AN INVESTIGATION OF SPEAKER INTENTION IN MONOLOGUE DISCOURSES OF LUBUKUSU

BY

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A thesis submitted in fulfillment of the requirements for the degree of Doctor of Philosophy in Linguistics at the University of Nairobi

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DECLARATION

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

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20th Nov. 2012

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

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DEDICATION

To my adorable and loving wife, Atuwa Maloba, a tough girl who despite a busy schedule at her place of work, was relentless in being a mother to our babies; a brilliant home maker and my most trusted friend. I will never thank her enough for always standing by me through tough times. My daughter Nandako; elegance and humility at everything she does, my Son; Masinde, playful as always reminding me of my own past, our unborn child; we cannot wait to see you, all of you are truly worth doing anything for. To my parents Wekesa Mwanja and Nawire Wekesa, you have always believed in me.
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I owe gratitude to the almighty God for the gift of life through the time of my studies. I always found strength in Him in the most trying of times.

In the course of writing this thesis, I learnt a number of fundamental lessons, most importantly, that academic work can never be pursued as a solo effort. I feel rather embarrassed to declare this 'my work' when in actual sense it has been a collective effort aggregating many peoples’ ideas, sifting through my own ideas that have largely been shaped by others, adopting other people’s ideas and even ignoring other ideas which still played a role in shaping this work. This work is a mosaic developed from thought across the whole Faculty of Arts at the University of Nairobi. I dare say and this space is simply not enough to thank all those who contributed in one way or the other. At the risk of being labeled selfish, I will mention only a few names whose input will remain indelible.

Prof. J. H. Habwe probably more than any of my teachers knows how big headed I am. Seeing me through from my graduate studies till now must have worn him out. I will forever be in his debt. Dr. Mwenda Mbatia, for always bending backwards to accommodate my eccentricities while remaining a very good friend, I will always salute you. Prof. H.W. Mutoro whose sage advice to conduct research I may succeed in narrating to my only living grandparent Nasangalo Otala, orio muno.

Special gratitude is reserved for those I shared offices with – Dr(s). Tribe Mwangi whose steadfast approach in dealing with academic issues amazes me; Lilian Kaviti whose sharp wit drives me nuts; Jane Wambui Njagi, far off in Waikato New-Zealand yet so near; Wamuyu Margaret, who knew when I should take a break; Atoh Fred, always the manager in all situations, Nelungo Wanjala, an abrasive thinker and true friend; Mumia Osaaji, a born intellectual, Kimingichi Wabende, an artist, he of wicked humor and lastly Monika Kopytowska in Lodz, Poland. Special thanks to Dr. Zaja Omboga whose amazing brain I depended on when it looked bleak; Prof. Okoth Okombo who has had a towering influence on my grasp of linguistics since my undergraduate studies and Prof. K.W. Wamitila whose humility and astute academic mind is an example to emulate. And to all members of the Department of Linguistics and Languages at the University of Nairobi, I thank you all.

I wish to also salute my dad, F.M. Wekesa, for planning my field interviews with Omusakhulu Manguliechi (now deceased), Musa Samukoya and Richard Bilisi; eminent Bukusu elders who provided raw data for this research. To my brothers and sister who have waited to see me ‘finish’ school, I am just getting started!

I also wish to thank the Deans Committee of the University of Nairobi for financing this research.
This research examines speaker intent as an organizing and classification principle of monologue discourses. Speaker intent is a concept based within inferential models of communication. Such an inquiry, as it was found out, is bound to give more insight towards monologue classification. This is because inferential communication models have more observational, descriptive and explanatory adequacy than code models of communication where most previous classifications have been based. Further, some lingering questions in the way communication works are also bound to be answered. The research argues and proves that evidence of speaker intent is discernible in structural elements identifiable in morphological operations, in the use of particles and in the types of sentences in utterances of the language of illustration - Lubukusu. The research is descriptive in nature utilizing unstructured interviews to collect primary data from near monolingual speakers of Lubukusu.

However, speaker intent is not a product exclusive to structural elements of the text discernible morphologically, in particles and in sentence types. The research also argues that a social and psychological dimension of language complements these structural elements of texts ultimately having a significant influence in the organization and content of utterances. Through the concepts of implicature and explicature in relevance theory, a connection is made between the structural elements and the social and psychological dimension. This is also bolstered with arguments using principles of politeness. The research is thus able to validate speaker intent as an objective organizing and classification principle of monologue discourses. The research thus recommends a classification of monologue discourses using speaker intent.
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CHAPTER FOUR

Particles in Lubukusu

4.0 Introduction

4.1 About Particles
CHAPTER ONE

INTRODUCTION

1.0 Introductory Remarks
This chapter presents introductory aspects of this research. These aspects include a background of the research including a brief about Lubukusu. From this background, the problem is stated and the objectives of the study outlined. This is followed by a justification of the research, its scope and limitations and a literature review. A discussion on the theoretical framework is followed by an outline of the hypothesis. The chapter ends with a discussion on the methodology of the research.

1.1 Background to the Study
There is no clear agreement among linguists about the goals of a discourse analyst. Blass (2006) identifies three goals of any study into discourse analysis which in no way front for a unipolar agreement. They are as follows: First that interest in discourse has to do with interest in the working of the human mind in processing, storing and delivering of information (Clark & Clark 1977, Johnson-Laird 1983, and Sperber & Wilson 1986). Secondly, that interest in discourse can also be about the analysis of corpuses of variety of languages to search for regularities and frequencies in the occurrence of certain phenomena (Longacre 1983, Pike 1977, 1983). A third goal according to Blass (ibid) falls in the domain of formal semanticists (Dowty, Wall & Peters 1981, Seuren 1985) who see discourse as falling within the domain of truth conditional semantics. The first
and second goals unite if envisioned through a pragmatic inquiry which interrogates inferential meaning that lies beyond the language code but bases its arguments on the patterns generated by the code. The third goal bearing its formal nature is not competent to handle a rigorous pragmatic inquiry that includes functional paradigms.

For these reasons, this research blends two of the former goals, subscribing in general to the goal for the search of regularities and frequencies in occurrence of certain phenomena and how the human mind works in the processing, storage and delivery of information in analysis of discourse. The result in creating this blend as will be argued in this thesis, will answer several questions that are important in identifying types of discourses within an inferential model of communication.

An examination of any discourse text requires the discourse analyst to proceed with some assumptions albeit having certain generally known and agreed facts. Among these facts that this research premises its inquiry is that language discourses are usually categorised into different types where each type exhibits discernible characteristics of organization. The organizational characteristics normally mark and designate individual discourse features hence linguists' talk of "types of text" in discourse. The organization of these texts according to Dooley & Levisohn (2000) is premised on distinct criteria such as means of production, the type of content, the manner of production and medium of production. If the medium of production as a dimension is applied, it yields oral versus written texts which have enduring differences as frequency of repetitions in words, deviations from default orders, preciseness or lack of, paralinguistic signals and practical
applications. If manner of production as a dimension is applied, it yields style and register which have to do with choices the speakers makes when using language. If type of content dimension is applied, then we end up with broad categories of genre. The dimension involving means of production involves the number of speakers'. This is the criteria for categorising discourses into monologues and dialogues or conversations. In such a division as used in the latter dimension, literature shows a bias to dialogic discourse and especially for discourse analysts who recognize the division between monologic and dialogic discourses.

To come up with a broad spectrum analytic tool capable of isolating discourse texts on the platform of an inferential model of communication, this research adopts the use of three dimensions: means of production, manner of production and type of content. Using an inferential model combines attributes from speaker numbers, the choices speakers' make in utterances while at the same time incorporating types of texts they produce. By combining these three dimensions, this research elevates the pragmatic inquiry for this research to transcend the code model. Code models are a product of structuralist thinking proposed by Saussure (1916) in his Speech circuit model.

The division between dialogic and monologic discourse or whether the two should simply be regarded as one is not new. Whenever we think of dialogue, its parallel counterpart, the monologue cannot be easily ignored. A kind of relationship between monologues and dialogues has been argued by philosophers and linguists alike. Philosophers like Tarde (1969:168) make argument for the dichotomy between monologues and dialogues. Tarde
(ibid) perceives monologue as primary in the world while dialogue being secondary to it arguing that it is the monologue that feeds the dialogue. Without having to engage in the philosophical nuances of Tarde, this research benefits from the insight by Tarde in recognizing that discourse operate both as dialogic and monologic.

Jakubinsky (1979:329), another philosopher, argues counter to the claims by Tarde by positing that language manifests its true character only in dialogue. Jakubinsky (ibid) defines dialogue as..."a succession of replies that occurs in such a way that each speaker has not finished (sic) when the other speaker goes on". The benefit for this research in this argument stems from the recognition of discourse as both monologic and dialogic irrespective of the philosophical indulgence between Tarde and Jakubinsky. For Bakhtin (1973:72), all utterances are dialogic in nature. This statement by Bakhtin betrays his acknowledgement of monologic discourse even if he deems it subservient. In fact, understanding dialogue forms the centre piece of all Bakhtin's work. Mukarovsky (1977:85) also acknowledges this dialogic-monologic dichotomy by arguing how the two relate as a dynamic polarity with each gaining an upper hand dependant on milieu and time.

Njogu (1994:6) sums the reflection of Bakhtin on the nature of dialogue in three senses thus: that every utterance is inherently dialogic because each utterance responds to some prior utterance, two, that some utterances are dialogic while others are monologic and lastly that dialogue is a way of conceptualizing the world. The input from Njogu (ibid) is in consonance with the current research in acknowledging that monologues and dialogues
are distinct discourses even though monologues are permeated by dialogic relations. Njogu (ibid) further adds that monologues should be seen as representing a tendency towards closure, dogma and unidirectionality in discourse. The thrust of these philosophical arguments for our current inquisition validate the examination of monologue texts especially because of the bias in examining dialogic discourse while marginalizing monologic discourse.

In validating the type of content dimension for the eclectic approach this research uses, this research also premises arguments by early structural discourse analysts. The use of structural linguistics methods in discourse analysis was first used by Harris (1952). Harris assumed that structure in text was produced by recurrent patterns of morphemes independent of either their meaning or their relationship with non-textual factors. By discourse, Harris meant both monologic and dialogic discourse and not as separate entities. The discourse analysis by Harris, much as it shed light on how to handle structure, ignored other linguistic and non-linguistic units that are central in text structure. Indeed, any discourse typology premised on the platform of Harris's analysis of discourse, marks structure independent of context hence allocating discourse types as such.

Approaches such as those of Van-Dijk (1972) based on transformational generative grammars treat discourse texts as extensions of sentences. Schifrin (1987:7) argues that this sort of discourse analysis examines the acceptability of a text in terms of a set of rules acting as a formal criterion for the interpretability of sentences within the text. Typology of discourse for this kind of analysis does not differ any significantly with the
one by Harris. Other studies examining discourse structure have tended to look at the
non-textual factors suggesting that discourse structure reflects the informational content
and structure of what is being talked about (ibid). Notably, all these latter studies
including Linde & Labov (1975), Linde & Goguen (1978) and Grosz (1981) differ in
terms of their inclusion of the non-textual factors that determine discourse structure.
Some other studies differ either because they focus completely on non-linguistic units or
because they include units within dialogues. Notably, all these approaches fall within the
code model of communication. Bearing the inadequacies of the code model as will be
mentioned in 1.7 and 1.8, an inferential model of communication suffices. The discourse
examination premised on the eclectic approach proposed in this research and which
combines the aforementioned three dimensions are therefore wholly envisaged within an
inferential model.

The foundation for this research is in congruence with insight by Longacre (1983:43) that
concerns the relation of dialogues to monologues. Longacre (ibid) identifies the units of
dialogue as utterance, exchange, dialogue paragraph (also conversation) and dramatic
discourse (when whole discourses are given in dialogue form). The utterance is described
as a unit bounded by what a single speaker says but one that is relevant to turn taking.
The exchange is either a question or answer. The units identified for monologues are
morphemes, stems, word, phrase, clause, sentence, paragraph and discourse. By using
these units of monologues, it is possible to generate objective generalities about
monologue discourse. Such generalities include a classification of types of monologic
discourse i.e. typology of discourse as well as patterns that emerge in discourses. The
definition of a monologue is borrowed from Longacre (Ibid:44) as a prolonged self-expression in which one person speaks to a group of people who take passive roles of hearers.

The typology of monologue discourse by Longacre (1983, 1996), Dooley and Levisohn (2000), who use discourse features of agent orientation and contingent succession applying a binary division to categorize and illustrating the different structural patterns, is broad and generic. This categorisation of monologue texts by Longacre makes use of plus and minus values for a set of four features resultant from contingent temporal succession and agent orientation. Diagrammatically, it can be illustrated thus: (Longacre, 1996:45).

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<th>Contingent Temporal Succession</th>
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<tr>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Narrative</td>
<td>Procedural</td>
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<tr>
<td>Behavioural</td>
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This structural illustration is based on the code model of communication. In this monologue discourse typology, Longacre (ibid) puts both the narrative text and the expository text, as near opposites in their manifestation. Behavioural texts and procedural texts are also described by Longacre (Ibid) as other distinct types of monologue texts which exhibit different characteristics from the former two. But discourses are more often than not embedded in other discourses. There seems to be little chance for an absolutely puritanical discourse in type. In fact, dialogues can be embedded in monologues and the embedding can involve several levels. This fact complicates the classification of texts
especially when basing the classification upon code models of communication. Since questions of text classification involve speakers' intent - the reasons why the text was produced, it becomes rational then that an inferential model to be used when examining text typology. However, few studies seem to have examined typology and patterns of these monologue discourse texts within an inferential model and especially in relation to how communicative intention maps them. This research argues that such a study would break new ground in discourse typology and especially within monologic discourse.

The work by Grice (1975) gave impetus to the move from the code model of communication to the inferential model of communication. The current study is an inquiry on a principle that can be applied to the typology of discourse texts. Specifically, the study uses a principle premised within an inferential communication theory. This study uses Lubukusu for illustration purposes to make generalizations about how a typology of monologue discourse texts can be arrived at using an inferential model of communication.

1.1.1 About Lubukusu

Lubukusu is one of the subgroups of a cluster of languages referred to as Luhya. The word Luhya is a cover term used to refer to seventeen subgroups, some of which straddle the Kenya-Uganda border, though the majority live in Kenya. Unlike other ethnic groups in Kenya, such as the Kikuyu and the Maasai, the Luhya is not homogeneous. These subgroups, however, speak a common language and share cultural and ethnic traits that
distinguish them from such neighbouring ethnic groups as the Nilotic-speaking Kalenjin group to the north and east, the Luo speakers to the south, and the Teso to the west.

The Luhya traditionally have occupied the area between the southern side of Mount Elgon and the easternmost shore of Lake Victoria. According to Diercks (2010) the Babukusu, language speakers of the Lubukusu language, fall within this Bantu-speaking people of the Niger-Congo language family. In the early classifications of African languages, one of the principal criteria used to distinguish different groupings was the languages' use of prefixes to classify nouns or the lack thereof. Greenberg (1963) mentions Koelle's *Polyglotta Africana* (1854), Bleek (1856), and Meinhof (1895) as the scholars responsible for coining the word Bantu. Greenberg's work, although initially greeted with scepticism, became the prevailing view for most scholars. Makila (1978), acknowledges that the ethnonym "Bantu" was invented for the purposes of classifying under one family group, tribes whose word for "Man" ended with the suffix "-ntu", "-tu", "-ndu", "nto" viz "Muntu, Umtu, Omundu, Omonto" etc. Specifically, the Babukusu fall within the larger Luhya tribe that belongs to the seventeen clustering Bantu clans within the Lake Basin of Lake Victoria and specifically of East Africa. The Babukusu inhabit Bungoma and Transnzoia districts of Western Province but their dispersion goes far into Busia district. Statistics by the Joshua Project, a ministry of the United States Centre for World mission as at April 2011, puts the population of Babukusu at one million, four hundred and thirty three thousand including those in the diaspora.
Like other speech communities, the Babukusu transmit their culture and tradition from one generation to another through the medium of folklore. They informally educate their youth in the values of good morals, affairs of the wider world and pass over this information about the world through folklore. It is always a one-way street where the elderly tutor the young, or apprentices receive informal training in various vocations. The sessions are informed by various circumstances during storytelling of narrative texts which are expressly meant to be as involving for the audience as necessary. Coupled with the sometimes intense sessions involving utility communication of expository texts, as exemplified in fields such as herbal medicine, rain making techniques and veterinarian training, the transfer of folk tradition and education is enhanced.

1.2 Problem Statement

This study investigates the concept of speaker intent as an organizing and classification principle of monologue discourses. Rather than limit discourse classification to code models as those proposed by Sausure (1916), Nida (1969) Longacre (1986) and Dooley & Levinsohn (2000), it is important and communicatively viable to understand discourse classification through principles of an inferential model of communication; in this case relevance theory. Since inferential models of communication have more observational, descriptive and explanatory adequacy than code models, it is a reasonable assumption to make that an approach as this towards monologue classification will have better insight not only towards classification approaches but also in the way communication works.
Whereas it is true that there are general characteristics and patterns of monologue discourses manifested in all languages, there are also language specific characteristics and patterns, patterns that are either unique or preferred in certain languages. Lubukusu is not immune to these unique and preferred patterns. This study is as such a descriptive study on Lubukusu monologue texts. The study argues that evidence of communicative intent in different discourses and its involvement in fashioning patterns of discourses are usually discernible in sentential cues, morphological cues and discourse particles in the utterances of Lubukusu monologue discourse texts.

In linguistic research, few studies have addressed monologue discourse classification within relevance theory and especially using data within an African language. This is the gap that this study intends to fill. The research further strives to provide an account of Lubukusu monologue discourse structure and genre differences by exploiting descriptive and explanatory resources of relevance theory. Research on monologue discourse texts especially in Lubukusu is marginal if any or not available at all. A research such as this one is pioneering and would raise and attempt to address questions such as: Is the structure of monologue texts motivated through precise indicators in sentences, morphologically and in particles? Are monologue texts patterned in certain distinct ways or is it arbitrary? Does speaker intention fashion the pattern and structure of these texts? Is speaker intention affected by social and psychological dimensions? Do these dimensions play a significant role in utterance structure? Such are the issues that concern modern approaches to discourse analysis and illustrating these issues using an African
language with hitherto marginal literature in discourse analysis is a valid research undertaking.

1.3 Objectives

The objectives of this research are to:

- Identify evidence of speaker intent at sentence level, morphological level and in particles of Lubukusu monologue texts.

- Illustrate speaker intent as manifested in sentences, morphological operations and particles of monologue texts of Lubukusu.

- Describe how speaker intent projects the types and patterns of monologue texts of Lubukusu.

- Explain how relevance theory captures the milieu between speaker intent and monologue discourse types of Lubukusu.

1.4 Justification of the Research

The concept envisioned in this research where classification and organization of a monologue text is premised on speaker intent is unique to this research. This uniqueness is bound out of necessity to test the validity of inferential models of communication and serves to satisfy intrinsic research principles to academic engagement. Moreover, the Babukusu, are the numerically larger community group among the Luhya group of dialects, but Lubukusu data is seriously underrepresented and its analysis is curiously marginal within the field of discourse analysis. A pioneering study of monologue discourse in Lubukusu is a reasonable enough argument for academic scholarship in its
own right since such an endeavour will immensely contribute to the existing pool of knowledge in discourse analysis. Moreover, the emphasis of using the Lubukusu data for illustration is pioneering within inferential communication analysis.

Assuming that the discoursal structure of each individual language is unique to itself, an examination of Lubukusu language texts is specific to Lubukusu. Lubukusu, in as much as it is a sub-tribe of the larger Luhya community, has a grammatical structure distinct to itself. The study lends in raising consciousness among scholars in the larger Luhya community on what goes on in monologue texts of Lubukusu and probably generate scholarly debate on similarities and/or differences of monologue discourses among the sub-tribes’ of the larger Luhya community.

Further, linguistic research on discourse structure has tended to use data and theories from Western foreign languages. In this study, I localize the understanding of some of these linguistic theories whilst trying to confirm their validity. Such is the endeavour that will add to the body literature in linguistics research. This research argues that discourse analysis is a branch of linguistics, which requires full knowledge of the language under study. Full knowledge here means not only relative fluency, but also an understanding of literary and social traditions. Discourse analysis is situated in a context and the analyst should be in a position to understand it. According to Schifrin (1987:4), language operates in a context including cognitive...cultural...and social contexts. Schifrin (ibid) further adds that but that the patterns in any language - of form and function and at surface and underlying - are sensitive to features of that context. As a native speaker of the Lubukusu, the current researcher brings on board the advantage of familiarity and
understanding not only of the language but of the contexts mentioned above. Further, it justifiably eases the effort in sourcing for the oral texts necessary for the research while maximising the literary benefit to the field of discourse analysis.

Discourse analysis is also a practical endeavour of language study that puts to test theoretical linguistic notions. This practical side of linguistics is put to test with studies as this one which examines language in actual use and in so doing satisfies observational adequacy in language studies. Most research on oral texts according to Kabira (1987) have a bias towards studies in literature. A research as this one moves away from literature with its focus on linguistic research.

Literature on Lubukusu linguistics indicates a bias towards syntax (e.g. Appleby 1961, Wolf 1971, Austen 1975) while others exists as folklore literature (Makila, 1978, 1985). Other works like Scully (1969), Kanyoro (1983) and Wasike (1998) are more within language typology and classification, analyzing problems in phonology and morphology (c.f for discussion on page 12 - 13). Others like Nasiombe (1998, 2000) are on morphology while Marlo (2004) is on phonology. Generic studies of the Bantu languages would be used as fodder and such are innumerable. However, studies focusing on structures of text in concrete use and bearing on live discourse situations are marginal and a research such as this one suffices.

The focus of discourse analysis should be language in actual use. Examining Lubukusu monologue discourse in its context of use justifies this focus while precluding the
eventuality that the data can be contrived to satisfy theoretical phenomenon. Transcription of the text from oral to written, however, was inevitable for a scientific identification and explication of the emerging discourse types. The analysis was sustained at the oral stage of the text.

Lastly, a rigorous ethno-linguistic analysis of the Lubukusu monologue discourse with focus on the patterns of different discourse genres and premised on the relevance theory breaks new ground in studies within discourse analysis.

1.5 Scope and Limitations

The rich variety of Lubukusu monologue texts is broad and would refer to a wide range of activities accompanying the discourse situation. For the purposes of this research, however, selected for discussion were monologue texts of two types: narrative texts and expository texts. This choice of texts is based on Longacre's (1996) typology that places the genres as direct opposites. Dealing with these two genres would provide a broad base of analytical divergence that creates the texts as such while at the same time attempting to validate this typology.

The chosen oral texts were those which displayed salient features of structure and explicitness in genre. This is because a possibility exists in Lubukusu to have contrived pieces of stories and other narrations that borrow heavily from ordinary conversations without necessarily being genre specific as monologues. This would include personal anecdotes and allied texts. Therefore originality in thematic value was used to sieve oral
texts that would eventually be used for analysis. This is the reason for only using texts from known 'experts' of Lubukusu language.

This research is also aware that communication intention has been variously addressed by many social sciences and therefore cannot only be exclusively confined within a linguistic point of view. In fact, how to access communication intent cannot be restricted and is not specific to linguistics. Philosophy is one such discipline where intention has received a lot of interest. The same interest is also seen in studies of jurisprudence. The linguistic orientation herein is but one endeavour in understanding how verbal human communication works and how intention is encoded therein. The awareness of how non-verbal cues do aid in communication notwithstanding, the study limited itself only to the verbal code in communication, how intention is marked in the code and how intention maps structure of the texts. The central reason for doing this was to confine the work to definite, precise and identifiable cues of intention within the repertoire of the verbal code in as much as it will be transcribed.

Non-verbal communication on the other hand tends to be unpredictable especially when viewed in structural terms as this research intends to with the verbal cues. The gestures accompanying a preacher during a sermon may be intentional but that intent is dependent on many things, e.g., the level of awareness of the congregation. The level of awareness is equally imprecise and could mean taking stock of mundane issues like eye movement, colour of clothes, body language, etc. The study confined itself in analysis to the verbal code that was transcribed for the reason of excluding these rather nebulous issues.
The basic requirement for the informants in this research was that they had to be native speakers of the language. Emphasis was on those in the older generation who grew up in the tradition less steeped into the influences of multilingualism. Further, the informants were those who are 'experts' in their respective fields. For instance, when seeking a narrative text, it was necessary to get an acclaimed story teller. If looking for an expository text in a certain field, e.g., rain making, then a rain maker would suffice. This in many ways captured, to a considerable degree, the originality of the texts.

Much as the Babukusu are also diaspora, the research confines itself to Bungoma District, the home of the Babukusu. This was important because to understand the rich imagery in the texts required an in depth understanding of the surrounding environment in which the narrative was created. Further, to avoid a loss or disconnect in the meaning process within the oral texts meant a closer affiliation to the Babukusu's customs and traditions which are best learnt by being in commune with them. The Babukusu in diaspora were not completely ignored but in some instances used as secondary data sources especially in transcription.

1.6 Definition of Terms

**Relevance** - A concept grounded within an inferential model of communication wherein a communicator provides evidence to his intention to convey a certain meaning which is inferred by an audience on the basis of evidence (input, verbal or non-verbal) provided.

**Input** - Relevant evidence of information which when, and only when, it is processed yields Positive Cognitive effects.
Positive cognitive effects - This means an individual uses an input of information to connect with background information he has available to him to yield conclusions that matter to him.

Contextual implication - It is regarded as the most important type of cognitive effect, i.e., a conclusion deducible from input and context put together

Strengthening - A type of cognitive effect whereby an input signals a stimulus that further adds more resolve to background information of what an individual already knows.

Abandonment - A type of cognitive effect whereby an input signals a stimulus that leads an individual to relinquish a position earlier guided by his background information.

Revision - A type of cognitive effect whereby an input signals a correction from how an issue was earlier understood.

Disambiguation - A type of cognitive effect whereby an input resolves two or more probable options in meaning culminating in the most likely solution available.

Inferential model of communication - A communication model where a communicator provides evidence to convey a certain meaning, which is inferred by an audience beyond the verbal code

Ostensive stimulus - An overt stimulus designed to attract an audience attention and focus it on the communicator's meaning and intention.

Information intention - Intention to inform an audience of something.

Communication intention - The intention to inform the audience of one's information intention
Monologue – A discourse text produced by a single speaker with considerable monopoly in the discourse situation.

Text – A speech regarded as an object of critical analysis. For the purposes of the research, a text will remain and be analysed at the oral level. Transcription is for the purposes of collection.

Context - The narrators and audience shared assumptions about the world, i.e., the set of premises used in interpreting an utterance.

Agent orientation - A feature referring to whether the discourse type deals with "events or doings" which are controlled by an agent (one who performs an action), sometimes with a partial identity of agent reference running throughout the discourse.

Contingent succession - A feature referring to a framework in which some (often most) of the events or doings are contingent on previous events or doings.

Expository text - A text lacking both agent orientation and contingent succession

Narrative text - A text having both agent orientation and contingent succession

Behavioural text - A text lacking contingent temporal succession but having agent orientation

Procedural text - A text having contingent temporal succession but lacking agent orientation

Discourse - The unit of language that extends beyond the sentence.
1.7 Literature Review

The literature review in this study has been divided into two sections. The first part is a review of studies in discourse analysis on Lubukusu and other African languages. The focus is on studies that have brought to fore aspects within discourse analysis and how the current study is placed within these studies. The next section deals with a review of theoretical literature. The confines of the theoretical literature are within the relevance theory, the justification of its application within the study while outlining the influences it has had with the code model of communication.

**Literature on Lubukusu Discourse and other African Languages Discourse**

Most works written on or about Lubukusu texts have tended towards history and literature. The aspects of Lubukusu language that have received greater attention in academic writings have a greater bias towards syntax, phonology and elements of history. A small percentage would even scantily mention monologue discourse. Moreover, apart from the translated Lubukusu Bible, these works are more-often than not written using the English language. By the very fact that they are written using the English language, which is done with good reasons, means though that they are written with the express intention of targeting a non-Bukusu audience. The illiterate Lubukusu speaker is often locked out of most of these works and this research is bound to suffer the same fate.

Among the pioneering works in Lubukusu language structure is by Appleby (1947: reprinted till 1961). This work titled *A First Luhya Grammar* mostly concerns itself with the broad issues of pronunciations, parts of speech, orthography and tense. This work is
pedagogic seeming to target a non-Luhya audience keen on learning the language. However, the book is tempered with a few inaccuracies about the Lubukusu language that can best be seen as an attempt to constrain the language within theoretical groundings of Western European ideologies. This seminal work succeeds, in my opinion, in creating awareness in all the sub-groups making up the Luhya language and by extension ignites scholarly debate on language structure of each of the sub-groups. The benefit this work lends to the current research is mainly on the basics of sentence structure. However, Appleby (Ibid) draws her data from across the Luhya sub-groups yet the generalizations are assumed to address every individual sub-group. In her unpublished doctoral dissertation, Austen (1975) examines aspects of Lubukusu syntax and phonology within the Transformational Generative model. It is a detailed work but one cannot miss to see the struggle that Austen puts up in trying to validate the Transformational Generative model against data from a language that seemingly exposed the weakness of the model itself. The benefit for the current research on this work is on sentence structure.

Kanyoro’s Luhya treatise of 1983 titled *A Unity in Diversity*, attempts to address the classification of the seventeen Luhya dialects. This work is typological in nature without necessarily delving into the issues to do with discourse analysis. A sociolinguistic side of this work examines the role of missionaries in shaping present day Luhya orthography, phonology, morphology, semantics and syntax. The linguistic descriptions of these dialects are beneficial but that is as far as this research gains out of this treatise.

Works within the domain of History would include the unpublished doctoral thesis of Wolf (1971) of the University of London. This work more accurately falls within social
anthropology. The thesis describes and explains the influence of religious innovation on social change among the Babukusu. Wolf (1969) further writes a paper for the Uganda Social Sciences Council (U.S.S.C) conference in Makerere but this time he focuses on the politics and religion of the Babukusu. No mention is made on discourse analysis. Simiyu (1991) also writes a paper for the East African Journal of History, also focussing on the history of the Babukusu. Scully (1972) discusses the genealogical aspects of oral tradition from the Babukusu and attempts to demonstrate the usefulness of these and other traditions in reconstructing Eleventh Century Elgon Bantu History.

Works as those of Makila (1986) only translated Lubukusu folktales without any engaging discourse on the linguistic end. Makila (1978) is more of a historical account on the Babukusu people spurred by the anachronisms that depicted the Babukusu and indeed all blacks as a lesser race. The current research benefits from Makila in the depiction of storylines in narratives. Graduate and doctoral theses by the records of the Jomo Kenyatta Memorial Library show a scant attention to Lubukusu discourse. Works in the field of discourse analysis within African languages are fairly diverse. I also note works as those of Mutonyi (1992, 1996, & 2000) on Lubukusu Morphology and Wasike (2004). Morphology and syntax studies include Wasike (1992, 2007) on the Lubukusu simple sentence. Sikuku (2011) deals with aspects of Lubukusu anaphora and issues of lexical reduction, Bell (2004) on negation, Khaemba (2008) on the LuBukusu pro-drop parameter, Diercks (2010) on issues related to agreement with subjects. All these works have a bearing on structural analysis of the language hence are variously used in the
current research in structural description. However when narrowed down to the works in discourse analysis and specific within the relevance theory, a gap exists.

**Theoretical Literature**

The body of Linguistic theory on discourse analysis has enormous literature even though most of the content marginally includes monologue discourse comparative to dialogue discourse. Habwe (1999) cites (Crystal & Davy 1969) who observe that many scholars agree that discourse may refer to both dialogue and monologue. The interest for this research is the core literature dealing with analysis of monologue discourse.

The seminal work by Longacre (1983), grounded within the code model of communication, recognizes monologue as autonomous to dialogue but part of discourse. Longacre in this volume deals extensively with the typological aspects of monologues while contrasting the same with dialogues. In this typology, Longacre uses textual properties that pursue particular cultural goals in categorizing monologic texts. Longacre refers to each category of text as "notional type" also referred to as "Genre" according to Dooley & Levinson (2000), who quote (Bakhtin 1986:60, Eggins & Martin 1997:236).

The difference between this research and that of Longacre is that while Longacre's work is grounded in the code model of communication, the current study is grounded within an inferential model of communication. The weakness of the code model is that it complicates the classification of discourse types since discourses are often embedded within each other. It is possible to have a narrative text embedded in a behavioural text, just as it is possible to have a procedural text embedded in an expository text. According to Dooley & Levinson (2000:5), the fact of embedding complicates classification of
discourse texts. Using the features, as proposed by Longacre, does not solve this problem but it only helps to complicate classification of discourse texts. This is the motivation that this research exploits by suggesting that communicative intent, which unifies the questions of textual embedding, be used as a benchmark to categorize monologue discourse texts.

The earlier works by Saussure in semiology laid the foundations for the code model of communication. Saussure defined semiology as the science which studies signs. He thought of language as sign system containing signifiers and signifieds. This earlier works by Saussure was further improved by Pierce (1923) who claimed the relationship between the signifier and signified could either be iconic, indexical or symbolic. However, according to Gutt (1992), the code model was the most basic assumption about how human communication works, i.e., by encoding and decoding. According to Gutt, once we have a "thought" in our mind, we simply use the rules of natural language to encode this "thought" in some sort of signal that is either oral or written. We then use a medium to transfer it, i.e., acoustically or visually. Then the receptor gets the signal and simply reverses the coding process by applying the rules of the language to arrive at the message.

Gutt quotes Leech (1976) in stating that the idea of signs was extended to include the whole of culture. Leech had argued that all non-verbal dimensions of culture such as clothing, village lay-out, etc are organized in patterned sets so as to incorporate coded information in a manner analogous to the sounds, words and sentences of a natural
According to Austin (1962) language can "perform" certain functions. In uttering certain sentences, one performs a certain act. Austin claims that, each utterance has three underlying component acts: a locutionary, an illocutionary and a perlocutionary act. The locutionary act involves the actual speech production of sounds, i.e., the act of uttering; the illocutionary act is the force or the act that is performed in the locution; and the perlocutionary act is the "consequential effects" (Ibid: 102) of the locution on the addressee. However, the lines between illocutionary and perlocutionary acts are not always clear, and have been the subject of much controversy and discussion. Moreover speech act theory, which finds its foundations in the philosophy of language, marginally deals with the problem of recognizing intentions during communication.

Austin’s theory is extensively developed by Searle (1969) to extend Speech act theory to linguistic analysis. Searle established taxonomy of speech acts and, crucially, defines conditions for determining speech act types and making explicit the rules governing their use. For example, he provides a detailed analysis on “how to promise” (Searle 1965). Searle (1975) argues that illocutionary force can be divided into five subcategories or, in other words, that there are just five types of utterances with which five types of basic actions can be performed: representatives, directives, commissives, expressives, and declarations. Representatives commit the speaker to a certain state of affairs; these include assertions of facts. Directives “direct” the addressee toward performing some act; examples include orders, requests and questions. Commissives are the speech acts
whereby speakers commit themselves to something; this category includes promises and threats, etc. Expressives express a psychological state; prime examples are apologizing, welcoming and so on. Declarations bring about changes in states of affairs; christening and declaring war are two clear examples.

Searle argues that the meaning of any utterance is the act that the speaker intends to accomplish with the utterance. The problem here is that there are some speech acts that do not involve any communication at all because they do not need the presence of a hearer, who would recognize the intention. This does not mean the utterance happened without any intention. Further, certain speech acts are only relevant if they are socially acknowledged and if they are combined with intentions. An example would be a folk story told to a young audience involving the character of hyena. Such a story is only relevant once the audience discerns the aspect of greed, the trademark of hyenas and is a vice that should be shunned. The intention by the story teller may not be overtly communicated hence it would be cumbersome trying to fit this into the speech act theory hence may not capture human communication adequately.

The reservations of the code models found in the works of Austin, Searle and Pierce resulted from many aspects of human communication that could not be accounted for. Answers to questions using the code model would be definite and rigid. For instance, if someone asked if you had lunch, and you answered that you were driving, it would be difficult to account for that answer unless having “lunch” would specifically require that its answer should always be that “you were driving”. The contrary would mean that we
would need a new code every other time we are faced with a similar question so as to answer correctly hence the code would become more and more complicated.

Secondly, the adequacy of the code model would arise at the point where there are two possible messages that could be conveyed by the same string of sounds. It would be easy to refer to context to solve this problem so as to disambiguate the utterance although it is not clear how the code model would fit context into it.

Another problem with the code model is that information that is linguistically encoded in a sentence can seriously underdetermine the intended meaning. The example given by Sperber and Wilson (1986:170) suffices thus:

“In the Stalin era, two friends in the west were arguing. Paul had decided to emigrate to Russia, which he saw as a land of justice and freedom. He would go and write back to Henry to let him know the beautiful truth. Henry tried to persuade him not to go: there was oppression and misery in Russia, he claimed, goods were scarce, and Paul’s letters would be censored anyhow. Since Paul would not be moved, Henry persuaded him to accept at least the following convention: if Paul wrote in black ink, Henry would know he was sincere. If he wrote in purple ink, Henry would understand that Paul was not free to report the truth. Six months after Paul’s departure, Henry received the following letter written in black ink: Dear Henry, this is the country of justice and freedom. It is a workers paradise. In the shops, you can find everything you need, with the sole exception of purple ink”
The intention of the writer in the above example cannot be decoded from the coded signal. The intention of the communicator can only be inferred within a context. This means that intention overrides coding.

Conversation analysis which stemmed from the initial work of Sacks, Schegloff & Jefferson (1974) was structural in its approach and inclined within the code model of communication. The two examined what happens in real, actual talk at a time when many linguists were examining isolated and often contrived sentences. Their work focused on non-scripted, spontaneous speech. They discovered that, contrary to previous claims and expectations, conversation is rule-governed; the trick is that the rules look quite a bit different than phonological or syntactic rules. That is to say that we do not have—and probably never will have—a formal set of rules which can generate all and only “correct” conversational structures. That does not mean, however, that conversation is unstructured. Rather, the structure is of a very different nature than that of a clause or sentence, in large part due to the fact that conversation involves not a single speaker but rather speakers. It is mutually developed and the rules for conversation resemble the rules for other social interactions. From this we can derive the two basic premises of conversational analysis:

1. Language is a form of social interaction.
2. Conversational structures are rule-governed.

Sacks, Schegloff & Jefferson (Ibid) identified the fundamental unit in conversation as the turn. Turns are organized and co-coordinated in sequences of exchange. The drawback of
this theoretical frame in its employment to the current research is that it presumes a
dialogic situation where both the speaker and addressee have an equal share in turn
taking. Further, this structural arrangement does not move from the code model of
communication.

Since inference arguably overrides coding, it is fair that an inferential model be used to
explain human communication. In the inferential model, the communicator will be said to
have some thoughts that s/he wants the audience to recognize. S/he will tries to achieve
this by showing some kind of behaviour that generates a stimulus from which the
audience can infer. Successful communication can be said to happen when the audience
succeeds in inferring the information intention of the communicator.

The relevance theory, which falls within this inferential model, was seen as an attempt to
work out in details one of Grice's central claims: that an essential feature of most human
communication is the expression and recognition of intentions (Grice 1975). This theory
is based on one of Grice's central claims: that utterance automatically create expectations
which guide the hearer towards the speakers meaning.

Grice described these expectations in what he calls the Cooperative Principle which
states, in essence, that the interlocutors have an unspoken agreement to talk
cooperatively, in a mutual way, with each contributing to the conversation and speaking
on topic. Grice formulates this principle as:

Make your conversational contribution such as
required, at the stage at which it occurs, by the accepted
purpose or direction of the talk exchange in which you are engaged. (Grice 1975: 26)

Grice develops this idea in his Maxims of Conversation: maxim of quantity, quality, relation and manner. These maxims of conversation are more informative when, at first glance at least, it appears that one of the conversation participants is not adhering to them, or flouting them. Grice sees his Maxim of Relation as fundamental to the conversational principle, but does not precisely define what relevance is. An example can be as follows:

A: Are the boys back?

B: The door is locked.

Taken as a literal answer to A’s question, B’s utterance only apparently violates the maxim of relation. But it is possible to have the answer B if only we think that B was implying that an open door signals that the boys are back. The inferences that A must make to preserve the assumption that B is cooperative are what Grice calls Conversational implicatures.

Grice considered the maxim of relation very important in generating implicatures but at the same time leaves it very relatively unspecified (Marmaridou 2000). Grice’s main problem is that a decision as to whether this maxim is observed or not must make reference to the topics evolving in the conversation causing a change in the focus of the exchanges.

But the maxims as espoused by Grice would not be of use with the minimal inclusion of
the maxim of relation, which was further improved by Sperber and Wilson in their relevance theory.

Relevance theory is a proposal by Sperber & Wilson that seeks to explain how thoughts can be communicated from one person to another. It is an inferential model of communication but it must be understood that it does not claim that communication necessarily happens without coding. At first, the theory of relevance was regarded as an intuitive concept of human beings in communication. Later it was developed into a cognitive principle claiming that the cognitive process of information processing is that human minds strive for optimal relevance. In this cognitive principle, Sperber & Wilson (2004) argue that human cognition tends to be geared to a maximization of relevance. In fact, information is stored in the human mind according to how optimally relevant it is in foregoing circumstances.

The principle of relevance applies to communication in the sense that if a communicator has some thoughts to pass to an audience, the audience will recognize these thoughts if the communicator produces stimulus which can then be inferred. Two elements of inference are identified:

- The fact that the communicator intends to communicate something to the audience, i.e., the communicative intention.
- What the communicator intends to communicate also referred to as information intention.
Communication that involves these two elements is also referred to as ostensive-inferential communication. A speaker therefore has to produce a stimulus that fulfils these two requirements for any successful communication. Further, the stimulus must have the right properties to help the audience to draw those inferences that the communicator intended rather than any other inferences. When an utterance is interpreted, it means we have completed the logical form by identifying the explicit content of the utterance. Three subtasks are involved at this stage: disambiguation, identification of the referents referring expressions and lastly enrichment of the logical form. The propositional form the hearer should recover is the one that is consistent with the communicative principle of relevance.

This study uses relevance theory as the theoretical framework in handling Lubukusu monologue texts. Ostensive inferential communication presented as utterances is examined for the discourse features at morphological level, in the use of particles and at sentence level. At each of the levels of analysis, individual properties that help the listener or audience to draw correct inferences in the communication is identified. This means discourse features of morphology, discourse particles and sentences that are distinctive in marking intention are identified. All these cues are then be examined with respect to how they combine to encode the communication intention of the speaker. The combination of morphological and syntactic cues, together with the discourse particles are then cross referenced with a social and psychological dimension to show how an audience is able to draw inferences that the communicator intended rather than any other inferences. This illustrates how relevant they are in the communication process. It is this
cross referencing that precisely determines the relevance for each one of the cues in the communication process. Disambiguation, revision, abandonment and enrichment, enabling the audience to choose the correct solution while using the least effort, is the result of all these linguistic cues coming together.

It is envisaged that different patterns of Lubukusu monologue discourse texts will emerge depending on the various combinations of all these linguistic cues marking intention and enabling correct inferencing.

About Speaker Intent

The concept of speaker intent also referred as communicative intent has received various interpretations among linguists. For Austin (1962), communicative intent comprises two aspects: sense and force, sense here being regarded as the natural meaning of an utterance which is basically addressed by semantics. This natural meaning is the literal meaning of words which many times during communication, provides the first step in reconstructing speakers' intention. Force relates to the pragmatic aspect of communication, hence what the speaker intends to perform by saying something. Grice (1975) drew a similar distinction between what he called natural meaning and what he referred to as non-natural meaning. The argument by Grice put premium on the fact that human communication is primarily a matter of speakers using words to enable hearers to recognize the content of their thoughts, i.e. their intentions. A similar argument about communicative intent is sustained in Searle (1965) Leech (1983) and Thomas (1995), summarily that sense is semantically determined while force is pragmatically determined. Spielman (1981) considers communicative intent as a combination of purposes
underlying a text. In this case, the combination of purposes is a holistic involvement of politeness principles. According to Spielman, people are not just telling stories (or talking) for no good reason, but they are offering something of an interactional nature that does something such as describing or explaining or accounting for the "current circumstances" (sic) in some way.

An intention is a mental event but it is something that a speaker can talk about, something that can be described partially or completely. This argument is in consonance with Anscombe (1976: 5), that an intention is something that we can express...with attributes traceable in language. Anscombe is more interested in the philosophical nature of intention. Her argument suffices here only to the extent that this research is linguistic and is interested in the "traceable" evidence within language of communicating intention. To access this intention in a communication event is to have a formal interpretative process that aims at the recognition of the intention through linguistic cues which coincide with the speaker's intended intention. It is this that we refer to as the communicative intent.

The assumption in any successful communication is that there should be a convergence between what a speaker intends to communicate when he utters A and what the hearer took him/her to communicate when he/she interpreted A. Unconsciously, a speaker encodes A through means of aggregating power relations between himself and audience, informativity of the content he expects to pass across guided through known politeness principles. This unconscious effort is coded through morphological operations, particles and syntactic operations.
Nuyts (1991) considers communicative intent as diverse and generally layered. Nuyts gives an example of a narrative which might be told with the intent to entertain the hearer, but with the less obvious intent of solidifying one's reputation as a story teller. Further, the choice of genre itself has communicative intent. A greeting given in a classroom setting by a lecturer to a student might not be as chatty as one when a lecturer meets a student in a social function out of campus. The politeness principles holding between student and lecturer would guide the discourse in class as would the informativity of the communication in general. This in effect means that communicative intent is not purely a linguistic matter. Nevertheless, it is reflected linguistically and this research focuses on the evidence of linguistic issues within communicative intent. This is because communicative intent has to do with reasons that lie behind the linguistic action and this research investigates these linguistic actions as seen in the language and how the type of the discourse hence emerges.

The understanding of communicative intention within relevance theory has been refined from Strawson (1964a) & Schiffer (1972) as quoted by Sperber & Wilson (2006:60) to mean the production of a certain stimulus with the aim of fulfilling an informative intention. The question of 'mutually manifest' seems to have replaced 'overt' as intention was previously thought of before it could be easy to illustrate and grasp. The current research defines and confines communicative intent as speaker meaning that is pragmatically marked with evidence at sentential level, morphological level and using particles. The comprehension of this speaker meaning is viewed in close relation to the dynamic nature of encounters in discourse. However, communicative intent of a speaker is not an absolute product of structural elements since it is also aggregated by certain
principles of politeness which affect the discourse profoundly ultimately projecting a certain distinct type of discourse.

The sentence level of a text is a pointer to a type of discourse since different sentences functionally communicate different messages. In Lubukusu, distinct intonation is also among the means shifting meaning even in sentences with similar words. Take for instance when changing a declarative sentence to an interrogative one. The tendency to place high tone in interrogatives as opposed to declaratives is common. However, the interest in this research is not prosodic relations within sentences of Lubukusu. The scope and nature of prosody in Lubukusu is complex and deserves an independent research of its own right, an endeavour this research does not pursue. The interest in sentential cues is specifically on sentence functions and how the functions of different sentences can signal certain discourse types. The position and use of particles also seems to have a bearing in the organization of certain discourse texts hence playing a role in determining structure types. Morphological operations such as affixations have an impact not only on the meanings of words in a text but also their use which equally have an impact on the structure and type of the text. All these cues are guided by the communication intention of the speaker also referred to as speaker intention.

The position, that speaker intention has a direct influence to the sequential organization of discourse, taken by this research also is supported by Tzanne (2000). Further, Schiffrin (1994) quotes Gumperz (1982, 1984) in explaining the way communicative meaning mirrored in speaker intention has influence in the structural organization of utterances.
Schiffrin (Ibid) argues that communicative meaning is achieved through a process of situated interpretation in which hearers infer speakers' underlying strategies and intentions by interpreting the linguistic cues which contextualize their messages. These linguistic cues, also called contextualization cues, can both be verbal (prosodic, phonological, morphological, syntactic, and rhetorical) and non-verbal (kinesic, and proxemic). The study also seeks to demonstrate the efficacy of relevance theory in explaining that speaker intentions patterns monologue discourses and determines the types of text. Relevance theory, a theory of communication, is based on Grice's (1975) claim that utterances automatically create expectations which guide a hearer towards speaker meaning. Sperber & Wilson (2005) argue that sentence meaning is a vehicle for conveying speaker meaning and that a speaker's meaning is an overtly expressed intention which is fulfilled by being recognized. The claim of relevance theory is that expectations raised by an utterance are precise and predictable enough to guide a hearer towards this speaker meaning. The argument for this research is that this precision can be inferred from the use of particles, morphological operations and sentential cues in Lubukusu monologue discourse.

1.8 Theoretical Framework

This study uses relevance theory as the principal theory in its analysis of Lubukusu monologue texts. Relevance theory is generally thought of as a theory explaining how human communication works. The theory generally assumes that the mind is at least in part, a system of representations which have syntactic and semantic properties, and that the mental processes are computations driven by the formal (syntactic) properties of these
representations. Sperber & Wilson set out to give an account of how hearers reach the intended interpretation of an utterance quickly and with relative certainty, despite the fact that there are, in principle, indefinitely many possible interpretations all compatible with the linguistically encoded content.

This theory is a development out of insight by Grice (1975) who laid the foundation for an inferential model of communication. Moreover, Grice had also developed his maxim-based theory as an improvement and a reaction to the earlier code model of communication. The core of the theory in the "principle of relevance" is one of the four Gricean maxims: that of relation. Grice only thought this maxim important in generating implicatures. According to Marmaridou (2000), Grice considered the maxim of relation very important but at the same time left it relatively unspecified.

The work by Sperber & Wilson (1986) can be seen as an attempt to work out this maxim in detail. They claimed that the key to an explanatory theory of human communication lies in the notion of relevance and that this notion is tied to a psychological view of how human cognition works. In its formative stages, the principle of relevance was regarded as an intuitive concept of human beings but it has since developed into a cognitive principle. This principle claims that part of the cognitive process of information processing is that human beings strive for optimal relevance during communication. In other words, any speaker in the process of communication generally wants their informative intentions to be fulfilled and so they shape their communicative stimuli accordingly.
According to Carston (2002), the hearers construct and test interpretive hypotheses in order of their accessibility, and once they found an interpretation which satisfies their expectation of relevance they stop. The principle of relevance has two components: an informative component which relates to the content of the message, also referred to as inferential communication and an intentional component which relates to the intention of the communicator also referred to as ostensive communication. Communication that involves these two elements - a communication intention and information intention - is called ostensive inferential communication. Ostensive inferential communication is the kind of communication which Sperber and Wilson were concerned with and which this research sets to base its analysis using Lubukusu for monologue discourse texts.

Ostensive referential communication in monologue texts is marked by definite and identifiable linguistic cues manifested in particles, morphology and syntax of the language. It is these cues, which the current research attempts to prove, generate different patterns of monologue discourses when maximizing relevance in communication. A syntactic stimulus can activate a set of contextual assumptions that will point to an intended conclusion and can also be a mark for a specific genre of discourse. The position of a particle in a sentence can affect meaning and in effect determine the structure of the text. A morphological operation that signals a different pragmatic force from a normal semantic realization can also mark the genre of the discourse text. Sentence patterns are specific to different discourse genres of texts hence syntactic cues are a mark pointing at differences in discourse texts. In effect, a discourse text in a science-based context will be different from a non-science based discourse text.
Therefore this study identifies how speaker intention is marked through the use of sentences, morphological operations, and in discourse particles of Lubukusu monologue texts. These linguistic cues marking speaker intention and represented as ostensive referential communication are then singularly identified to show how each one of the cues enables the audience to come up with correct inferences of the intended meaning. This identification process of individual linguistic cues and their combinations to achieve certain contextual implications will give us a guide to how discourse types emerging as mirrored from the intention of the speaker when projected from certain politeness principles. The success in communication is viewed in terms of how relevant each one of the individual cues is in generating stimulus that is correctly inferred by the audience. In further explaining implicature and explicature, the study gives mention to the input by the principles of politeness.

1.9 Hypotheses

This research is premised on the following hypothetical concerns:

- That evidence of communicative intent in Lubukusu monologue texts can be adduced in part through sentences, morphological operation and in particles.

- That communicative intent can be illustrated through sentences, morphological operations and particles of Lubukusu monologue texts.

- That communicative intent as a classification and organization principle, fashions different types and patterns of monologue texts in Lubukusu.
That an inferential theory of communication - relevance theory - can explain how the types of Lubukusu monologue discourse emerge when applying communication intent as an organization and classification principle.

10.0 Methodology

The research design for this study is descriptive. It is descriptive in the sense that the research aims at fact-finding which should result in formulation of new generalizations on monologue discourse texts based on the relevance theoretic framework. According to Kombo and Tromp (2006:71), a descriptive study is more than just a collection of data but also involves measurement, classification, analysis, comparison and interpretation of data. The descriptive nature of the study is in the sense that this research seeks to collect data of monologue texts and analyse in detail, in context and holistically.

The research method used is the unstructured interview. This meant minimal control over the order in which topics were covered and over the respondent's answers. Neither were specific questions asked nor the ranges of possible answers predefined. It was mostly informal and conversational to be able to get as much as possible the texts in their most natural setting. Further, the unstructured interview enables the informants to open up while allowing the researcher to be responsive to the individual differences and situational characteristics (Kombo & Tromp 2006:92).
Data collection of monologue discourse texts was from primary sources in Bungoma district where the native speakers of the language reside. To eliminate variances of register, lexical richness and ensure a fair amount of objective homogeneity in the texts, the research collected data from eminent personalities of Lubukusu who more or less share the same age group. The homogeneity of primary sources ensured a restriction of data that would accommodate socio-historical variances that transcend cohort groups while precluding the eventuality that such differences might create variances of the texts. A pilot study was first conducted using two such respondents to ensure as much as possible, purity of the text to be targeted. Over 50 texts the equivalent of eight and a half hours of raw data was recorded.

The data collection was carried out in two ways. The first, an audio recording from a target of 3 informants, were native speakers with near monolingual status. The target informants were those who according to local appraisal were considered acclaimed experts in their respective field and mostly those with the least influence of other cultures and languages. These acclaimed ‘experts’ were renown and revered personalities in the Babukusu community who command respect and awe both as community leaders and repositories of cultural knowledge. Among the target personalities was Manguliechi – the then customary head of the Babukusu people. Other informants were those of equal stature as Manguliechi both in age and reverence. These ‘experts’, it was assumed, would provide the study with the necessary and authentic discourse data that would be used for explication.
The data was elicited from these ‘experts’ by requesting the production (recitation) and consequent recording of the discourse texts in Kimilili Location and Misikhu locations of Bungoma. The recorded audio was then transcribed. Transcription was done with the help of other native speakers of the language to ensure the text so transcribed retained the original rigour of the initial oral text. Analysis involved identifying particles, morphological operations and syntactic operations that give evidence of intention in texts. This was aided by a discourse charting technique that made a comparative analysis of what speakers do in the course of what they are actually saying in what is referred to as micro and macro charting. After transcription of the texts, the data was analysed to account for how communicative intention is marked by particles, morphologically and through sentences.

Since the research aimed at deciphering the underlying type of monologue discourse these interviews were bolstered by a library research. The second method, complementary to the first, was to verify and ascertain particular communicative intent in the elicited texts and their relevance in usage from the linguistic cues in the structure of language. This was necessary to deduce the pragmatic thrust of texts. It was through this second method of verification that the study drew the relevance of the discourse production. This was compared against the recorded audio so that the cues directing communicative intent could be identified to illustrate how they created relevance conditions.

Analysis of text was possible once transcription was done. This brought to fore the question of relevance in communication. All these was done for sample representative texts collected hence giving the research a wide enough corpus to make informed
judgments of how different types of discourses were being motivated by intention. A final examination of the data vis-à-vis how these differences satisfy relevance conditions in communication was done. In doing so, the research achieved both descriptive and explanatory adequacy of the discourse texts based on the principles of the relevance theory.

This study also utilized a Library research on works that were focused on Lubukusu, specifically works within discourse analysis. Much as the research based it's analysis within the relevance theory, a review on how other studies apart from relevance theory was used to enrich the understanding of Lubukusu texts. But since there is little that has been done in Lubukusu within the relevance theory, the study focuses on the principles of how the theory is mapped in monologue texts. The inclusion of principles of politeness is to further explain the notion of implicature and explicature in Lubukusu.
CHAPTER TWO

SENTENCE FUNCTIONS IN LUBUKUSU

2.1 Background

This chapter focuses on the sentences of monologue texts and specifically how various sentence functions communicate speaker intention. The chapter also seeks to show how relevance theory is able to explain the unity of sentence function to speaker intention. I thus seek to make three fundamental arguments. The first argument is to show how various sentences signal speaker intention in monologue texts of Lubukusu. For example, basic competence in language would enable anyone to know that a sentence as “icha engo muchuli!!” (Come home tomorrow!) and “Onyala wecha engo muchuli nosima?” (Could you please come home tomorrow?) convey the same proposition. The difference is that one sentence is a command while the other is a question.

The function each sentence serves has a direct relationship to the intention of the speaker. The second argument is to show how distinct organizational types of monologue discourses are projected when speaker intention is encoded through these sentences. The final argument of the chapter seeks to show how relevance theory explains speaker intention as it is reflected in sentences of monologue texts. Moreover, it will also be argued that since sentences play a significant role in the overall discourse organization, they have a direct correlation to an inferential process of communication by speakers. These three arguments are entwined and are thus discussed concurrently.

In the first section of this chapter, I supplement with information on the global picture of monologue texts. This information is meant to cement the argument on how speakers’ intention
has ramifications on the overall organizational framework of the text before delving into the sentence level of the texts. The reason for this is to be able to interrogate how various structural elements that constitute a complete utterance are motivated by speaker intention. The general understanding of the relevance theoretic framework is that communication is about speakers providing evidence of their intentions while audiences inferring from these intentions for the success of information processing. I argue here that it is plausible to infer speakers' intentions through overall elements of global structure in text. These elements are also referred to by Halliday (2003:142) as the global elements of the texts. In the global text structure scheme developed by Hasan (1984) and quoted by Halliday (ibid), there are obligatory elements which any story/text must include and optional elements which may or may not be present. The obligatory elements are the initiating event, sequence event and final event while the optional elements are the placement, the finale and the moral. The placement is described by Halliday (ibid) as the element where characters are introduced and where some information about the time and locale of the story or what characters habitually do may be provided.

In the case of this research, I am interested in the titles and opening formulas of the texts as falling under the placement. The initiating element is where the conflict or problem in the story emerges. The sequencing event is where the characters attempt to resolve a conflict or problem. It is in both the initiating element and the sequencing event that sentence introducers can be seen since they form part of the nucleus in the development of an utterance. Further, the types of sentences in use will also give a guide on the discourse type. The final event is where the resolution of the conflict is settled and here is where ending formulas, if any, would be examined. The finale is where there is the restoration of the habitual or normal state of affairs. The moral is where a moral claim is made. Both the finale and the moral are checked against the
sentence introducers that initialize their frequency in the text and the types of sentences dominating the entire discourse.

The second part of the chapter is dedicated to charting texts at sentential to paragraph level and to unravel how each sentence and paragraph contributes to the eventual configuration of the text. Charting of texts is an analysis of the macro and micro elements of structure. An examination of what a speaker is doing in what is referred to as macro structure is complemented by micro structure which deals with what the speaker is actually saying at the sentence, paragraph level and eventually in the whole text. In describing the macro and micro structure, focus is on the deliberate choices speakers make when constructing meaningful sentences. It is noted that the realizations borne out of micro and macro level are an underlying embodiment of communicative intent. It must be noted that relevance conditions provide the basis for any communication in discourse. Therefore, it is these relevance conditions that match with communicative intent which ultimately underlie the organization of discourse.

2.2 Underlying Reasons for Choice of Texts

An examination of the structure of texts as mapped by intention cannot be complete without examining properties within these texts. The reason is that a text is a product of the properties that exist in it. What was noted from the data of the present research is that properties of a text do not occur in an ad hoc manner; rather they are a function of communicative intent. Within the matrix of relevance theory, Unger (2002) argues that what has not been studied extensively in relevance theory is the extent to which interpretation of utterances within a text or discourse may
depend not only on the properties of the utterance but also on the properties of the type of discourse. The properties of texts identified in this research for reasons of empirical certainty, were constrained to the written form of the language which was transcribed from oral interviews.

Broadly speaking, accessing speaker intention can seem a haphazard endeavour if one is to consider the full array of what accompanies language as part of the encoding process, i.e., phonological processes, e.g. pitch and tone, kinesis, e.g. facial expression, gestures and also relationships between speaker and listener, state of mind of listener, accidental communication etc. Moreover, cultural idiosyncrasies also have a role in the way communication is handled and managed. However, success in communication, signalled by expected and/or anticipated reactions from the listener, means that communicative intent of a speaker is unpacked and accessed by listeners in a fairly systematic order. This success in communication happens whether the signal is oral or as in this case, in the written form of the language. Hence, instances of miscommunication can be attributed to communicative intent being miscued in both instances. This is why the research examines evidence of communicative intention within the code of language as was transcribed from oral interviews and how such evidence is manipulated in showing intention. This sort of examination is an acknowledgment of the complexity of language in the way it is inexplicably entangled with the many facets of human cognition despite these properties of intention being captured in a written code.

The identification and illustration of these texts in this chapter has been constrained to expository and narrative texts identified by code models as the most divergent of texts. The assumption this research makes is that these two types of texts are able to provide the current research with the
most diverse of contextual realizations out of which objective conclusions can be made. In Longacre’s (ibid) division of monologue texts, expository and narrative texts are regarded as having different organizational dimensions and have the most likelihood in giving us the most discoursal divergences. These diverse divergences can be used to make generalizations about Lubukusu monologues. A similar argument is echoed by Renkema (1993) who is quoted by Unger (ibid) arguing that whereas narratives are arranged chronologically, expository texts are arranged logically. Levisohn (2010) argues that procedural texts have little text analysis value because of their stereotypical arrangement. This research, while acknowledging these debates, does not engage in the same as it is outside the scope of the research. Data for this research showed significant inclination to the general guidelines of Levisohn (ibid), Longacre (ibid) and Renkema (1993). Emphasis is placed on how linguistic signals illustrate or mark speaker intention. The reason is that it is from these markers of intention that the research is able to ascertain the emerging patterns in the monologues.

In examining expository and narrative texts, this research adopts a functional approach which is defined by Dooley (1989:1) as an attempt to discover and describe what linguistic structures are used for the functions they serve and the factors that conditions their use. This means that the examination presupposes a structural analysis and concentrates on identifying factors that determine the selection of one structure over another structure. Such an examination is in cognisance with relevance theory which according to Blakemore (1992:33) is about attributing intentions to each other. The function of linguistic stimulus is to attribute these intentions but these linguistic stimuli are only part evidence of the intentions of a speaker. Therefore, examining various functions of these linguistic stimuli serves the objective of this section - that
of finding out the role of different sentence functions in utterances and with what contextual effect.

The weaknesses of such an examination are enumerated by Levisohn (2010:2) in what he describes as “pitfalls” when looking for text linguistic explanations of phenomena. Levisohn warns that we can become so interested in text linguistic explanations that we can fail to realise that whereas some linguistic features follow naturally or by extension from a syntactic rule of semantic definition some can be explained by extra-sentential factors. A second warning is not relating text linguistic observations to a valid syntactic rule or semantic definition. Levisohn (ibid) further argues that the choice a speaker exercises in constructing a sentence implies a choice made on meaning. This choice could be about the structure of the constituent, use of connective, use of direct or indirect speech or even pronominal reference to subjects in successive sentences. It is for these reasons that texts should be charted to reveal features in the text that this research argues, do support speaker intention.

2.2.1 Global Text Elements

As earlier mentioned, an initial identification of global elements that generally make the text was done across the data collected. Such elements included the titles of the texts, opening formulas, how the sentences are strung together and the types of sentences in these texts. Four elements are identified as belonging to what Halliday (ibid) referred to as global text elements for my initial engagement of the text. They are the topics, opening formulas and sentence introducers and types of sentences. In each of these four elements, I consider how each realizes different contextual effects depending on speaker intent and how organization of discourse is thus influenced.
2.2.1.1 Topics/titles

This research uses the term topic to simply mean the title headings of the monologue discourse texts as initially indicated by speakers before recounting of a text. The interest this research has is to examine how titles in general have any kind of lasting impression in the overall nature of the text and especially the pragmatic role that these topics play. According to Sperber & Wilson (2006:216), the function of topics is to provide access to what would be contextual information crucial to the comprehension process of the utterance hence classic discourse topics are titles and picture captions. Unger (ibid) quotes Van Dijk saying that coherence in discourse is established in relation to discourse topics. Unger goes ahead to argue that discourse topics are macro-propositions abstracted from the text itself and that these macro-propositions are propositions entailed from a set of sentences in the discourse. The description by Unger (ibid) on how topic can be established is valid to the extent of the explanation that a discourse topic must be implied by the union of all the sentences in the discourse (or discourse segment). But a union of sentences can necessarily generate varied opinion on the exact wording of the topic. In this sense, topic identification could ideally form an area of contention which can necessarily generate a separate inquiry on its own. This research does not wish to pursue any further such a debate as it is beyond its scope. Moreover, the topics for each of the texts of monologues sourced were initially given by speakers making it redundant to deduce them from the sentences of the discourse in the first place.

Topics in general act as the first point of entry to a discourse and in effect provide a general hint of the intention of the speaker. The contour of the message that the topic implies goes a long way in predetermining the kind of context the text will fall in. The data for this research found a consistency in determination of topics in relation to the context and the content therein of the
various discourses. As mentioned earlier, more often than not, speakers of the monologue texts would specify the kind of topic for discussion before embarking on it. In a way, it can be argued that it was pre-emptive of any kind of narrowing, Illocutionary forces, disambiguation, reference assignments and enrichments by the audience as enumerated in relevance theory in determining the contexts that may occur in the course of monologue. Further, there seemed to be regularity in structure in how the topics of these monologue texts seemed to occur. Such a regularity informed valid questions such as: Are the topics indicative of particular content in texts? Do these topics have any structural similarity across texts of one type? How do these topics foreground the intention of the speaker? Consider the following topics of Lubukusu narratives:

Table 1

<table>
<thead>
<tr>
<th>Title</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Embusi nende engwe</td>
<td>The goat and the leopard</td>
</tr>
<tr>
<td>b) Nalubanga owacha Ekulu</td>
<td>Nalubanga who went to Heaven</td>
</tr>
<tr>
<td>c) Wanakhamuna, Wananjofu nende Efubu</td>
<td>The Hare, Elephant and the Hippo</td>
</tr>
<tr>
<td>d) Nasio nende Linani</td>
<td>Nasio and the Ogre</td>
</tr>
<tr>
<td>e) Kisilili nende Engokho</td>
<td>The Kite and the Hen</td>
</tr>
</tbody>
</table>

One consistent feature in the above topics is the apparent reference to two or more subjects in each of the phrases. This sort of compounding more often than not gave an initial setting of an impending competition or antagonism between the named subjects. The use of such topics is also
indicative of the characters in the narrative as sampled narratives examined proved as much. The use of such topics is fairly similar and consistent in most narratives suggesting a kind of presumed genre that the speaker can be alluding to. The regularity and consistence in the use of these topics at the level of structure creates some sort of a pattern. My argument is that such a pattern paves way in creating relevance conditions in the text that can fairly be constrained within the variance of individual genres, acting to stimulate particular defined responses. Take for instance, if the speaker intends that the audience travel into a world of conflict in the discourse, the title of two personified characters set against each other suffices. The same would apply if the intention of the speaker is to create feelings of camaraderie. In such a case, the choice of characters that make up the topic would be mutually compatible so as not to arouse initial perception of conflict. If it is about making the listener wound in explanation of how a certain phenomenon works, then a title as (b) above would suffice. Notice that even in title (b), the presence of two subjects persists. It is also possible to have multiple subjects in topic structure as the one in (b) e.g. *Nasio owera Yameme* – Nasio who killed Yameme, *Makhutu owacha Elukulu* – The Tortoise who went to Heaven etc.

A different scenario obtains when an examination of expository texts is done as shown in the table below.
What is consistent in the expository texts was the use of one word topics mostly directly indicative of the content for discussion. In all the above topics, the question that foments is whether by one word, an audience is prepared for the content to be disseminated. These one-word topics generate optimal relevance enabling ease of comprehension as they allude immediately to content under discussion. In a way, their precision in choosing one word could be deemed as both economical and straightforward considerably increasing effectiveness in communication. Further, it can also be argued that the effort in retrieval of the message is minimized since the title is either a verb that denotes the action to be discussed or an abstract noun that introduces the notion of what will be discussed makes it suitable for setting up optimal relevance conditions. A similar trend as this one was replicated in hortatory texts like eulogies where consistently also, the title was the name of the deceased. Using the background of a deceased name, the discourse is then centered on the life of the victim. But this trend changes
when one is faced with a procedural text. Consider the following random topics taken from procedural texts:-

Table 3

<table>
<thead>
<tr>
<th>Title</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>h) Khufuka Busuma</td>
<td>How to make Ugali</td>
</tr>
<tr>
<td>i) Khuswala Kumuse</td>
<td>How to pay respect (to a fallen hero)</td>
</tr>
<tr>
<td>J) Khukhwilinga nende khukwalukha</td>
<td>How to circumcise and undergo initiation</td>
</tr>
<tr>
<td>k) Khulomaloma mu masika</td>
<td>How to talk in a funeral</td>
</tr>
<tr>
<td>l) Khukhebana nende khilichana</td>
<td>Circumcision and oath taking</td>
</tr>
</tbody>
</table>

Just as was observed with other types of texts, it is clear that some regularity exists in the structure of the title. Taking on the equivalent of the English Wh- rule, these titles seem to form the basis of a type of inquisition and the content of the texts validates this assumption. Whereas what we have in Table 3 are generalizations wrought from many procedural texts, it was not lost to the research that some narratives also take on such a formula when the need to explain certain phenomena is called upon. In this respect, you get titles such as: Sikila Namunyu ne eikilanga (Why the hyena stoops), Sikila Kisilili elichanga biminywi (Why the Kite Eats chicks), etc.
2.2.1.2 Opening Formulas

By opening formulas, this research means how a speaker would generally commence individual types of text in normal speech. These opening formulas are so to speak formulaic in their manifestation. Otherwise in the strict sense of the word, it would be futile to identify the opening formula of any text since there is no marked line that language provides for a text to be deemed as “commencing”. However speakers may use many distinct cues to indicate that they are commencing a new text without necessarily using a formulaic beginning. Such cues may be prosodic, kinesis, verbal and so forth which are ideally out of the scope of the current research and probably sufficing for a singular research engagement of its own. However, it is possible to identify the start of a text by certain distinct and predictable starting formulas which are generally known and understood by listeners. It is this predictable starting formula that this research is interested in. Relevance theory attributes this by reference to efficiency of audiences when processing information from speakers. Sperber & Wilson (2006:46) equate human beings with efficient information processing devices. This efficacy is a deliberate product of minimizing costs of message reception by speakers to audiences. Devices such as opening formulas can be argued to be among those that aid in the minimization of reception cost. Such opening formulas are also in cognizance with what Halliday (2003) in his analysis of text structure refers to as placement.

When commencing a narrative, speakers can use the spatial time formula to introduce it. Such a reference to a remote past is intentionally used to create a world of mysticism. By so using this remote past formula, an orientation is often created to pave way for a conflict and later resolution
in the narrative. At times, the iterative form is used marked by root lengthening of the words as noted in example (m) and predominant within various opening formulae of narratives. More examples of this are as follows:

m) Kha-aa-le... - A long time ago
n) Yabao ... - There once lived...
o) Babao... - Once there lived...

What is also noted in the data for this research is the fact that such opening formulas as above are the preserve of narrative texts. The possibility that such a formula can be used but as an opening for an expository text is rare but not exclusive talking for say Bubwami mubabukusu – (“Leadership among Babukusu”), Bulimi – (Agriculture), Bun’gosi – (Prophesy). The contour in meaning changes from a remote past to a known past and from a mystical past to a recognized past which has a historical bearing. This is because the subjects under discussion are no longer mythical but known and verifiable. But this is only possible within defined contexts that audiences easily can disambiguate. However, hortatory and procedural texts do not take on similar opening formulas. In procedural texts, it is normal to always start the text with a conditional similar to the English “if”. By starting the text with the conditional creates the right setting to sort of lecture out a process, an outline or even a map.

p) No - wi - nya khu - ngona engubo... If you want to make a garment
   
   COND SA want INF make a garment*

q) No - wi - nya khi-fuka busuma – If you want to cook ugali
   
   COND SA want INF make ugali*
Hortatory texts, because of the very nature surrounding their production and the versatile nature of the range of topics they can deal with, do not seem to have a specific general format in their opening lines. What is consistent in hortatory texts are the general arguments of persuasion in them and this has to with issues of content.

2.2.1.3 Sequence Markers

By sequence markers, I mean words which predominantly seem to function as sentence initial elements and are particular to individual texts. These markers are regarded differently from opening formulas since they occur inter-sententially. What this research was interested in was if there was a recurrent pattern at initial position of sentences of particular texts and if this recurrence has anything to do with the communicative intent. Whereas it was possible to ascertain the recurrence of the sentence initial word for procedural and expository texts, the same could not be said for hortatory texts and narrative texts. For procedural texts, it seems that to create continuity in description of a process, it becomes imperative that use of particular connectives is necessary. A similar pattern is observed in expository texts. The relative marker –ne- and the allomorphic -no- used as connectors seem dominant in taking most sentence initial positions in procedural texts. The following was observed of an expository text recanting about cattle rearing (with its gloss).
Efwe khubayanga chikhafu
We rear cattle

*ne oila omwana wa omundu, oana chikhafu chitaru nende chimbusi chibili*
And if you marry someone’s daughter, you pay three cows and two goats

*Omusakhulu bele anyala khubaya chikhafu nga chirano*
A man for instance could rear say five cows

*Chiyei chitaru nende chiunwa chibili*
Three oxen and two bulls

*ne kimiaka kibili namwe kitaru nekibira, chikhafu ne chichoile*
And after two to three years when the cattle have fully matured

*Alanga bawandaye khwicha khukwira*
He calls relatives to come and slaughter them

*ne Bera chikhafu chibili*
And they slaughtered two of the cattle

*ne eunwa emalilikha*
and the bull is always the last one

*ne echa nende kamabele mu muka*
and it accompanies milk from a gourd

*ne bachukha khu eunwa ino*
and they pour (the milk) on the slaughtered bull

*Achukha kamabele*
As he pours the milk

*ne arafua ali;*
and scoffs!!!

"*nanu owirire ekhafu ino?*
"who slaughtered this animal?"
The above text is a typical expository text from Lubukusu and the consistent pattern in the use of the -ne- highlighted in the text is a feature replicated across many such texts. A similar pattern is replete in procedural texts. Understandably, the speaker of the above text can be said to wish that the content of the text be followed as a step by step procedure. The creation of a sequence is thus necessary to aid in reducing the processing cost by hearers. Once the procedure in the text has been established, it only becomes imperative that no further disambiguation, reference assignments, enrichments etc. be factored afresh. The assumptions holding for the whole procedure are maintained throughout the text. In effect, the sequence marker becomes a kind of beacon to denote the genre of the text. Moreover, because of the need for content in procedural texts to have immediate co-text dependency in logic and in real time process, it becomes easy to predict the use of similar relative markers and connectives. This sort of manifestation is not immediately replicated in hortatory and narrative texts. As mentioned early though, procedural texts provide little text analysis value because of the sort of stereotypical arrangement hence the insistence of this research on the expository text in this case.

Another important observation to make about sequence markers is how their use is predictably placed. It seems that speakers will deliberately choose breaks between sentences and insert these sequence markers in a way that allows for easier comprehension and coherence. Whereas it is not possible to put an exact limit on how long each stretch needs to be to allow a sequence marker, this research found that the more complex the content in discussion, the more frequent the sequence markers and vice versa. It can be argued that speakers avoided information over-load upon their audiences. Within relevance theory, it can be explained using the mutual manifestness. To be manifest is to be inferable or perceptible (Sperber & Wilson:2000:86). Manifestness hence becomes a property not of facts but of assumptions whether true or false.
The above text is a typical expository text from Lubukusu and the consistent pattern in the use of the \textit{-ne-} highlighted in the text is a feature replicated across many such texts. A similar pattern is replete in procedural texts. Understandably, the speaker of the above text can be said to wish that the content of the text be followed as a step by step procedure. The creation of a sequence is thus necessary to aid in reducing the processing cost by hearers. Once the procedure in the text has been established, it only becomes imperative that no further disambiguation, reference assignments, enrichments etc. be factored afresh. The assumptions holding for the whole procedure are maintained throughout the text. In effect, the sequence marker becomes a kind of beacon to denote the genre of the text. Moreover, because of the need for content in procedural texts to have immediate co-text dependency in logic and in real time process, it becomes easy to predict the use of similar relative markers and connectives. This sort of manifestation is not immediately replicated in hortatory and narrative texts. As mentioned early though, procedural texts provide little text analysis value because of the sort of stereotypical arrangement hence the insistence of this research on the expository text in this case.

Another important observation to make about sequence markers is how their use is predictably placed. It seems that speakers will deliberately choose breaks between sentences and insert these sequence markers in a way that allows for easier comprehension and coherence. Whereas it is not possible to put an exact limit on how long each stretch needs to be to allow a sequence marker, this research found that the more complex the content in discussion, the more frequent the sequence markers and vice versa. It can be argued that speakers avoided information over-load upon their audiences. Within relevance theory, it can be explained using the mutual manifestness. To be manifest is to be inferable or perceptible (Sperber & Wilson:2000:86). Manifestness hence becomes a property not of facts but of assumptions whether true or false.
Thus with each sentence in an utterance, an assumption is built. This assumption is then the premise upon which the following sentence builds its own set of assumptions *ad infinitum*. Sequence markers can be argued then to anchor between these sets of assumptions creating an ease of information coherence and explicitly conveying speaker intention. Let me now examine individual sentences.

### 2.2.1.4 Types of Sentences

As argued in 2.2, this research utilized the paradigm of function rather than the paradigm of structure in sentence identification. Apart from the reasons advanced earlier for this choice, another reason for doing this is because thinking of a sentence within a structural paradigm can only lead us to two categories, i.e. simple and complex sentence solely dependent on the configurations of subject and predicate. But such a division will lead to an engagement which is ineffective for this study that deals with pragmatic aspects of discourse which manifest at functional level. A functional paradigm enables this research to classify sentences as declaratives, interrogatives, negatives and imperatives. This sort of classification is based on the purpose of the sentence. By extension, purpose can be argued to mirror the intention of the speaker in an utterance.

Sperber is quoted by Carston (2002:42) as emphasizing the following fact about human cognition: while observed behavior can in principle be conceptualized in purely physical terms and mentalistic (intentional) terms, we almost inevitably go for the latter (Sperber 1994a, 1996). The input of this observation by Sperber validates the examination of sentence functions in this research which has an input on speakers’ intentions and by extension mirrors cognition. A cursory examination of these functions proves as much. The declarative sentence is used when
making a statement and the natural assumption we can make on the purpose in the use of the declarative by speakers is provision of information. The interrogative sentence is solely used to ask questions and the general purpose is often to elicit response from an audience. In a way, interrogatives can then be used to create a dialogic sense. The imperative sentence is a statement that shows strong emotion by speakers' giving direction or command. Most often, the subject is omitted in such sentences. The negative is naturally used to state that something is incorrect or not true. In each of these sentences, this research establishes the configuration of constituents in the making of each one of the sentences. I argue that the various configurations of sentences can be used to speculate on the intentions of the speakers.

The position taken by this research is in congruence with arguments such as those by Erteschik-Shir (2007:1) who says that the linear order of constituents is, at least to some extent, determined by notions having to do with what is contextually known and what is not. Placing what is known before what is unknown involves a syntactic operation that governs what comes at sentence initial, at sentence medial and sentence finale. In this respect, therefore, the linear position of constituents in sentences to create declarative, interrogative, imperative or negative sentences have a role in the intentions of the speaker.

In this research, I utilized a statistical count of ten texts chosen from a corpus of forty two texts. Since the features of examination are salient, it is viable that the ten texts so chosen are representative of the general characteristics that I seek for this research. These ten texts are divided thus: five texts for narrative texts and five texts for expository texts. The following illustrations in Table 4 and 5 capture the diversity of use of the sentences within the monologue texts which also appear in Appendix 1.
From this statistical count, various observations and preliminary conclusions can be made.

Table 4: A statistical count of sentence types in narratives

<table>
<thead>
<tr>
<th>Sentence Types</th>
<th>Narrative 1</th>
<th>Narrative 2</th>
<th>Narrative 3</th>
<th>Narrative 4</th>
<th>Narrative 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Declaratives</td>
<td>9</td>
<td>10</td>
<td>13</td>
<td>20</td>
<td>16</td>
</tr>
<tr>
<td>Imperatives</td>
<td>11</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>11</td>
</tr>
<tr>
<td>Interrogatives</td>
<td>8</td>
<td>3</td>
<td>8</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>Negatives</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total number of sentences</strong></td>
<td><strong>28</strong></td>
<td><strong>18</strong></td>
<td><strong>22</strong></td>
<td><strong>21</strong></td>
<td><strong>32</strong></td>
</tr>
</tbody>
</table>

Table 5: A statistical count of sentence types in expository texts

<table>
<thead>
<tr>
<th>Sentence Types</th>
<th>Expository text 1</th>
<th>Expository text 2</th>
<th>Expository text 3</th>
<th>Expository text 4</th>
<th>Expository text 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Declaratives</td>
<td>4</td>
<td>4</td>
<td>8</td>
<td>14</td>
<td>13</td>
</tr>
<tr>
<td>Imperatives</td>
<td>2</td>
<td>-</td>
<td>1</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Interrogatives</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Negatives</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total number of sentences</strong></td>
<td><strong>8</strong></td>
<td><strong>6</strong></td>
<td><strong>11</strong></td>
<td><strong>21</strong></td>
<td><strong>16</strong></td>
</tr>
</tbody>
</table>
2.2.1.4.1 The Declarative Sentence

In this research, a declarative is defined as a sentence construction whose primary role is to make statements. From this definition, it can be generally inferred that speakers' intention in the use of declaratives is primarily guided to make statements. What should be noted is that within this functional definition includes a host of structural re-makes of sentences including simple and complex sentences with variant patterns therein including cleft sentences, compounds, etc. The following are examples of declarative sentences or statements of Lubukusu:

1. **Juma a - si- kona –** Juma is sleeping
   
   Noun SA – TM – Root

2. **Niye a - kenda kalaa –** He/she is walking slowly
   
   PRO SA Root ADV

3. **Ba – ba - ndu ba - chekha –** People are laughing
   
   PPr PR Root SA Root

4. **O -mu- ana a - leecha muchuli –** The baby will come tomorrow
   
   PPr PR Root SA Root ADV

5. **Mayi kha – soma –** Mother is reading
   
   Noun TM Root

From these examples, the general structural arrangement of constituents for the declarative of Lubukusu is:

- Noun/Pronoun + Verb + (Adverb)

It should be noted that tense in Lubukusu is always embedded in the verb complex hence the question of tense is best dealt with morphologically. The immediate speculation that can be made...
from the statistics in table 4 & 5 is that since the function of the declarative is to make statements, the structural arrangement is deliberately configured to achieve this aim. In this configuration where subjects are fronted first before any objects, two ways can be posited with respect to how information is intended for comprehension. First, it could mean that speakers' wish to foreground information about these subjects before the objects in reference. Taken in this manner, then it means subjects will in a manner of speaking 'govern' the information of the objects in the sentences. Secondly, it could also mean that information about subjects is known information which introduces us to objects which may not be known. But these two positions are only defensible when you do not factor in prosodic and metaphoric cues that may shift this predictable way of speaker intention through information configuration at sentence level.

What is fundamental for this research concerning this sentence configuration is the kind of automatic decoding process a declarative sentence as a linguistic stimulus would generate. This kind of thinking is in line with the relevance theory which argues for the automatic recovery of a semantic representation by an audience. It is axiomatic within relevance theory that verbal communication is achieved merely by the decoding of linguistic signals since they only provide one level of evidence to intended information. But this research is bound to the extent of the theory in the matter.

However, the predominant use of the declarative and its consequent input of information amounting from its configuration lead this research to make two conclusions: first that the declarative is the preferred type of sentence by speakers in text and this preference is attributed to the ease of arrangement of the constituents. Secondly, that this preference is a function of 'recipient design' which inadvertently puts pressure on speakers' to configure constituents as
such. These two positions find nexus within relevance theory on the simple fact that effective communication requires the least processing effort by an audience while speakers will always strive to decode linguistic signals using as minimal effort as possible.

2.2.1.4.2 The Negative Sentence

Taking the declarative as the basic sentence type, it can be argued that other sentence types are derivative from the declarative. This thinking is based on traditional grammar whose tools in this respect have not been made any better by modern linguistic theorizing. To derive a negative sentence of Lubukusu, you simply have to add a basic negating morpheme [ta (we)] on the declarative and specifically at the end of the verb phrase. Further, another negative marker must also be used at the beginning of the verb phrase or sometimes it may appear elsewhere. An elicited example can be as follows:

6. A - le - echa - He/she will come

PRO TM root

The Negative form of the above will be as follows:

7. Sa - a - le - echa - ta(we) - He/she will not come (gloss)

NEG PRO TM Root 'NEG

Generally, negative sentences presuppose a dialogic event where necessarily it would be thought of as either seeking response or at times confirmation to a statement. Because monologues are necessarily generated by a single speaker, use of a negative implies that the speaker will assume both roles – giving a positive statement and issuing its negative counterpart. An example could
be as follows where assertion B answers to assertion A using a negative marker to confirm an answer as redundant amounting from context as illustrated below:

Assertion A: *Ewe Omusani?* Are you a man?

Assertion B: *Senalukhata?* Didn’t I (successfully) go through initiation?

Assertion B uses a negative to call the bluff for assertion A. The dialogic sense is sustained in this example but it should be noted that all this can occur within a monologue text as it often does. However, negative sentences can also simply be used to contradict or question one speakers’ positive assertion about a certain statement. Take for instance the case of the following conversation:

Speaker A: *Sisala sino sikhulu.* That chair is rustic.

Speaker B: *Tawe, sikhulu waena?* No, where exactly is rustic?

In such a case, the intention of speaker B would be to negotiate a better price if speaker A is selling an antique or one kind of a chair. By contradicting the assertion of speaker A, a stage is set for negotiation and more often than not, speaker A would know this as a deliberate signal to indicate potentiality to engage in the buying process. Just as in the first case, a dialogic sense is created here which easily can be enacted from a monologue especially in narratives. But there are times when the negative sentence can be used to add new information in an already existing context. Take the example below:

8. *Ne babukusu bali nende bikholwa ngebio?*

Do the Bukusu embrace such mannerism?
What is clear from the above usages of the negative is that it would assume many shades. Assuming then from the initial argument about the popularity of the declarative, the possible shades of meaning that the negative would construe, make it an unpopular choice of sentence because of the effort in retrieving meaning as a result of many disambiguation processes that an audience will have to sift through. The statistics above vindicate this position. It can therefore be posited through the relevance theory that because effort in disambiguating the various shades of meaning is enhanced, speakers tend to avoid this sentence type in texts. Since relevance theory can be explained in comparative terms of effort and effect with an inverse relationship of sorts, the basic assumption is that effort in retrieving information is increased thus making the negative less relevant in many situations of use. I further speculate that speakers tend to imbue their speech in the positive as a way of conflict avoidance. Yule (1996:134) arguing the case for politeness argues that being tactful, modest and nice is at the heart of communication. A negative in a natural setting simply goes against being polite as it is face-threatening and probably the reason why it is least used by speakers.

2.2.1.4.3 The Interrogative Sentence

The interrogative can simply be defined as a sentence which is uttered by somebody seeking to elicit information from another person or simply from themselves. As noted in the manner the negative was formed from the declarative, by the same logic, it is possible to form an interrogative. In Lubukusu, two types of interrogatives corresponding to the English YES/NO and Wh- questions are found. The distinction is based on the answer the question generates. Consider the following example:-
9. *Musa a - chile engo*?- Did Musa go home?
   Noun SM TNS go home

10. *Nekesa e - bile Chikhu*?- Did Nekesa steal firewood?
    Noun SM TNS steal firewood

Rising intonation creates the Yes/No question. These Wh-questions are formed by use of *nanu* — who, *waе* — where, *lina* — when, *rie (na)* — how, *na* — which, *sina* — what and such words always occur sentence final. Consider the following examples:

11. *Si - tabu sili wae (na)* — where is the book?
    SA Noun AUX Where

12. *Ba - koko barie(na)*? - How are the girls.
    SA Noun how?

13. *O - li Munju nanu*?- Who is in the house?
    SA PRO Noun who?

The interest of this research in the interrogative sentence is not to illustrate in totality the apparent shades of speaker intention in their use or non-use in the utterances of monologue discourses but to use the statistical count and opine why and how they would be used in monologues.
In defining the monologue, this research adopts the parameter of participation and dominance as a guiding principle. In effect, monologues are defined in relation to who controls the discourse. In this kind of definition, it becomes rather obvious why interrogatives will not be a popular choice of sentence type since inherently these sentences invite participation by an audience. This research posits that interrogatives are mostly used primarily as a way of audience involvement in utterances of monologue text. Speakers’ and especially skilled narrators of monologues tend to use interrogatives as a way of involving an audience. Data for this research showed more often than not these interrogatives to be rhetorical in nature. To create relevance conditions necessary for meaning recovery from this linguistic stimulus, the speaker sparingly uses the interrogative in the monologue text without losing the measure of control in the discourse which validates the text as a monologue.

2.2.1.4.4 The Imperative Sentence

Simply defined, the imperative is a command. In Lubukusu as in most languages, the imperative is identified by its lack of a subject. The subject of such a sentence is always known beforehand from the context hence there is no need to make it overt. The command is always a sentence with the base form of the verb and it has no endings for number or tense. The same applies for Lubukusu. Examples of such sentences in Lubukusu are:

14. Lia! – Eat!
15. Icha ano!- Come here!
16. Khupa khangu! – Strike repeatedly!

Whichever length of imperatives, they do not carry subjects which can lend argument to the notion that they are formed from declaratives by way of subject deletion. Just as in the other
types of sentences, this research was interested in the general intention of speakers in using this type of sentence. Purely as a linguistic stimulus, a command is meant to give direction, encouraging a non-demonstrative inference from an audience as would be deduced from the relevance theoretic framework of the intention of the speaker and in this case one of apprehension with a mixture of both urgency and aloofness. Of course, the pragmatic undercurrents that an imperative sentence would evoke are innumerable depending on the context – as a psychological construct would behoove – and trying to constrain these undercurrents into a single interpretation is both futile and defeatist. For the purposes of this research however, the interest singularly can be reduced to the statistical count that put this type of sentence as the least to be used in monologue discourses of Lubukusu. I posit the reason for this to amount from the fact that imperatives require lots of exophoric information for interpretation. In requiring this exophoric information, speakers’ cede control of the utterance which goes contrary to expectations of what a monologue is defined in this research. For this reason, monologue texts minimize their use.

2.2.1.5 Range of vocabulary

The interest of this research in range of vocabulary is to examine the relationship between genre and its correspondence to lexical variety and richness. The lexical variety of a text is a direct consequence of the genre of the text. To establish the variance in vocabulary among texts would mean to weed out the general service words in texts and identify what amounts to specialized vocabulary that is more likely to be found in one genre. This type of word discrimination can only achieve near objectivity by comparison to target audiences for particular texts. The reliability and valid measure of lexical richness in monologue texts can only be as objective as
the number of texts taken and charted with specific observation in the variances they display. Judgments about the knowledge of the speaker and relative need to display flamboyance can also be a fact that can skew this kind of evaluation. To get a near certain impression of the lexical richness of a text can therefore only be a question of looking for words that receive minimal general service use and approximating their frequency in the text. Even so, the much this can yield cannot on its own score be taken as final but must be weighed in tandem with other micro and macro structure elements. That is why this research charts the discourse texts with the aim of commenting on lexical variety as secondary to the primary aim of establishing the internal structure of information in the text and its subsequent overall structure.

2.3 Discourse Charting

The concept of discourse charting has its roots in the forays made into discourse grammar. Most of the work on discourse grammar was pioneered by bible translators in the process of documenting grammars of native languages in America starting with Loriot (1958) and Pickett (1959) as quoted by Lars-Andrew (2003:16). Longacre (1996:27) credits the work by Gleason and his successors (Taber 1966, Cromack 1968, Stennes 1969) who went on to produce the first full-fledged discourse grammars of languages, again, in the pursuit of quality bible translation. Pike and Longacre’s work on tagmemics laid further groundwork for a major school of discourse analysis within American linguistics (Grimes 1975). This school according to Lars-Andrew (ibid) focused on analyzing and classifying surface structure patterns found in text. Longacre was a leading contributor in this movement, authoring or editing volumes of discourse studies of
languages in the Philippines, Mexico, Papua New Guinea, South America and Africa, applying methods of discourse analysis to dozens of languages around the world.

Longacre and his colleagues, especially Stephen Levinsohn, have conducted numerous field workshops aimed at encouraging the application of discourse analysis to languages under study. Out of these workshops emerged a method of text charting designed to make discourse patterns more easily visible (Longacre & Levinsohn 1978). The Longacre-Levinsohn chart, also known as a constituent chart was an extension of earlier clause analysis charts (Longacre 1964:46).

Constituent charts consist of columns corresponding to clause or sentence constituents, arranged in the order in which the constituents most commonly occur. Constituents are arranged in the same linear order in the chart as they occur in the text; if any constituent occurs out of the usual order, it cannot be placed in its usual column, and therefore, stands out visually as a variation requiring further study. For example, if an SVO clause appears in a mostly-VSO text, either the S or the V constituent must be displaced from its usual column. Patterns of such displacements can be detected more easily when they are laid out, aligned in a chart. The method of using a constituent chart as an aid to analysis is presented in Dooley & Levinsohn (2000) in the analysis of specific narrative texts. The end result in this charting technique is to visualize the syntactic details of a text on the premise of understanding and executing a translation.

There are however other approaches to discourse charting. Gleason (1968) established an important benchmark in analyzing discourse by exploring the distinctions among kinds of information communicated by various parts of a text (Grimes 1975:33). For example, material in a discourse may refer to events, participants, or background information. The separation of material into these bands of information is referred to as band analysis, which Longacre (1983)
later developed into a sort of spectrum analysis. Thurman (1975) and Grimes (1975:82) developed diagrams into the so-called Thurman chart, which consists of columns corresponding to the bands of information contained in the text under study. Although Thurman charts resemble constituent charts in their column-oriented layout, unlike constituent charts they are not constrained to preserve the order of the original text. Thurman charts are beyond the scope of this thesis.

While constituent charts and Thurman charts typify table-like displays, other discourse analysis displays use a tree diagram of some sort. One example is the diagramming of inter-clausal and inter-sentential relations (Longacre 1996:51-122), showing the constituent structure of a text and the relations between constituents. This information may be displayed as a tree or as an indentation diagram laid out horizontally. Another type of discourse analysis display does not consist of an arrangement of the text, but of a presentation of statistics or results of computations on parts of the text. An example would be topic continuity statistics for participants in a text as can be referred from Givon (1994). However, most of these other approaches are incompetent in handling pragmatic issues. For pragmatic engagement among the most informative charting can be found in the work by the Research & Writing Studies (R.W.S) Department Handbook (2011) of San Diego University. In this type of charting, the global elements of texts are extracted in a binary division between what a speaker does (macro) and what the speaker is actually saying (micro) in the text respectively.
2.3.1 Micro and Macro Structure Charting of Texts

Charting involves supplying critical and explanatory notes about a text in order to show the contribution of each sentence, paragraph, group of paragraphs, in the text is doing. Apart from just helping to identify what each part of the text is doing, charting also reveals what the text is really saying amounting from the lexical richness of the text. In a way, charting a text helps to move from the surface of the text as before and allowing an interrogation of the internal details of information structure.

Macro-charting a text involves breaking a text down into sections and identifying “chunks” or parts of the text that seem to work together to do something for the overall argument. Macro charting enables the understanding of the structure of the argument in texts, as well as locating claims and supporting evidence of the main argument. In this way, an objective way would have been found to outline how ideas in the text relate to each other. The reason for this research to engage in macro charting is that it brings awareness to the fact that behind each construction, the speaker had communicative intent which directed the choices made to achieve certain objectives.

Micro charting, on the other hand, serves as a way of understanding in a detailed way how a text is put together. This type of charting sheds light on specific choices made by the speaker throughout the texts to address particular audiences by certain deliberate moves. To do this, the text is broken down in sections by paragraphs to analyse the effort each one paragraph does for the overall argument. Minor details that seem to occur at word and sentence level are included to note when, where and how the speaker made a claim, cited evidence and/or supported an
argument with what kind of strategy. These two ways of charting the text are complementary to each other and reveal the internal structure of the texts. Two texts have been taken for sample herein and are charted individually. The first is an expository text and the second is a narrative text.

This research adopts its charting process from RWS (2011) for a fuller explication of the pragmatic overtures in text. In this charting process, the rigour in examination of the texts is noted by the disparities created by speakers from what they do in the text and what they actually say. This resolves the primary aim of a pragmatic inquiry being an examination of what a speaker intends to say rather than what they actually do with language.
2.3.2 Raw Outline of the Expository Text – *kaalescei*

1. *Efwefwe khuli nende kaalescei, babandu basilikha baukhanamo.*

We (The Bukusu) have medicines and the people who treat and administer medicine differ.

2. *Likhua bali kaalescei, liongene, nemboha busa oli “kaalescei”!*

The word medicine on its own, if I was to say “medicine”!

3. *Mala Sifuno siama mulikhua Kaalescei, solanga busa oli kaalescei mala wanyalata!*

The root of the word comes from the act of soothing, no way you can call without implying.

4. *Kane omuana akhurebe ali, “Kaalescei sisiakila balanga bali kaalescei sifuno si(na)?”*

A child may ask you “why do we refer to medicine as ‘soothing’ from the root?”

5. *Kaalescei nganobola oli omulesi olela omuana;*

Each time I say medicine, I imply a babysitter soothing a child

*ne kaalescei nikokalela omuana bulamu bwa omundu.*

And medicines are actually responsible for soothing all ailments in people.

6. *Cha wire kaalescei!! Neli lisafo wabuta aba liafuile.*

Go kill medicine!! If it is a leaf, you pluck it and it dies

7. *Neli liliola waremakho, aba liafuile, 8. ne kuli kusala waremakho, aba kuafuile.*

If it is a tree bark, you cut it and it dies, if it is a tree, you cut it and it dies.

8. *Nono khaesingi lisafu liome mala omundu aone.*

So, it is better for a leaf to die for a human being to survive


It is better for a tree bark to wither for a human being to survive

10. *Khaesingi luusi nilwo oremire olwo luome mala omundu aone.*

It is better a single grass cut to die and wither so that a human being survives

12. *Nio baloma bali chawire kamalesi.*

That is why it is said, go kill medicine.
2.3.3 Charting of Expository Text—“Kamalesi”

**Macro-Charting**

In Paragraph 1, the speaker sets the context of the story and lays the scope of discussion. Speaker illustrates an example of situation that would call for such topic.

1. Efwefwekhulinenekamalesi.

   Bandubasilikhabukhanamo.

2. Likhuba likamalesi, liongene, nembolabsao likamalesi!

3. Malasifunosiamulikhua

   kamalesi. solangabsaoi

   kamalesi malawanyalata!


   “Kamalesisisiakilabalanga

   balikamalesisifunosi(na)?”

5. Kamalesinganobolaoli

   omulesioletaomuana;

   ne kamalesi nikalelaomuana

   bulamubwamundu.

6. Chawirekamalesi!! Nelitisafu

   wabuta abalifule.

7. Neliliolawaremakhoo.

   abalifule. 8. Nekulikusalawaremakhoo, aba kuafule.

**Micro-Charting**

**Comment [DM1]:** The Speaker establishes context and tries to gain reader’s interest/attention. In the first sentence, speaker asserts that the Babukusu have a discipline of medicine. In the second and third sentence, speaker traces the etymology of the word for medicine and explains further in the third sentence. In the fourth sentence, speaker uses an example to justify the topic. The paragraph is possible given that the speaker uses an example in sentence four as a concluding remark to sentence one.

**Comment [DM2]:** In the fifth sentence, which is the first sentence of paragraph 2, the speaker using the example cited previously makes the case for the necessity of knowing about “Kamalesi”. He uses an imperative in sentence 6 to be emphatic about what should be done when making medicine. Sentences 7 and 8 are then used with a similar sequence marker “Ne” to show a sequence. It should be noted that the text has little lexical variance probably because it is a kind of lecture.
In this final paragraph, Speaker resolves the case by using a comparative analogy.

9. Nonokhasingilisafulome
mala omunduaone.

10. Khasingililiolaliome
mala omunduaone.

11. Khasingilusinilwooremire
olwoluome mala omunduaone

12. Niobalomabalichavirekamaleşî

Comment [DM3]: This final paragraph is made possible as such by the use of "nonto" which is a signal to indicate concluding remark. The speaker endears his audience to see the correlation of what has to be sacrificed for the sake of human health. Sentences 9, 10 & 11 of the paragraph are used with similar opening words "khasiingi" creating a tautological reference of different parts of plant life that have to die. This opens an opportunity to teach a lesson. This lesson/moral is laid out in sentence 12.
2.3.4 General Observations on Charting of Expository Text

From the above example, three obligatory parts of the text as enumerated by Halliday (2003) are identified, i.e., the initiating event here appearing as the opening inclusive of the scope, sequent event here appearing as the explanation to the case and final event which resolves the case. The subdivision of the discourse text into these three parts makes for a logical arrangement which can be attributed to speakers' foreknowledge. As mentioned earlier, expository texts are logically arranged unlike narrative texts which are chronologically arranged. In this logical arrangement, the distribution of information is consistent in the manner an explanation can best be enumerated. The speaker ensures the information develops from a certain point and proceeds in a fairly easy to follow manner. This flow of information graduates from a known position to an unknown position.

In terms of the effort by the audience in retrieval of meaning, the given examples used can be said to fulfill relevance conditions. In terms of sentence usage, apart from the use of an imperative in the second paragraph, the text seems fairly distributed with declarative sentences. The imperative used in the sense as in sentence 6 creates a dialogic sense but without a direct prompt for a reply from the audience. Such use of the imperative actually belies the intention of the speaker to reach his audience in a more participatory way. There is no expectation from sentence 7 to feel the need in obligation to make a response rather the correct inference for such use of the imperative would be as a tool by the speaker to make the text more participatory.
2.3.5 Conclusion

A couple of conclusions can thus be made from this charting process. As stated earlier, micro charting was meant to enable a critical examination into the contribution of each sentence, paragraph and group of paragraphs in the utterance. It was also meant to give a glimpse into the lexical richness of the text. In doing so, the text examination moved from the surface level allowing an interrogation into the internal structure of the text. At micro level, I identified the text in chunks, making various observations why certain chunks made paragraphs and how each one of these paragraphs worked together for the overall argument. The same was done for sentences. But it is at the macro level indicated on the left that the structure of the argument was unraveled by illustrating what the speaker was doing. What is clear from this charting process is the correlation of what the speaker does in the process of talking and what he actually says in the same context. This research posits that speaker intention exists at the balance of these two polar positions - between what the speaker does and what the speaker actually says. Such a position finds tandem with the relevance theory as defined within comparative terms of effect and effort. The more contextual effects provided by a linguistic stimulus, the less the effort in retrieving information, hence the more relevant. Contextual effects are aggregated by a balance between what a speaker does and what he says in order to achieve a level of optimal relevance. In essence therefore intention which exists at this balance becomes the organizing principle of the utterance. Let me now examine the narrative text.
2.3.6 Raw Outline of the Narrative Text

_Wanakhamuna, Wananjofu nende Efubu – (The Hare, Elephant & Hippo)_

_Yabao wanakhamuna, wananjofu nende efubu_

There once was a hare, an elephant and a hippopotamus.

_Wanakhamuna khalolelela efubu yacho a yakhila_

The hare watched in amazement at the size of the hippopotamus

_Mala emenyile sa mumechi mwon'gene_

yet it stayed only in water

_Khalola enjofu yacho a yakhila,_

He looked at how big the elephant was

_mala emenyile khulukongo khwongene_

yet it stayed only on land.

_Khekhwesa kalaa khacha khabolela enjofu khali - “wananjofu”?

The hare slowly walked to the elephant and said, - “elephant”

_Khali - “esese nendolelela nacha mumechi nekhukhwesa, nakhupa mumechi”khakekho?_

That “if I go into the water I can pull you into the water” Try me?

_Enjofu eli akkh! wanakhamuna newe nganoluri ata yakhaba sikele siase siongene osuta?_

The elephant scoffed!! “Can you even lift my leg!!!!”

_Khali wayingane? ali yee_

The hare said, do you disagree, the elephant said yes I disagree

_Khacha mumechi khabolela efubu khali - “wanafubu” - khali “wamenya mumechi”

The hare went to the river and told the hippo – “hippo, you stay in water”

_“ese nenyax khukhankaneko kkhukhese khupe khulukongo!_

I want to challenge you in a tug and pull you onto land!
“wesi omanyekamakhue kelukongo”

“So that you acquaint with life on land”

_Efubu yachekha!! Eli, “wamalile namwe?”_

Hippo laughed and jokingly asked hare if he was drank.

_Khacha khokusa kumuko ye kumubofu kumwene_

Hare went and weaved a really strong rope

_khecha kabo enjofu tatata, khali nono rekeresy_

then came and tied the elephant, then told the elephant – “listen here”

_Khali ndapa oli, oli khupa lulala yinga, lwakapi, alafu lwakhataru rekukha nono_

I will tap on the rope once for you to get ready, then two and then three start pulling

_Khacha efubu khaboa tatata!! khali ndapa oli, khupa lulala yinga,_

Hare then went and tied hippo. That “I will tap once for you to get ready

_lwakapi, alafu lwakhataru rekukha nono_

then twice and then thrice you start pulling

_Khacha khola niyo lukingi lwakamila khalola enjofu sebonekha ta_

Hare hid on a mound where elephant could not see him

_khalola efubu mumechi sebonekha ta,_

He also checked and hippo could not see him

_Akhoo!! khapakho eyo khungaki yayinga, eyemuchi yayinga,_

(Interjection) hare tapped the rope and the animal on land got ready, the one in water got ready

_Khapakho eyekhungaki yakhunya, eye mumechi yakhunya_

He hit two they now mustered their strength
Kapakho chisangi cherechanakho
The third once the two started pulling each other

Khacha khema khusili, basi, khali – “omwana wa mukhaye”
He went and stood aside musing, saying “son of mukhaye”
kamakesi katinyile chisangi chimbofu khachifwe
“brains beating brawn, let the beasts die”
Chakhwesan a, eye mumechi oli ekhwesa kumuyekhe kwaririra
They tugged on each other, the one in water pulling till the soil rumbled
wanyuma yema khungaki
both stood next to each other, one on land the other in water
Yereba wase nanu okhurerekho?
They asked each other “who put you to do that”
Enjofu eli wanakhamuna, newe nawe? Ali wanakhamuna
Elephant said, it was the hare. How about you, hippo said it was hare.
Bombi bali Aseeno!!!
And both of them scoffed!!!
2.3.7 Charting of Narrative Text—“Wanakhamuna, WananjofunendeEfulu”

Macro-Charting

Paragraph 1 sets the stage for the story in spatial time whilst describing the characters of the story.

1. Yabaowanakhamuna, wananjofunendeefulu.
2. Wanakhamunakhalolelelaefulyachoayakhila;
   malaemenyilesamumechimwon ‘gene.
   malaemenyilekhulukongokhongene

In paragraph 2, speaker sets the stage for the trick to be played on the hippo and elephant using dialogic scene as enacted by the characters.

4. Khekhesakalaakhachakhabooleanjofu; khali - “wananjofu”? 
5. Khalo - “eesenendolelenachamumechinethekhuwesa,
   nakhupumumechi”

6. Enjofueliakkh!
   wanakhamunanewenganoluriyatayakhabaikesiasesiomeosuta?
8. Khachamumechikhabooleefulu; khali - “wanafubu?”
9. Khalo “wenyenamumechi,
   esenenyakhukhakanehekhupekhupekhupekongowesimanyekamakh
   ukelukongo”

In this paragraph 3, the speaker resumes the story after the dialogic scene. The speaker focuses the story on one character.

10. Khachakhokasakumukoyekumubofukumwene
    khechakobaenjofutatata. 11. khali onorekeresa’;
    khali ‘ndapa, olikhupalulalayinga, lwakapi,
    alafulwakhatarurekukanono!
12. Khachafubukhaboatatata!! khalindapaoli, khupalulalayinga,
    lwakapi, alafulwakhatarurekukanono

Micro-Charting

Comment [DM1]: Speaker uses a starting formula to open the story and introduces the characters in the story in the first sentence. The sentences 2 and 3 express the contrast here noticed between hippo and elephant. A paragraph break is necessitated by the departure of this observation by here.

In paragraph 2, the speaker uses direct statements in all the sentences of the paragraph creating a dialogic scene. The simulation of dialogue between the animals is intentional to involve the audience as a third party to the story. The paragraph break can be noted by the stop in the use of direct statements.

Comment [DM2]: On resumption of the story from the dialogic scene, sentence 10—a declarative—is used to signal a new paragraph. Sentence 11 & 12 are used with direct statements to indicate a resumption of dialogue with one character in the story.
In paragraph 4 speaker focuses the story on the other character, and describes the eventual showdown between them.

15. Khapakhoeokhunghakiyiyinga, eyemuchiyayinga.
17. Kapakhochisangicherechanakho
18. Khachakhemakhusili, basi, khali – "omwanawamukhaye, kamakesikatinyile, chisangichimbofukhachifwe"!

In the last paragraph, speaker describes the climax of the showdown and resolves the conflict of the two characters.

20. Yereba, ali "wasenanuokhurerekho"?
21. Enjoefueli "wanakhamuna, newenawe?"
22. Ali "wanakhamuna"!
23. Bombi baliaseeno!!!
2.3.8 General Observations on Charting of Narrative Text

In the charting of the narrative text above, the immediate noticeable difference with the expository text is the relative length of the text. This can be attributed to the way ideas and arguments are projected. Whereas ideas in an expository text are compacted, the speaker in a narrative text seems to have latitude to pad. Evidence of this is seen right from the first paragraph of the text where the speaker has time to put the story in spatial time using an opening formula. Further, the characters of the story are also introduced since they are an integral part of the content. By so doing, intention that appears as the nexus between what he does and what he says becomes evident by his ego involvement in the text. This ego involvement is noticeable through various direct statements he uses in the text creating a dialogic sense. In this dialogic scene, the use of interjections colours the text and allows for interpretation inkling towards subjectivity by the speaker. Such subjectivity is also seen in the exclamations in this text which at times is followed by a somber sentence and in this case signaling a paragraph. It is through such nuanced subjectivity that this research is able to argue the case of structural organization of the text as influenced by the intention of the text.

As mentioned earlier, the above text is chronologically arranged unlike the expository text which is logically arranged. In logically arranging ideas, the latitude for any subjectivity and ego involvement is fairly minimized, an observation amounting also from the length of the text. However, it is at the level of lexical choices that a more fundamental observation is made. This research observed that in the effort to compact information, probably amounting from the professionalism in the text, the lexical variety of the text increased despite the length. The reverse was true of the narrative text.
The reason for micro charting this text was so that the text can be seen by each paragraph and each sentence to tell what each of them was doing for the overall argument. These illustrations are on the right hand side of the text. The detail of the moves and strategies made within paragraphs and how the speaker made certain claims through certain sentences is observed. In doing this micro charting, an understanding of how this text was put together was unraveled. More importantly for this research is that it was possible to see the deliberate choices the speaker was making in sentences and paragraphs. These deliberate choices are what this research argues to be a map of his intentions. It is these intentions that I argue here as being used as an organizing and classification principle of the utterance.

Macro charting was about identifying and breaking the text into chunks and showing how these chunks work together to do something for the overall argument in the text. It was imperative therefore that we identify the possible paragraphs of the text. The paragraph breaks came about from certain signals in the text as was explained above in the text. In each of the paragraphs it was possible to divide the various tasks that each paragraph performed in the overall argument. So whether the speaker was simply providing context by using opening formulas, or describing an issue, macro charting helped in the understanding of the structure of the argument in the text. Macro charting was about identifying the relationships in the ideas, locating the main argument and the evidence of the same. Through macro charting it was possible to bring awareness that behind every sentence or paragraph there is a speaker with intent who makes rhetorical choices to achieve his aims. Since these rhetorical choices mirror speaker intention, the argument for this research is that intention underlies the structural organization of the text.
2.4 Chapter Conclusion

In this chapter, I set out to make three arguments - how intention is signalled through word order of the sentences of Lubukusu monologue texts, how distinct organizational types of monologue discourses are projected when intention is encoded through word order and finally show how relevance theory explains both speaker intention as reflected in word order of sentences and the manifestation of organizational types of discourse. I began by explaining how it is essential to examine the overall structure of the text to underpin the main issues arising from this overall text structure. Further, I explained how this overall text structure is actually a product of the intention of the speaker. I moved on to explain the types of sentences within the texts and what kind of linguistic stimulus would be expected from each type. This is because, for each type of sentence, various shades of interpretation were possible. However, the interest of this research was whether in making these choices for sentence types, speakers inadvertently imposed a structural paradigm to the texts through their intentions. The structural configuration of sentences seemed to be deliberately chosen through the intention of the speakers. A statistical count of the sentences was done to unravel what kinds of choices of sentences would be said to be popular in monologues with a consequent discussion on the same.

I followed this sentence examination with discourse charting by examining what discourse charting is all about. I briefly examined the concept of charting texts and how different discourse charting methods would reveal different issues within discourse analysis. This was important to the extent of justifying the ideal type of discourse charting that would be relevant to a pragmatic inquiry as this research is. I then went ahead to chart two texts in which I unravelled what speakers do sometimes in contradistinction to what they say. The
research posited that the nexus between what a speaker does and what he says is where intention lies. I then explained how relevance theory captures the balance between what is said and what is done in comparative terms of effort and effect. This, however, is not conclusive as Lubukusu is a morphologically robust language. There is need to now examine what happens at word level and find out if at this level, there is evidence of pragmatic manipulation with regard to how intention underlies the structural organization of utterances. That is the gist of Chapter Three.
CHAPTER THREE

MORPHOLOGICAL INFLECTIONS AND INTENT IN LUBUKUSU

3.0 Introduction

This chapter is about how morphological structure may be responsible for expressing speaker intent. In the previous chapter, it was observed that the Lubukusu language exhibits a very complex morphological structure. I argue in this chapter that this complex morphology can explain various pragmatic nuances that affect both structure and interpretation of utterances as underpinned by speaker intention. I make two major arguments in this chapter. First, it can be observed from the outset that Lubukusu words and the various morphological inflections they take play a crucial role in conveying speaker intention. Further, because evidence of this speaker intention is morphologically represented, it becomes possible to tell discourse types emerging from the presence of certain word inflections they undergo in sentences. Secondly, that the morphological operations are linked to an inferential process of satisfying relevance conditions necessary for communication. I will give a brief introduction on the justification of morphology in the examination of monologue texts.

3.1 Discourse and Morphology

From the outset, it is important that a justification is made for the interaction of morphology to discourse structure. I use analogous examples from the generative ideology of language which assumes that grammar is modular (Chomsky 1973) and the broad outline of Jerry Fodor’s view of the modularity of the mind (Fodor 1983, 1985)
arguing that linguistic decoding is modular to explain the interaction between morphology and discourse. These examples are analogous to relevance theory in the sense that both the generative theory by Chomsky and Fodor's view of modularity of mind are cognitive views of language structure. Chomsky argues that grammatical principles are thought of having various subsystems of principles which in turn consist of parameters. Minimalist thinking (Chomsky 1995) has improved the analytic tools of this generative ideology but it has largely remained unchanged. The basic idea of these principles and parameters is to capture the fact that the rules of grammar are interdependent. If one choice is made, such choice may either preclude some other choices or set in motion other related choices. These choices start at word level, going to sentence level and eventually reaching the discourse level. Fodor (ibid) on the other hand draws from Chomsky's view especially about the language acquisition device and considers the mind to be composed of separate innate functional structures, each playing a role that triggers a domino effect to the rest of the parts. This research assumes such a position to underpin the discourse level which is triggered by operations at the lowest level of the word. A similar domino effect is thus created.

The argument here is that evidence of speaker intention at discourse level can be traced from the morphological operations at the word level. A similar position can also be sought from the relevance theoretic framework which argues that human beings are efficient information processing devices (sic) (Sperber & Wilson 2006: 46). As argued in Chapter One in section 1.8, information processing is a process of realization of goals - goals which are not absolute but deserving of aggregation. This aggregation exercise is an
effort in narrowing, broadening, disambiguation, etc. of linguistic stimulus to annotate already existing information for comprehension. But the linguistic stimulus is a product of strings emanating from word level which is subject to various modifications at morphological level. As the levels keep ranking higher from word, to phrase, to clause, to sentence then to utterance, the final interpretation footnotes influence from the lowest level of the word which is its morphology. Even one word sentences which constitute an utterance in their own right follow this phenomenon. This research posits such a system in comprehension of speaker intention to justify the interaction between morphology and discourse.

Using this argument, it is in order to say that the morphological form of a word can affect the form of the constituent it will fall in. Eventually, the sentential organization in which the word is used is affected and ultimately the effect is noticeable at discourse level. It is some sort of chain reaction activated at the morphological level and transcending hierarchically till the discourse level. Take for instance the following one word sentence taken from a narrative text:-

1. **Se- ba-a- mu- swen-el- ang- e - kho? (sebaamuswenelengekho)**

   Neg-SA-Tns-OM-step-Appl-Asp-fv-Loc

   *Did they not step for him?*

In the example 1 above, various morphological operations make it possible to predict (though not wholly) the kind of discourse genre a sentence of this kind would naturally occur. Take for instance the locative marker at sentence final position in the above word. The use of this locative marker plays a role in conveying an inherent intention of
politeness by a speaker. The use of this marker and the concomitant politeness conveyed implies a speaker's wish to maintain camaraderie and strategic conflict avoidance in the utterance. More so the negative marker at sentence initial implies a sense of rebuttal to an ongoing discourse topic which creates a dialogic impression in the utterance. In monologues, such a dialogic situation can be inferred to mean two things namely, that there is a narration in which two characters are in conversation or that the speaker wants to create a participatory utterance. This kind of derivation of two morphological operations, makes it possible to posit that the above sentence naturally fits in narrative texts or behavioral texts rather than either procedural or expository texts. The reason is also validated by the presence of agent orientation that the latter two types of texts miss.

Another example is seen in the following sentence:

2. Kuremu Kuremu mwiloo.

A huge snake emerged from a hole.

Whereas the augmentative form -ku- in kuremu (huge snake) can be said to occur in any text, an audience of Lubukusu would give the 'status' of such a snake in such reference in different light. Status here is used loosely to refer to an imagined ranking of snakes. Therefore, using the thinking of the above arguments, this research can conclude that speaker intention is in part a product of morphological operations in language. Further, to be able to unravel the type and pattern of monologic discourses, evidence of these different types and patterns can be discernible from the level of the form of the word. In effect therefore, the morphological dispersion of words plays an integral part as an organizational principle of discourse types as triggered from speaker intention.
According to Nasiombe (2000), most inflectional and derivational morphology of Bantu languages is encoded in nouns and verbs. The patterns established for nouns, also apply for adjectives since adjectives tend to copy the prefix structure of the head nouns. The creation of some adverbs also tends to be formed from nouns. Hence, our focus is on the nouns and verbs of Lubukusu whilst the derivations they take changing them to other word classes. This research is indebted to the morphological analysis by Nasiombe (ibid) mainly because of the rigor, detail and extent of his morphological research in Lubukusu that is also in tandem with other Bantu linguists (Appleby (1961), Guthrie (1967), Austen (1974) Kanyoro (1983) Odden (1990). Works as those of Al-Jarrah (2009) argue for the centrality of discourse output by nouns in exclusion to other word classes because of what he terms as their potentiality as carriers of information. Al- Jarrah quotes Finnegan (1994:206) arguing that nominal constituents exhibit inherent properties such as definiteness and referentiality which have more prominence in discourse undercurrent. In fact, the input of Al-Jarrah’s argument is why verbs are not prominent constituents in discourse leaving this prominence for nouns. Al- Jarrah sees the input of verbs as central in grammatically gluing together sentences leaving pragmatic input to be contextualized.

In this research, I argue that nouns, verbs and locatives of Lubukusu bear the heaviest discoursal output in utterances and that their various morphological operations provide us with evidence of speaker intention.

I examine each one of the named word classes independently to understand the extent of their discoursal output in Lubukusu. First is an identification process followed by an explication of the various inflectional/derivational processes that they each undergo so that I am able to predict the eventual outcome in discourse usage of the words.
3.2.1 Lubukusu Nouns

According to Mathews (1997), the noun is a class of words which characteristically denotes concrete entities, e.g. name of a person (Ann or Doctor), a place (a city) etc. He goes ahead to add that it also refers to words which though not denoting concrete entities, have the same similar roles in syntax as the former, e.g. a quality or an activity (such as plant, sorrow or tennis). Mathews argues that nouns form part of the principal parts of speech hence the reference that the two word classes are substantive universals. This definition suffices for the present research on the Lubukusu noun.

The Lubukusu noun consists of two principal parts: the prefix component and the stem. The prefix component can be further divided into a pre-prefix and a prefix while the stem is either a simple root in the case of lexical nouns or the root plus a derivational suffix in the case of derived nouns. As a distinguisher of grammatical class, the prefix is an obligatory component in nouns an observation made also by Maganga & Schadeberg (1992), Odden (1998) and Nasiombe (2000:6). However, the precise morphological function of the pre-prefix is not clearly defined but the discoursal function in texts cannot be discounted. Generally, the pre-prefix functions as an augment or secondary class prefix that appears obligatorily in the citation form of the noun.

Lubukusu has twenty noun classes (Sikuku 2011, Dierks 2010, Marlo 2007, Wasike 2006, Mutonyi 2000), some of which are lexical in character and others are derived. Classes 1-11 and 14 are lexical while the derived classes are 12, 15-18, 20 and 23. The derived class is deemed so because to form them, a prefix structure bearing a specific
meaning is added to the noun stem belonging to another noun class. The resultant noun designates a derived meaning such as ‘diminution, augmentation and location’. While this is true for the case of diminution and augmentation, this research has reservations for locatives being placed within the nominal class. Nevertheless, it is the derived class that attracts most discoursal attention because within the meanings resulting from their formation lays the contextual effects that have a direct impact on the type of discourse.

The argument made in this research is that the intention of the speaker has a direct effect on the type and pattern of discourse. Therefore, examining the derived class of nouns and how speakers use this derived class to generate necessary contextual effects would give us a clue on speaker intention and the type of text in use. Further, such an examination proves the interaction of speaker intention in the selection of discourse type. It should be noted, however, that the centrality of pragmatics is underscored as being beyond the structural constraints of morphology. Within the purview of inferential communication, it is noted that such structural configurations are only part evidence and not the full evidence of speaker intention. The formulation below is adopted from Nasiombe (Ibid) who also quotes Maganga & Schadeberg (ibid), Odden (ibid) in the identification of Lubukusu noun classes.
<table>
<thead>
<tr>
<th>Class</th>
<th>Prefix</th>
<th>Example</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0-</td>
<td>mu</td>
<td>omuxasi</td>
</tr>
<tr>
<td>2</td>
<td>ba-</td>
<td>ba-</td>
<td>babana</td>
</tr>
<tr>
<td>3</td>
<td>Ku-</td>
<td>mu-</td>
<td>kumukhono</td>
</tr>
<tr>
<td>4</td>
<td>Ki-</td>
<td>mi-</td>
<td>kimikhono</td>
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<td>5</td>
<td>li-</td>
<td>li-</td>
<td>lilyaanda</td>
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<td>bi-</td>
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<td>bibyaangu</td>
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<td>9</td>
<td>e-</td>
<td>N</td>
<td>eendubi</td>
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<td>10</td>
<td>chi</td>
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<td>chindubi</td>
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<td>11</td>
<td>lu-</td>
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<td>lulwiika</td>
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<td>kha</td>
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<td>khakhana</td>
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<td>bu-</td>
<td>bu</td>
<td>bubwino</td>
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<td>15</td>
<td>khu-</td>
<td>khu-</td>
<td>khukhwaanjia</td>
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<td>20</td>
<td>Ku</td>
<td>ku</td>
<td>kukwaana</td>
</tr>
<tr>
<td>/4</td>
<td>Ki</td>
<td>mi</td>
<td>Kimyaana</td>
</tr>
</tbody>
</table>
The inclusion of locatives within the class of nouns is not helpful in this research. For purposes of clarity, I only validate the above 15 noun classes as strictly within nouns. The rest shown below initially categorized within nouns by Nasiombe are categorized by the current research as falling under locatives. The reason for doing this is because locatives create salient contextual effects different from what strict nouns would. It must be noted though that it is also possible that infinitives can be used as nouns. Consider the following sentences:

1) *kuulya kuulayi khusimisya* - To eat well pleases

A discussion on infinitives is made more closely within the word class of verbs later in the thesis. The rest of the derived classes are as below.

16 (locative ‘at’) a - amulyaango at the door
16a (Locative Sya - syamulyango towards the door ‘towards’)
17 (locative ‘on’) khu - khumulyaango on the door
18 (locative in) mu mu mumulyaango in the door
23 (locative ‘in the vicinity of’) e - enaroobi at Nairobi
3.2.1.1 Lexical Nouns

To sum up the nouns within the lexical category, I make brief observations about them as follows: All the nouns in the class 1-2 pairing are human. Class 3-4 are nouns with great semantic variation in their properties, i.e. their reference to nouns bearing length and height, flat and round objects, abstract nouns, and time reference nouns. The Class 5-6 pairing of nouns have over a dozen nouns referring to body parts, fruit names, cover nouns, animal names and miscellaneous nouns. Mass nouns and nouns derived from abstract verbs also fall in this class. Class 7-8 pairing, houses nouns with names of fruit bearing trees, certain body parts, insects and other miscellaneous nouns. Many names of animal and bird species fall in the Class 9-11 pairing with some words referring to some body parts. Class 14 mainly consists of mass or non-count abstract nouns. The abstract nouns include names of ‘occupations’, ‘sensations’ and so forth. These kinds of lexical nouns lack the necessary morphological dispersions to create meaningful pragmatic effects hence leveling out the need to engage in further exploration. Works by Guthrie (1971), Hume (1992), Odden (1998) dealing in Bantu morphology and syntax generally validate this assertion. Moreover, the works by Marlo (2003) on Lubukusu phonology deals, though marginally, on morphological processes with similar interpretations as other Bantu linguists.

The exception and divergence of opinion as maintained by the current research are for the derived classes 16-23 (except 20). The lack of prefix forms for classes 16, 17 and 23 should have given impetus for a re-examination for their placement of the same in the nominal class group by other morphologists but that goes beyond the scope of this thesis.
The argument provided for other classes of nouns 12 & 20 is that they are derived stems from the formation process. To form them, a prefix structure bearing a specific meaning is added to a noun stem belonging to another noun class. As mentioned earlier, the resultant noun designates a derived meaning such as ‘diminution or augmentation’. At the level of utterance, it is these derivations that are central in manipulation of meaning and in effect have a direct correlation to how intention is being encoded unlike the nouns in the lexical category that can be said to manipulate on issues of grammaticality. Whereas grammaticality issues are important, their bearing is on correctness in structure and their discoursal output can best be examined syntactically. This is the main reason why the current research centres its arguments on the derived class of nouns.

3.2.1.2 The Derived Noun Classes

It should be noted at this early stage that nouns falling in this category carry the most discoursal output in nouns. This is because derivations by their inherent nature in successive processes alter words profoundly and especially in their meanings.

3.2.1.2.1 Class 12

Class 12 of the nouns indicates diminution which has to do with the act of diminishing, or of making or becoming less, reduction of size or degree. Within this class of nouns, the diminutive form is usually realized in three morphs; /kha/ which carries the diminutive morpheme and the tautological /kha/ as the subject marker and the nominal root as the last morph. Thus:
The revealing thing about this diminutive form is its inference to a pejorative connotation an argument also made by Iribemwangi (2010:64) on Kiswahili, also a Bantu language. A similar argument is made by Habwe & Karanja (2004). An example of this in Lubukusu is captured in the following sentences which though not from data from this research but which illustrate this point:-

1) **Juma abele akhaoya khakhana khabi** - Juma was courting a (bad) small girl

2) **Nefunikhe khatasi khatiti mubilili**. – I covered myself with a (bad) small rug in bed

3) **Khakulile khasimu tekeye!** – He (small/bad person) bought a useless cellphone.

In the sentence (1) above, the quality of ‘bad’ girl is qualified further by the diminutive marker /kha/ whilst making a pejorative connotation to the speaker meaning. In sentence (2), the fact that the rug is bad is further qualified by its size. In sentence (3) the qualifying word for the cellphone to be regarded ‘useless’ is ‘tekeye’ even though more evidence is initially signaled by the ‘size’ indicating character, of the person buying the phone. But this pejorative inference is not the only inference that can be made from the
use of this diminutive form of the noun class. The reverse is actually true when this diminutive form is used endearingly. The following sentences show this example:

4) Khakhana khefwe khano khatua nikho - Our little girl here is our last born

5) Khasani khase khano khaunwa – My little boy here is a young bull

In example (4) above, the diminutive marker is qualified by a pronominal – efwe - with its concordial - khe (khefwe) - and the reflexive – ano with its concordial – kha (Khano) here used as endearing terms and thereby changing the speaker meaning from pejorative to endearment. The same situation is replicated in sentence (5) where the speaker subverts the pejorative by equating the son to a bull which carries inherent qualities of strength.

The general observations that this research makes from the above are as follows. First, the diminutive marker on its own does not narrow and explicitly disambiguate an utterance for one particular inference to be made by hearers. Secondly, that context must be taken into account to grasp the intention of the speaker and arrive at one inference. Context in relevance theory is a psychological construct. To change the pejorative form to an endearing remark depends on other contextual information which may be supplied by the inclusion of some words. Thirdly, changing a pejorative form to endearing remark signals how ego involved a speaker may be in the utterance. In effect, the type of discourse is affected by the ego involvement of the speaker. Lastly, certain relevance conditions are fulfilled for the speaker intention to switch from pejorative to endearing as
is shown above. This research argues that among relevance conditions that have to be fulfilled have to do with maintenance of camaraderie and being polite. In effect, being polite is embodied in the intention of the speaker which in turn is responsible for the type of text chosen and used. These observations are at the centre of the argument for this chapter since as posited earlier, evidence of morphological operations not only highlight speaker intention but also play a part in discourse organization.

3.2.1.2.1 Class 20

Nouns in class 20 are formed by replacing the prefix structure of a noun from class 1-11 and 14 with an augmentative prefix \(\{ku-ku\}\). The procedure for deriving augmented nouns is dissimilar to the one used to derive the class 12 diminutives discussed earlier. Class 20 nouns pluralize by taking class 4 prefix structure. The tabulation below gives us a glimpse of this class:

<table>
<thead>
<tr>
<th>Original Noun</th>
<th>Class</th>
<th>Class 20</th>
<th>Gloss</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omwaana</td>
<td>cl 1</td>
<td>kukwaana</td>
<td>big child</td>
<td>kimyaana</td>
</tr>
<tr>
<td>Omwiifwi</td>
<td>cl 1</td>
<td>Kukwiifwi</td>
<td>big thief</td>
<td>kimifiwi</td>
</tr>
<tr>
<td>Kumulyaango</td>
<td>cl 3</td>
<td>kuulyaango</td>
<td>big door</td>
<td>kimilyaango</td>
</tr>
<tr>
<td>Liisisi</td>
<td>cl 5</td>
<td>kuusisi</td>
<td>big wall</td>
<td>kimisiisi</td>
</tr>
<tr>
<td>Sikoombe</td>
<td>cl 7</td>
<td>kuukoome</td>
<td>big mug</td>
<td>kimikoome</td>
</tr>
<tr>
<td>Eembwa</td>
<td>cl 9</td>
<td>kuubwa</td>
<td>big dog</td>
<td>kimifwa</td>
</tr>
<tr>
<td>lunyaasi</td>
<td>cl 11</td>
<td>kunyasi</td>
<td>big grass</td>
<td>kiminyasi</td>
</tr>
</tbody>
</table>
The words of above table are randomly picked from narrative and expository texts. As seen from the tabulation above, augmentation involves replacing the entire prefix unit of the noun with the augmentative prefix unit. This contrasts with the procedure used in deriving locatives where the prefix was retained and only the pre-prefix was replaced. When attached to a noun stem the augmentative adds the meaning ‘huge’ or ‘big’. The contextual effect created out of this augmentation process unlike in class 12 which could go both ways is that it will always be pejorative and specifically for animate objects. The usage of the augmented form bearing the sway in interpretation is dictated by the intention of the speaker which has a bearing on the type of discourse text. Let us examine the following sentences as used in a narrative text bearing the pragmatic effect creating the pejorative in animate objects:

6) *Kukwana kuno* kukwifwi *nikwo.*

This ‘huge’ boy is a “big” thief.

7) *Kubwa kuno kwasima kamayuba*

This big dog likes fooling around.

In the above two sentences, the “size” of the boy in (6) and its related “size” of his appetite for theft increase the pejorative effect of emphasizing on the negative mannerisms that the speaker intends to convey. It should be noted that the augmented form /ku/ in “kukwana” does not necessarily refer to “huge” in its literal sense. The same applies in example (7) where /kubwa/ goes beyond the size of the dog to emphasize the
notoriety in the mannerisms of the dog. However, the augmented form referring to inanimate objects tends to have a different contour of meaning than for the animate objects. The contour in meaning for inanimate objects is that it conveys an indifferent meaning to the object in question. Consider the following sentences:

8) Kimilyaango kino kifwana bulayi
   These (big) doors look nice

9) Kuusisi kuno kwakhinga ebweni.
   This huge wall covers the front.

The above sentences were elicited for illustrative purposes but are specifically found in the data of this research. In both instances, the augmentative form as used by the speaker conveys an indifferent meaning about the “doors” and the “wall”. This sort of objective style is particular to certain texts and any shift from this style would also mean a shift from the type of text. More importantly though is that all these contextual effects seem to be signalled from an underlying intention of maintaining or even subverting politeness.

Earlier in 3.0, I posited that not only does the morphology of the Lubukusu language affect the discourse organization of the text but that these morphological operations underlie an inferential process by speakers of satisfying relevance conditions. What is important for this research is to check these two positions against the understanding of relevance theory. Relevance theory makes two fundamental claims - one about cognition and the other about communication (Sperber & Wilson 2006:260). The first claim about
cognition is that human cognition tends to be geared for the maximization of relevance and the second is that every act of ostensive communication communicates a presumption of its own optimal relevance. I thus explain the question of morphological operations using the first principle as follows. That relevance is not a commodity but a property of inputs to cognitive processes. It can be a property of stimuli and in this case linguistic stimuli generated at word level with morphological elements. These linguistic stimuli are actually inputs to perceptual processes or of assumptions, which are inputs to inferential processes. Morphological properties and their consequent operations are inherently secured in words. By their application as seen above in nouns, altering their interpretation to either diminution or augmentation, the net effect is felt at discourse level. The input of morphological operations in utterances deliberately trigger different expectations as is wilfully implied by the intention of the speaker thus proving the earlier position about morphology playing a role in projecting speaker intention. Further, text organization becomes a product of this speaker intention.

Having examined examples of nouns in Lubukusu, let me move on to verbs which according to Sikuku (2011) are morphologically more diverse than nouns.
3.2.3 Lubukusu Verbs

In this section, I illustrate how speakers deliberately use certain verb derivations to project distinct discourse types. The overreaching argument is that the use of certain verb derivations has a hand in dictating the type of discourse text. I start by looking at verb affixation as driven through prefixation before looking at the same driven through suffixation. The research argues that it is such affixation processes of verbs motivated by the intention of speakers that underlie the various pragmatic effects of each discourse type.

Just as it is the case for many languages, Lubukusu verbs are central in every sentence and must be included even as other word categories might be deleted or substituted. The presence of one-word sentences that have various affixes agglutinating to represent different morphemes emphasizes the centrality of verbs. Since Lubukusu is an agglutinating language, the presence of many affixes makes the Lubukusu verb have a relatively complex structure with equally lots of grammatical information. Consider the following one word sentence:

10) Ndi+khu+khu+tekh+el+a

I will cook for you or I will cook on your behalf.

According to Mchombo (1993) who based his derivation on Ashton (1944), the basic structure of the Bantu verb is as follows:-
NEG-SM-TMA-OM-ROOT-DERV-FV

NEG = negation

SM = subject agreement marker

TMA =!! tense/mood/aspect marker

OM = object marker

DERV = derivational suffix

FV = ‘final vowel’

Mchombo (ibid) further argues that the derivational suffixes are often referred to as ‘extensions’ and that all verb forms have in the minimum, at least one prefix (subject agreement or infinitive) and a final vowel (usually /a/). A similar argument also made by Nasiombe (ibid), Marlo (ibid), Wasike (ibid) and Sikuku (2011) within Lubukusu but with various modifications including the place of the negative marker and the pre-prefix. Sikuku (ibid) quotes Kraal (2005) to arrive at the following formulation:

a) **Pre-initial**: Negative/ Relative marker conjunction

b) **Initial**: Subject Agreement

c) **Post Initial**: Tense, Aspect, Mode

d) **Pre root**: Object Marker/ Reflexive Marker

e) **Root**: Verb root
f) **Post Root:** Derivational extensions (Causative, Applicative, Reciprocal, Passive, Intensive, Reversive)

g) **Pre-final:** Tense, Aspect, Mode

h) **Final:** Final Vowel/ Mode

i) **Post final:** Locative/ Negative Clitics

The example given by Sikuku (ibid) to illustrate the above is as follows corresponding to the numbering above:

Ne- ba- a- mu- swen-el- ang- a- kho

Rel-SA-Tns-OM-step-Appl-Asp-fv-Loc

a b c d e f g h i

*When they stepped for him*

Taking cue from the semblance of these two illustrative derivations by Mchombo (ibid) and Sikuku (ibid) I can hence specify the discourse functions of each of the affixations. It seems likely that grammatical elements prefix the root of the verb of Lubukusu. The root carries lexical information that is subject to manipulation from the derivations as guided by speaker intention. These grammatical elements include the pre-initial, the initial, post initial, the object marker/reflexive marker, class marker/subject marker which also can function as the agreement marker. The contextual effect of these grammatical elements can only be regarded as indirect. Most contextual effects do not seem to be motivated from these prefixations. However, the use of the infinitive considering its relative
position within a sentence is capable of generating several contextual cues. Let me consider these infinitives singularly under verb prefixation.

### 3.2.3.1 The Infinitives - Verb Prefixation

Nasiombe (ibid) in his classification of nominal groups put the class 15 of nouns within the range that this research prefers to lump under the general reference as verb prefixation. The reason for this placement is that since class 15 are infinitives, their engagement at discourse level reveals more diversity than when considered within the general nominal group. It should be noted that infinitives do share similar features with nouns and among the features shared are the double prefix structure and the same tonal and agreement patterns normally exhibited by nouns. Three variations are identified by Nasiombe – Monosyllabic infinitives, vowel initial stems and consonant initial stems with the latter two at least having two syllables. Examples are as follows:

- **Monosyllabic infinitives:**
  - \textit{Khuuya/khuuya/} - to burn
  - \textit{Khurya/khuurya/} - to fear
  - \textit{Khusya/khuusya/} - to grind
  - \textit{Khukwa/khuukwa/} - to fall
Vowel Initial Stems

*Khuuma* /khuuma/ - to drone

*Khuuima* /khuuima/ - to search

*Khuueenya* /khuueenja/ - To forage

*Khukhwoora* - /khukhwoora/ - to bask

Consonant Initial Stems

*Khufuma* - /khufuma/ - to be famed

*Khubala* - /khubala/ - to count

*Khureba* - /khureba/ - to ask

*Khubaka* - /khubaka/ - to skin

From the above examples a notable pattern in each of the infinitive is the inclusion of the \{khu\} morph that prefixes each verb stem. In any utterance, the position these infinitives are likely to take in sentences generated contextual effects that shift in the overall meaning i.e. whether they can appear sentence initial, medial or final. With each position that they take in sentences, a clear demarcation becomes apparent on the type of text that they seem to occur in. The following sentences which shift the positions of the infinitive are self-elicited as the data for this research did not generate with precision this phenomenon:

11) *Khureba* engila eburende busilu nibwo.

To ask someone for direction in a strange land is stupid.
12) *Engila notibile eburende busilu khureba.*

If you are lost in a strange land, it is stupid to ask.

13) *Notibile eburende khureba engila busilu.*

If you are lost in strange land, to ask for direction is stupid.

In the above examples each one of the sentences has a semantic shift occasioned by the position of the infinitive in the sentence. In (11) the import of the message is that what the speaker is saying is a statement of fact. But in (12), the message changes to that of a remark borne of experience, probably the speaker having learnt the hard way the danger of asking for direction. In (13) the message again shifts to become a warning for anyone visiting a strange land. The contextual effects generated create pragmatic shifts mostly subject to where the infinitive is placed in the sentence.

The observation that this research can make here is that the information architecture of the above sentences is deliberately chosen by speakers who move the position of the infinitive from sentence initial, medial or final. This is a direct function of their intention which I argue is a direct consequence of relevance relations in minimizing effort and cost of information retrieval. The general observation this research makes is that the position of an infinitive in the sentence of Lubukusu bearing the contextual effects it generates, has a net role in determining the type of text. Since these shifts in the position of the infinitive are also responsible for any contextual effects at sentence level, the same effect transcends the sentence to the whole utterance. Working backwards on this argument, it
means by determining the source of the contextual cue affecting meaning as dictated by the position of the infinitive in a sentence it is possible to access speaker intention. In other words, the type of discourse text used by a speaker is motivated by the position of the infinitive in the sentence. The domino effect is triggered by the relative position of the verb in the sentence and is subject to the morphological operation of prefixation.

3.2.3.2 Verb Suffixation

Verb derivational suffixes also referred to as ‘extensions’ seem to have the most versatile discoursal output and trigger significant contextual effects in any utterance. These verbal derivations via suffixations are accomplished through two kinds of suffixation according to Kanyoro (1983:112). The first is referred to as thematic extension which occurs after the verb root and before the final vowel and the other suffixation happens when a verbalizing extension attaches to the noun or adjective. The later kind of suffixation mainly plays a role in changing the word class hence will have grammatical and semantic functions but it is the former that generates salient pragmatic effects. My focus therefore is on examining the thematic extensions of Lubukusu verbs.

Kanyoro (ibid) argues that thematic extensions mark special relationships between verbs and their subject or object noun phrases. Kanyoro finds a similar structural occurrence within the 18 dialects that form the Luhya family of languages in which Lubukusu belongs. It is these special relationships between the verb and subject or object noun phrases that contextual effects are most felt as this research seems to establish. These effects occasioned by these relationships further have a net effect on the type and pattern of the discourse text. This in turn can be traced to the intention of the speaker. Nasiombe
(ibid) taking cue from Kanyoro’s research argues that Lubukusu exhibits eleven thematic extensions which assign nine semantic roles to any nouns following a verb bearing one or more of the extensions.

The following table summarizes these thematic extensions. An explanation of each one the extensions will follow.

**Summary of Thematic Extensions** – *(Taken from Nasiombe: 2000:88)*

<table>
<thead>
<tr>
<th>Theme</th>
<th>Extension</th>
<th>Example</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>Applied</td>
<td>-il-</td>
<td>lim-il-a</td>
<td>cultivate for</td>
</tr>
<tr>
<td>Causative</td>
<td>-i(si)-</td>
<td>lim-y-a</td>
<td>cause to cultivate</td>
</tr>
<tr>
<td>Imperative</td>
<td>-ikh-</td>
<td>Rakikh-a!</td>
<td>Begin! Start!</td>
</tr>
<tr>
<td>Impositive</td>
<td>-ikh-</td>
<td>fuunikh-a</td>
<td>put a kid on</td>
</tr>
<tr>
<td>Intensive 1</td>
<td>-ulul-</td>
<td>yab-u-ulul-a</td>
<td>dig up something</td>
</tr>
<tr>
<td>Intensive 2</td>
<td>-ililil-</td>
<td>kalam-ililil-a</td>
<td>look up endlessly</td>
</tr>
<tr>
<td>Intensive 3</td>
<td>-ak-</td>
<td>lim-ak-a</td>
<td>cultivate repeatedly</td>
</tr>
<tr>
<td>Passive</td>
<td>-(ib)w-</td>
<td>lim-w-a</td>
<td>be cultivated</td>
</tr>
<tr>
<td>Positional (Active)</td>
<td>-al/ar-</td>
<td>khukhwiiwhala</td>
<td>to sit</td>
</tr>
<tr>
<td>Positional (Stative)</td>
<td>-am-</td>
<td>khuusikama</td>
<td>to kneel</td>
</tr>
<tr>
<td>Reciprocal</td>
<td>-an-</td>
<td>khuulimana</td>
<td>to undermine</td>
</tr>
<tr>
<td>Reversive (Transitive)</td>
<td>-ul-</td>
<td>khuufunula</td>
<td>to open (tr)</td>
</tr>
<tr>
<td>Reversive (Intransitive)</td>
<td>-ukh-</td>
<td>khuufunukha</td>
<td>to open (intr)</td>
</tr>
<tr>
<td>Stative</td>
<td>-ikh-</td>
<td>khuulimikha</td>
<td>to cultivate</td>
</tr>
</tbody>
</table>
The examination of each of the above extensions is in light of the relationships between the verb and subject or object noun phrases they necessarily refer to in sentences. I posit that such an examination leads to an understanding of the discourse patterns emerging in certain discourse types and how speakers' intentions motivate these discourse types. Bearing the close resemblance of use of some of the above named forms, a combined explanation of those deemed as such will suffice. As this research argues, the usage of any of these forms of the verb is a function of the intention of the speaker which consequently has an effect on the type of text.

3.2.3.2.1 The Applied

This extension denoted by the morpheme -il- when suffixed to the verb adds the prepositional sense "for", "with", "at", or "on". According to Nasiombe (ibid), the result is a complement noun phrase of a verb that is in the applied form identifying a beneficiary, reason, instrument or location respectively. This applied form can be illustrated as follows:

<table>
<thead>
<tr>
<th>Basic</th>
<th>Gloss</th>
<th>Applied</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>khuu-kab-a</td>
<td>divide</td>
<td>khuu-kab-il-a</td>
<td>to divide for/with</td>
</tr>
<tr>
<td>khuu-y-a</td>
<td>burn</td>
<td>khuu-yi-il-a</td>
<td>to burn at/on</td>
</tr>
</tbody>
</table>

To put this to context, consider the following sentences in the manner the subject tends to associate with the object noun phrase in the utterance:
14) *Ninya khukab-il-e lisamba.*

I want to divide the farm for you.

What is obvious from the above example goes a long way to concur with Al-Jarrah’s (ibid) observations about how verbs serve to “glue” together sentences by hosting the central piece of the information. In the sentence (14) it is the “division” of land. As a thematic extension, the benefactive extension marks a special relationship between verb and its subject or object noun phrases. When contextualized, the use of the benefactive can be elevated to trigger a contextual effect dependent on how the subjects and object noun phrases relate with each other within the sentence.

Most times, what is realised in Lubukusu is an interplay of power relations amounting from the subjects and the object noun phrases. As in sentence 14, the “I” is on a higher power ranking to the “you” who is the recipient and beneficiary. The reverse is true when making an ironical remark. The freedom for varied pragmatic interpretations emerges from the verb in the relationship to the subject and noun phrases which is traced in the morphological operation that creates the benefactive. Whereas data for this research did not reveal precise examples, the following two examples capture this:

15) *Mwana we, winya khukambile?* – Young man, do you want me to quarell you?

16) *Manguliechi abaswalile kumusee.* – Manguliechi conducted the ritual for them.
This unconscious but deliberate selection in use of the benefactive is evidence of speaker intention which in this case also mirrors power relations between interactants. Depending on the action denoted by the verb and the context, it is possible to tell who between interactants is of a higher social ranking. In a way, the power relations among interactants underlies the intention of the speaker when making the utterance. This, I posit is a determiner to the type of discourse in use. Ramifications of this underlies the main arguments for this research, that discourse organization is a function of speaker intention.

3.2.3.2.2 The Causative

A verb bearing the causative extension translates as “cause” N to “verb”, where “N” the nouns immediately following a causitivized verb, is made to undertake or undergo the action or state denoted by the verb. Consider the following example:

17) *Papa alimia omwaana.*

Father (caused) a child to cultivate

The verb “*limya*” – cause to cultivate – is the action that father causes the noun “*omwaana*” ‘child’ to undertake. The central host of information is in the verb –causing to cultivate. But it is the noun that receives meaning undercurrents triggered by the verbs since both nouns take an agent and patient relationship in the sentence with the reverse being true for an ironical remark. The relationship between the subject and its object noun triggered by the morphological operation of the verb creating the causative is responsible for the meaning undercurrents the utterance receives. To illustrate this point
more clearly, let me use the example of a popular saying in Lubukusu but which was not realized in my data:-

18) Okhuwa sikekhle akhulemia kunwoyo.

He who gives you morsels, disables your spirit.

The causative in this saying relates an animate noun with an inanimate quality. The contextual trigger is in the causative which alludes to a physical activity over an inanimate quality. This saying would not make sense if hearers depended only on the explicature. To bear the least cost in retrieval of the intended message is a strategy of information processing that is accrued from contextual information, whether supplied from words around the utterance or the physical context the utterance is made.

Consider also another saying taken from the end of a narrative text to capture a moral:-

19) Baayi Sebaamiaanga ta!

Herders never become rulers.

In sentence (19), the causative is immediately followed by a negative. The speaker passes a general comment about ‘Herders’ but the implied meaning is not about real herders rather the general attribute about those who play a herders role whether in a political sense, economic sense or even a social sense. This saying is only relevant owing to the contextual environment that a speaker would locate it. It will also be relevant owing the correct inference made by speakers. This correct inference is arrived at by a strategy of narrowing, broadening and disambiguation processes.
Clearly, the communicative intent of the speaker belies the subject/object noun relationship created and is a consequence of how the speaker intends to assemble the information. It is thus observed that how speakers use the causative is central in determining type of discourse chosen.

3.2.3.2.3 The Imperative and the Impositive

The imperative form has the primary role of giving orders. Consider the following example.

20) Rak-ikh-a!
   Start!/Begin!

21) Sim-ikh-a
   Insert!

Normally, orders and commands in Lubukusu have a natural tendency to be directed from people of higher social status and age ranking to those of a lower ranking unless otherwise stated in the context. The reason has to do with societal acceptance and placement of socially higher ranking individuals as having power over those with lower social ranking. If the reverse happens, such orders and commands stand to be scoffed at, ignored or taken for granted since they do not carry similar weight. The meaning undercurrents that may come to fore when used in different discourse texts is always a function of the intention of the speaker. For instance, consider if a speaker wants to create a paradox by using a command directed at those of higher social standing. The intention
is mirrored through the use of the imperative and we are able to identify such types of text through the pattern so created.

However, the imperative form has the same form as an impositive as they both use the extension –ikh-. Crucially, the impositive form shares the meaning “to cause to be in a certain position” of which Nasiombe (ibid) argues is a meaning which raises the possibility that the verbs might have been derived from shorter forms that no longer exist. This research does not wish to pursue such a debate further but only constraining itself to the mention of this semblance in the forms. Examples of impositive forms are as follows:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>khuu-fuumbikh-a</td>
<td>to cover, conceal</td>
</tr>
<tr>
<td>khuu-fuunikh-a</td>
<td>to put a lid on</td>
</tr>
<tr>
<td>khuu-siindikh-a</td>
<td>to haul/move</td>
</tr>
</tbody>
</table>

The contextual effects generated in utterances that are possible by the use of the imperative form as earlier seen are not duplicable in the impositive form. The argument relevant for this research is whether the use of these commands has any bearing to the discourse organization and whether this is triggered by speaker intention. The data for this research is conclusive in this respect that speakers will deliberately choose to use commands as is morphologically marked and that these commands have shades of pragmatic interpretation which in turn colour texts to create different types of discourses.
is mirrored through the use of the imperative and we are able to identify such types of text through the pattern so created.

However, the imperative form has the same form as an impositive as they both use the extension –ikh-. Crucially, the impositive form shares the meaning “to cause to be in a certain position” of which Nasiombe (ibid) argues is a meaning which raises the possibility that the verbs might have been derived from shorter forms that no longer exist. This research does not wish to pursue such a debate further but only constraining itself to the mention of this semblance in the forms. Examples of impositive forms are as follows:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>khuu-fuumbikh-a</td>
<td>to cover, conceal</td>
</tr>
<tr>
<td>khuu-fiunikh-a</td>
<td>to put a lid on</td>
</tr>
<tr>
<td>khuu-siindikh-a</td>
<td>to haul/move</td>
</tr>
</tbody>
</table>

The contextual effects generated in utterances that are possible by the use of the imperative form as earlier seen are not duplicable in the impositive form. The argument relevant for this research is whether the use of these commands has any bearing to the discourse organization and whether this is triggered by speaker intention. The data for this research is conclusive in this respect that speakers will deliberately choose to use commands as is morphologically marked and that these commands have shades of pragmatic interpretation which in turn colour texts to create different types of discourses.
The intensive appears in three variants of extensions; -ulul-, ilil- and -ak-. Nasiombe (2000) argues that the -ulul- extension changes the action as denoted by the verb stem if taken as X to “do X completely or with greater intensity”. Consider the following examples of words taking up the -ulul- extension:

<table>
<thead>
<tr>
<th>Basic</th>
<th>Gloss</th>
<th>Intensive</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>khuu-chu-kha</td>
<td>to pour</td>
<td>khuu-khuch-ulul-a</td>
<td>to pour out completely</td>
</tr>
<tr>
<td>khuu-ket-a</td>
<td>to scoop</td>
<td>khuu-ket-ulul-a</td>
<td>to scoop to the last drop</td>
</tr>
</tbody>
</table>

The -ilil- extension also yields forms that are semantically equivalent as the -ulul- extension. The following examples illustrate this:

<table>
<thead>
<tr>
<th>Basic</th>
<th>Gloss</th>
<th>Intensive</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>khuu-lim-a</td>
<td>to cultivate</td>
<td>khuu-lim-ilil-a</td>
<td>cultivate repeatedly</td>
</tr>
<tr>
<td>khuu-sun-a</td>
<td>to jump</td>
<td>khuu-sun-ilil-a</td>
<td>jump repeatedly</td>
</tr>
<tr>
<td>khuu-tany-a</td>
<td>to chop</td>
<td>khuu-tany-ilil-a</td>
<td>chop repeatedly</td>
</tr>
</tbody>
</table>

The use of intensive, especially because of their seeming reference of creating emphasis behooves a presumption in use that a speaker would intend to increase the weight of the verb in the particular utterance. But this increase in weight raises fundamental contextual effects that could either signal to an audience to pay closer attention to the verb in reference or it would be a strategy to ridicule the action itself.
Consider these examples self-elicited for precision in illustration:

22) Omusani sekenyakha khussunakilila.
   A man is not supposed to be jumpy.

23) Nanu otanyilile chinyenyi chino?
   Who (carelessly) cut these vegetables?

In sentence (22) the action of ridicule is the one of being 'jumpy'. The subject (omusani) is referred to in masculine terms. Any action to the contrary subverts this masculinity. Being jumpy is not deemed masculine hence the intensity creates the contextual effect of ridicule. In sentence (23) the contextual effects generated by the intensive amounts to an inference about the careless chopping of vegetables. This inference is made since the action of chopping is an absolute action and an intensity of the same would not make sense.

Context is always required to filter the most relevant inference being alluded to but the point made is that the intensive signaled by the extensions, would have played its part in the pragmatic effects in the utterance.

The third intensive playing the latter role of creating ridicule is signaled by the extension -ak-. This intensive carries the meaning “doing something in a hurry and carelessly”.

Consider illustrative examples below:
Basic | Gloss | Intensive | Glosss
--- | --- | --- | ---
*khuu-lim-a* | to cultivate | *khuu-lim-ak-a* | to cultivate hurriedly/carelessly
*khuu-sun-a* | to jump | *khuu-sun-ak-a* | to jump all over
*khuu-tany-a* | to chop | *khuu-tanya-ak-a* | to chop hurriedly/haphazardly

In all the examples above, the extension *-ak-* when used in utterances tends to include, in the meaning of the verb, a pragmatic trigger in meaning of a lack of care. As in the previous intensive marker, the context filters out the relevant sense alluded to. Consider the following examples taken from narrative texts:

24) *Embusi yama khutimakaka yola munju nenyola kumusango!*

The goat ran (helter skelter) till it reached the house only to find tragedy!

In this story, goat and leopard who initially are introduced as friends are currently pitted in a deadly psychological duel. They both seem to play mind games on each other with very tragic results in the story. What is evident here is that different contextual meanings result from the use of the intensive – *khutima-kaka*-. The speaker anticipates an opportunity to craft suspense in the story and delays the tragic news of the death of goat’s kids. The speaker emphasizes on the running style of the goat (helter, skelter) to show both desperation and disorientation on the part of the goat. In a way, the speaker is guiding how he wishes the information to be chunked out. To create emphasis by adding weight to the verb (*tima*) is about the speaker necessarily intending to highlight certain information to achieve certain goals. It can be argued that these are matters of
informativity which trigger the morphological operation creating the intensive and which ultimately can be a pointer to the type of discourse in use. Again the point here directly parallels the argument this research is making - that the manipulation of morphological operations plays a part in discourse organization and that speaker intention underlies this organization.

3.2.3.2.5 The Passive

Use of the passive generally precludes the presence of the active participant in the discourse. In a way, the passive in Lubukusu can be said to be used mostly for reporting purposes and whereas the pragmatic overlay cannot be constrained for a singular purpose, the choice of text is mostly when agent involvement is put at third party. The Lubukusu verb passivises by using the suffix {-w-} with its allomorph {-iβw-}. Examples of the passive forms are as follows:

<table>
<thead>
<tr>
<th>Basic</th>
<th>The Passive</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>khuu-lim-a</td>
<td>khuu-lim-w-a</td>
<td>to be cultivated</td>
</tr>
<tr>
<td>khuu-soon-a</td>
<td>khuu-soon-w-a</td>
<td>to be sewn</td>
</tr>
<tr>
<td>khuu-bukul-a</td>
<td>khuu-bukul-w-a</td>
<td>to be taken</td>
</tr>
</tbody>
</table>

A way in which this passive form can be used with quite remarkable pragmatic shift is when it is used to intensify the effect of an action. Consider the following sentence:

25) Okhwo nikhwo khukhup-w-a!

That is how to be beaten!
In this example, the pragmatic shift as signalled by the passive operation creates an immediate emphasis on the action of "beating". What is remarkable is the position of the verb which is final in the sentence. This deliberate placement of the verb at final in the sentence puts a side condition on what to expect within a particular utterance that this sentence would fall. The intention of the speaker is the guiding factor in the choice of discourse in question. Clearly, how the speaker wishes the information to be structured plays the role in the discourse type to be expected.

But this is not the only way the passive may be used with remarkable pragmatic shifts. Consider the following excerpt (a) taken from an expository text:

*Efwe babukusu, bakhasi niflo bafukanga busuma*

We (the Bukusu), women have the responsibility of cooking ugali

*Omusani nakama mwisamba, inyikha oyuye*

When a man comes from tilling a farm, you need to hurry and set the table

*Wekosasia ne onyola busuma bwalilwe*

Any procrastination and you find the ugali eaten

In the above utterance, the use of the passive tactfully alleges an involvement of not only the boys undergoing the initiation in the ceremony but also the community at large. The lack of placing a direct antecedent to refer to the action of the passive creates the pragmatic undercurrent where listeners can conceive of it as referring to the community
in general or just specifically the initiates undergoing the circumcision rite. Other examples of passive forms are as follows:

<table>
<thead>
<tr>
<th>Basic</th>
<th>Gloss</th>
<th>Passive</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>khuu-las-a</td>
<td>to shoot</td>
<td>khuu-las-ibw-a</td>
<td>to be shot</td>
</tr>
<tr>
<td>khuu-kis-a</td>
<td>to hide</td>
<td>khuu-kis-ibw-a</td>
<td>to be hidden</td>
</tr>
<tr>
<td>khuu-tas-a</td>
<td>to add</td>
<td>khuu-tas-ebw-a</td>
<td>to be added up</td>
</tr>
</tbody>
</table>

What should be noted from the above forms is that whereas they are structurally sound, their usage in normal conversation is somewhat contentious. From the interviews carried out by this research, no evidence was found of any practical normal use of the above passive forms. But the point to be made is still valid; that the forms of the passive generated from morphological operations on the verb signal both the intention of the speaker whilst alluding to a particular discourse type. This is a defendable position within relevance theory by way of interrogating various presumptions of optimal relevance as would be enumerated by the speaker.

3.2.3.2.6 The Positional

This term is actually borrowed from Maganga & Schadeberg (1993) which also according to Nasiombe (ibid) is not applicable to Lubukusu. The reason given is that most verbs in this category refer to states mostly designating body posture. Nasiombe argues that a common feature of these verbs is the stems end in [-al] and that they are considered to be lexicalized derivations. Examples of these positional are as follows:
<table>
<thead>
<tr>
<th>Verb</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>khoon-kaal-a</td>
<td>to be (come) idle</td>
</tr>
<tr>
<td>khoon-laambaal-a</td>
<td>to be (come) stiff (said of body)</td>
</tr>
<tr>
<td>khoon-lwaal-a</td>
<td>to be (come) unwell</td>
</tr>
<tr>
<td>khoon-sikal-a</td>
<td>to remain</td>
</tr>
</tbody>
</table>

The value of a lexical item in evoking various contextual effects in utterances is manifest upon how they are used. Since this section of this study is concerned with how morphological operations within verbal forms trigger contextual effects as dictated by speaker intention thereby creating different types of texts, the thematic extension in creating the positional creates a state verb which misses the objective. An investigation on how these state verbs would relate with their subjects of reference in sentences or nouns they act on becomes extraneous to the limits of this section. In fact such an endeavour would open up this research to examine each individual word of each sentence in their interplay in generating contextual effects in sentences. This is beyond the scope of this research.
3.2.3.2.7 The Reciprocal

The reciprocal is marked by the suffix {-an}. The term reciprocal has the sense of doing something to or for each other. Consider the following examples:-

<table>
<thead>
<tr>
<th>Basic infinitive</th>
<th>Gloss</th>
<th>the reciprocal</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>khuu-lom-a</td>
<td>to say</td>
<td>khuu-lom-an-a</td>
<td>to quarrel with</td>
</tr>
<tr>
<td>khuu-lang-a</td>
<td>to call</td>
<td>khuu-lang-an-a</td>
<td>to call for</td>
</tr>
<tr>
<td>khuu-tiil-a</td>
<td>to hold</td>
<td>khuu-tiil-an-a</td>
<td>to hold each other</td>
</tr>
</tbody>
</table>

The reciprocal attaches to any transitive verb whose pragmatics permits reciprocity. This assertion is true for many of the reciprocals this research examined. What this means is that the morphological operation creating the reciprocal attaches to verbs of complete predication which contextually have capacity of back reference. Consider the following example:

26) Babana abo basima khurangana.

Those kids have a penchant for provoking each other.

In the above example, the reciprocal *khurangana* refers back to a referent that can be both endophoric and exophoric. It is this meaning shift of creating a back reference for two mutually exclusive referents that makes it unique. Grammatically, we can justify the endophoric nature of this reciprocal but it is only contextually that we may justify the exophoric nature of the reciprocal. What can be concluded from this example is that the relationship the reciprocal creates in terms of the coherence to other sentences in an
utterance when used in an exophoric sense has an implicit sense of the informativity created by a speaker. As argued before, informativity can be used to trace back to the intention of the speaker which ultimately can work as a guide to the type of discourse in use. Consider the following examples that are self-elicited to get a precise illustration:

27) *Luluchi olwa litilana nende lwa nzoia.*

That tributary joins the main river Nzoia.

28) *Babukusu benyekha bebusiane nio baendelee.*

Bukusus need to come together for development.

These examples are a glimpse on the use of the reciprocal but a fair degree of semblance is replicable in many situations. In both (27, and 28) the endophoric reference is sustained but so is the exophoric reference. This contextual effect created by the reciprocal and signaled by the morpheme *-ana-* cannot be accidental. Rather, it is a deliberate choice made by speakers through the various intentions they may harbour. This further validates the principle that when the speaker intention is then tracked, it will most certainly point to a particular type of discourse. The structure of the discourse in this case becomes a product of speaker intention. This in turn can be traced to speakers trying to evoke the most contextual effects for audiences for ease of comprehension.
3.2.3.2.8 The Reversive and Stative forms

The reversive in Lubukusu is signalled by the suffix \{-ul-\} which attaches to verbs denoting actions or processes that can be reversed. An example of this would be like *khuufunga* (to lock) which becomes *khuufun-ul-a* (to unlock), *khuufuma* *khuufumula* *khuufimba* (to cover) *khuubimbula* (to uncover). However, there are a number of verbs whose endings resemble the reversive suffix but are actually causatives. They include words as the following:

<table>
<thead>
<tr>
<th>Base</th>
<th>Gloss</th>
<th>Causative</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>khuu-sam-ul-a</em></td>
<td>to go to work</td>
<td><em>khuu-saam-us-y-a</em></td>
</tr>
<tr>
<td><em>khuu-tiiny-ul-a</em></td>
<td>to cause to snap e.g. a string</td>
<td><em>khuu-tiiny-us-y-a</em></td>
</tr>
<tr>
<td><em>khuu-seenj-ul-a</em></td>
<td>to hedge off</td>
<td><em>khuu-seenj-us-y-a</em></td>
</tr>
</tbody>
</table>

As is the case for the positional, the morphological operation creating the reversive seems to create a lexical item which by itself unless dependant on use within the sentence is least unlikely to create any salient pragmatic effect. A similar scenario obtains for the stative. The formation of the stative involves suffixing \{-ikh-\} or \{-ekh-\} to a verb base. According to Nasiombe (2000) such a verb cannot take an object NP because the resulting form denotes a state of the subject. Examples of these are as follows:

<table>
<thead>
<tr>
<th>Basic</th>
<th>Gloss</th>
<th>Stative</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>khuu-sy-a</em></td>
<td>to grind</td>
<td><em>khuu-sye-ekh-a</em></td>
<td>be grindable*</td>
</tr>
<tr>
<td><em>khuu-cha</em></td>
<td>to go</td>
<td><em>xuu-ch-ikh-a</em></td>
<td>be goable*</td>
</tr>
<tr>
<td><em>khuu-ly-a</em></td>
<td>to eat</td>
<td><em>khuu-li-ikh-a</em></td>
<td>be edible</td>
</tr>
</tbody>
</table>
Data from the current research found no contest in the above formulation but found that such forms have extremely limited oral usage. In instances where such forms would seem possible to be used, a re-arrangement creating a passive construction is preferable. Therefore, instead of:

29) *Silyo sino sililikha*. – This food is edible.

It would be:

30) *Onyala 'nyal ya silyo sino*. – This food can be eaten.

Whereas data from the current research did not establish a clear reason for the above formulation where (30) is preferred to (29), a tentative explanation can be posited to amount from the complexity of form that the stative takes as compared to its passive counterpart. Given that current speakers of Lubukusu are no longer monolingual, part of the reason for using simpler forms could be taken as a tentative explanation to this phenomenon. The tentative position that I hold for this occurrence is that monolingual speakers are less adventurous with the language as opposed to speakers who are exposed to a variety of language forms which enables them to experiment with forms they find in other languages.

3.2.3 Lubukusu Locatives

Nasiombe (ibid) quotes Maganga & Schadeberg (1992) and Odden (1998) in classifying locatives as nouns i.e. from class 17, 18, 20 and 23. In this research, I argue that to group locatives in this manner misses facts about the discourse output of locatives as discussed below. It also misses the simple fact that locatives denote various cases which indicate
location, i.e. place where, place on and place in as observed in Lubukusu. Further, and more specific, locatives are more closely bound to prepositions. To create a locative in Lubukusu, you simply replace the pre-prefix of a noun with a prefix denoting location. The locatives of Lubukusu are marked by prefixes /a/, /khul/, /mu/ and /e-/.

3.2.3.1 Locatives marked by /a/

Locatives derived from the morphological operation triggered by /a/ can be derived from nouns of Lubukusu as follows:

<table>
<thead>
<tr>
<th>Basic Noun</th>
<th>Class</th>
<th>Locative</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omwana</td>
<td>cl 1</td>
<td>amwaana</td>
<td>near the child</td>
</tr>
<tr>
<td>babana</td>
<td>cl 2</td>
<td>abaana</td>
<td>near the children</td>
</tr>
<tr>
<td>Kumulyango</td>
<td>cl 3</td>
<td>amulyaango</td>
<td>near the door</td>
</tr>
<tr>
<td>Kimikhono</td>
<td>cl 4</td>
<td>amikhoono</td>
<td>near the arms</td>
</tr>
<tr>
<td>Liisisi</td>
<td>cl 5</td>
<td>aliisisi/eesisi</td>
<td>near the wall</td>
</tr>
<tr>
<td>Kamaanda</td>
<td>cl 6</td>
<td>amaanda</td>
<td>near the charcoal</td>
</tr>
<tr>
<td>Sikombe</td>
<td>cl 7</td>
<td>asikoombe</td>
<td>near the cup</td>
</tr>
<tr>
<td>Sitanda</td>
<td>cl 8</td>
<td>asitaanda</td>
<td>near the bed</td>
</tr>
<tr>
<td>Embwa</td>
<td>cl 9</td>
<td>aambwa</td>
<td>near the dog</td>
</tr>
<tr>
<td>Chingokho</td>
<td>cl 10</td>
<td>aangokho</td>
<td>near the chicken</td>
</tr>
<tr>
<td>Lunyaasi</td>
<td>cl 11</td>
<td>aluunyasi</td>
<td>near the grass</td>
</tr>
</tbody>
</table>

From the above, it seems like the original structure of the noun is retained in the formation of the locatives. Speaker meaning which is the basis of contextual cues comes
to the fore in the use of these locatives especially when describing the proximal and distal position in explaining the various points of reference. Normally, the general frame for all these locatives is that their point of reference is always distal from the speaker and proximal to the addressee. What is contentious depending on the intention of the speaker is how proximal the addressee is to the item in reference either in relative space or in time.

31) Abele ekhalile g-mulyaango neningile munju.

He/She was seated near the door when I got into the house.

The proximity of the subject to the object in the sentence (31), whether in space or time, remains fairly predictable. Further, it cannot be said to be far removed from the point of reference who the speaker is. The context dictates this proximity. However, consider the following sentence:

32) Noli omundu wasima khwikhala g-mulyango, olinyola byosi.

If you are one to sit near the door, you will get everything (in life).

In (32) the locative has been used metaphorically. Such use of the locative is subject to the type of discourse text chosen dependent on the intention of the speaker. More so, the proximity of the addressee to the point of reference becomes abstract. In this way, the locative assumes pragmatic properties that create this metaphoric realization. The same can be applied in all the noun classes listed above. It becomes possible then to argue that the type of text will be a function of the intention of the speaker as realized through the
use of the locative in the sentence. The search for an interpretation of a metaphoric meaning has to be consistent with the principle of relevance by way of inducing a certain processing strategy which in turn should yield a certain interpretation. This strategy takes the audience beyond standard contexts and premises and yields typical metaphoric effects.

3.2.3.2 Locative /khu/

The formation of the locatives triggered by /khu/ follows the same formulation as those of /a/. The only difference is that the prefix /khu/ replaces the class pre-prefix in the formation of these locatives. The derivation is as follows:

<table>
<thead>
<tr>
<th>Basic Noun</th>
<th>Class</th>
<th>Locative</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omwana</td>
<td>cl1</td>
<td>khumwaana</td>
<td>on the child</td>
</tr>
<tr>
<td>bakhana</td>
<td>cl2</td>
<td>khubakhana</td>
<td>on the girls</td>
</tr>
<tr>
<td>Kumulyango</td>
<td>cl3</td>
<td>khumulyaango</td>
<td>on the door</td>
</tr>
<tr>
<td>Kimikhono</td>
<td>cl4</td>
<td>khumikhoono</td>
<td>on the arms</td>
</tr>
<tr>
<td>Liisisi</td>
<td>cl5</td>
<td>khwiisisi/khuisi</td>
<td>on the wall</td>
</tr>
<tr>
<td>Kamaanda</td>
<td>cl6</td>
<td>khumaanda</td>
<td>on the charcoal</td>
</tr>
<tr>
<td>Sikombe</td>
<td>cl7</td>
<td>khusikoombe</td>
<td>on the cup</td>
</tr>
<tr>
<td>Sitanda</td>
<td>cl8</td>
<td>khusitaanda</td>
<td>on the bed</td>
</tr>
<tr>
<td>Embwa</td>
<td>cl9</td>
<td>khumbwa</td>
<td>on the dog</td>
</tr>
<tr>
<td>Chingokho</td>
<td>cl10</td>
<td>khungokho</td>
<td>on the chicken</td>
</tr>
<tr>
<td>Lunyaasi</td>
<td>cl11</td>
<td>khuluunyasi</td>
<td>on the grass</td>
</tr>
</tbody>
</table>
A similar interpretation made earlier in (31 and 32) for /a/ also applies here. The distal and proximal points of reference are predictable in certain types of texts in distinction from other texts especially where a metaphoric realization exists. Take an example of the following:

33) *Wele khakaba kakaba Nambio bubwami bwe musibala khumikhono.*

Wele Khakaba bequeathed leadership of the world on the hands of Nambio.

As in the previous locative of /a/, *mumikhoono* does not really refer to ‘on the arms’ per se as the point of reference. The contextual effect made manifest here in the use of this locative is the reference of something beyond the tangible arm. The point of reference is actually imaginative; the proximity or distal relationships cannot be reduced to scale and in effect creates more than a literal sense. Even so, addressees are able to discern the meaning from this use of the locative. However, this is different if we consider the same locative in the following sentence.

34) *Sela kaumisie omwana khumikhono.*

Sela injured the baby on its arms.

In example (34), the point of reference for the locative is fairly predictable. The addressee is able to identify the exact point of reference, i.e. where the baby is injured. In relevance theoretic terms, it is possible to offer an explanation of why this statement precludes a
metaphoric reference amounting from ostensive stimulus provided which requires the listener to use the least effort in interpreting the utterance in its literal sense.

### 3.2.3.3 Locative /mu/

The formation of this class of locatives has a similar formulation as the earlier mentioned. The difference is the /mu/ locative that is attached to the noun stem. The result is as follows with the added meaning of ‘in’:

<table>
<thead>
<tr>
<th>Basic Noun</th>
<th>Class</th>
<th>Locative</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omundu</td>
<td>cl1</td>
<td>mumuundu</td>
<td>in the person</td>
</tr>
<tr>
<td>bakhana</td>
<td>cl2</td>
<td>mubakhana</td>
<td>in/among the girls</td>
</tr>
<tr>
<td>Kumulyango</td>
<td>cl3</td>
<td>mumulyaango</td>
<td>in the door</td>
</tr>
<tr>
<td>Kimikhono</td>
<td>cl4</td>
<td>mumikhoono</td>
<td>in the arms</td>
</tr>
<tr>
<td>Liisisi</td>
<td>cl5</td>
<td>mwisisi/mulisisi</td>
<td>in the wall</td>
</tr>
<tr>
<td>Kumuyekhe</td>
<td>cl6</td>
<td>mumuyekhe</td>
<td>in the sand</td>
</tr>
<tr>
<td>Sikombe</td>
<td>cl7</td>
<td>musikoombo</td>
<td>in the cup</td>
</tr>
<tr>
<td>Sitanda</td>
<td>cl8</td>
<td>musitaanda</td>
<td>in the bed</td>
</tr>
<tr>
<td>Embwa</td>
<td>cl9</td>
<td>mumbwa</td>
<td>in the dog</td>
</tr>
<tr>
<td>Chingokho</td>
<td>cl10</td>
<td>mungookho</td>
<td>in the chicken</td>
</tr>
<tr>
<td>Lunyaasi</td>
<td>cl11</td>
<td>muluunyasi</td>
<td>in the grass</td>
</tr>
</tbody>
</table>
A similar argument can be sustained as earlier explained for the locatives /a/ and /xu/. The locatives formed for /mu/ generate similar contextual cues. Consider the following sentence.

35) *babana khabenyaa mu-muyekhe.*

The children are playing in the sand.

In example (35), a similar case of what was seen in (33) is seen. It is simply a case of a report being made about where the children were playing. Again, the ostensive stimulus provided does not necessarily require much effort for the literal interpretation to be made. Hence, optimal relevance is achieved by the listener using the path with the least possible effort attained by the first interpretation. This is consistent with relevance theory of minimizing cognitive effort while maximizing on cognitive effects. The situation changes in the following example:

36) *Bosi bacha lukendo, wele, khubara mu-mikhoono kyoo*

All those going on a journey, God, we bestow them in your hands.

Here, the listener processes that the speaker is referring to an abstract entity – God. The effort of conceiving “God” as a tangible being is more onerous than to conceive of God as an abstract being. In this scenario, ‘hands’ in such a being as God becomes untenable and in effect the path with the least effort because of its plausibility is the one with a metaphoric realization. This is not to say that metaphoric language needs any more time
for processing and interpretation. In deed research by Gibbs & Tendahl (2006) in a paper – Cognitive effort and effects in Metaphors – clearly vindicate the presumption in the current research that the relevance theoretic framework accounts for aspects of metaphor understanding that no other theory can explain. However, usage of metaphors in language is dictated by the intention of the speaker which this research argues will have a net effect on the type of discourse text chosen.

3.2.3.4 Locative /e/

This is the final locative whose identifying marker is the locative prefix {e-}. The process of forming this locative is similar to the one used to derive /a/ and /mu/ which simply requires that the locative prefix replace the pre-prefix in nouns of other classes. The derived noun has the meaning of “in the vicinity of...” Examples of this are illustrated as follows:

<table>
<thead>
<tr>
<th>Original Noun</th>
<th>Class</th>
<th>Locative</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>bakhana</td>
<td>cl2</td>
<td>ebakhaana</td>
<td>where girls are</td>
</tr>
<tr>
<td>Kumulyaango</td>
<td>cl3</td>
<td>emulyaango</td>
<td>in the direction of the door</td>
</tr>
<tr>
<td>Kimilimo</td>
<td>cl4</td>
<td>emilimo</td>
<td>at the place of work</td>
</tr>
<tr>
<td>Liitirisia</td>
<td>cl5</td>
<td>elitirisia</td>
<td>towards the window</td>
</tr>
<tr>
<td>Kamatoore</td>
<td>cl6</td>
<td>ematoore</td>
<td>at the plantains</td>
</tr>
<tr>
<td>Siikuuli</td>
<td>cl7</td>
<td>esikuuli</td>
<td>towards the school</td>
</tr>
</tbody>
</table>
The use of this locative especially when in reference to animate objects creates pragmatic shifts that may transcend the literal meaning of the derivative form hence allowing more contextual meaning to a noun. The sentence below illustrates this:

37) Omusani ngewe sewenyefwa wikesikesie ebakhana ta.

A full bloodied boy as you need not hang around where girls are.

There are many weak implicatures in the above sentence including that a boy should not be seen "in the vicinity" of girls. However, audiences with the competence of the language will interpret the sentence using one dominant strong implicature - that to mean a boy needs to keep off feminine acquaintance to maintain a more masculine stature. The locative {e} signals this shift that alludes to the femininity.

3.3 Conclusion about Morphological Inflections and Intention

In this section, this research set out to illustrate how speakers’ intention is marked by the morphological inflections of Lubukusu words. It was also a demonstration of how through these morphological inflections, it would be possible to tell the type of discourse texts in use. Words whose morphological operations carried the most considerable discoursal output were identified as nouns, verbs and locatives.

Nouns of Lubukusu generally are made up of two parts: the prefix and the stem. The prefix was further shown to have a pre-prefix whose precise morphological function is not clearly defined but whose discoursal function cannot be discounted. Owing to the
mainly grammatical function of the lexical nouns, the research focused attention on the derived class of nouns as they were the ones responsible for the discourse undercurrents when used in sentences. In the derived class, two types of contextual effects seemed to be evoked—augmentation and diminution. Depending on the use of the derived nouns, the contextual cue in the text could either evoke a pejorative effect to be sustained or even what was meant as a diminution turns to be a term of endearment. This shift in meaning is attributed to the power relations between speakers and the relative social rank that determines these relations. The research found out that a discourse type is discernible in the power interplay between speakers as a result of the pragmatic turn in the use of the derived class of the nouns. Speakers with higher social rank when using a diminutive form or even an augmented form in reference to those below them swayed between being pejorative or as a term of endearment guided by certain politeness principles that are socially accepted. The reverse was not true as it went against social norms of strategic conflict avoidance. In this milieu, it is possible to identify the type of text in use.

Lubukusu verbs were shown to take on various affixations. Much as verb prefixation was shown not to trigger significant pragmatic effects but only helping in the grammaticality of the sentences, infinitives were shown to take exception. Lubukusu infinitives when used sentence initial, medial or final that seemed to evoke different contextual effects in sentences. But it is the suffixation process of verbs that seemed to have the most discoursal output. This suffixation process was in two parts—as thematic extensions or as verbalizing extensions. When this suffixation is used as verbalizing extensions, the role they play is mainly in changing the word class. This means verbalizing extensions have
grammatical and semantic functions with little pragmatic function. It is the thematic extensions that are responsible for generating the most resounding contextual effects since they mark special relationships between verbs and their subjects or object noun phrases. The examination of the various thematic extensions revealed these relationships and more importantly how speakers' intention underlay the use of these extensions. It was observed how in using the 'applied', the speaker takes cognizant of the power relations in the use of the benefactive just as it would when using the impositive and imperative. The research also showed how the use of the intensive would be indicative of the informativity of the utterance just as the reciprocal. The passive is seen in the manner its use precludes a subjective undertone in utterances. Generally, the illustrations prove the interaction of verb morphology as triggered by intention of speakers. It is this interaction mirrored in politeness principles that makes it possible to predict the discourse texts.

The last section dealt with locatives. Lubukusu locatives are created by simply replacing the pre-prefix of a noun with a prefix denoting location. What the research was interested in was how distal or proximal – whether psychologically or physically - the referents in the texts are to the speakers. By getting to understand this distal or proximal distance as projected by speakers' intention and mirrored politeness principles, it becomes possible to predict the type of text in use. I now proceed to examine words that are morphologically static but seem to generate quite significant discoursal output in the next chapter.
CHAPTER FOUR

PARTICLES IN LUBUKUSU

4.0 Introduction

In the previous chapter, I mentioned that evidence of speakers’ intention can be marked through morphologically static words which have influence on discourse structure - particles. Particles exhibit profound and salient contextual effects that seem to foreground speaker intention hence deserving an entire chapter of discussion. For instance, without even knowing the linguistic and non-linguistic context, a speaker uttering sentence (1) conveys a different attitude towards the content of the utterance, towards the hearer, or towards other aspects of the situation than a speaker uttering sentence (2).

1) *Winya okule engubo yino?* – Do you want to buy this piece of cloth?

2) *Winya okule engubo yino namwe?* – Do you want to buy this piece of cloth (particle)?

Whereas in the first example, the speaker asks a direct question without any implied expectation, the second sentence with the inclusion of the particle creates the effect that the speaker hopes for a positive response or means it as finality in a bargaining process. Clearly, a salient contextual inference has been signalled by the inclusion of this particle. Other particles play other roles, and moreover, one and the same particle can play quite different roles in different contexts. This chapter advances three arguments concerning particles. Firstly, speakers’ use of particles as markers of intention is illustrated.
Secondly, the effect of particles on discourse organization is shown. A division is made between propositional particles and non-propositional particles where the latter carries propositional content while the former does not. Thirdly, an explanation is provided to show how the usage of particles ensures a fulfilment of certain relevance conditions in communication which parallel speaker intention. These arguments are entwined and are handled concurrently while paying attention to the peculiarities each argument has in relation to the theoretical orientation of the research.

4.1 About Particles

Data for this research showed abundance in the use of particles in utterances. This abundance of particles is not exclusive to Lubukusu. In the English language for example, the many occurrences of *well, oh, let's see* and others are a typical discourse phenomenon. The same applies to Lubukusu with particles as *syo! pe!, ndii, nono, khane,* etc. These examples do not have word equivalents in English. At first sight, particles seem like less important additions that contribute little to the propositional information conveyed. However, they do play important roles in steering the flow of the text and in conveying various attitudes and expectations of the speaker and in effect their intentions.

Particles pose significant challenges for automatically processing meaning which in essence can be tracked in the way speakers encode intention. The argument I advance is that the unique way particles are used to evoke different pragmatic effects inadvertently creates different text types. For instance, speakers’ in narrative texts might use particles in such a manner to show how ego involved they are in the utterance. The tautological
use of some particles, as I will demonstrate, creates a subjective demeanour of the text. The reverse is true in expository texts.

Research within relevance theory on particle typology is rather limited according to Blass (2006:160). Blass contends that little is known about the range of possible functions of particles and their distribution across languages of the world. Blass (ibid) argues that it is to be expected that similar patterns of particle use will be found universally due to the fact that humans have the same basic cognitive abilities and are constrained by the same general communicative principle, the principle of relevance. Since relevance theory is an inferential theory, an examination of particle functions suffices in the division it proposes as it is possible to infer function from intention. It is generally understood in the theory that audiences always have intuitions about the relevance of a certain linguistic stimulus when used. But these intuitions are guided relative to the various contexts that are made evident by a speakers’ deliberate use of particles. Use of these particles would necessarily make certain information relevant or otherwise. In effect, the use of particles according to the relevance theory is not without cause by the speaker but is a careful manipulation of how the speaker intends certain information to be relevant or otherwise.

According to Lenk (1997) particles of any kind are merely ‘fillers’ used in spoken language, or optional items empty of lexical meaning that were assumed not to contribute anything to the proposition of the utterance or sentence in which they occur. In this respect, examining particles means looking at elements that are purely non propositional, elements that only indicate or mark discourse rather than what they describe. These elements include interjections, expletives, verb particles and adjectival particles.
However there are elements in language that seem to also carry propositional content while at the same time acting as particles. These are, particles indicating consequence, agreement, and negation and sentence connectors. Such particles have the added responsibility of carrying propositional content or what is variously referred to as lexical meaning and this attribute separates them from non-propositional particles in the strict sense of the definition.

I begin my examination with non-propositional particles. It should be noted that in no way does this research suggest a hierarchy of sorts in giving first priority to non-propositional particles. I demonstrate how each particle conveys something distinct from another particle, something non-truth-conditional which helps the hearer know how to interpret what is being said. Because of the bound relationship of what a particle is to its function, a system of identification of Lubukusu particles in relation to what they do in the sentence and how hearers use them to process meaning is adopted in this research. An illustration of these particles based on the functions outlined will be discussed to validate the bound relationship they have with speakers' intention. Blass (2006:124) argues that since particles guide bearers towards an intended range of contextual effects, they also tend then to have surprisingly similar functions across quite unrelated languages. Blass (ibid) suggests a possible way of grammaticalizing these functions to arrive at a given generic typology. To the extent of her work on Sisala language, Blass’s work cannot wholly be rendered in this research but her methods are acknowledged. The definition of a particle is taken from Schiffrin (1994), who lists the following criteria: they bear no grammatical relationship to other elements in the sentence; they are not inflectable; they may be phonologically ill-formed; they connect utterances as a kind of “discourse glue”.

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4.1.1 Non-Propositional Particles

As mentioned in 1.4 of this study, research within relevance theory about the division of particles is rather scant. In this research, I rely on a functional argument for this division. Stede & Schmitz (2000) argue that particles especially as are manifested in discourse are defined as words that are uttered not because of their contribution to propositional content, but because of some pragmatic function for the on-going discourse. More importantly, far from being the meaningless pause-fillers, particles do not occur randomly in discourse. They tend to ‘colour’ preceding or even post-ceding discourse. It is this colouring process, whether post-ceding or preceding discourse that evidence of speaker intention can be seen. As mentioned in section 4.1, these non-propositional particles are interjections, expletives, verb particles and adjectival particles. I examine below each one of these types and illustrate with examples how they are used by speakers in Lubukusu.

4.1.1.2 Interjections pebe! akhoo, po!

Generally, an interjection is a lexical category that is used to express an emotion or when a speaker encounters an emotive event. In Lubukusu, interjections capture emotions of surprise, derision, joy, excitement, enthusiasm, irritation, etc. The contextual effects amounting from such emotion triggered by interjections can only be a deliberate effort of speaker intention. The result might be that speakers’ wish their audience to retrieve meaning with such effort that will enhance the relevance of the utterance.

Data from the research revealed that most interjections are found at sentence initial position. However, this kind of placement sets up interesting contextual cues when the
particle is not used at sentence initial position. Whereas I explain here with some examples how this sentence initial position worked out in normal use at that position, it is when it is not used at sentence initial that it is more salient, raising various pragmatic undercurrents. Such use is deliberate by the speaker and can be attributed to intention. Further, it is this deliberate use triggered by intention that inadvertently has an effect of discourse organization. Examine the following examples of interjections from the data of this research:

3) *Pebe* - Pronounced /pebe/ This interjection is always associated with expression of astonishment or amazement by a speaker which may be mixed with confusion. An example is as follows:

- *Embusi yacha khundulo oli eyinya, yabona babana bewe.*
  
The goat went on the side and checked, only to find its kids

*Pebe! khane yuno kerire babana base kakila naloma ali basilu basutane.*

(Interjection) “So leopard has killed my kids?” He asked himself “That is why he is saying fools are carrying themselves’
When the interjection is used at sentence initial, it evokes emotions of shock and confusion. This shock and confusion is not only on the part of the 'goat' in the narrative but the audience. The audience is shocked even more when the interjection is immediately after a statement that seems less emotive.

The contextual effect would dramatically shift if the interjection was placed at sentence final achieving a sort of de-javu feeling rather than shock. The placement of the interjection further switching from sentence medial to final position creates a pragmatic effect that seems noticeable each time this interjection is used. Consider the following excerpt (a) taken from an expository text on prophesies:

*Chindalo che khale khwaba nende omung 'osi bali Wachiye.*

Long ago, we had a prophet known as Wachiye.

*Yaba ara endebe mu mechi wekhalakho. Pebe!*

He could place a seat on water and sit on it. (Interjection)

The above usage creates a de-javu feeling since it was expected that a prophet in the stature of Wachiye could easily pull off a stunt as that of seating on water. This sort of manipulation does not seem accidental owing to the pragmatic shifts which the speaker is aware are being evoked. In the context of this research, a conclusion can tentatively be made that these shifts in position of the interjection could be a pointer to a type of monologue text in use. This tentative conclusion becomes clearer as more examples are considered. Take the example of an interjection with a different use as follows:
4) *Akhoo!* – Pronounced /axo:/ this interjection is used to evoke emotions of suspense and fear especially when one is recounting a story. An example of its use is in the following utterance:

*Khacha khola niyo lukingi lwakamila khalola enjofu sebonekha ta*

He went all the way to the horizon till the elephant wouldn’t spot him

*khalola efubu mumechi sebonekha ta,*

and checked on the hippo who also couldn’t spot him

*Akhoo!!!khapakho eyekhungaki yayinga, eyemuchi yayinga,*

(Interjection), then he readied them, the one on land tugged, the one on water tugged

The interjection above is used to signal impending danger. Again, the sentence initial position of the particle is maintained. The audience is left in suspense and fear as it waits to hear what will happen when the two animals tug at each other. The pragmatic effect of this particle used in this manner creates the illusion that the speaker was in fact an active and present participant in the story. More often than not, the speaker in such instances, given how they control the discourse, is higher in social and even intellectual ranking to the audience otherwise believability can be compromised and with it the communicative intention. Just as in /pebel/, this example shows how a speaker can manipulate intention by the relative position of the interjection. Possibility of assigning types of text using the relative position of particles seems a tenable idea from these two examples. The text type dominating such use is narrative.
The presumption of relevance encourages the hearer to process an utterance in the smallest and most accessible context which yields adequate contextual effects. Thus, if the speaker wants to be sure that the hearer will arrive at the intended interpretation of the utterance; it is in the interest of the speaker to make intended context immediately accessible. The placement of this particle as above according to Blakemore (2002:76) enables speakers to direct the hearer to a particular set of assumptions in an economical way. This makes good sense in relevance theoretic framework where the aim is to minimize processing costs.

However, other examples of interjections exhibit a different shade of attribute in terms of the position they take in sentences. For such interjections, irrespective of where they were placed, it seemed that the same pragmatic undertone was realised. Below are two examples that illustrate this:

5) Po! – Pronounced /po:/ this interjection is mostly used as a snort of derision. An example is:

Enjofu eli po!! wanakhamuna newe nganoluri ata yakhaba sikele siase siongene osuta?

The elephant (interjection) scoffed!! “With your stature you can’t even carry my leg?

The above example of /po:/ is different from the earlier /pebe/ and /akho:/ in that while the latter two interjections shift position in sentences to create different contextual
effects, the former two seem to evoke similar effect irrespective of where they are placed in a sentence.

Consider the following excerpt taken from an expository text about cattle rearing among the Bukusu:

_Echa ne kamabele mu muka ne bachokha khu eunwa ino._
They would come with milk from the gourd and pour on the slaughtered bull. 
_Achukha kamabele ne arafua ali,_
As he pours the milk, he would in annoyance say, 
_"Namu owirire ekhafu ino? Akholile bubi po!"_
_"Who slaughtered this animal? She/he made a very big mistake (scoff)!"

The same effect as the previous use of /po/ is sustained in the above example. Interestingly, the position the interjection is placed hardly changes the effect on the meaning except on the relative emphasis where the scoff is aimed at.

The general conclusion from these examples is that interjections, depending on the intention of the speaker, take relative positions in sentences which have a direct effect in creating different contextual effects. These contextual effects realised have a direct effect in the type of text in use. The choice of text by a speaker as well as the choice of discourse is automatic. From the examples above, it can be argued, that the type of discourse realised out of the use of interjections is one that is likely to be subjective with deep emotional attachment from the speaker – in this case, narrative texts. It can further be argued that the speaker is likely to be interested in being friendly and maintaining camaraderie as explained through Lakoff’s communication calculus quoted by Tannen.
in showing politeness. Another conclusion can be made that use of interjections in Lubukusu has a direct relationship to politeness which is an embodiment of communicative intent. More importantly, for this research in its theoretical bearing, is that the use of the interjection is about realizing the most contextual effects from the variant positioning of the interjection to create relevance conditions that would make for both accurate information retrieval and ease of effort.

4.1.1.3 Expletives

Linguistic taboos exist in most cultures and languages; tabooed words generally being culture-specific and relating to bodily functions or aspects of a culture that are sacred. Lubukusu is no different. Such words in the language are publicly avoided, considered inappropriate, and loaded with affective meaning. According to Matthews (1997), expletives are not just kinds of “fillers” or “pads” as would be considered for interjections but that in ordinary use they are also used as swear words. For the use reserved specifically for swearing, this research separates expletives from interjections in the Lubukusu language. What can be inferred from the data in this research is that use of expletives in Lubukusu follows power relations between participants and is further constrained within cohort groups. Whereas the intention of a speaker in using an expletive within his/her age group might be at times for nuanced comic relief, the reverse is true when addressing people of a higher social ranking with more power standing whereby it would be frowned upon. However, when a person of higher social ranking uses an expletive directed to one of lower ranking, then it is mostly taken as a reprimand
of some sort. An example in the following text captures some of the pragmatic effects in the use of an expletive.

6) Aseeno!/ase:no/ - This expletive is used mainly to indicate extreme disgust and impudence. Consider this expletive in the following utterance:

*Chakhwesana, eye mumechi oli ekhwesa kumuyekhe kwairirira*

They tugged on each other, the one in water pulling till the soil rumbled

*wanyuma yema khungaki*

both stood next to each other, one on land the other in water

*Yereba wase nanu okhurerenkho?*

They asked each other “who asked them to do that”

*Enjofu eli wanakhamuna, newe nawe? Ali wanakhamuna*

Elephant said, it was the hare. How about you, hippo said it was hare.

*Bombi bali Aseeno!!!*

And both of them scoffed...Aseeno!!!

The above example taken from a narrative is indicative of the use of the expletive *Aseeno!!!*. This is a story of Hare having the cunning to deceive both Elephant and Hippo into an unknowing duel. In terms of strength and raw ability, these two animals tower above Hare and would therefore command higher social status. But the speaker subtly lets it be known that brain more than brawn does command higher social status. This is why when both Hippo and Elephant use the expletive ‘*aseeno!!*’ cursing the temerity of Hare to trick them, various contextual effects are realized. The more relevant contextual effect brought to fore to the audience is that these two animals should actually be scoffing at their own folly. In this case, the contextual effect is manifest to both the characters in
the story and the audience. From the data of this research, this kind of use of the expletive is frequent in narratives but infrequent in expository texts. In expository texts, a slightly different manifestation of this expletive is observed. Consider the following excerpt (b) taken from an expository text:

_Bakhubolela soulila ta, raro akhubolela soulila ta,_

They counsel you, you don’t listen, your dad counsels you, but you don’t listen

_mao akhubolela soulila ta, bakuka bakhubolela soulila ta,_

Your mum counsels you but you don’t listen, same to your grandparents.

_kaba oli kane kabe nga kakhunyolile_

When you do get into trouble

_bali ndi omwene kwamubolela siara!! Aseeno_

Everyone will reckon, we told him so _Aseeno!!!_

This text explains the code of behaviour among young adults. From the text, what is apparent is the speaker towering in social rank above the intended audience. The expletive is strategically and deliberately placed at the end of the text, the punch being that the speaker wishes to show both disgust and consternation at any such intolerable behaviour of not listening to wise counsel. However, this effect is only manifest to the audience who consider it a curse into any future behaviour of the sort. This cataphoric reference is made relevant in the fact that those receiving such advice may not be party to any such behaviour but the counsel still suffices to the extent that they might still be culpable.

Let me also examine another expletive, different from the one above especially because of its predominance in religious circles.
7) riswa! /riswa/ - This expletive is used mainly to implore a higher power and indicate an overwhelming situation of spirituality especially within religious circles.

Data for this research did not reveal use of this expletive, understandably because it is mostly applicable within religious and spiritual circles. This expletive exhibits similar use when used in different contexts. Consider the following excerpt of a prayer sourced from my own experience as a native speaker of Lubukusu:

Wele oli ikulu, ikha aso okhuwe kamani

God who is in heaven, descend on earth and give us strength

Nge khuchx khungila, khulinde khu saitani. Riswa!!

As we get on the road, keep Satan away. (Particle)

The above are common lines used as prayer when offered to someone about to embark on a long journey. In the above example, the particle is used to admonish any bad fortune that may befall those travelling. The subject of admonition is Satan and the particle is used as a scoff for any attempt by Satan to subvert an otherwise expected smooth journey. Whereas this research was unable to find any definitive meaning of the word riswa, it seems there is a general agreement among Lubukusu speakers that it is a particle reserved as a scoff to a higher deity. The particle is adjudged relevant in such a situation mainly because the subject of admonition (Satan) is in the immediate previous sentence. Testimony from several Lubukusu speakers also indicated that the cost of meaning retrieval is minimized to a lesser extent because of the apparent 'fierceness' in the sounding of the approximant /rl/ that is rather stressed followed by the strident /s/ which also receives a similar treatment. In fact in other situations where the expletive riswa is
used, a person could be in animated prayer in which he/she will intermittently shout ‘riswa’ as a way to admonish evil spirits around themselves.

What is observable then is that expletives are carefully chosen within the discourse types they fall in, subject to the intention of a speaker. Interaction between people who do not enjoy equal status and power is based on a system of strategy selection which allows all participants to adjust their processes of utterance production and interpretation according to mutually manifest social rules. Argued in this manner, a general conclusion can be made that the use of expletives in Lubukusu signals politeness or provides context of politeness. If one flouts social norms of polite behaviour, chooses to ignore manifest social rules and wishes for a confrontation, then expletives can be employed in utterances to underlie the intention of this confrontation. But in using expletives, speakers not only provide evidence of their intentions but also give a guide to the type of text in use. As seen before, aseno was used in narrative texts while riswa seems to be predominant in hortatory texts. The deliberate choice in the use of an expletive by a speaker is made relevant by the choice of context it is placed. I posit in this research that such relevance conditions justify the type of text in use. This research does not in any way declare that the two expletives discussed here are all the expletives in Lubukusu. The area of expletives in Lubukusu begs for more research.
4.1.1.4 Verb Particles - *Syo! te!*

In the traditional sense, words whose characteristic role is the modification of the verb or verb phrase are adverbs. However, Lubukusu has morphologically static words that seem to modify verbs without having the requisite properties of adverbs. These are the verb particles. These particles are used to modify verbs to show the extent or degree of completion in doing something. Consider the following sentence:

8) *Omwana kalile.*

   The child has eaten.

9) *Omwana kalile syo!!*

   The child has eaten (particle)

Sentence (8) is more a simple statement of fact. Sentence (9) with the addition of the particle, changes the meaning of the verb to enhance the contextual effects of the sentence. The modification of the verb *kalile* is to anticipate the extent or degree to which the eating was conducted and eventually concluded. Other related particles in similar function as *syo* would include *te!*

The verb particle *te!* is used mostly in greeting formulas. The rule in use for this particle is that it appears immediately after the greeting to show a level of cordial relations between speakers. When used in tautology, the emphasis is even greater and the pragmatic overlay is that of close affection. The following example even though it is not within documented data for this research, was variously encountered as a greeting:-
What is most profound about these verb particles is their tautological use. Whereas it is possible to use each verb individually, speakers choose to use the particle in tautology specifically to achieve different contextual effects. The argument of relevance theory is that the evoking of contextual effects is at the centre of any communication for it to be relevant to an audience. The more contextual effects the more relevant the message and the less the effort in message retrieval. In this case, if a speaker intends to weight the message with more intensity, then the tautological insertions of the particle increase. The less the intensity in weight intended by the speaker, the less the tautology or even none. But then, with the intensity of contextual effects, the type of text becomes apparent. The more ego involved a speaker is and affective he/she might be about the message the more as this research found out, the text becomes subjective. In expository texts, very little evidence of such ego involvement would justify speakers to use the verb particle with tautological reference unlike in narrative texts.

4.1.1.5 Adjectival Particles *ti!, pe! chwe!*

Just as verb particles, these particles are used to modify adjectives of Lubukusu. In fact, in all situations, adjectival particles are actually intensifiers. But it must be noted that these intensifiers are in no way similar to adjectival intensifiers as discussed by Quirk & Greenbaum (1990:142). Quirk & Greenbaum identify three types of adjectival intensifiers as emphasisers which have a general heightening effect e.g. (*true* scholar,
sheer arrogance), amplifiers which scale upwards from an assumed norm e.g. (complete fool, firm friend) and down toners which scale downwards from an assumed norm e.g. (feeble joke, slight traffic). The main difference with these intensifiers is that the adjectival particles of Lubukusu are non-propositional and are un-inflectable. Some of the examples are ti! pe! chwe! Which again do not have word equivalents in the English language. This research did not venture to find out how many such particles are in use but those identified exhibited a similar pattern of occurrence: they appeared immediately after the adjective and could also be used in tautology to create extra emphasis.

11) Ti – In most cases, this particle is used in tautological form mostly to create emphasis. The more it is repeated the greater the effect. An example would be as follows:

Abele musilo etimbile ti!

It was a night of pitch darkness PRT!

The particle ti is used to emphasize the extent of darkness. If used in tautology, the extent of darkness is increased and the listener is encouraged to imagine a more pitch black night than before. In fact, the example above is analogous to the Kiswahili expressions in similar use. Take the example as follows:-

- Yule msichana ni mweusi ti ti ti.

That girl has a very dark complexion (particle)

Just as in Lubukusu, the more the tautological repetition, the more the intensity of the complexioned is deemed.
The same use but different adjectival particle is sustained in the following examples:

12) *Chwe* - This adjectival particle could be said to be in contradistinction from the particle in (11) which was an intensifier of darkness. Example:

- *Engubo abele ewangie chwe!*
  The dress was white (particle)!

- *Chimbuchi che omusakhulu manguliechi chiwanga chwe!*
  The hair of the old man Manguliechi is white (particle)!

- *Kakulile emotoka ewacha chwe!*
  He/she bought a white car (particle)!

Another adjectival particle with a similar use as above is *pe!*

13) *Pe* – This adjectival particle is used to intensify extent or degree. For example,

- *Lirofu lirobile pe!*
  The banana is ripe (particle)!

- *Omukhana oyo omurobe pe!*
  That girl is brown (particle)!

- *Nowinya o'ngone kamalwa, enja kamamela karobile pe!*
  If you want to make alcholol, use matured yeast (particle)!

What is noted in the use of the above particles is how each one of them is used sentence final. It is also possible to use the above particles sentence medial but in each case, it must be immediately after the verb. The contextual effects realised from the use of these
adjectival particles in sentences will be dependent on the relative position of the verb and adjective in each sentence and the attendant context between the participants in the discourse. Either way, one conclusion is clear; namely that the type of discourse text seems to be affected each time a verb particle is used. All this is done as automatic information processing by the speaker albeit unconsciously but it is dictated by intentions. Tracking this intention from the evidence of use of the particle in the utterance, it becomes possible to determine the type of discourse.

4.1.1.6 Conclusion on Non-Propositional Particles

This section attempted to illustrate within a general point of view how non propositional particles are used by speakers in utterances and the salient pragmatic effects that are realized with their use. What is clear about these particles is that they not only carry speaker intention but are indicative of the type of text they occur in. In essence then, these non-propositional particles could be said to carry conceptual information that is indicative of the type of text they would naturally occur in. According to Blakemore (2002:17) the fundamental idea is that contextual information is stored under a concept and the hearer is given access to this concept (and the information stored under it) when the concept is presented for him for information processing. In other words, an assumption is made that information has constituents (concepts) and that the presentation of a concept gives the hearer access to further information. The concept in this case is carried by the non-propositional particles. By speakers deliberately using one particle, they unconsciously create contextual effects which indicate their intention through these particles.
4.1.2 Propositional Particles

The question of particle typology has received various interpretations by linguists: Grice (1975), Karttunen & Peters (1975) and Blakemore (2002) as quoted by Blass (2006:124). Blass (ibid) makes a general conclusion that the function of non-truth conditional particles in order to facilitate processing by guiding the hearer towards an intended range of contextual effects may create surprising similarities in the function of particles in quite unrelated languages. While I acknowledge these debates on particle typology I do not engage in the same as it is beyond the scope of this research. As argued earlier in 4.1.1, this research adopts a division that identifies particles as non-propositional and propositional particles. If the above conclusion by Blass (ibid) is true, then examination of particles in this research can be argued to hold not only in Lubukusu but can be extended to other languages. Propositional particles in this research have been defined as particles which carry propositional content despite having other attributes of non-propositional particles. The general composition of propositional particles is made up of what I loosely refer here to as sentence connectors and particles which indicate various grammatical functions whilst also triggering salient pragmatic effects in utterances. This research argues that speakers use these particles to construe various intentions and in effect create disparate discourse types.

First, I examine those particles that act as sentence connectors. In my examination of these particles acting as sentence connectors, I will illustrate them using two examples to indicate the various ways speakers use these connectors to show evidence of their intention. Moreover, I attempt to show how speakers' intention as mapped through the
use of these two particles project different discourse types. I further explain through relevance theory the relationship between speaker intention and the discourse types realized. It should be noted that this does not in any way imply that the two particles to be discussed are the only sentence connectors nor does it imply a hierarchy among them. Indeed, the range of connectors are many but the choice for the two amounts from the data for this particular research which suffices in making generalizations about particles acting as sentence connectors.

In the second section, I examine three types of particles representing various functions; that of indicating assent, another of indicating negation and the last showing consequence. The reason for this is because this research found these three types of particles to be salient enough and deserving of individual attention in the examination of the contextual effects they generate. I hasten to add also that these three types of particles so identified in this section are not conclusive in number in the Lubukusu language but rather the product of the data for this research.

4.1.2.1 **Particles Acting as Sentence Connectors**

Generally, connectors do not necessarily carry propositional content but they do have a role in the grammatical system of language and Lubukusu is no exception. Connectors act as function words to coordinate idea units or even at times to continue a speaker’s action. The interest of this research is to illustrate how particles act as sentence connectors and to demonstrate using a few such particles how they would act in a similar fashion as function words while having a role in motivating the type of text they most occur in.
Further, is to find out whether speakers intuitively and deliberately use their intention to place them in these types of text. I use brief discussions on these selected particles acting as connectors in Lubukusu to draw generalizations about their use.

4.1.2.2 Nono

The particle *nono* can be used as a function word but with polysemous conjunctive usage. Among the usage of *nono* is to mark the opening of a new subtopic or a brief insertion and the return to the previous topic, respectively. The following example captures the use of *nono* in the opening of a new subtopic: Excerpt (c):

*Osilikha yuno, omusilikhi nga nobola oli dakitare Sali mwene malesi, bali, aba*

The one who treats, like say a doctor, does not own the medicine, so that

*wakakhola omwene ta, Busilikhi osilikha yuno,*

he/she owns the medicine. In treating anyone, the one who treats, for example

*Ese nyala khuba ne - nirire Kamalesi mala*

Myself, I could harvest medicine then

*khuwelesie ewe ndi kamalesi; no ocha nako omundu yuno*

shrubs then I give you as medicine; So, you take the dose of medicine,

*omuwekho anywekho oli akoloba yosi anywekho aba - ewe waba dakitari*

Someone else may go get the medicine then give you to administer it to a patient; in that case you have become a doctor

*Nono efwe fwe khuli nende kamalesi, ke - likonjo kalio, (a) (particle), we have medicine for wounds*

In the above example, the main topic under discussion as the narrative shows is medicine. However, a sub topic about the type of medicine there is available for the treatment of wounds is introduced and the sub-topic is mainly about how wounds can be treated. The
particle nono allows for the introduction of this sub topic - how specifically, there are available drugs for treating wounds. Nono hence signals the constraining of the general topic to the sub-topic. If the need arises to return to the more general topic about medicine, then the particle again is used to signal the return. The following example suffices to illustrate this:

...Nono ngembolilenge kamakhua ko omusilikhi...
...(particle) as I was telling you earlier about the person who treats people...

Nono is also used as a stop for a brief insertion, most likely the insertion in the oral text captured as some additive information to more general information that is likely to be the topic of discussion. In the transcription process, we can represent this concept orthographically in parenthesis. An example of this use of nono is as follows:

Excerpt (d):

...Mala biakhulia balia busa, seba luilila ta, sebacha eluchi ta, sebalima ta, sebaaka ta
...And they used to get free food, they were not exerting themselves for anything, they were not going to rivers for water, they were not tilling the land or weeding

Mala endalo ndala enje yabao, namakanda ne wele mukhobe barora
So, one day, a day that was, Namakanda and Wele mukhobe dreamt

Wele kabola ali, "enje nebusiele nono," ali wele mukhobe obukule endubi
God told them, when it was morning (particle), that Wele mukhobe, "take a stool ye bikele bine wikhale asiaki Namakanda abukule kumwabikhe ache abikhe lulama,"
with four legs and go and sit by the granary and Namakanda climb a ladder and sit on top of the granary’.

ali waulile oli ali yee, Namakanda waulile ali yee...
And God reiterated; Mukhobe have you heard? Yes said Mukhobe. Namakanda have you heard? Namakanda said yes.

The insertion indicated in parenthesis is resolved by the use of the particle *nono*. The reason for the insertion is to vividly capture within the monologue, a dialogic event between two characters in the utterance as would have been in real time. Such an example also captures how dialogic discourse permeates a monologue. But this is probably a stylistic technique that primarily helps to grip the attention of an audience.

The relevance theoretic explanation on this would be in terms of the involvement of audiences in a monologue as a way of minimizing the cost of information retrieval while maximizing on the generating of contextual effects.

Related to change of topic but more closely to marking hesitation, *nono* can also mark turn-taking whereby the speaker signals that an audience’s preceding utterance has been understood, and that the exchange will go on. In a monologue the use of the particle is simply rhetorical. An example is as follows in excerpt (e):

*Elijah Masinde kaanjisia Misambwa kumwaka kwa 1947*

Elijah Masinde started the Misambwa religion in the year 1947

*Bamuila Kapenguria bamureba maana ya Misambwa*

He was taken to Kapenguria and was asked to reveal the meaning of Misambwa

*Waulile? Nono, Elijah walinda omusungu wacha mu choo yewe*

Understood? (particle)...Elijah waited till the white man had gone to the washrooms

*mala wabukula ekalamu*

then he took his pen
Another way of explaining this rhetorical use of the particle *nono* above is that it occurs in the midst of a turn in order to hold the turn and to connect a new sentence to the previous ones. When used in this manner, the hesitation is not necessary. Another particle that can be used almost with similar function as *nono* is *namwe* especially when it involves hesitations. What this research can observe about this particle in the various uses captured here is that *nono* can be used as a continuant when showing a brief hesitation, to start a topic and to hold a turn. This kind of manifestation is corroborated by research on discourse particles and their functions in German language by Stede & Schmidt (ibid). In all these three situations, what the speaker is mostly trying to do is maintain a polite demeanour while keeping the storyline. In effect, the attempt at strategic conflict avoidance dictates the various usages of the particle which in turn can be tracked to the intention and the type of discourse. Relevance theory explains the union of speaker intention to the use of the particle which ultimately projects the discourse type as a balance in effort and effect. If the effect is to act as a continuant, or start a topic or to hold a turn, the effort as explained above shifts in a delicate balance which unconsciously selects the discourse text.

### 4.1.2.3 Namwe

This particle, just like *nono* discussed in 4.1.2.2 also has polysemous use when acting as a sentence connector. First, the particle *namwe* can function to characterize hesitation that is employed to fill pauses. A speaker signals problems with planning or formulating the utterance and wishes to hold the turn hence uses the particle to signal the hesitation. The likely expectation by an audience is that this hesitation is more prolonged than the
hesitation signalled by *nono* but this is not a hard and fast rule and will more likely be dependent on the speaker and of course the intention. In the following example taken from an expository text about prophesy, a narrator intends to create a bit of suspense by waiting on the reaction of his audience. So, he holds the conversation, drags his speech and uses *namwe* as a signal for the listeners to guess what happened before divulging the details:

Excerpt (f)

*Bandu bali* “*ewewe okhung’olelanga*

The people wondered aloud” You usually forecast the future for us”,

*neluno ewe kumurwe kwonekhe; namwe*

today what happened to you? Are you nuts; (particle)

*Angelekhanu ese njukuche lifumo lilekhe khukwa angelekha anano*

Just across the river here how can I throw an arrow and it does not reach there

Interestingly, the narrator of the story does not resolve the need for the hesitation even as the audience waits. Instead, the narrator changes topic and addresses something totally different about the mystery of an arrow thrown without landing. This further heightens the suspense of the story. Further in the story, we are informed that the person in reference thought to have been mad was in fact just brave hence resolving the suspense. Nevertheless, *namwe* can also be used for signalling two options. This is the second use of the particle where it is used as an option marker and specifically to mark the speakers’ provision of options to the listener. In the following example taken from an expository text that discusses religion, a contrast is drawn about whether to accept or reject Lubukusu traditions:
Kimisambwa kwiefwe kino mukhakimwata ta
These ‘kimisambwa’ of ours should not be neglected

Bufumu bubi namwe bulayi?
Is witchcraft good (particle) bad?

Rightly so, even as there are two options given by the narrator, only one option must be chosen if the discourse has to proceed in the intended manner. The clue to pick the correct option is directed from the preceding discourse text. The intended contextual cue is picked by audiences from narrowing of the accrued meanings from the preceding text.

Another use of the particle in question is that it plays the function of adding intensity to a statement. In such a case, namwe is inserted within a tautology of an adjective that needs the extra intensity. In the following example, the speaker wants to intensify the size of the cow hence inserts the particle in between the adjective embofu to achieve the effect.

Ekhafu eyo yaba embofu namwe embofu!
That cow was big (particle) big!

Used in this manner as an intensifier, the particle selectively chooses the kind of discourse type it would appear in. The hesitation role and the part intensifier role this particle plays is one of strategic construction of discourse into a cooperative social interaction hence politeness. By avoiding disruption and maintaining friendly relations when making certain propositions, the speaker avoids conflict and the discourse remains
cordial. The intention of the speaker is mirrored through this effort and the evidence is on the use of the particle which ultimately can be used to track the type of discourse in use.

4.1.2.4 Mala

Mala when used as a particle is polysemous in meaning. Consider what happens in the following excerpt, where a narration is given about medicine among the Babukusu.

Excerpt (h)

_Efwefe khuli nende kamalesi bandu basilikha baukhanamo,_  
We have our own medicine and the doctors are differentiated

_Likhua bali kamalesi, liongene ne – mbola busa oli kamalesi,_  
The word kamalesi, if I say kamalesi,

_Siama mu li khua mala sifuno (a)_  
Comes from the word (medicine) (particle) its root

_Kamalesi, solanga busa oli kamalesi mala wanyala tal (b)_  
Medicines are not named anyhow and managed (particle) as such

_kane omw-ana akhurebe ali_  
A child can ask that...

The particle _mala_ is identified in the lines marked (a) and (b) respectively. The use of "_mala_" in the above text is disimilar. In (a), it is used pragmatically to augment more specific information (about the root word of medicine). Specifically, _mala_ indicates the source of the meaning of the root that makes up for the word "medicine". In effect, the pragmatic function it has is that of showing position. In this case, the position implied is the root of the word. However, in (b) _mala_ is used to link the initial interrogative part of the sentence _– kamalesi solanga busa oli kamalesi..._ with the negation part of the
sentence *wanyala ta*! In doing so, the particle might seem to be acting conjunctively with an additive effect but the pragmatic reality in the sentence is that *mala* has a more refined function – that of creating a break between the two parts of the sentence to enhance emphasis. The last part of the sentence - *wanyala ta* – is a negative and this negation is scaled higher because of the particle *mala*. In the following text, *mala* is used conjunctively but in a sequential manner with a pragmatic effect of indicating consequence.

Excerpt (i)

*Nono khasingi lisafu liome mala omu-ndu aone, (c)*

So it is better a leaf to dries, (particle) a person heals,

*khasingi liliola liome mala omu-ndu aone (d)*

It is better for a tree bark to dry (particle) a person heals

*khasingi luusi nilwo oremire olwo lwome*

it is better for a strand of grass which can be cut to dry

*mala omundu aone (e)*

(particle) someone gets well

In the above text, (c), (d) and (e) have a similar semantic interpretation, each being used to show the consequence of someone getting relief from sickness even as a leaf, or a bark or a strand of grass dries up. The idea behind this sequential use of the particle has to do with the need to create emphasis by the speaker. The cumulative effect of the repetition – *khasingi* – is resolved with the pragmatic use of *mala* repetitively to indicate a similar consequence for each action initiated hence encouraging the hearer to empathise with the sick person who eventually regains his health from the sacrifice of the drying of the plants.
Another use of *mala* can be as a signal for an impending question. In a monologic text, the signal is usually formulaic as the question mostly is rhetorical. An example can be seen in the following example:

Excerpt (j)

*Eye mumechi ya - yinga,*  
The one in the water tightened the rope  

*Khapakho eye khungaki yakhunya,*  
He hit again the one on the ground got ready  

*eye mumechi yakhunya*  
The one in the water got ready  

*Khapakho chisangi cherechanakho*  
He hit the third time and the animals started battling  

*Khacha khema khusili basi*  
He went and stood on an anthill contentedly,  

*Khali omwana wa mukhaye kamakesi katinyile*  
and said, child of woman, when brains are not working,  

*chisangi chimbofu khachifwe*  
Let the big animals die.  

*chakhwesana, eye mumechi oli ekhwesa ku muyekhe kwaririra*  
They tugged until the animal in the water slid in the mud  

*Wanyuma yema khungaki!*  
The animal seemingly being pulled the most stood on the ground  

*Areba, mala: wase nanu okhurerekho? (a)*  
He asked, (particle) my friend, who put you up for this?
In the example above, a sequence of events is recounted in the text that prepares the delivery of the signal for the question that follows in (a). The sequence of events is necessary to prepare for the signal that the particle will give. Since the dialogic sense of the text exists only with the characters in the story, the question does not elicit any response from the listener hence the monologue is sustained. In the strict sense of a dialogue, the particle in this particular use would prompt the dialogue partner to respond since the speaker would be seeking feedback approval from the listener. However the pragmatic function of the particle in this case is that it prepares the insertion of a question in the text, a question that is rhetorical.

As mentioned earlier, Mala is a homonym. In one of its forms as a homonym, mala can also be used as a verb particle. In such contexts it can be said to carry some propositional content, hence it makes a versatile semantic shift from being strictly a particle as defined by Stede & Schmitz (2000) to mean “finish” as would be evident in the following example:

\[ Mala\ Khulia\ khuche\ engo. (a) \]

VERB eating we go home.

In the above example, mala shown in (a) is used as a verb particle within the verb phrase “finish eating”. It should be noted in the above example that the nominal form preceding the action has been dropped. Such constructions are common place in Lubukusu since it is a pro-drop language.
What is clear here is that the particle *mala* in its uses seems to change the design in the content to be delivered. Whether it is to augment more information, to act conjunctively, to signal an impending question or to create emphasis, this particle seems to get its polysemy from the architecture of the content in the utterance as dictated by the intention of the speaker. This evidence of intention signalled by the different uses of the particle *mala* clearly raises questions on informativity. A conclusion can also be drawn that the informativity of the sentences in the utterance, as manipulated by the use of the particle, is a function of speaker’s intention which in turn as this research will argue, can be used as a pointer to the type of discourse text.

Four connectors have been examined above and the conclusions can be drawn as follows. *Nono* was shown to be used as a continuant especially when showing a brief hesitation in an utterance. It was also possible to use *nono* when starting a topic and when holding a turn. These uses of *nono* have a direct linkage in speakers trying to maintain a polite demeanour or as a strategy of conflict avoidance. *Namwe* was also used in showing hesitation or even as a part intensifier. However, the same strategy applied here since speakers could only be said to do this as a way of maintaining camaraderie and being polite. However, *Khane* and *mala* showed a difference. *Khane* was used as a marker of consequence and capable of creating different shades of consequence dependant on how informative the speaker wanted to be. The same applied to *mala* in its use dependant on how informative the speaker wanted to be only that *mala* as a discourse connective could also be used as a signal to an impending question. Two issues emerge then: that it is possible to track attributes of communicative intent, i.e. politeness and informativity, to
the use of sentence connectors in utterances or monologue discourse texts. This research argues that tracking these two attributes of communicative intent can then be a pointer to what type of genre the utterance exists. In this case, when the speaker chooses to use sentence connectors as namwe and nono, then it can be implied that the text is one that alludes to camaraderie with polite undertones and a likely subjective outlay whereas if khane and mala seem dominant, then the text most likely is objective where the speaker cautiously dispenses information in a structured format. These generalizations about Lubukusu sentence connectors are only but an insight gathered from the data of the research and it may be possible for a difference of use to be observed. However, the bigger picture is sustained that the use of sentence connectors by speakers could motivate the different types of monologue discourse texts.

4.1.2.5 **Particles Indicating Negation, Assent and Consequence**

A range of particles falling within this class also carry propositional content. Their lexical value as words vary from the way they are used in sentences. Such a description of particles is in consonance with Stede & Schmidt (ibid). The function of these particles can be described as words playing the role of modification either of verbs, adjectives or even other adverbs. However, they retain qualities of particles described by Stede & Schmidt (ibid).

This research found out that Lubukusu has many of these particles but without a final conclusion about how many they are in the language. Owing to this, it was rather presumptuous that this research would then go ahead to unravel from its data just how
many they could be. Suggesting this tentative kind of classification was based on the similarity in disposition and use of the particles. This research found enough reason bearing the complexity of particles within this range as needing an entire research in its own right. The scope of the current research limits it only in clustering them together and finding general pragmatic realizations these particles are most likely to evoke without going into a final typological examination that will conclusively deal with them. The objective of the research is however sustained; that evidence of how these particles are manipulated by a speaker is indicative of intention which can work as a classification and organization principle.

4.1.2.6 Particles indicating assent - Ndii and ehh

Particles indicating assent generally seems to have a dominant assignment as markers of anticipated agreement - an assent indicator. But this anticipated agreement is manifested in different shades hence its polysemous use can be seen. It can either be that the particle is used as an insertion to indicate anticipation for a positive response or sometimes as a smoothening of an otherwise controversial proposition hence creating a positive contour to the proposition. Since it signals agreement, the basis of the agreement can be argued to occur in a dialogic discourse. However the same is sustained in a monologic text when the dialogic sense happens to occur within the monologue itself. The following example shows how this happens when the particle Ndii is used as an insertion to indicate a positive anticipation to a response of a proposition: Consider excerpt (k)
Papa nga ne amenyile, se kalomanakho nende omundu tawe
Father when alive, never quarrelled with anybody at all

Papa kamenya mu milembe nende be musirekere
Father lived with you peacefully among neighbours

Balichanga sindu silala nende papa
They shared everything as one with father

Nono papa nga ne wandekhile, nono ndii
Now that my father has left me, I say to (particle) you and

Saba sirekere buyeti
ask for the community’s help

Excerpt (k) is taken from a eulogy. In the text, the speaker tries to build a tempo by raising empathy towards the death of his father. By the time he draws his conclusion, it becomes rather uncomfortable for the audience to say “No” to his proposition for “help from the community” given the bereavement. The speaker is hence able to gain the empathy of his audience. Noticeably, the particle “ndii” is tactfully inserted by the speaker to gain the upper hand in the plea and therefore anticipate a positive response from the audience.

Using the same particle to show agreement but of a different shade from the above is when ndii is used as a smoothening of an otherwise controversial proposition hence creating a positive contour to the proposition. The following example taken from a lecture about leadership among the Babukusu illustrates this:
Excerpt (I):

*Omundu nekerire owasie*

If someone committed murder

*Bakasa becha mungo omwo khumanya kumurwe kuno kurungwa kurienia*

The elders went to that homestead to find out what the punishment would be

*Aba ndii nono bamanye bakhola bariena*

So (particle) now, they can look for the way forward.

*Sikila omundu khufwa lili sindu sibofu*

because, the death of someone is a big deal

From the above text, the controversy of how to deal with murder seems to be at the centre stage. The full utterance is a monologue about leadership among the Babukusu. The speaker wants to show through an example, how the legal system works and he chooses the crime of murder to explain how sagacious leadership works. The controversy stems from the extent of retribution to the family aggrieved – whether the punishment would be commensurate with the crime of murder. The speaker attempts to smoothen conversation and in effect resolve the controversy by inserting the particle strategically in a position between the “punishment” and the ‘way forward’. In doing so, the speaker is able to show that such a case, severe as it is, would be solved by the community’s legal structure. In effect, the speaker demonstrates how to temper wise leadership in the face of controversy. The use of the particle can be argued to be within the precincts of assent marking only its shade stems from the intent of the speaker – that of making a controversial proposition to be agreeable. The information is structured in a way that
underlies this pragmatic undertone. The speaker artfully places the particle in the position that gets the desired pragmatic inference whilst at the same time unconsciously patterning the discourse and type of text. Informativity is the grounds for this which can be explained by referring to the intention of the speaker. The argument for this research is that the use of this particle in giving different shades of agreement is a function of a speakers' communicative intent that is manifest in the architecture of information in the utterance. Ultimately, this research argues that discourse types are realised from the interaction between use of the particle which is evidence of speaker intention and the informativity created embodies this intention. *Ehh*, on the other hand seems, only to mark general assent without evoking different pragmatic senses and always appearing final at each hesitation or turn. The uniting argument in relevance theoretic terms is how the contextual effects are maximized using the manipulation of the linguistic stimulus where the particle falls while minimising the effort in message retrieval.

4.1.2.7 Particles Indicating Negation – *Khaba*! and *ta*!

The particle *khaba* also has polysemous use. Among the most salient is the general function of reversing meaning. It can be used in tandem with *ta*! or even be used singly. In some sense it can be thought of as a signal for rejecting or challenging a preceding assertion in a sentence. Used in this manner, *khaba* appears sentence final. An example is given in the following text. In this narration, the hare is daring the elephant in a tug of war and even as the hare recognizes the size of the elephant, he scoffs at the same. Notice the particle being used sentence finale to signal the scoff and in effect reject the proposition that the size of the elephant should come in handy in the tug of war.
Amulolelela mumoni mala amubolela ali, “wakhaba omubofu, seukhwesa khaba”

He looked into his eyes and told him “even if you are big, you cannot beat me (particle)”

Apart from signalling a rejection or challenging a preceding assertion in a sentence when used sentence final, khaba can also be used to intensify a negation. In the following example, khaba is sentence medial and the effect is not similar to the earlier use. In the text, the speaker emphasizes that without unity, any sort of societal development is bound not to work. However, many morphological cues of negation are used including “ta” which singularly indicates a negation. But the inclusion of the particle khaba intensifies the negation and increases the sense of hopelessness of not developing without unity.

Nono efwe fwesi nekhukhaambanile ta khaba sekhulinyola khucha ebweni

Now, if we dont unite to be one (particle) (particle) we won’t ever develop.

The fact that many negative affixes have been used to conjure up this hopelessness in the face of “failing to unite” is also a pointer to how the speaker intends his message to be perceived by his listeners. In this polysemous use of khaba one thing is clear. Depending on the position of this adverbial, various pragmatic undertones are realised. In effect, the placement of the adverbial has ramifications on the informativity of the utterance. The polysemy is generated from the position of the adverbial. We posit here that this situation is unlikely to be accidental but amounts from the intention of the speaker. This intention
seems to be embodied in the informativity of the utterance evidence of which is found in the relative position of the adverbial in the sentence of the utterance.

4.1.2.8 Particles Indicating Consequence - Khane

The particle *khane* is generally a marker which captures consequence. In its manifestation, this particle plays an important role in making a discourse text coherent by connecting presumed information or even unknown information to what is known or might be known by the addition of more information hence exacting consequence. Two shades of coherence of this particle can be seen from the language: first as a signal of an answer to a question that indicated consequence or as a signal to a question that would require an answer that will show consequence. To illustrate this first shade is the following example which is found from a recitation of the creation story among the Babukusu:

Consider the following: Excerpt (m)

Watiekela ali, "**khane** yuno ali ne kamaya?" (a)
Watieleka said, "(particle) this one can perform miracles?"

"**kenya khundume ese?**" Wakimba efula yakhila engo
"He wants to outdo me?" He conjured up a lot of rain

niyo bacha ikhola lifumo,
wherever they went, the rain flooded

*bandu batiba engo niyo bacha*
persons got lost from their homes

*Maina ali, ehe! Khane bano banjikelako?* (b)
Maina said, huh, (particle) this one is equating himself to me?

*wekhola endemu*
He turned into a snake
Blass (2006) argues that coherence is a kind of mental principle which guarantees the correct filling up of linguistic gaps in order to achieve comprehension. If this position by Blass (ibid) is to be considered in the light of the particle Khane in the above utterance, it can be argued then that khane is a filler that signals the question which requires an answer that indicates consequence. In (a) above, the consequence of one person - Watieleka knowing that Maina (another person) could perform miracles was Maina conjuring up of rain. Similarly, Maina's response to Watieleka's miracle spurns him to turn into a snake. Notice that the particle in each case is tactfully inserted to signal the question in both cases hence creating coherence as argued by Blass (ibid).

The second shade of coherence by the particle Khane is seen when it is used to revise an earlier stated consequence or when it signals moving forward to an unstated occurrence.

This can be seen in the following example: Excerpt (n):

_Basiku ababo benya bere Mwambu_

The captors wanted to kill Mwambu.

_Bang'ona kamabele mumuka embofu_

They prepared milk in a big gourd

_mala baramo kamalesi, bali anywe mala afwe._

Then they poisoned it, so that in the event of drinking, he dies

_Khane Sela naye waulile ne acha akania Mwambu khunywa kamabele akako._

(particle) Sela heard the plan and went ahead to warn Mwambu from drinking the milk
The example in excerpt (n) is a case where an unstated occurrence is signalled by the insertion of the particle. This example is cast from a narrative where one of the characters called Mwambu is all along assumed not to be privy of a plot to kill him. The insertion of the particle Khane with the inclusion of another character Sela gives an unstated occurrence of Mwambu's foreknowledge. But in the following example an earlier consequence is revised. Excerpt (o)

\[
\text{bandu batima mungo khobona esan'gi}
\]

Everyone ran inside the home to see the beast

\[
\text{Esan'gi yino yaba nende luyoka lukali, winyikha otimbyie kamaru}
\]

This beast had such a big roar, you had to tightly cover your ears

\[
\text{Nokhatimbyie ta, wibena mumaru wafwa. Buli mundu katimbya kamaru}
\]

Without which, you would bleed through your ears to death

\[
\text{Khane \ a} \text{bele wakhatimbya, hayoka olwo lubira}
\]

(particle) despite covering ears tightly the roar could still go through

\[
\text{Lekha bandu bakwe!}
\]

Within minutes, people started dropping down!

In the above example, a known consequence of "bleeding to death through your ears" is stated in the narrative for as long as one was exposed to the roar of the beast. Also stated is that if you tightly covered your ears, you were safe. However, this is not the case since the roar of the beast exceeds the effort of covering the ears. Here, the particle khane is used to signal the revision of the earlier known consequence and hitherto creates
coherence between the earlier assumption about safety as long as “you tightly covered your ears” to the reality that it is a hopeless endeavour to do so. In effect the particle is actually used to re-plan the content of the story. What we see here is an underlying plan of how information will be delivered in relation to other sentences in the utterance. Clearly, this is a question of informativity. This research argues that sentences can be manipulated by speakers using particles in a way that the outline of a story is affected. It is also possible to revise an earlier notion within an utterance as explained from the above examples. The various shades of consequence as explained from the above examples are dictated by the intention of the speaker. This is made possible through the architecture of information as is clearly manipulated from the use of the particle. The conclusion that can be drawn here is underlying the various uses of the particle *khane* are the speakers intentions which are guided by how informative the utterance is so wished together with the necessity to fulfil relevance conditions vital for the correct inferences to be made of the text. Most important is that, these inferences so targeted by the speaker are a function of how communication is intended to be managed. Table 1 and 2 summarily captures the particle classification as has been dealt with in this chapter. I hasten to add that this classification is neither conclusive nor does it make any suggestion to that effect. This classification is only valid within the data for this research and can only be indicative of the scope of the current research.
### 4.1.2.9 Summary about Particles

Table 1

<table>
<thead>
<tr>
<th>Type of Particle</th>
<th>Examples</th>
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<tr>
<td>Interjections</td>
<td><em>Pebe, Akhoo, Po!</em></td>
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<td>Expletives</td>
<td><em>Riswa, Aseeno!</em></td>
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<td>Verb particles</td>
<td><em>Syo!, te!</em></td>
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<tr>
<td>Adjectival particles</td>
<td><em>Ti!, Pe!, chwe!</em></td>
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Table 2

<table>
<thead>
<tr>
<th>Type of Particle</th>
<th>Examples</th>
</tr>
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<tbody>
<tr>
<td>Sentence Connectors</td>
<td><em>Nono, Namwe</em></td>
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<td>Particles indicating Assent</td>
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<td>Particles indicating Consequence</td>
<td><em>Khane,</em></td>
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</table>
4.2 Conclusion about Particles

A dominant observation about particles of Lubukusu is that they seem to interact with the context of the sentences they operate in leaving evidence on the type of text and conveying a lot of information about the state of mind of the utterer. Whether the speaker wanted to convey suspense to his audience, or surprise or was interested in joining ideas in a way that would project either subjectivity or objectivity, the choice of text became imperative. It is for this reason that this research found it relevant to examine how speaker intention motivates different types of discourses from the use of particles.

Since the use of particles indicated something about the mental state or mental processes of the speaker, using a particle implies that there is a mind behind the utterance. In this respect, using non-propositional particles in general created an impression that speakers were very ego involved in the discourse because it easily betrayed the feelings of the speaker. The particles in this respect were like the interjections, expletives, verb particles and adjectival particles. Expletives indicated a breach of polite behavior or could even signal comic relief. Interjections showing hesitation or change of turn prompted a certain reaction from listeners. Verb particles and adjectival particles indicated intensity and overtly showed a personal touch.

Contrarily, particles carrying propositional content like sentence connectors only give evidence about how the speaker wishes to transit ideas for a fuller comprehension by the audience. In doing so, a logical sequence that presupposes how informative the speaker wishes to be can easily create a text with near objectivity. With the propositional
particles, their use implicates that the mind is taking into consideration the wants and needs of the addressee. In general, each such particle reflected a single attitude, but the effect of conveying that attitude varied widely. Lastly, propositional particles had what I would loosely refer to as structural properties. I refer to them as such since depending on the structural positions these particles appeared in sentences, the pragmatic undertones were resounding. Such structural positions were from sentence-initial, sentence medial and sentence final. This depended on how the speakers wanted to indicate a structural boundary and a hint of how what follows relates to what went before. This was evident in the examples of sentence connectors' *nono* and *namwe*. The same could not apply to non-propositional particles whose positions are predictable.

Since this research has relied so far on evidence of speaker intention within the code of language, whether it was in the use of sentences, in the way morphological operations are manipulated or in the use of particles, one most important principle behind an inferential model of communication remains yet unexplored. This is the fact that the language code only provides a part of the evidence to communication. A lot of what speakers' may say is not what they actually mean. This forms the basis of the next chapter in what is the concept of explication and implicature as expounded in relevance theory. Further, utterance structure is argued to be subject to social and psychological dimensions.
5.0 Introduction

In the last three chapters, I have attempted to show how evidence of speaker intention can be adduced through sentences, various morphological operations and particles all with the consequent eventuality that they play a role in monologue discourse organization. In making these arguments, a side goal was achieved - that of illustrating how communication is accomplished in the code of language via inference. The main objective by Sperber & Wilson’s (2006) relevance theory is to explain how humans communicate through inference. They discuss the connection between language and communication concluding that the two concepts cannot be described without reference to each other. They however note that communication is possible without a code arguing that the code only plays a part in providing evidence for communication. This latter argument forms the basis of their movement from a code model to an inferential model. They even go a step further to argue for a complete departure between language and communication claiming that language is not indispensable for communication but only for information processing which is its essential function (ibid:172). Blakemore (1992:4) while lending credence to the relevance theory observes that for a theory of communication to have observational, descriptive and explanatory adequacy, it must also embody both a psychological and social dimension.

The questions that concern this research at this stage are: Since this research has dealt with evidence of communication through a code, what argument makes a unity between the intention
of the speaker and the code arguing that information processing and inference actually occurs beyond the code? What evidentiary support credits that inference can happen from the code? What are the limits of the code in terms of literal meaning and metaphoric meanings accruing from it? Is there any psychological and social dimension that has a role in inference and discourse organization? These are the concerns of this chapter. It is not more the questions that are raised here but the tentative answers that are attempted which summarize and wraps up this research.

To answer these questions, I posit a synthesis, one which would not only integrate issues discussed in chapters two, three and four but also go beyond them. This synthesis adopts Blakemore’s (ibid) argument of the necessity to have a social and psychological dimension for a fuller account of communication, a dimension which is yet unexplored in this research but which I argue has a role in the control of structure and content of discourse. Data for this research points to one social and psychological dimension which provides premise upon which to posit this synthesis. This is politeness. My argument is that the structural elements discussed in chapters two, three and four are complemented by this social and psychological dimension which in turn is embedded in sentences, morphological operations and in particles.

In examining this politeness, I specifically discuss it as follows: First, that speaker intention is underscored by aspects and principles of politeness. In a way, politeness principles are central in guiding the structure of any utterance by a speaker. Secondly, that speakers use politeness to act strategically in conveying meaning while at the same time achieving conflict avoidance and social indexing. The underlying issue is that politeness plays a major role in structure of discourse since it is mapped in sentences, through morphological inflections and through
(part) es. However, accessing and examining linguistic politeness in sentences, morphology and particles means involving the concepts of implicature and explicature as envisioned within relevance theory. The concept of implicature and explicature not only examine the code at a literal level but also move comprehension beyond the code. In doing this, a synthesis that threads the former three chapters is created.

According to Carston (2002:116) the domain of relevance theoretic pragmatics is ostensive stimuli with the paradigm case being linguistic utterances or in this case - monologue texts. The focus for these ostensive stimuli is what they ostensively communicate, which is a set of assumptions. According to Blakemore (ibid: 1), some of these assumptions may have been specifically intended by the speaker. Other assumptions may fall within a range of assumptions not intended by the speaker. In some cases, speaker intention is overt while in other cases it is covert. In some cases an assumption is conveyed completely by accident. These set of assumptions also referred to as propositions when ostensively communicated by speakers are made manifest to the audience. It is these assumptions so communicated that fall in two classes: explicature and implicature. The overarching argument is that speaker intention is embodied in politeness and reflected through explicature and implicature. First, let me briefly discuss the concept of explicature.

5.1 The Concept of Explicature

Explicature is only concerned with those assumptions that a speaker intends to convey - cases where the speaker does not hide his intention to convey certain assumptions from the hearer. Sperber & Wilson (2006) started by calling the result of fleshing out the semantic representation of an utterance an explicature. In some cases, the semantic representation provided only a skeletal clue as to the explicature the hearer is expected to recover. The process of developing
the semantic representation into an explicature depends heavily on contextual information though. Consider the following examples not within the data of the research but elicited for precision in illustration:

1) Mukari omwo – Inside there.
2) Eli mukari omwo – It is inside there
3) Endemu eli muchoo – The snake is inside the toilet.

Although all the sentences above express more or less the same proposition hence have the same explicatures, there is a sense in which sentence (3) is more explicit. The reason according to Blakemore (1992:60) is because there is less reliance on contextually inferred material. Making a more precise definition, Sperber & Wilson (1995:182) define an explicature as an explicitly communicated assumption that must satisfy the criterion of explicitness, i.e., an assumption communicated by an utterance U is explicit (hence an explicature) if and only if it is a development of a logical form encoded by U. The argument by Sperber & Wilson is that utterances are never simply decoded, and that the explicit content of an utterance involves more than the simple recovery of a propositional form and propositional attitude. Sperber & Wilson see the explicit aspect of communication as more inferential than previous pragmatic theories. Explicatures are derived through a logical process of enrichment, disambiguation, reference resolution, and other pragmatic enrichment processes applied to the explicit content of the utterance. The conceptual part for the logical processing of an explicature is entirely provided by the utterance. Accordingly, any development of the logical form will qualify as operating in the explicit domain. Using this definition by Sperber & Wilson, Blass (2006:67) argues that the explicatures of an utterance are explicitly communicated: where the speaker asserts for example,
I am happy, they will include the proposition that the speaker is happy, the speaker says she is happy, and the speaker believes she is happy. Let me illustrate this point using a statement from an expository text of Lubukusu data on cattle rearing:

4) *Khukhwamila Khale bandu babayanga chikhafu.*

Since the distant past, people used to keep cattle.

5) *Ne oila omwana wa omundu,*

And if you wanted to marry someone’s daughter,

{oana chikhafu chitaru nende chimbusi chibili.}

you would pay bride price of three cattle and two goats.

In monologues, one speaker controls the discourse event and the excerpt above is not different. The quest for this research would be the kinds of inferences from the explicatures such as above. In sentence (4), the speaker would be satisfied if the audience was to enrich the logical proposition and arrive at the inference that cattle rearing is an age-old tradition among the Babukusu. The same sense if applied in sentence (5) would generate the inference intended by the speaker that the desire to marry someone’s daughter requires a certain amount of bride price to be paid. Some measure of social hierarchy between the speaker and the audience plays a role in the proposition generating maximum contextual effects for the enrichment of its intended purpose in meaning with minimal effort. It can also be argued further that the speaker meant only to be as informative to the extent of the proposition.
Carston (2002:117) sees the distinction between explicature and implicature as applying only to those assumptions that fall within the speakers' communicative intention. Carston (ibid) further argues of the difference expressed by the speaker and her explicature(s) that the proposition expressed may or may not be communicated. Only when is it communicated that it becomes an explicature of the utterance. Using the above examples 4 and 5, the explicature of the two sentences are only manifest to the audience to extent of the interpretations tentatively provided above. Carston (ibid) argues that this distinction is essential to the standard relevance theoretic account for non-literalness especially in cases of metaphorical or ironical use where the proposition expressed is not explicated. While this is true and in concurrence with the findings of this research, the generalization by Carston following the standard speech act line that the only case where the proposition is actually explicated is the declarative sentence with non-declarative utterances such as imperatives and interrogatives discussed in Chapter Two having the same propositional content is disputed. Indeed, speaker intent was explicated even in non-declarative statements albeit giving out weak implicatures. A speaker can be confident that his/her proposition has reached optimal relevance for the non-declarative sentence while assuming the audience is satisfied enough to halt their processing effort. Consider the non-declarative sentences below:

6) *Musa achile engo?*

Did Musa go home?

7) *Khupa khangu!*

Strike repeatedly!

Clearly, the above two sentences would be difficult to interpret beyond their propositions without more input. However, an understanding of the content of explicatures bridges this gap. Carston
argues that the content of explicatures comes from two distinct sources: the linguistic expressions used and the context. In this case, the linguistic expression would be an interrogative and an imperative, respectively. But then deriving this content is done in two ways depending on its source: either by linguistic decoding or pragmatic inference. Since the logical form which is the output of the decoding phase virtually never constitutes a full propositional entity as exemplified from the above two sentences, argues that it is rather some kind of schema for the inferential construction of fully propositional assumptions. Sentence (6) and (7) could be used in different contexts to communicate explicitly similar propositions. Consider the following examples:

8) *Musa achile engo khulanga bakhocha?*  
Did Musa go home to call his uncles?

9) *Khupa khangu kamani nekasilimo!*  
Strike repeatedly while still strong!

Clearly, (6) and (7) leave a great deal more to pragmatic inference than does (8) and (9) which in turn are less explicit and more implicit. The reason is that “calling uncles” has more than just an explicit representation and audiences will instantly enrich this phrase to achieve different implicatures including “seeking advice”, “wisening up”, etc. The same would apply to “while still strong” which would motivate a host of implicatures among which is “while still young at heart”, “while it is possible”, etc. Just how explicit a speaker decides to be depends on his/her assessment of the hearers’ resources, the level of engagement between the interactants and the power relations among speakers in a discourse. From the above examples therefore, an argument
can be made that the concept of explicature provides a notional guide in the identification of speaker intent which to a large extent depends on the identification of issues of politeness.

5.2 The Concept of Implicature

The simple fact about human languages according to Sperber & Wilson (1986) is that languages do not encode the kind of information that humans are interested in communicating. Linguistically encoded semantic representations are abstract mental structures which must be inferentially enriched before they can be taken to represent anything of interest. This is where the concept of implicature comes in. Implicature is a component of speaker meaning that constitutes an aspect of what is ‘meant’ in a speaker’s utterance without being part of what is ‘said’. What a speaker intends to communicate is characteristically far richer than what he directly expresses; linguistic meaning radically underdetermines the message conveyed and understood. Speaker X tacitly exploits pragmatic principles to bridge this gap and depends on hearer Y to invoke the same principles for the purposes of utterance interpretation. Through this bridging, inference is thereby made and sustained. Implicatures do not rely on any explicit content of the utterance but are entirely dependent on pragmatic inferences, and the conceptual content of the implicature is supplied through contextual implications. Consider the following example taken from a narrative:

10) Besenda banyola omulebe we engwe.

They went further ahead and met a relative to the leopard

11) Bali, "wanangwe oriena?" "busilu busutane,"

They greeted them, "hello leopard?" He replied, “folly carries itself!”

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12) "Wanambusi oriena?" "Kamakesi kakwa mukandi!"

"Hello goat?" "Brains fall into (subsume) more brains!"

These sentences are taken from a narrative text recounting why the leopard and goat are mortal enemies. In the text, the leopard while on a journey with the goat, takes advantage of the friendship he has with goat to kill and make a meal out of his friends kids. However, as the story proceeds, the goat gets wind of this and avenges the death of her kids by killing leopard's cubs. At the point of the narrative where the sentence are picked, everyone in the audience including the goat, are aware of the tragic events. But this is in total exclusion of the leopard who still believes her cubs are safe. In sentence (12) when responding to the greeting from (11), the implicature is grounded in the personified effect of humanizing "folly". But the counter to the response by the goat in (12) makes for similar implicature raising lots of contextual effects and requiring of particular inference. The question is how is it possible to arrive at the intended interpretation?

Sperber & Wilson (2006) emphasize that it has to be the concern of a pragmatic theory to provide an explanation of how the hearers recover not just any interpretation but the one a speaker intended. In this regard, Blass (2006:67) argues that there has to be a distinction made between the information which the speaker intended the hearer to recover and the process by which hearers recover unintended effects and which are undertaken on the hearers own initiative rather than the desire to achieve intended interpretation. According to Sperber & Wilson implicatures are contextual assumptions and implications are part of the intended interpretation.
of an utterance, and are thus recoverable by the criterion of consistency with the principle of relevance. To explain this with clarity, let me use another example. Consider if a speaker provided information without caring what contextual effect it may bring as in the following dialogic scene in a narrative from the data of this research:

13) Wanyuma yema khungaki

Both stood next to each other, one on land the other in water

14) Yereba wase nanu okhurerakho?

They asked each other “who put you to do that”

15) Enjofu eli wanakhamuna, newe nawe? Ali wanakhamuna

Elephant said, “it was Hare”. How about you? Hippo said, “it was Hare”.

In the excerpt taken from a narrative, both Hippo and Elephant have fallen victim to a prank by Hare. The two animals have been engaging in a duel with fore knowledge that it was Hare who they were tackling. At the realization that both have been conned, they each pose similar questions to each other. The answers in (14 & 15) have no implicit import or implicature. Both questions (by Hare and Hippo) guarantee that a direct answer will be relevant. This means also that both answers have no implicatures precisely because there is no reason to think that the speakers expected their utterance to be interpreted one way rather than another, in one context rather than another, achieving one set of effects rather than another. Now let me consider another example also taken from a narrative but which has a different manifestation:

16) Khekhwesa kalaa khacha khabolela enjofu khali - “wananjofu”?

The Hare slowly walked to the elephant and said, - “elephant”

17) Khali – “esese nendolelela nacha mumechi nekhukhwesa, nakhupa mumechi”
That “if I go into the water I can pull you into the water”

18) Enjofu eli akkh! wanakhamuna newe nganoluri ata yakhaba sikele siase siongene osuta?

The elephant scoffed!! “Can you lift my leg!!!!

This excerpt is taken from the same narrative as before. The Hare dares the elephant to a tug of war in sentence (17) and lays down the challenge. However, elephant does not give a direct answer about the challenge to a tug of war. However, the proposition expressed by elephant in (18) gives the Hare access to encyclopedic information about the futility in having a tug of war with elephant. A premise would have been set for an answer elephant is sure to be represented in sentence (19) below:

19) Kaba bali sonyala khusuta sikele siase, ukhwesa orie?

If you cannot even lift my leg, how can you pull me?

It is this presumed futility by Hare to lift elephant’s leg that forms the basis as enough evidence to scoff at the attempt at a tug of war. This would therefore lead to a conclusion that elephant would win any such tug of war hands down. Such a conclusion could be summed in sentence (20).

20) Wanakhamuna sanyala khukhwesa enjofu tawe.

Hare cannot win a tug of war pitted against Elephant.

It is this distinction that Sperber & Wilson refer to as implicated premises illustrated by sentence (19) and implicated conclusions in sentence (20) respectively. But a more important question arises: why then would speakers choose to answer indirectly? Does this indirect answering not increase the cost of processing effort? Blass (2002:68) suggests an answer to this as premised in relevance theory that by choosing an indirect answer, the speaker must have intended to convey more than what the logical
proposition offers. This means elephant must have wanted Hare to have access to further assumptions which would in turn generate further conclusions that would be implicatures. This is what Sperber & Wilson refer to as weak and strong implicatures. For example, Hare would have been able to access assumptions from the question in (19) and answer in (20) along the lines of the following sentences:

21) Elephant has a big leg
22) Hare is smaller than Elephants leg

But these are not the only contextual implications that can be drawn. They are rather what Sperber & Wilson refer to as Strong implicatures. Weak implicatures would be as follows:

23) Elephant’s legs carry far much bigger masses
24) Size matters in a tug of war.

Sperber & Wilson (ibid) indicate that optimal relevance is achieved when intended strong implicatures are recovered by the hearer even though their formulation on how this is actually done is somewhat unclear. Most important though is that these processes happen cognitively and beyond the code as I argued earlier even as we track the evidence from the written code. Implicature therefore becomes a necessary tool in examining how politeness is thus motivated, how relations among interactants are mapped by this politeness and how it is underpinned in conversations to make the proposition successful. Moreover, all these happen at sentence level, in the morphology and in the use of particles. Let me start then by examining the concept of politeness, how implicature and explicature underpins it and its variant occurrence at sentence level, at morphological level and in the use of particles.
5.3 Linguistic Politeness as Embodied in Speaker Intent

From the outset, let me note that relevance theory is not in any way a competing theory with the theory advanced as linguistic politeness. I seek here to show the complementarity of politeness to relevance theory in particular situations. In this case, I seek to explain how speaker intent aligns to the needs of audiences making it possible for correct meaning to be inferred at the lowest cost of retrieval. The argument is that speakers’ engaging in any communicative act, also convey politeness or otherwise, which lowers the cost of information retrieval. This profoundly affects structure of discourse. Therefore, this complementarity between politeness and relevance theory illustrates how a social and psychological dimension of language affects the structure of discourse. Moreover, it is a part justification to use relevance theory in this research.

According to Eelen (2001), Bargiela-Chiapini (2003) and Watts (2003) politeness has been conceptualized as strategic conflict avoidance or as a strategic construction of cooperative social interaction. Eelen argues that the notion of politeness is also necessary for social indexing. The idea that politeness is involved in social indexing may be interpreted as the idea that politeness as socially appropriate behavior and what is socially appropriate depends on the speaker’s social position in relation to the hearer. Eelen further quoting from Brown & Levinson (1987:1) sees the social role of politeness being in its ability to function as a way of controlling potential aggression between interactional parties. A similar argument is sustained by Leech (1983:17) who views politeness as way of avoiding disruption and maintaining the social equilibrium and friendly relations.

According to Yule (1996), there are several ways of thinking of politeness which involves ideas like being tactful, modest and nice to other people. In the study of linguistic politeness, the most relevant concept is "face". Indeed, Mills (2003:9) argues that politeness is the expression of the
speakers' intention to mitigate face threats carried by certain face threatening acts toward another. A speaker's face in pragmatics is the public self-image, the emotional and social sense of self that each person has and expects everyone to recognize. Politeness is showing awareness of another person's face. If you say something that represents a threat to another person's self-image, then we refer to it as a face-threatening act. For instance using a direct speech act, e.g. an imperative implies having more social power than the other person. But if you do not actually have this social power, using an imperative would be akin to performing a face-threatening act. An indirect speech act like an interrogative, on the other hand, removes the assumption of social power. By making a request when using an interrogative, the act becomes less face-threatening thereby referred to as a face-saving act. Ideas about the appropriate language to mark politeness differ substantially from one language to another. Some languages value directness as a way of showing solidarity hence will have predominantly direct speech acts in the utterances. Some cultures on the other hand are more oriented to indirectness and avoid direct imposition which would be regarded as impolite. Vagueness and seeming uncertainty in speech would be cherished, which in turn would generate just enough contextual effects for utterances to achieve optimal relevance. This is the interest in this section, to illustrate how politeness is integrated in the use of some sentences of Lubukusu texts, how it is morphologically represented and finally how particles imbue polite behaviour. I have used the tools of implicature and explication within the relevance theoretic framework to illustrate this.

5.3.1 Linguistic Politeness in Sentences of Lubukusu

In the examination of sentences in Chapter Two, this research utilized the paradigm of function rather than the paradigm of structure in sentence identification. The reason is because thinking of a sentence within a structural paradigm would have lead us to two categories, i.e., simple and
complex sentence solely dependent on the configurations of subject and predicate. But such a
division would have lead to an engagement which would be ineffective for this study that deals
with pragmatic aspects of discourse that manifest at functional level. A functional paradigm
enabled this research to classify sentences as declaratives, interrogatives, negatives and
imperatives. This sort of classification is based on the purpose of the sentence. Purpose was
argued to partly mirror the intention of the speaker. Intention, on the other hand, is regarded by
the relevance theoretic framework as being the centerpiece of any communication. Therefore, I
examine politeness within the prism of these four types of sentences combined under presumed
face-threatening or face-saving inherent qualities. Under face-saving are declaratives and
interrogatives while under face-threatening are imperatives and negatives.

5.3.1.1 Politeness in Declarative and Interrogative Sentences

In this thesis, the definition adopted for a declarative is that it is a sentence construction whose
primary role is to make statements. This functional definition includes a host of structural re-
makes of sentences including simple and complex sentences with variant patterns therein
including cleft sentences, compounds, etc. The following are examples of declarative sentences
or statements of Lubukusu:

25) *Juma asikona*

Juma is sleeping

26) *Niye akenda kalaa*

He/she is walking slowly
The concern of this research is whether this type of sentence has any bearing to polite behaviour and what bearing the concepts of implicature and explication have to do with them. First, it is clear that there is little implicature in the above declarative sentences. Explicatures as discussed earlier are derived through a logical process of enrichment, disambiguation, reference resolution, and other pragmatic enrichment processes applied to the explicit content of the utterance. The conceptual part for the logical processing of an explicature is entirely provided by the utterance. The above utterances so to speak only require a logical processing of the explicit content to arrive at optimal relevance. The statistical count on pg 186 from our data also showed this type of sentence as the most predominant in both expository and narrative texts. However, findings of this study show that expository texts require less implicature by the very nature of the texts. Narrative texts, on the other hand, by their very nature carry a lot of implicit meanings. This means the sentences of narrative texts will have lots of imagery, hence requiring a different strategy in their interpretation. Consider the following excerpt with declarative sentences taken from a narrative text:

28) Yabao wanakhamuna, wananjofu nende efubu
   There once was a Hare, an elephant and a Hippopotamus.

29) Wanakhamuna khalolelela efubu yachoa yakhila
   The Hare looked in amazement at the size of the Hippopotamus

30) Mala emenyile sa mumechi mwon'gene
   Yet it stayed only in water.

31) Khalola enjofu yachoa yakhila,
   He looked in amazement at how big the elephant was.
32) Mala emenyile khulukongo khwongene

Yet it stayed only on land.

The first sentence (28) is an opening formula which puts the story in spatial time. Unless hearers can enrich it with requisite contextual effects which go beyond the logical form of the sentence, there is little chance it can be interpreted correctly with meaning beyond the explicated sense. Sentence (29) and (31) are both ironical in the sense the way ‘Hare’ is observing both animals. This irony is apparent with information in sentences (30) and (32) which resolves the size issue of the two animals with a contrastive ability of only being able to stay on land or water for elephant and Hippo respectively. Data for this research found a predominant proportion of such imagery in narrative texts than in expository texts. The observation I can make from this is that speakers tend to prefer more directness and are less ego involved in their utterances when engaging in expository texts. However, this directness was neither meant to be face threatening nor was it deemed impolite. Rather, it was an observance of established social norms for such kind of utterances.

A rather different manifestation is observed in narrative texts, whether it was the speaker or the characters in any given narrative. Being indirect, vague and at times seeming unsure was preferred in narrative texts both by speakers and by the characters in those narrative texts. To retrieve the right contextual effects and arrive at optimal relevance, then hearers inexplicably involve the concept of implicature. The cost in retrieval of the right implicatures in such utterances amounted from the effort in unraveling implicit politeness from the speaker. In a way, speakers project not only polite behavior extended among the characters in the story as in the
excerpt above but also to their audience. Sentence (29) and (31) are both polite reminders albeit cynical remarks made about elephant and Hippo. Audiences marvel at such skill of narration from the speaker in this rhetoric enabling a relaxed camaraderie feeling which fosters the monologue to proceed smoothly. It is this smooth and deliberate avoidance of disruption that also allows the maintenance of a social equilibrium and friendly relations as quoted from Leech (1983). Such smooth procession of text is at the heart of linguistic politeness.

The case of the interrogative provides for a similar point with a somewhat different view. The interrogative was defined in Chapter Two as a sentence which is uttered by somebody seeking to elicit some information from another. This act of seeming dependency from another person translates into an inherent face-saving action. Consider the example below:

33) *Nekesa ebile Chikhu?*

Did Nekesa steal firewood?

34) *Sitabu sili wae (na)*

Where is the book?

I had earlier in Chapter Two argued that interrogatives are mostly used primarily as a way of audience involvement in utterances of monologue text. Skilled narrators of monologue texts tend to use interrogatives but mostly rhetorically. To create relevance conditions necessary for meaning recovery from such linguistic stimulus, the speaker sparingly uses the interrogative without losing the dominant measure of control in the discourse. For the reason that using interrogatives is a skill asset of a speaker, might explain how few the interrogatives were. However, any rising intonation while uttering an interrogative changes the seeming dependency to the responding audience and makes it a face threatening act. Sentence (33) for instance would change from an interrogative to an imperative just by the rising of intonation which would alter
the explicature. It is thus observable that because of the possible apparent shift in the interrogative to becoming an imperative depending on the intonation, speakers seldom use them when in need of projecting their intention as polite. Indeed, politeness becomes a central role in speakers selecting to use an interrogative or otherwise in the text.

The most important point for this section is that by examining the various contextual effects generated by implicatures in declarative and interrogative sentences, it is possible to notice how politeness principles are embedded in them. Similarly, through the explicatures of some declarative and interrogative sentences, it is also observed that sentences could be adjudged as face-saving or face-threatening. For an utterance to be considered face-saving or face-threatening is a product of social and psychological attributes. The argument I am making here is that politeness, projected through these sentences either by implicature or explicature acts as a social and psychological dimension which plays an integral role in the organizing and control of content in utterances.

5.3.1.2 Politeness in Imperative and Negative Sentences

The imperative sentence was earlier described as a command with the most enduring quality being that it is identified by its lack of a subject. The subject of the imperative form is always known beforehand from context hence there is no need to make it overt. Consider the following imperatives also referred to in Chapter Two:

35) *Ichana no!*

Come here!
36) *Khupa khangu!*

Strike repeatedly!

The command is inherently a face-threatening act. It projects an individual’s desire for freedom from imposition and the desire for freedom of action as envisaged by Brown & Levinson (1987) in their description of positive and negative face. Much as it is futile to infer the numerous implicatures that may accrue from the imperatives as above, the much that the explicature provides gives evidence to posit that audiences will pay attention to the negative face that commands inherently project in any utterance. As a social and psychological dimension, I argue that the negative face projected by the speaker in imperatives acts as a guide in the control and organization of content. Let me now revisit the negative sentence.

As earlier outlined in Chapter Two, to derive a negative sentence of Lubukusu, you simply have to add a basic negating morpheme [*ta (we)*] on the declarative and specifically at the end of the verb phrase. Further, another negative marker must also be used at the beginning of the verb phrase or sometimes it may appear elsewhere. An example was shown as follows:

37) *Alecha* – He/she will come – declarative sentence

The Negative form of the above will be as follows:

38) *Saaleecha ta(we)* – He/she will not come (gloss)

The negative sentence, just as the imperative inherently projects a negative face which in turn creates a face threatening act. This implies an impolite utterance that obviously can be countered
and reversed with context. When taken in its explicit form, the negative is face-threatening. However, by virtue of the number of sentences of this type as illustrated from the statistical count of the data for this research, it was clear that the negative is an unpopular choice in monologue texts. Perhaps this is due to the fact that speakers' always wish for a positive reception of their utterances and negative sentences do not encourage this positive reception. Given that negative sentences presuppose a dialogic event where necessarily it would be thought of as either seeking response or at times confirmation of a statement, this unpopularity can also be attributed to the fact that a monologue has a dominant speaker. To create a dialogic event means speakers ceding this dominance which goes contrary to what a monologue is.

To use or not to use a negative sentence is a balancing act by speakers inherently drawing from the need to be polite or otherwise. Over a large discourse text, then the need to be polite or otherwise by speakers' is immense for the right contextual effects to be generated. Further, the cost in retrieval of information by audiences is lessened. Politeness serves as a social and psychological norm which acts as a guide in the control and organization of the discourse. This observation is based on how far the explication in negative sentences is able to give evidence of intended meaning. The contextual effects are generated through implicature especially when dealing with cases where the imperative alludes to power over certain individuals. Therefore, in a wholesome way, it validates the initial argument made in Chapter One that communication and inference are not nebulous engagements. Rather they are borne out of certain definite procedures that enable meaning transfer to happen in a somewhat precise manner. To examine this precision even more closely, let me look at politeness as represented by morphological operations.
5.3.2 Linguistic Politeness Represented Morphologically

As mentioned in Chapter Three, the Lubukusu language has a very complex morphological structure. Further, I illustrated how speaker intention can be underpinned within this complex morphological structure whilst having profound influence on both the structure and interpretation over a large discourse utterance. The justification was that evidence of intention at discourse level is triggered from the morphological operations at the word. I also discussed how various morphological operations make it possible to predict (though not wholly) the kind of discourse genre a sentence of a certain kind would naturally occur. I also argued that nouns, verbs and locatives of Lubukusu bear the heaviest discoursal output in utterances and that their various morphological operations provide us with evidence of speaker intention. In this section therefore, I will focus on how speakers project politeness by the deliberate use of certain morphological operations specifically in nouns, verbs and locatives. By doing this, I will unravel the social and psychological need by speakers to make their intentions accessible to audiences at the lowest cost of retrieval. I intend to only use salient examples to make generalizations on the social and psychological dimension of politeness as it is morphologically represented by speaker intention. Let me consider the nouns first.

5.3.2.1 Linguistic Politeness in the use of Nouns

I made the argument in Chapter Three that it is the derived class of nouns that gave out the heaviest discoursal output and in this case were the most salient to deserve attention in this research. The reason given was because derivations by their inherent nature in successive processes alter words profoundly especially in their meanings. For derived nouns, the focus was on diminution and augmentation processes. In both cases, as was observed in chapter three, it
was possible to think of the diminutive and augmentative as pejorative or endearing depending on the context. Consider the following example of the diminutive signaled by the morpheme – kha/xa/: 

39) Juma abele khaoya khakhana khabi

Juma was courting a bad small girl

Instead of the speaker using “omukhana” with /o/ as the pre-prefix and /mu/ being the prefix denoting a normal size girl, the speaker uses /kha/ as the pre-prefix and the tautological /kha/ as a diminutive form. The reason this is more likely to be regarded as pejorative is because of the word (khabi) – bad, that compliments the diminutive form. That ‘khakhana’ was followed by “khabi” makes it easy for an audience to infer this pejorative form. This pejorative inference holds even with certainty when the relative power relations among speakers’ are distinct. In this case if someone of less social power makes an utterance with such use of the diminutive marking directed to a person of higher social power, then it will project a submissive face saving act. In this case, it will be a polite remark albeit having face-threatening repercussions to the victim being reported. Consider this case in a larger discourse in excerpt (a):

Khacha khola niyo lukingi lwakamila khalola enjofu seboniha ta

Hare hid on a mound where elephant could not see him

Khalola efubu mumechi seboniha ta,

He also checked and Hippo could not see him

Khapakho eyo khungaki yayinga, eyemuchi yayinga,

Hare tapped the rope and the animal on land got ready, the one in water got ready
He hit two they now mustered their strength

He hit the third time and the two started pulling each other

In the above text, each one of the sentences commences with the diminutive marker in each of the words. The subject – Hare – is referred in diminutive terms but the effect is not any near to what initially was pejorative. Instead, what is realized is an endearing quality about the Hare amounting from the simple fact that Hare is paired with proportionally bigger opponents in a duel. If this is transposed to what this amounts to in terms of politeness, then it can be argued to be face saving to the audience. This is for the fact that the audience will not depend on the explicatures of the sentences to infer the meaning rather they will depend on the implicatures which carry the intention of the speaker.

A similar scenario is replicated with the augmentative form signaled by the morpheme /ku/. Consider the following in a sentence:

40) Kukwana kuno kukwifwi nikwo.

This “huge” boy is a “big” thief.

The augmentative form signaled by the morpheme /ku/ in – kukwana, kuno and Kukwifwi – emphasizes the pejorative remark about ‘the boy’. The explicature is hardly enough to provide the right meaning since what will amount from it is a question of proportion but not the concomitant disgust. The implicatures amounting from the use of the augmentative form is responsible for giving this disgust vibe. However, such an interpretation changes from
pejorative to endearing and therefore polite dependent on the power relations among interactants whilst the implicatures generating the necessary contextual effects. Take for instance the following text in excerpt (b) which the augmentative form is used severally:

Khabumbi kuabumba bindu sita, Sie bweni omwene kebumba
Khabumbi created six things; first he created himself.

Oli Ngakamala khwibumba, sie khabili kuabumba likulu,
After creating himself, he then created the earth.

Sia khataru, kuabumba liloba. Sia khane, kuabumba sibala.
The third thing he created was the earth. The forth thing he created was the universe.

Sia kharano, kuabumba sisialo. Sia sita, kuabumba omundu.
The fifth thing he created was the world. The sixth thing he created was the human being.

In the above utterance, the repetition of the word equivalent for “create” — ku- abumba- is continuously introduced by the augmentative form –ku-. Audiences will hardly be persuaded to interpret this augmentative form as pejorative especially because the referent is actually an all-powerful deity of Godly status. Instead, this augmentative form becomes an endearing quality of the invincibility and omniscience. This can only be face-threatening to those who might challenge supreme authority of a God but will be face-saving to those who believe in this deity.

The argument I make is that the use of the augmentative form is a product of the social and psychological norms of observing certain polite principles in the making of such utterances.

The point for this research is made from these two examples of diminution and augmentation. What this research is interested in are salient examples that can illustrate politeness as a social and psychological dimension which can act as a guide for the control and organization of
discourse as illustrated from explicature and implicature. But nouns are not the only evidence of such manifestation. As mentioned earlier, the verb in Lubukusu plays a very central role in sentences.

5.3.3 Linguistic Politeness in the Use of Verbs

As mentioned in Chapter Three, Lubukusu verbs are central in every sentence and must be included even as other word categories might be deleted or substituted. The presence of one-word sentences that are premised on various affixes agglutinating to represent different morphemes emphasizes the centrality of verbs. The presence of many affixes makes the Lubukusu verb have a relatively complex structure with equally lots of grammatical information. It has been noted how verb derivations in utterances, unconsciously packaged by speakers but motivated by their intentions have a hand in dictating the type of discourse text. In this section, I go beyond the intentions, to also include the social and psychological dimension of politeness and how it is mapped in verb morphology.

In the examination of verb prefixation in Chapter Three, class 15 was identified as the class that generated salient contextual effects to warrant attention within the scope of this research. It was noted that the realization of the infinitive under class 15 shares similar features with nouns. What was also notable was that the use of the infinitive attained variant pragmatic undercurrents subject to the position it took in sentences. This means it had a direct relationship to the informativity of the utterance, a subject of inquiry later in this chapter. However, it is the suffixation of the verb that provides a rich source of evidence in the way politeness is mapped.
5.3.3.1 Politeness in Verb Suffixation

Verb derivational suffixes which in Chapter Three were also referred to as ‘extensions’ were identified as having the most versatile discoursal output generating significant contextual effects in any utterance. It was also noted that these verbal derivations via suffixations are accomplished through two kinds of suffixation: the first referred to as thematic extension which occurs after the verb root and before the final vowel and the other suffixation happening when a verbalizing extension attaches to the noun or adjective (Kanyoro 1983:112). However, the latter kind of suffixation was found only to play a role in changing the word class.

Kanyoro (ibid) argues that thematic extensions marks special relationships between verbs and their subject or object noun phrases. It is these special relationships between the verb and subject or object noun phrases that pragmatic undercurrents are most felt as this research established in Chapter Three. These contextual effects occasioned by these relationships further had a net effect on the type and pattern of the discourse text which in turn was traced to the intention of the speaker. I argue here that one specific thematic extension embeds social and psychological dimensions hence playing a role in the control and organization of content in texts. I posit also that this specific suffixation has significant influence in the way politeness is encoded in Lubukusu. The illustration below quoted by Sikuku (2011) who quotes Kraal (2005) gives the following formulation:

a) **Pre-initial**: Negative/ Relative marker conjunction

b) **Initial**: Subject Agreement

c) **Post Initial**: Tense, Aspect, Mode
d) **Pre root:** Object Marker/ Reflexive Marker

e) **Root:** Verb root

f) **Post Root:** Derivational extensions (Causative, Applicative, Reciprocal, Passive, Intensive, Reversive)

g) **Pre-final:** Tense, Aspect, Mode

h) **Final:** Final Vowel/ Mode

i) **Post final:** Locative/ Negative Clitics

The example given by Sikuku (ibid) to illustrate the above is as follows corresponding to the numbering above:

```
Ne- ba- a- mu- swen-el- ang- a- kho
Rel-SA-Tns-OM-step-Appl-Asp-fv-Loc
```

a b c d e f g h i

*When they stepped for him*

The above formulation is silent on the place of a politeness marker. The argument I make in this section is that the place identified by Sikuku for locative and negative clitics is also where the politeness marker is. Moreover, it is also signaled by the morpheme /kho/. Consider the following text in excerpt (c):

*Khekhwesa kalaa khacha khabolela enjofo khali - “wananjofu”?*

The Hare slowly walked to the elephant and said, - “elephant”

*Khali - “esese nendolelela nacha muruhi nekhukhwesa, nakhupa muruhi”khakekho?*
That “if I go into the water I can pull you into the water” Try me (please)?

Enjofu eli akkh! wanakhamuna newe nganoluri ata yakhaba sikele siase siongene osuta?

The elephant scoffed!! “Can you even lift my leg!!!!”

Khali wayingane? ali yee

The Hare said, do you disagree, the elephant said yes I disagree

Khacha mumechi khabolela efubu khali - “wanafubu” - khali “wamenya mumechi”

The Hare went to the river and told the Hippo - “Hippo, you stay in water”

“ese neny ka khukhakanekho khukhese khupe khulukongo!

I want to challenge you (please) in a tug and pull you onto land!

In the above utterance, attention for this section is trained on two words namely, Khakekho, and khukhakanekho. In each of the words, the morpheme –kho- is final. The use of this morpheme is for the evoking of a polite remark. The Hare knows that the prank he intends to play on the elephant and the Hippo depends on both to be persuaded into such a duel. So the narrator of the story projects Hare’s request to both elephant and Hippo as a polite request for a tug of war match up. This politeness is a strategy to eventually ridicule both animals. The intention to be polite is actually subverted by later actions on the part of the Hare. But the point is still valid, the the morpheme –kho- was a deliberate choice by the speaker to project his intention albeit at only a particular time in the story. The implicit meaning of this morpheme –kho- over a large discourse is responsible for the subversion of the original polite remark to one of ridicule. Other examples do not seem to have this implicature as the following example which is not within the data for this research but suffices in its precision:

41) Nosima mbekho kamechi?

Could you please give me a glass of water?
The above is a normal request that is made by anyone who wants to quench their thirst. Notwithstanding the kind of natural context this request is made, the explicature is enough to be enriched and rightly interpreted as a polite request. Without the \(-kho\)-morpheme, the verb “give” \(-(mbe)\) would be face-threatening and confrontational. Moreover, it is preceded with \(-Nosima\)-(could you please) which makes the proposition much more polite. Politeness is a product of the code being manipulated by social and psychological dimensions. The need to be friendly and courteous is imperative when making a request to be handed a glass of water. The morpheme \(-kho\)-represents the speakers’ acknowledgement of these social and psychological dimensions. These examples prove the earlier position that social and psychological dimensions play a role in the organization of content.

5.3.2.2 Linguistic Politeness in the use of Particles

As mentioned in Chapter Four, data for this research showed abundance in the use of particles in utterances. This abundance in the use of particles meant that they have a significant role to play in organization of structure and content of utterances rather than being regarded as meaningless fillers. Further, it was observed that particles pose significant challenges for automatically processing meaning which in essence can be tracked in the way speakers encode intention. The argument I briefly make in this section is that the unique way particles are used is an acknowledgement of the social and psychological dimensions at play in a discourse event. In this respect, my focus is on politeness and I select two examples to illustrate this. The first example is from non-propositional particles and the second is from the propositional carrying particles.

Consider the following example taken from a narrative in excerpt (d):

\textit{Enjofu eli po!!}

The elephant (interjection) scoffed!!
With your stature you can't even carry my leg?

This example is used in Chapter Four to show how non-propositional particles can be used to project the intention of the speaker. In this section I argue that part of the inferences made available by the use of the interjection -pol- have to do with the alignment to social and psychological dimensions. By elephant scoffing at the Hare using the interjection -pol-, he projects both disdain and a confrontational stand. In effect elephant wants a confrontation with Hare to settle the matter of the tug of war. The use of the particle is relevant in creating contextual effects that match the tension of the impending duel. Clearly, to understand the utterance in this case is not just a case of enriching the explicature rather it is a question of understanding the implied meaning by virtue of including the social and psychological dimension of politeness.

Another example but taken from an expository text is as follows in excerpt (e):

*Achukha kamabele ne arafua ali,*

As he pours the milk, he would in annoyance say,

"*Nanu owirire ekhafu ino? Akholile bubipo!*

"Who slaughtered this animal? She/he made a very big mistake (scoff)!"

In this excerpt about cattle rearing among the Babukusu, the narrator creates a dialogic scene where he assumes the role of a person reprimanding someone else accused of slaughtering a cow. The scoff signaled by the use of the interjection is deliberate. It is meant to be an impolite remark directed at the person responsible for slaughtering the cow. This impolite remark is only recognizable because audiences are aware of the social and psychological dimensions at play.

Consider another example illustrating propositional particles in excerpt (f):
Two particles ‘mala & nono’ in the above excerpt play two different but related roles. ‘Mala’ plays the role of a sequence marker but it also has an added role of creating a sense of camaraderie between the narrator and his audience. By using ‘mala’ the narrator not only indicates how the story line is to be chunked but adds a rider that those listening to him share a common ground of friendship. A similar rider is given in the use of ‘nono’ where the implication that a god is having direct conversation with a man. Since a god is a higher deity, using nono in this manner is a way of showing that the conversation is between two equals. A sense of common friendship and camaraderie is signaled. This is why nono also marks a hesitation to enable the man to keep pace with the utterance.

What can therefore be concluded about particles is that apart from the role they play in significantly organizing content and structure of utterances they embed the social and psychological dimension of signaling polite behavior.

5.4 Conclusion

At the beginning of this chapter, I noted an observation by Blakemore (1992:4) that for a theory of communication to have observational, descriptive and explanatory adequacy, then it must embody a social and psychological dimension. Relevance theory in this respect is not only able to explain the structural organization of discourse as discussed in Chapters Two, Three and Four, but is also capable of envisaging for a social and psychological dimension. In this chapter, I
identified politeness as the social and psychological dimension that is dictated by speaker intent which in turn has a profound influence on discourse structure. By exploiting the explanatory tools of implicature and explicature as enumerated in relevance theory, I argued that linguistic politeness complements the structural elements discernible at sentence level, morphological level and through particles. I also argued that linguistic politeness is embedded in these structural elements. The underlying objective was to show that these structural elements are not singularly responsible for the structure and content of monologue discourses. Rather, they are complemented by a social and psychological dimension. Thus, some conclusions can be made as follows: first, that discourse organization is a result of structural elements complemented by a social and psychological dimension. Secondly, that relevance theory is able to capture the milieu between the structural elements and the socio-psychological dimension. A fuller account in the way communication works is thus possible.
CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.0 Introductory Remarks

This is the concluding chapter of this research. It includes a summary of the entire thesis outlining a brief about the contribution of each chapter. This summary wholesomely reports on findings and whether hypothetical positions of the research were tested. This is then followed by the conclusions of the research. The last section is reserved for recommendations.

6.1 Summary, Findings and Remarks on Hypothesis

This research is an investigation to ascertain if speaker intention can be used as a classification and organizing principle of monologue discourses. I set out to test four hypothetical positions: first that evidence of speaker intent in monologue texts can be adduced in part through sentences, morphological operations and in particles. Secondly, that speaker intent can be illustrated through sentences, morphological operations and particles of Lubukusu monologue texts. Thirdly, that speaker intent as a classification and organization principle is capable of fashioning different types and patterns of monologue texts in Lubukusu. Lastly was that relevance theory can explain how the types of Lubukusu monologue discourse emerge when applying communication intent as an organization and classification principle. To put all these hypothetical positions in context, a quick recap of the entire thesis is necessary to give a glimpse of how the research was undertaken.

In Chapter One, a background outlining the task of the discourse analyst set stage for an inquisition to the engagement of discourse analysis in general. Debates regarding discourse
identification were made, some of which highlighted the division of discourse as constituting dialogic and monologic discourse. The research questioned the curious marginal literature within monologue discourse opting that such a scenario portends for a valid research undertaking. Moreover, arguing for a classification principle of monologue discourses through an inferential theory promised more insight in the manner of classification and the way communication works. By resolving to use data from an African language, the research provides an opportunity to test the theoretical position of inferential communication in uncharted territory. This meant the research was to be a descriptive study of the said African language. It is descriptive in the sense that the research aimed at fact-finding which was to result in formulation of new generalizations about monologue discourse texts. These generalizations were to be premised on an inferential theory of communication - relevance theory. The research instrument to be used was the unstructured interview. Data of monologue texts was to come from primary sources in Bungoma district where the native speakers of the language are found. To eliminate variances of register, lexical richness and ensure a fair amount of objective homogeneity in the texts, the research collected data from eminent personalities of Lubukusu who more or less shared the same age group. The data was elicited from these ‘experts’ by requesting the production (recitation) and consequent recording of the discourse texts. The recorded audio was then transcribed.

In Chapter Two, the focus was on the sentences of monologue texts and specifically how various sentence functions map speaker intention. I sought to show how relevance theory was able to explain the unity of sentence function to speaker intention. I began by explaining how speaker intent affects the global structure of text. Three fundamental arguments were advanced. The first argument was that various sentence types signal speaker intention in monologue texts of Lubukusu. The second argument showed how distinct organizational types of monologue
discourses were projected when speaker intention was encoded through these sentences. The final argument of the chapter sought to show how relevance theory explains speaker intention as it is reflected in sentences of monologue texts. I found out that the structural configuration of sentences was deliberately chosen through the intention of the speaker. The same applied to the general global structure of text.

To decipher details within monologue texts, I engaged one narrative and one expository text in a micro and macro charting process. The reason for micro charting the text was so that the text could be seen for what each paragraph and each sentence was doing to the overall argument of the text. The details of the moves and strategies made within sentences and paragraphs and how the speaker made certain claims through certain sentences was observed. In micro charting of the text, an understanding of how the text was put together was outlined. Macro charting was about identifying the relationships in the ideas, locating the main argument and the evidence of the same. Through macro charting, it was possible to bring awareness that behind every sentence or paragraph there is a speaker with intent who makes rhetorical choices to achieve his aims. I argued that speaker intention lies between what speakers do in a text different from what they actually say. Ultimately, I found that relevance conditions necessitated the use of the different types of sentences in different types of monologue texts.

In Chapter Three I argued that morphological operations of Lubukusu words can explain various pragmatic nuances that affect both structure and interpretation of utterances as underpinned by speaker intention. I made two major arguments in that chapter. The first argument was that morphological operations in Lubukusu words play a crucial role in conveying speaker intention. Further, because evidence of this speaker intention was morphologically represented, it was possible to tell discourse types emerging from the presence of certain word inflections they
undergo in sentences. Secondly, that the morphological operations were linked to an inferential process of satisfying relevance conditions necessary for communication.

I found out that most inflectional and derivational morphology of Lubukusu was encoded in nouns and verbs. I also found out that the patterns established for nouns, also applied for adjectives since adjectives tend to copy the prefix structure of the head nouns. Some adverbs also tend to be formed from nouns. I argued that nouns, verbs and locatives of Lubukusu bear the heaviest discoursal output in utterances and that their various morphological operations provide us with evidence of speaker intention.

Owing to the mainly grammatical function of the lexical nouns, the research focused attention on the derived class of nouns as they were the ones responsible for the various contextual effects when used in sentences. In the derived class, two general types of contextual effects seemed to be evoked – augmentation and diminution. Lubukusu verbs were shown to take on various affixations which do not result in significant contextual input. Much as verb prefixation was shown not to trigger significant pragmatic effects, but only helping in the grammaticality of the sentences, infinitives were shown to take exception. Lubukusu infinitives, when used sentence initially, medially or finally seemed to evoke different contextual effects in sentences. But it is the suffixation process of verbs that seemed to have the most discoursal output. The suffixation process was in two parts – as thematic extensions or as verbalizing extensions. When the suffixation was used as verbalizing extensions, the role they played was mainly in changing the word class. This meant verbalizing extensions only have grammatical and semantic functions with little pragmatic function. It is the thematic extensions that were responsible for generating the most resounding contextual effects since they marked special relationships between verbs and their subjects or object noun phrases.
The last section of Chapter Three dealt with locatives. What the research was interested in was how distal or proximal – whether psychologically or physically - the referents in the texts were to the speakers. By getting to understand this distal or proximal distance as projected by speakers’ intention it became possible to predict the type of text in use.

In Chapter Four, three arguments concerning particles were advanced. Firstly, that speakers use particles to mark their intentions. Secondly, particles have a profound effect on discourse organization. A division was made between propositional particles and non-propositional particles where the later carries propositional content while the former does not. Thirdly, an explanation was provided to show how the usage of particles ensures a fulfillment of certain relevance conditions in communication which parallel speaker intention. A dominant observation about particles of Lubukusu is that they seem to interact with the context of the sentences they operate in leaving evidence on the type of text and conveying a lot of information about the state of mind of the utterer.

Since the use of particles indicated something about the mental state or mental processes of the speaker, using a particle implied that there is a mind behind the utterance. In this respect, it was observed that using non-propositional particles in general created an impression that speakers were very ego involved in the discourse because it easily betrayed the feelings of the speaker. The particles in this respect were the interjections, expletives, verb particles and adjectival particles. Contrarily, particles carrying propositional content like sentence connectors only give evidence about how the speaker wishes to transit ideas for a fuller comprehension to an audience. In doing so, a logical sequence that presupposes how informative the speaker wishes to be can easily create a text with near objectivity.
In Chapter Five I sought to show how structural elements of text have to be complemented by a social and psychological dimension for a fuller account of discourse structure. To do this, I sought to answer various questions. First, was to find what argument made a unity between the intention of the speaker and the code arguing that information processing and inference actually occur beyond the code. Secondly, was to find if there was evidentiary support that credits that inference happens from the code. Thirdly, was to illustrate the limits of the code in terms of literal meaning and metaphoric meanings accruing from it. Lastly, I showed that a social and psychological dimension has a role in discourse organization. Using explanatory tools of implicature and explication in relevance theory a synthesis of the entire thesis was created. All the four hypotheses were hence positively tested.

6.2 Conclusions

This research can therefore make four conclusions. First, that speaker intention is discernible in structural elements of monologue texts. The structural elements identified and examined in this research include sentence structure, morphological inflections and particle usage. The use and placement in discourse of these structural elements is not arbitrary rather it is a deliberate effort by speakers. Secondly, these structural elements are not exclusive to influencing structure of monologue texts. A social and psychological dimension plays an integral role in the same. This social and psychological dimension is manifested through politeness among and between speakers and their audience. Thirdly, using speaker intention adduced through structural elements and the socio-psychological dimension, it is possible to tell different discourse types of monologue texts. Therefore, speaker intention is a valid classification principle to monologue discourses. Lastly, using relevance theory, the concept of speaker intention as a classification principle of monologue discourse texts is proven.
6.3 Recommendations

This study is pioneering in the analysis of Lubukusu monologue discourse and can therefore, be touted as ground-breaking. In this respect, it is recommended that more research inclined towards inferential communication be conducted to further validate generalizations that may extend to other Luhya dialects. The data used in this research was elicited from the field, recorded and transcribed. I have made available in the appendix some texts for reference by future researchers whether in discourse or any other related field within linguistics. Such an emphasis on field data is consonant with modern approaches and methods of discourse analysis. It has to be pointed out that getting concrete data for analysis is a challenging activity since researchers' have to physically seek out relevant data. Inevitably the problems of access to the field, finance and administrative research bureaucracy may hinder the collection of such data.

For future research, I recommend various specific areas of study. First, is a typological classification of monologue discourses that uses speaker intent as a guiding principle. Secondly, the area of particle typology should also be considered within an inferential model of communication. Such a study on particles should also consider the various classifications particles may take. Moreover, if these studies can be considered within the wider Bantu linguistics, they would shed more light on the generalities about particles. Lastly, an investigation of likely social and psychological dimension(s) that influence utterance structure but not outlined in this research would also suffice.
BIBLIOGRAPHY


APPENDIX

NARRATIVES - CHINGANO

NARRATIVE ONE

Embusi Nende Engwe – The Goat and The Leopard.

Embusi nende engwe biamenya munju ndala.
The leopard and the goat used to stay in one house.

Biama khumenya, mala, engwe yabolela embusi eli, “wase, khuche khubone balebe befwe.”
In the course of staying, the leopard told the goat, that, “let us go and visit our relatives.”

On their way, they met a relative to the leopard, and then he greeted them, “hello goat?” The goat replied, “Fine.” “Hello cheater?” he replied, “fine.”

Olibesenda, engwe yabolela embusi, eli, “wase, yimano nje mbolele omulebe wase mwatayi munio.”
After walking for a while, the leopard told the goat, that, he wanted to rush and see its relative before coming back.

Yatima yacha yolengo, yera chimeme chibile; endume emelamela, esubene emelemela.
It then rushed back home and killed two kids; a he and a she goat.

Yamala newelesha embusi, eli, “wase, sutu eraba yase yino kana khunywele ebukeni.”
Then he gave it to the goat and said, “Carry for me this tobacco we will smoke it when we get to where we are visiting.”

The goat (unknowingly) then carried its (murdered) kids, they then came to the relative of the leopard, he greeted them, “hello goat?” he replied, “It is dawn!” “Hello leopard?” he replied, “Fools are carrying themselves!” The goat wondered to itself what it was carrying.

Along the way, they met goat’s relative, he greeted them, “hello goat?” He replied, “It’s dawn!” “Hello leopard?” he replied, “Fools are carrying themselves!”

Embusi yacha khundulo oli eyinya, yabona babana bewe. ‘Pebe! khane yuno kerire babana base kakila naloma ali basilu basutane?’

The goat went to the side to check what it was carrying and discovered it was its kids. He said to himself, ‘the leopard killed my kids, that is why he is saying fools are carrying themselves!’

Yosi yatimila khundulo, yacha yera omwana wengwe, yaboa liboa lilia lionege, yawelesha engwe,eli, “sute eraba yino, kakoo kabili newe wesi suita liliase lilala lino.”

The goat ran to the side and killed a small leopard and tied it in one fold and brought it to the leopard and said, “Yours are two folds but mine is just one, please help me carry.”

Besenda banyola omulebe we engwe, bali, “wanangwe oriena?” “basilu basutane,” “wanambusi oriena?” “kamakesi kakwa mukandi!”

They went further ahead and met a relative to the leopard and he greeted them, “hello leopard?” He replied, “Fools are carrying themselves!” “Hello goat?” “The intellectual power has been equalized!”

Engwe yebasha eli owashange yuno ali kamakesi kakwa mukandi, engwe oliecha khuenyakho ebona omwana wewe.

The leopard thought to himself why the goat said so, he tried to check and found it was one of its own!

Engwe yabisha likhua eli, nono nga kerire omwana wase, nenyola embusi sisonga nira, nenyola estubeni nira, nenyola endurume nira, nenyole rao nira.

The leopard decided that, since the goat killed its baby, it will kill all the goat species as soon as he meets them.

Luno ruri khukhwama kumwaka kwa elfu moja mia tisa sitina tatu mpaka sitina inne khukhwola aluno ari kamakesi kakwa mukandi.

From 1963 to 1964 the intellectual power has been equalized.
Initially it was only the whites who taught in Universities, were agricultural officers and were police bosses, the blacks were only manual, carrying guns.

From the DO to the DC were all whites, these days blacks are also there.
NARRATIVE TWO

_Wanakhamuna, Wananjofu nende Efubu_ – The Hare, Elephant and the Hippo

_Yabao wanakhamuna, wananjofu nende efubu._

There once was a hare, an elephant and a hippopotamus.

_Wanakhamuna khalolelela efubu yacho yaakhila, mala emenyile sa mumechi mwon'gene._

The hare watched the hippopotamus grow and yet it stayed only in water.

_Khalola enjofu yacho yaakhila mala emenyile khulukongo khwongene._

He looked at how big the elephant was yet it stayed only on land.

_Khekhwesa kalaa khacha khabolela enjofu, khali, “wananjofu, khali esese nendolelela, nacha mumechi nekhukhwesa, nekhupa mumechi.”, Khakekho?_

The hare slowly walked to the elephant and aid, ‘Elephant, if I go into the water I can pull you into the water,’ Try me

_Enjofu eli, “Akkhh!! Wanakhamuna, newe nganoluri ata yakhaba sikele siase siong’ene osuta?”_

The elephant scoffed!! “With your stature, you can’t even pull my leg!!!!”

_Khali, “wayingane?” ali, “yee”_

The hare insisted, “You disagree?” The elephant said, “yes I disagree”.

_Khacha mumechi khabolela efubu khali, “wanafubu,” khali, “wamenya mumechi ese nenyakhukhakaneko khuhese khupe khulukongo wesi omanye kamakhua kelukongo.”_

The hare went to the hippo and said, “You are always staying in water, I want us to try each other and see if I can pull you to the land so that you can also experience the life here.”

_Efubu yachekha, eli, “wamelile?”_

The hippo laughed and jokingly asked hare is the hare was drunk

_Khacha khokusa kumukoye kumubofu kumwene khecha kaboenjofu ta! Ta! Ta! Khali, “nono rekeresya,”_

He went and prepared a strong rope tied it on the elephant and said, “Listen to me,”
He said, “When I hit one, you get ready, two, and then three, start pulling.”

He went to the hippo, tied it and said, “When I hit one, get ready, two, and then three start pulling.”

He went where none of the two animals could see it hit once they both got ready.

He hit two, they now mustering the strength,

The third one, the two started pulling each other.

The hare then watched the two animals pulling each other and said to himself, ‘using my intellect, the two big animals were going to kill each other.’

They pulled each other until eventually the hippopotamus came to the ground.

They asked each other, “who asked them to do that?”

Elephant said, “It was the hare, how about you?” Hippo said, “It was hare.”

This narrative tells us that, people can cause father and son to fight.
NARRATIVE THREE

Nalubanga

Khaale, khwaba nende omundu kacha nali omulamu mwikulu bali, Nalubanga.

A long time ago, there was someone who went to heaven while still alive called, Nalubanga.

Sekafwa ta, Nalubanga kacha busa omulamu mwikulu.

He did not die, Nalubanga went to heaven alive.

Mala basiku becha, barema wandaye wa Nalubanga omukhana abele aliasa naye mulala yeng'ene bali, Nalubanga achile waena.

Then the enemies came and asked Nalubanga's only sister where Nalubanga had gone,

Bali, "Nalubanga achile mwikulu."

She said, "Nalubanga had gone to heaven."

Bali, "mwikulu achile si?"

They asked what she went to do in heaven

Bali, "achile khubasa kamafuno marui."

That, "she went to make poisonous arrows"

"Kamafuno marui akholelele si?"

"Poisonous arrows to do what with?"

"Kerire basiku,"

"To kill the enemies,"

"Basiku nibo nanu?"

"Who are the enemies?"

"Basiku ngenywe muri."

"The enemies are like you."

Kiamubolela kili, "nono imbako khubone."
They asked him to sing a bit.


‘Nalubanga went where? Nalubanga went to heaven. Heaven she went to do what? She went to make arrows, Nalubanga. Arrows to do what with? Arrows to kill the enemies Nalubanga. Who are the enemies? The enemies are like you Nalubanga.’

Luno lukano lukhale mala lusili alunoli.

This is a very old narrative but exists even now.

Bakatholica nende bafriends bali nende lulwabwe,

Catholic and Friends churches have their own version of the song,

Bapente, Bajesh, ba seventh day nende baislamu bakhanyola lukano luno ta.

Pentecostal, Salvation Army, SDA and Islam do not yet have their version of the song.
NARRATIVE FOUR

Khusalwa khwo Omubukusu - Origin of the Bukusu

Omubukusu kasalibwa abundu nebalanga bali Esibumbwa, ebungonelo, ebukabilo, Newananyanga.

The Bukusu originated from a place called Esibumbwa, Ebung’onelo, Ebukabilo, Newananyanga.

_Efwe khwaba nende omundu we bweni, owanyoa kang’ola, kaba omundu bali khabumbi._

There was the first human being called Khabumbi, who was the first prophet.

*Khabumbi kuabumba bindu sita,*

Khabumbi created six things.

_Sie bweni omwene kuebumba,*

First he created himself.

_Oli Ngakamala khwibumba, sie khabili kuabumba likulu,*

After creating himself, he then created the earth.

_Sia khataru, kabumba liloba.*

The third thing he created was the earth.

_Sia khane, kuabumba sibala.*

The forth thing he created was the universe.

_Sia kharano, kuabumba sisialo.*

The fifth thing he created was the earth

_Sia sita, wabumba omundu.*

The sixth thing he created was the human being.

_Omundu omutayi niye kanyoa kabumba, lisina liéwe bali wele Bimbi.*

The first human being he created was called Bimbi.

_Wele Bimbi yuno, rarawe oyu bali muruma aloba, amubolela waloba._

This Bimbi, when the father send him he refused, when he talked to him he refused.
Wele Bimbi nganekaloba nakholario akhanyola lisina lia wele ta, nio bele lilikholicha.

Bimbi had not yet been given the name of god when he was refusing.

Nganekaloba, mala wele webasha ali omwana muruma aloba? wabumba lundi amwana okhola khabili, lisina liewe bali wele Mukhobe.

When he refused, his father thought to himself and decided to create another child, he called him wele Mukhobe.

Nono Wele Mukhobe yuno, rarawe oli amuruma wacha, amubolela waulila.

This wele Mukhobe, when the father sent him he went, when he talked to him he listened,

Bekhala bakachula, nio lisina lia wele liechile nono.

They sat down and talked, and then the name of god was given to him.

Khabumbi omwene kebumba, nio lisana lia wele nganekecha wele kawele elala, ne wele chana ouy niye khabumbi omwene, Sali bali babamo babili ta.

Khabumbi created himself, he and god was the same thing, they were not two different beings.

Nono aba obolo oli wele nomwana we bweni ne balanga bali wele bimbi niye shetani.

Wele Bimbi is Satan.

Omusiku oyo nekecha wakhurerira likhua shetani nefwe kanyola khekhuloma khuli wele Bimbi,

When the ‘enemy’ came, he brought us the name Satan but he found us calling him Bimbi.

Wele mukhobe Adam, wele mukhobe Adam, umusiku oyo nekecha kakhubolela ali eeh ali Adam.

Wele Mukhobe is Adam, when the ‘enemy’ came he called him Adam.

Efwe khuli wele mukhobe ne bano bali Adam.

Us we call him wele Mukhobe and them they call him Adam.

Mala ngababa bario nio lulwibulo Iwarakikha nono.

The descent began here!
NARRATIVE FIVE

LIEUYO - MIGRATION

Babandu nga nebama kwama Esiumbwa, bauya bacha Esituluku, nganebole esituluku bama khumenya esituluku bandu bakuchile nono.

When people moved from Esiumbwa, they migrated and went to Esituluku; when they arrived in Esituluku, they stayed there until people increased.

Wele karera Mwambu wamubolela ali waulile, ali busiku bulikho bwicha, ali bwicha khumirira khungo khuno.

God brought Mwambu and told him that there was enemity coming; the enemity was coming to destroy them in that land.

Mwambu wangola, mala Mwambu wareba wele, alinono, Wele papa, "babandu base mbayila musibala sina?"

Mwambu prophesised and then asked god, now god, "In which land should I take my people?"

Ali, "Bayile musibala sia ngeleleka esiesio silimo buriyasi turyi."

He said, "Take them to that land on the other side of the river where there is plenty of grass."

Wele wabukula esimbo wawelesha Mwambu, khubulayi bwa Wele ne Mwambu bulayi bwewe wamwelesha esimbo.

God took a walking stick and gave it to Mwambu; in the goodness of god and in the goodness of Mwambu, god gave him a walking stick.

Mwambu wacha nende esimbo oli wola khumechi, wabukula esimbo wapa khumechi.

Mwambu went with the walking stick and when he got to the river, he hit the water with the walking stick.

Ali, "kamechi kewefwe ilei nenei babandu base bambukhe,"

He said, "Our water, part ways so that my people can cross!"

Bandu bambukha beche engelekha

The people crossed and went to the other side of the river;

Lulwenolu lukoba lukhola khataru

This is the third land on which they settled

Ngabecha engelekha, basiku chana bola, bareba Mwambu bali wambukhile wae?
When on the other side of the river, the enemies arrived and asked Mwambu where they had crossed from.

*Mwambu ali, “nambukhile anano.”*

Then Mwambu told them that he crossed through there.

*Mwambu wabareba ali, “mwegi menya mwambukhe?” yee*

Mwambu then asked them whether they also wanted to cross and they said yes.

“Alinomwenya mwambukhe, yibumba alala mala mwicha sifutari, mulolele chimoni engo niyo mwama, kimikongo mpe ebweni niyo abele mulikho mucha!”

“If you want to cross, assemble yourselves together and then come with your backs, with your faces facing where you are coming from and your backs facing where you are going!”

*Beumba alala balola enyuma niyo bama!*

They assembled themselves together and faced the back where they were coming from!

*Ne Mwambu areba wele ali, wele babandu bano esiumbwa bakhwira,*

Then Mwambu asked god, that, “god, these people killed us when we were Esiumbwa,”

“Babandu bano esituluku bakhwira, mala basikhulondelela mechi kafwe ellishana. Kamechi kelilishana!” *Mala bandu abo bafwa.*

“This people in Esituluku they killed us, and they are still following us? Our water close up!” The water closed up and all the people died.

*Becha nono Esibakala nono, wele kabola ali bukula kamabale kataru khukhwama munyanja muno*

Then they went to Esibakala, and then god said, “take three stones from this lake.”

*Mwambu wabukula kamabale kataru.*

Mwambu took three stones.

“Aliyombakha namwima.”

Then he said, “Build a ‘namwima’-a sacred house for worshipping.”

*Mwambu wombakha namwima, ali bukula libale lilala ole munamwima kumukhono kumusecha enje, lilindi munamwima kumukhono kumukhasi lilindi munjeko*

Mwambu build a namwima. Then god said, “take one stone outside on the right hand side, the other one inside on the left hand side and the other one ‘munjeko’.”

He said, “put there ‘kumusola’, put there ‘lusuma’, put there ‘lukomosi’, put there ‘lukhendu’.” He put there.

*Mala Mwambu wareba Wele ali, “Wele, chinyinga chilicha babandu baliyingana, kamabale kano nga nekali kataru kali na sifuno si, namwe kakhola si?”*

Then Mwambu asked god that, “days will come when people will argue, what did the three stones mean or what is there importance?”

*Wele kamubolela ali, kamabale kataru kano ali lie kumokhono kumusecha lía wele wenje*

God said that, “the three stone:, the one outside on the right hand represents the outside god,

*Lie kumukhono kumukhasi lía Wele mwana*

The one on the left hand side is for god the son,

*Lie munjeko, lia kukao Mukhobe, ne kukhuo Namakanda*

The one in Munjeko is for your grandfather Mukhobe and your grandmother Namakanda.

*Ali nekhayu khano nemumasinde ali mwima kumwima kwenywe mwabene mukhamwata ta*

He said that, “in the days that will come, (namwima) do not abandon your original way of doing things.”

*Mwima is behavior*

*Ali “nelusola, butinyu nebwicha lumusola.”*

“For lusola, when trouble comes it consoles you.”

*Ali “ne lusuma busune beche eyeyo”*

“For lusuma busune to go there.”

*Ali, “ne lukomosi lwakame eyeyo.”*

“For lukomosi to remain there.”

*Ali “ne lukhendu alimusala bandu khuchebwenti, ali omundu akakhendekhela omwana wo ta,”*

“For lukhendu when you get children who proceed in life, someone will not be jealousy concerning your children.”

*Nga nobona nebombakhanga namwima nebarao kimirongoro ekiekio.*

That is why when they build ‘namwima’ they put these trees!
EXPOSITORY TEXTS

TEXT ONE

KAMALESI - MEDICINE

Efwefwe khuli nende kamalesi bandu basilikha baukhanamo.
We have our own medicine and the doctors are different.

Likhuwa bali kamalesi, liongene nobolasa busa oli kamalesi, mala sifuno sisiama mulikhua bali kamalesi.
The word medicine is itself loaded, if you just say medicine, the stem has a meaning from the word.

Solanga busa oli kamalesi mala wanyala ta,kana omwana akhurebe ali kamalesi si siakila balanga bali kamalesi sifuno sina.
You just don’t say medicine without taking cognizance of these. A child may inquire from you why we call it medicine.

Kamalesi nga nobola oli omulesi olela omwana,ne kamalesi niko kalela bulamu bwo mundu.
Just like a baby sitter takes care of the baby, so does medicine to the human life.

‘Cha wire kamalesi, nelili lisafu wabuta aba liafwile, nelili liliola waremakho aba liafwile, ne kulikumili waremakho aba kwafwile!’
Usually it is said, ‘Go and kill the medicine since when you pluck a leaf it dies, once you cut a tree it dies.’

Nono khasingi lisafu liome mala omundu aone, khasingi liliola liome mala omundu aone, khasingi kusi nikwo oremire okwo kwome mala omundu aone.
This is because it is better for a leaf to die but for someone to get well, it is better for a tree to die but for someone to get well.

Nio baloma bali cha wire kamalesi.
That is why it is said, ‘go and kill medicine!’
TEXT TWO

BUBWAMI - LEADERSHIP

Chinyanga che khale basungu ne bakhecha tawe, omukasa niye walindanga lukoba.

Long before the coming of the European, a village was headed by an elder.

Bandu barumikhilanga busa omusakhulu we lukoba.

People depended on such an elderly man.

Omusakhulu yuno yaba bamurobora khulondekhana ne liba liewe.

The elderly leader was chosen on the basis of their behavior.

Bakasa babao nga Mutaro, Sudi nende Munubi.

Examples of renown village elders included Mutaro, Sudi and Munubi.

Omundu nekerire owasie,

If someone committed murder,

Bakasa becha mungo omwo khumanya kumurwe kuno kurungwa kuriena.

The elders went to that homestead to find out about the fining process.

Aba ndii nono, bamanye bakhola bariena,

So now, they can look for the way forward,

Sikila omundu khufwa lili sindu sibofu.

Because, the death of someone is a big deal.
TEXT THREE

BUBWAYI - CATTLE REARING

Khukhwamila Khale bandu babayanga chikhafu.

Since the distant past, people used to keep cattle.

Ne oila omwana wa omundu, oana chikhafu chitaru nende chimbusi chibili.

And if you want to marry someone’s daughter, you would pay bride price of three cattle and two goats.

Omusakhulu bele anyala khubaya chikhafu nga chirano;

A man could own five cattle;

Chieyi chitaru nende chiunwa chibili.

Three oxen and two bulls.

Oli kya bira kimiaka kibili namwe kitaru chikhafu ne chichoile,

After two to three years when the cattle have fully matured,

Alanga bawandaye khwicha khkwira.

He would call on the brothers to come and slaughter them.

Bera chikhafu chibili ne eunwa emalilikha.

They slaughtered three cattle with the bull being the last one.

Echa ne kamabele mu muka ne bachokha khu eunwa ino.

They would come with milk from the gourd and pour on the slaughtered bull.

Achukha kamabele ne arafua ali,

As he pours the milk, he would in annoyance say,
"Namu owirire ekhafu ino? Akholile bubu po!"

"Who slaughtered this animal? She/he made a very big mistake (scoff)!

Wandaye omukhulu abukula sinama sie takho ne lisielo nende sie ebweni.

The elder brother would take half of the meat plus the hide.

Omundu ne akhobile alanga wandaye ne amuwa ekhafu.

When one matured, he would give the brother one cattle.

Ne omwene asikila nende ekhafu ndala

The owner would remain with one cattle.
During the planting season, especially millet planting,

*Bachucha sisindu bali nababa.*

people depended on some signal.

*Bacha eluchi khulola ka bali efula elabao.*

They went to the river to seek some signs on whether or not the rains would come.

*Ne kumwesi kwa kumi na mbili baanja khumicha bulo.*

In December they planted millet.

*Aba balakesa kwa sita.*

The millet would be harvested in June.

*Ekhuranga bacha babera lirum.*

They first weeded the farms.

*Omulosi mulala alima eeka ndala ne kamakhono.*

One old lady would cultivate a whole acre using her hands.

*Bakabaniangamo kumukunda, abundu wechikhafu, we khulima nende niyo bamenyile.*

The land was split into three parts; ploughing land, grazing land and where they built their homes.

*Yaba bunyasi bukali sana mu sibala,*

There was a lot of vegetation at the time,
Buli omusakhulu kabechanga nende eringa.

Every man had a sickle.

Buli omusakhulu kachichanga khubera nende omulosi wewe.

Men went to clear the grass alongside with their wives.

Khundalo babera eeka ndala namwe ne nusu.

They would work on an acre or an acre and a half per day.

Kumwesi kwa lulala ne babiala bulo.

They sowed the millet in January.

Bumala asi kamachuma kabili, lya khataru ne banja khukhwaka.

They weeded the millet after two weeks.

Balindanga bulo bufumbare, bukanyulukhe, burusie, burombe, aba bwolile khukesa.

They monitored the growth of the millet until it was ready for harvest in June.

Ne bamalile khukesa becha khuchukha anje.

They would put it outside the house.

Bumenye anje khu nyanga chibili ne babimbilekho bunyasi.

The millet stayed there for two days while covered with grass to protect it against rain.

Enyanga ye khataru aba buomile ne bara mu siaki.

On the third day the millet would be ready to be stored in the granary.

Mala se babungila lidawa tawe.

The millet wasn’t mixed with any pesticides.

Babunganga buli sindu khu bwayo;
All the different grains were stored separately;

*Chikhanu babunganga mu siaki sititi.*

Sim sim was stored in a smaller store.

*Ne bacha khubukula bulo se babukulila khu ngaki tawe, basobolelanga busa kando.*

The millet was collected from the sides of the granary.

*Kumwaka kundi barusie bulo bukhale mala baremo buya.*

The following year they would replace the old millet with the new harvest.
TEXT FIVE

*BUNG’OSI* - PROPHECY

*Chindalo che khale khwaba nende omung’osi bali Wachiye.*

Long ago, we had a prophet known as Wachiye.

*Yaba ara endebe mu mechi wekhalakho. Pebe!*  
He could place a seat on water and sit on it.

*Abwana kumulilo khu sisuli sye enju.*  
He could set ablaze the house thatch.

*Basungu ne basili khukhwicha,*  
Before the coming of Europeans,

*Kabolela bandu ali bandu bali khwicha.*  
He foretold to the people that, “strangers are coming,

*Babesemu bafwana liloba sikhubi sirunda.*  
They are very brown.

*Babandu be sisecha bakhabatekhelenge,*  
Men will become their cooks,

*Chikhafu chino chikhalime.*  
The oxen will toil the farms.

*Ne nibo bakenda mekhala, bikele biabwe bikhumbu,*  
They walked in a bended posture,

*Lifumo liabwe, banyala khwima sikelekha ne bapa sikwa engelekha,*
Their weapons can be aimed from a far distance,

_Bali nende lusia yani aba lusie, ali nga wa Sudi ne abolana nende eneno Namtaro._

They have long distance communication networks."

_Bandu bapuuza, bali oyunu omumesi._

People did not believe him and thought he was a drunkard.

_Oli niyo lumalilisi ne bindu ebio bikholekha._

Eventually the prophecies became a reality.

_Basungu babonekha, basecha banja khubatekhela,_

The white men came and men became their cooks,

_Chikhafu chanja khulima, kamatoka kanja khuingila mu sibala._

The oxen toiled the farms, and vehicles were introduced.

_Wachiye kaba we kamaya, yaani we bikhola,_

Wachiye was a magician,

_Mutonyi kaba omung'osi, we kamaroro,_

Mutonyi was a foreteller,

_Bukelembe kaba we kamakesi._

Bukelembe was a medicine man.

_Basungu nga ne becha bandu bano se babonekha lundi tawe_  

All these people disappeared after the coming of Europeans.

_Lelo omundu ne abele ne kumurwe kuloma bindu nga biene ebio, serikali se ekana tawe._

Nowadays the government sanctions against behaviour of such people.