The place name is used to stand for an institution which in turn motivates the hearer to relate the institution with the person in-charge of the institution. This train of thought in this aspect is systematic.

Other examples of metonymies in Gĩkũyũ which exhibit this systematic pattern are as follows.

97. no nĩ njĩra kahora mũno

> This is road with slow very

> 'This is a very slow road'

The utterance illustrates the EFFECT FOR CAUSE metonymy. *Njĩra kahora* 'slow road' in example (97) is used as the vehicle (EFFECT) which helps the hearer to evoke the target, the 'rough road'which is the (CAUSE). The phrase metonymical in that logically roads don't move, it is the traffic on it that moves and the road impediment on the traffic's movement is what inspires this metonymy. The source *njĩra kahora* 'slow road' here is directly associated in experience with the target 'rough road' in that the roughness of the road, CAUSE is what causes the movement on it to be slow, the EFFECT.

98. Baithikiri nĩ yatũrĩka

> Bicycle has puncture

> 'The bicycle has got punctured'

The statement has its vehicle (WHOLE) as *baithikiri* 'bicycle' which stands for the 'wheel' the target (PART). The whole bicycle frame is used to highlight one of its elements, the wheel. The relationship between the vehicle *baithikiri* 'bicycle' and the target, wheel, is contiguity, that is, the recipient, wheel, is represented by the donor, bicycle. The reference mapping is guided by the verb puncture in that it would not be possible for the other parts of the bicycle which are made of iron to get perforated. The reference of the metonymic representation is systematic as the highlighting is directed to a specific target which is the only one in the bicycle frame which is prone to puncture, the wheel.

The following example illustrates PART FOR WHOLE metonymy.

99.   thi   cio n m geni
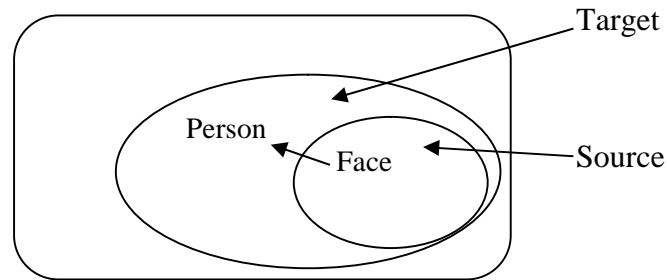
Face that is strange

'That face is strange'

Figure 24 Human body frame

   thi   'face' in (99) is the source (PART) which stands for 'stranger', the target which is the (WHOLE). The face is the part that helps to identify a person thus the metonymy THE FACE FOR THE PERSON is not just a matter of language. The   *thi*   'face', source, helps to conceptualize the target, the person, as both belong to the same frame, HUMAN BODY FRAME. The gist here is that the speaker is not interested with other body parts for the person's identity it is the face that would help to identify the person.

100. Ndehera keroche ig r .

Bring me Keroche two.

'Bring two Keroches'

In the examples (100) *Keroche*, is a name of a company which produces beer which is used as the vehicle (PRODUCER) to stand for 'alcoholic drink', the target (PRODUCT). The utterance here employs a systematic matching between the source, *Keroche* and the target, beer produced by the company and not any other beer. The company here is used as a vehicle to invoke the target, beer from *Keroche* Company as there could be other brands of beer on sale in the same setting. This results to an association between the source, PRODUCER with the target, the PRODUCT that is systematic.

The following utterance illustrates CONTAINER FOR CONTENT metonymy.

101. M nd w na bahasha no anengere ageni ait a g t yo

Any person having envelope can give to guests ours of honour

'Any person having an envelope can give it to our guests of honour'

102. Mama aguchagia bagiti ng'ima om thenya

Uncle smokes packet whole per day

'Uncle smokes a whole packet per day'

In the examples (101) *bahasha* 'envelope' and (102) *bagit*i 'packet' are used as the vehicle (CONTAINER) which stand for the 'monetary gift' in (101) and 'cigarettes' in (102), the target being the (CONTENT). The relationship between the vehicle, CONTAINER (*bahasha* 'envelope' and *bagiti* 'packet'), and the target, the CONTENT (money and cigarettes) is contiguity in that the content is represented by another entity, the container. The container *bahasha* 'envelope' and *bagiti* 'packet' are used to invoke in the hearers mind the intended target, the content which are money and cigarettes respectively.

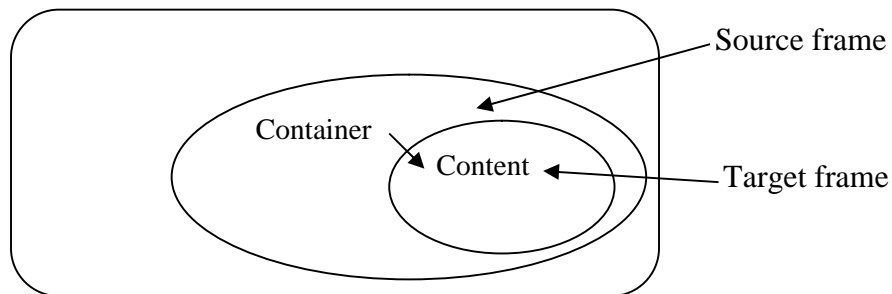This can be represented in a structure as follows:

Figure 25 Package frame

From the above illustrations it is clear that metonymic concepts in G k y language are systematic. The metonymic ideas are not presented in a random way. The illustrations show instances of particular common metonymic notion in terms of which G k y language speakers organize their thoughts and actions.

4.4. Conclusion

This chapter discussed and illustrated that metonymy is a mapping process that features one entity by talking about another entity within the same frame, domain (or domain matrix). This discussion was aimed at showing that Gĩkũyũ conceptual metonymies are systematic. From the illustrations, it is evident that Gĩkũyũ conceptual metonymies are asymmetrical and systematic as they all adhere to a specifically defined pattern guided by the formula 'X stands for Y' and not any other.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary

This study was a frame semantics approach to Gĩkũyũ conceptual metonymy. The study aimed at investigating how Gĩkũyũ conceptual metonyms can be classified and also whether they are pervasive and systematic conceptual mechanism. The study was also geared toward establishing how Gĩkũyũ metonyms are used to accomplish their function of referring depending on the context provided by the frame. The study was influenced by the following objectives: To classify Gĩkũyũ metonymy, to establish whether Gĩkũyũ metonymy is pervasive and lastly to ascertain whether Gĩkũyũ metonymic expressions are systematic. The Fillmore's frame theory was used to analyse the Gĩkũyũ metonyms.

5.2 Findings

The outstanding conclusion of the present study on the metonymy in Gĩkũyũ is that metonymy is a ubiquitous way of thinking used widely by the Gĩkũyũ language speakers as their way of life.

Classifications of metonymy have been set up with the objective of establishing the same kinds of classes of metonymy that are capable of being considered as being in common relations. These classifications are never exhaustive. It has been shown that in classifying the Gĩkũyũ metonymy there is probability of rising marginal occurrences; the description of various frames and sub-frames and their taxonomies occurred in turn; the borders between the sub-frames are ambiguous. In the Gĩkũyũ conceptual metonymy classification, the part varies from the whole as the part is not able to completely include the whole, although the part always in part includes the whole. To some degree the part comprises the whole. This fuzziness may cause slight divergence to arise, for instance, the effect of an incidence could be confused for the cause. The drawback could occur naturally, as ultimately the classifications endeavour to record, explain and categorize all presentable and possible relationships involving two concepts in the same knowledge structure (or frame). The generally applied basis for establishing a typology of the Gĩkũyũ metonymy is the connection between the source and the target. The work also showed that the typology undertaken is not an automatic categorisation as there are other proposals by other linguists.

The analysis of the Gĩkũyũ metonyms has shown that Gĩkũyũ conceptual metonyms pervade many aspects of the Gĩkũyũ language thus it is a way of the Gĩkũyũ language speakers of conceptualizing the world. It has illustrated that Gĩkũyũ language speakers use human body parts and other natural objects in their environment as vehicles to comprehend the concepts of other domains. It is crucial to note that a number of these metonymies are well-ingrained and barely noticeable. Consequently, metonymy ought not be regarded as being just textual, stylistic adornment or a rhetorical expression, but it is an ordinary part of daily usage of language which happens unpremeditated but on the other hand able to orientate the speaker's and the hearer's thought processes and at in some deeper level 'reflects the norms, attitudes, and values of the language user, or in a word, their culture'. The prevalence of the use of metonymy is as a result of the speaker endeavouring to be accurate and in some cases due to social constraints to ensure that the speaker's interest is focussed to the purposed target.

From the analysis it is conclusive that Gĩkũyũ metonymic concepts are structured and thus come to mind in evidently definable relationships. The metonyms only involve one conceptual domain because the label of one entity is made use of to refer to another entity that is associated to it either by being co-present or successive. In the process of forming a metonym, the word connected to the contributing concept is reassigned to the target concept. The target concept and the contributing concept are in most cases related to each other in conceptual clusters referred to as frames.

5.3 Recommendations

This study was specifically based on a semantic analysis of Gĩkũyũ conceptual metonymy using Frame Semantics Theory. Frame semantics theory is a recent theory which is even at present day being developed. It is hence recommended that a comparable study be carried out in other African languages. This is because frame semantics theory thrives on encyclopedic knowledge whereby word senses are defined relative to frames which are often idealized and cultural behaviour often involves in negotiating over when to apply particular frames. It also recommends that a study be carried out on how the speakers of Gĩkũyũ language use metonymic concepts of the human body parts to comprehend their environment.

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