

**AN ANALYSIS OF THE ROLE OF PROCEDURAL MEANING IN THE
UNDERSTANDING OF UTTERANCES IN GIKUYU**

BY

WANYONDU MONICA MUGURE

**A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF MASTERS OF ARTS DEGREE,
DEPARTMENT OF LINGUISTICS AND LANGUAGES: UNIVERSITY OF
NAIROBI**

2016

DECLARATION

I hereby declare that this research project is my original work and has not been presented for examination in any university.

Signature ----- Date -----

WANYONDU MONICA MUGURE

C50/63202/2013

This research project has been submitted for examination with our approval as the University Supervisors.

Signature ----- Date -----

PROF. RAYYAH TIMAMMY

Signature ----- Date -----

DR. KENNETH NGURE

DEDICATION

To my husband John Ngigii Njoroge, thank you so much for the support financially and morally. Your constant questions about this work made me work hard.

To my late son Almonds Njoroge Ngigii

To my Son Israel Muhoti Ngigii

To my parents in Embu and Kiambu.

To my dear Uncle Cyrus Nyaga Mubebi

To my sister and brothers and all my relatives.

May the Almighty God Bless you. I love you big.

ACKNOWLEDGEMENT

This academic journey would not have been possible without the help of Almighty God. Thank you father for helping me make it. With the help of the Holy Spirit, this far I have come.

I am very grateful to my supervisors Prof. R. Timammy and Dr. K. Ngure. Prof. Timammy thank you very much for your Kindness, love and care. I really appreciate and May God Bless your forever more.

Dr. Ngure thank you for your Guidance and encouragement. Special thanks to Dr. Schroeder, for your guidance, understanding and care. Thank you so much may God bless you.

I acknowledge all my lecturers in the Department of Linguistics and Languages, Prof, Okoth, Prof. Omondi, Dr. Buregeya, Dr.Oduor, Dr. Schroeder, Dr. Michira, Dr. Marete Mr, Mungania, Prof. Kithaka, Dr. Maloba, Dr. Mukhwana and Dr. Kaviti. Prof. Habwe and Dr. Iribe Mwangi thank you for your assistance.

To Rachel Maina, Thank you for typing the project. God Bless You.

To all my classmates, thank you for your encouragement.

TABLE OF CONTENTS

| | |
|--|-----------|
| DECLARATION | ii |
| DEDICATION | iii |
| ACKNOWLEDGEMENT | iv |
| ABSTRACT..... | viii |
| CHAPTER ONE | 1 |
| INTRODUCTION..... | 1 |
| 1.1 Introduction to the Language | 1 |
| 1.2 Background of the Study | 1 |
| 1.3 Statement of the Problem..... | 4 |
| 1.4 Objectives | 5 |
| 1.5 Hypothesis to the Study | 5 |
| 1.6 Rationale/ Significance of the Study..... | 5 |
| 1.7 Scope and Limitation | 7 |
| 1.8 Theoretical Framework..... | 7 |
| 1.8.1 Basic Concepts of Relevance Theory..... | 7 |
| 1.9 Literature Review..... | 17 |
| 1.10 Research Methodology | 24 |
| 1.10.1 Data Collection..... | 24 |
| 1.10.2 Data Analysis | 24 |
| CHAPTER TWO | 26 |
| INTERJECTIONS AND DERIVATION OF COGNITIVE EFFECTS | 26 |
| 2.0 Introduction..... | 26 |
| 2.1 Theoretical Considerations | 26 |
| 2.2 Contextual Implications and Conclusions..... | 27 |

| | |
|---|-----------|
| 2.3 Contextual Strengthening..... | 31 |
| 2.4 How Interjections Help the hearer to derive higher-Level Explicatures | 33 |
| 2.5 Emotive/expressive interjections | 34 |
| 2.6 Conative/Volitive Interjections | 37 |
| 2.7 Phatic Interjections..... | 39 |
| 2.8 Conclusion | 41 |
| CHAPTER THREE..... | 42 |
| IDEOPHONES AND DERIVATION OF COGNITIVE EFFECTS | 42 |
| 3.0 Introduction..... | 42 |
| 3.1 Theoretical Considerations | 42 |
| 3.2 Contextual Implication..... | 43 |
| 3.2.1 Ideophones which describe state | 43 |
| 3.3 Ideophones which describe Movement..... | 44 |
| 3.4 Ideophones which describe sound | 46 |
| 3.5 Ideophones which describe Colour | 50 |
| 3.6 Strengthening of Contextual Assumptions | 51 |
| 3.7 Conclusion | 55 |
| CHAPTER FOUR..... | 57 |
| ANAPHORIC USE OF IDEOPHONES..... | 57 |
| 4.0 Introduction..... | 57 |
| 4.1 Theoretical Considerations | 57 |
| 4.2 Anaphoric Use of Ideophones..... | 57 |
| 4.3 Ideophones which describe sound | 58 |
| 4.4 Anaphoric use of Ideophones which describe State | 62 |
| 4.5 Conclusion | 65 |

| | |
|---|-----------|
| CHAPTER FIVE | 66 |
| FINDINGS CONCLUSIONS AND RECOMMENDATIONS | 66 |
| 5.1 Recommendations..... | 68 |
| REFERENCES | 69 |

ABSTRACT

It is possible for people to identify the intended meaning of speaker's utterances. This distinguishes them from other animals. The speaker's role is to make sure that the hearer uses less processing effort as much as possible to interpret utterances. The less the processing effort the hearer uses to interpret the speaker's intended meaning, the more relevant the utterance will be to him and vice versa. Procedural meanings are important because they help hearers to identify the speaker's intended meaning. Gikuyu interjections and ideophones which are varieties of procedural meaning, help the hearers to interpret in the appropriate context. The study has examined Gikuyu ideophones and interjections, which are items of procedural meaning. This study will show how these procedures help the hearers to interpret and comprehend utterances. This study has shown that procedural meanings helps hearers to assign reference, they are also used anaphorically, they derive cognitive effects which makes Gikuyu utterances more relevant and thus effective communication takes place. This study has investigated how Gikuyu ideophones and interjections guide the hearer to fetch reference from the context, this makes the hearer to derive positive cognitive effects thus enhancing communication. The study is important as it explains how Gikuyu interjections and ideophones contribute to linguistic communication and due to their procedural nature, they can be used to transmit a condensed thought or proposition, which the speaker intends the hearer to entertain. This study has shown that the hearer relies on the contextual elements signaled by Gikuyu interjections and ideophones.

CHAPTER ONE

INTRODUCTION

1.1 Introduction to the Language

Gikuyu is a Bantu language. It is the language of the Agikuyu people spoken in Central Region of Kenya and some parts of Nairobi and Rift Valley. The Gikuyu language has lexical similarities with the Embu, the Kamba and Meru languages. According to Mutahi (1977:14), the Gikuyu language has several dialects as follows:

- Ki-Gichugu (spoken in Northern Kirinyaga)
- Ki-Ndia (spoken in Southern Kirinyaga)
- Ki-Mathira (Nyeri)
- Northern Dialect (Murang'a)
- Southern Dialect (Kiambu)

The geographical placement of Gikuyu speakers has influenced the dialects. The variations include the accent, grammar and vocabulary. Murang'a is considered by Gikuyu speakers as their cradle as their folktales identify.

Mukurwe-wa-Nyagathanga as the home of the parents of A-Gikuyu people. According to the 2009 Kenya National Census, Gikuyu speakers are the most popular ethnic group in Kenya estimated to a total of 5 million and 6.5 million respectively.

1.2 Background of the Study

Communication is an important aspect in life. For communication to take place there must be a speaker and a hearer. The hearer has a duty to identify the speakers intended meaning. The speaker should not make the hearer use unnecessary processing effort to interpret the speaker's intended meaning. The speaker should guide the hearer by producing stimulus which will make interpretation easier and as a result enhance understanding.

Distinction of conceptual and procedural meaning has first been suggested by Blakemore (1987). This study fronts the claim that words encode more than a single type of meaning. Procedural meaning is information on how to compute a conceptual representation. It helps the hearers to make inferences, by reducing the assumptions the hearer would have in interpreting a speaker's meaning and as a result, facilitating task. Wilson (2011) asserts that, different words encode different types of meaning. She concludes that because of its cognitive commitments, the conceptual-procedural distinction may help to explain the contrasting patterns of behavior of different types of words.

Blakemore (1987) introduces the difference between conceptual and procedural meanings in relevance theory. This study shows the importance of procedural meaning in understanding of utterances. Aspects of this theory will be used in the analysis of the data. Gikuyu interjections and ideophones are varieties of procedural meaning, which will therefore be discussed in details in this study. Interjections are communicative elements that individuals use to express their mental states, attitudes or reactions to perceived stimuli (Montes 1999).

Sperber (2002, 2004) Wharton (2002 and 2003) have developed an approach to interjections. When interjections occur with utterances, they are linguistic mechanisms that help the hearers recover the propositional contents of utterances, thus, they encourage hearers to make appropriate conclusions from the speaker's utterances, and hence contribute to the recovery of what in relevance theory is labeled the higher level explicatures of utterances. Wharton's analysis preserves the assumption that interjections contribute to linguistic communication, and have a coded component, but that coded component is not conceptual but procedural Wharton (2002).

Sperber and Wilson (1986, 1995) discuss emotive/expressive interjections utterances. The speakers can meta represent unspoken thinking or conclusions that he/she wants the hearer to consider in a particular context.

In other words, due to their procedural nature, interjections can be used to transmit in some cases an extremely incomplete, rather schematic or condensed thought or proposition, which the speaker expects and intends the hearer to entertain by relying on the contextual elements they signal and the encyclopedic information about them.

A hearer is able to derive certain imaginations from the speaker's utterances through information achieved from concepts. On the other hand, procedural meanings help or guide the hearer to process such imaginations from the speaker's utterances. Most connectors, interjections, pronouns, particles, demonstratives and ideophones are procedural while most nouns verbs, adjectives and adverbs are conceptual.

Oxford dictionary states that ideophones are words that evoke an idea in sound, often a vivid impression of certain sensations and perceptions. For example, sound, movement, color, shape or action. Previously linguists have not given ideophones the attention they require recently there has been interest in the study of sound and use of symbols. Recent studies on ideophones in languages all over the world show that their existence is a universal feature of human language. Haltz(2006).Welmers (1973) assert that ideophones are clear representations of ideas in sound. These ideas may be predicates, adverbs of quality or adverbs of manner. Ideophones can also describe color, smell, actions like movement s ,state and intensity.

Jibrin (1984) states that ideophones are ideas in sound which speakers would want their audiences to achieve. In African languages , most ideophones are used to qualify statements and Gikuyu ideophones do the same. In Gikuyu , most words qualify utterances. They

describe movement, the manner in which people do things like walking, singing, eating, working among others.

1.3 Statement of the Problem

Procedural meanings are used by the , speakers to give hearers tips or they guide the hearers to interpret utterances in appropriate contexts. This study analyses the role of procedural meaning in the understanding of utterances in Gikuyu within the framework of the relevance theory .In relevance theory, varieties of procedural meaning, help the hearer to identify the speaker's intended meaning in the appropriate context and hence enhance understanding by helping the hearer to derive positive cognitive effects.

Wilson (2011) states that procedural expressions trigger cognitive instructions which are exploited in inferential communication. Sperber and Wilson (1986) assert that if the hearer uses less effort to interpret an utterance, the utterance will be more relevant to him. If the hearer uses more effort to interpret an utterance, it will be less relevant to him or her.

Varieties of procedural meaning Include:

- Interjections which are associated with emotions
- Pronouns and demonstratives which guide reference
- Discourse connectives which guide the comprehension procedure
- Ideophones which describe emotions or feelings.
- Particles guiding comprehension of procedures.

This study will investigate the role of procedural meaning in understanding Gikuyu utterances. The researcher will use Gikuyu ideophones and interjections as varieties of procedural meaning for the analysis.

1.4 Objectives

General Objective

To show that Gikuyu interjections and Ideophones are communicative elements that individuals use to express their mental states, attitudes or reactions to perceived stimuli.

Specific Objectives

1. To show that Gikuyu interjections and ideophones help the hearers to interpret the speakers utterances using the least effort as possible, which makes these utterances more relevant to them.
2. To show that these varieties of procedural meaning exhibited in Gikuyu ideophones and interjections, possess instructions that help the hearers to make appropriate conclusions and assumptions that lead to derivation of positive cognitive effects in a particular context.

1.5 Hypothesis to the Study

1. Interjections guide in the derivation of various cognitive effects which aid the inferential process of comprehension of utterances.
2. Ideophones guide in derivation of various cognitive effects which help in the interpretation of utterances.
3. That the procedural meaning encoded by Gikuyu ideophones and interjections controls the hearer's choice of context under which the utterance is relevant.

1.6 Rationale/ Significance of the Study

Procedural meanings as stated earlier help the hearers to identify and interpret speaker's utterances at appropriate context.

The study will also enhance understanding of Gikuyu, and will serve as a written record that will be used as a reference point for more studies on some other linguistic elements of the language. Gikuyu ideophones and interjections as varieties of procedural meaning have not yet been studied, and this is a knowledge gap that this study intends to fill. The study is hoped to arouse interest in other researchers to study other varieties of procedural meaning. Such as what is in tokens of language as particles, mood and intonation.

The study will contribute in the building up of a linguistic theory as it emphasizes the validity of Relevance Theory:-, especially the Relevance-Theoretic comprehension procedure. Several aspects of the theory will be used in the analysis of the data. Relevance theory is important for this study because it makes the distinction between procedural and conceptual meaning.

This study will improve communication by helping in the understanding of utterances in Gikuyu language. This is because for a communication process to be successful, the utterances made should be relevant to the hearer. This is when he uses less processing effort to interpret the utterance and he derives positive cognitive effects from such an interpretation. Procedural meaning is very significant during interpretation of utterances, therefore it is worth studying. The study of procedural meaning is important in that procedures act as hints to guide the hearer to a particular context of interpretation. Carston (2002). Procedural meaning also helps the hearer to achieve greater cognitive effects with less processing effort hence making the Input relevant.

Njeri (2014) In her unpublished thesis university of Nairobi, analysed Gikuyu connectors, demonstratives and pronoun as varieties of procedural meaning. This study aims at analyzing other varieties of procedural meaning that is ideophones and interjections in understanding

utterances in Gikuyu Language. Such a study has not been done yet and my study intends to fill this knowledge gap.

1.7 Scope and Limitation

The data for this study will be obtained from Gikuyu language. Though there are many varieties of procedural meaning:-, this study will focus on twenty Gikuyu ideophones and twenty Gikuyu interjections.

The researcher will use the theory of relevance for the analysis of data. Relevance theory explains the significance of inferential communication. Other varieties of procedural meaning such as mood and intonation will not be examined due to time constraint.

1.8 Theoretical Framework

This section discusses the basic concepts of relevance theory and the conceptual-procedural distinction. There are five tenets of relevance theory

- Cognitive principle
- Communicative principle
- Cognitive effects
- Processing efforts
- Inferences

1.8.1 Basic Concepts of Relevance Theory

According to Sperber and Wilson (1986) People pay attention only to information that seem relevant. A communicator, by claiming an audience's attention, suggests that the information she is offering is relevant enough to be worth the audience's attention. Sperber and Wilson claim that information is relevant to somebody if it interacts in a certain way with his existing assumptions about the world: as they put it, if it has contextual effects in some context that he

has accessible. They claim that contextual effects are of three types: Contextual Implication; strengthening an existing assumption; and contradicting and eliminating an existing assumption.

Sperber and Wilson (1986) assert that information is relevant precisely because it combines with the context to yield a contextual implication. More generally, new information is relevant in a context if it has a contextual implication in that context, and the more contextual implications it has, the more relevant it is. Sperber and Wilson (1986) assert that new information is relevant when it provides further evidence for an assumption. This is strengthening of an existing assumption. According to Sperber and Wilson (1986), the more assumptions new information strengthens, the greater the relevance likewise, the greater the contextual effect, the greater the relevance.

According to Sperber and Wilson, the other factor that contributes to relevance is processing effort. Sperber and Wilson state that relevance increases with contextual effects, but decreases with every increase in the amount of processing effort needed to achieve those effects. Information is more relevant when its contextual effects are achieved with less effort. Thus a speaker who wants to make sure that a certain context or contextual assumption is used must ensure that a certain context or contextual assumption is used, and that it is easily accessible; otherwise the hearer may fail to retrieve it, and may misunderstand the utterance or judge it to be irrelevant. Hence relevance increases with contextual effects and decreases as amount of processing effort increases.

According to Sperber and Wilson (1986) the actual context used in interpreting an utterance is constrained by the organization of the individual's encyclopedic memory, his perceptual and other cognitive abilities, and the mental activity in which he is engaged. For Sperber and Wilson, the context is chosen as part of the interpretation process, or, more generally, as part

of the process of maximizing the relevance of all newly presented information. Sperber and Wilson point out that in the appropriate situation, a bearer may access new information from his environment and add it to the context.

The Principle of relevance

According to Sperber and Wilson, an utterance or other act of communication is optimally relevant, when it achieves an adequate range of contextual effects for the minimum justifiable processing effort. The key to their theory of inferential communication is the following principle of relevance.

Every act of ostensive communication communicates the presumption of its own optimal relevance. It is the criterion of consistency with the principle of relevance that, according to Sperber and Wilson, is the single criterion governing every aspect of utterance interpretation: in testing possible interpretations of an utterance, the hearer should be looking for an interpretation consistent with the principle of relevance- that is an interpretation that a rational speaker aiming at optimal relevance might have intended to convey.

According to Sperber and Wilson (1986), in deciding on to propositional form of an utterance – that is, in deciding which proposition the speaker intends to express – the criterion of consistency with the principle of relevance plays a vital role. As far as reference assignment is concerned the hearer should first search the immediate context for possible referents. The hearer should select the first accessible standards which yield an interpretation that a speaker aiming at optimal relevance might have wanted to convey, an interpretation yielding adequate contextual effects for the minimum justifiable processing effort. Sperber and Wilson emphasize that it has to be the concern of a pragmatic theory to provide an explanation of how the hearer recovers not just any interpretation, but the one the speaker intended.

According to Sperber and Wilson. Implicatures are contextual assumptions and implications that are part of the intended interpretation of an utterance, and are thus recovered by the criterion of consistency with the principle of relevance. Relevance theory cannot only handle utterances or discourses with a relatively homogeneous context but also contexts which are derived from a variety of encyclopedic and environmental sources, and for which intuitions for a common topic are lacking.

Linguistic communication is successful when the hearer, upon hearing an expression, recognizes the speaker's communicative intention. The speaker and the hearer share a system of inferential strategies leading from the utterance of an expression to the hearer's recognition of the speaker's communicative intent. The speaker faces the problem of getting the hearer to recognize the speaker's communicative intentions; so the speaker must choose an expression that will facilitate such recognition, given the context of the utterance.

The presumptions allow us to presume certain helpful things about potential hearers (or speakers), and the inference strategies provide communicants with short, effective patterns of inference from what someone utters to what that person might be trying to communicate.

If a speaker and a hearer share those presumptions on a given occasion, communication is successful. The hearer is able to use the context and the conversational presumptions to find the speaker's indirect communicative intent. Sperber and Wilson (1986) suggest that humans tend to pay attention to what is relevant to them; they form the most relevant possible representations of these phenomena, and process them in a context that maximizes their relevance. They claim that maximization of relevance, is the key to human cognition.

In conclusion, Information is said to be relevant, if it helps the hearer to derive positive cognitive effects. Sperber and Wilson (1995) assert that relevance theory can be assessed using two factors. These are cognitive effects and processing efforts. An input is relevant to

an individual if other things being equal. It derives greater positive cognitive effects using less processing effort. According to Sperber and Wilson (1995) the human cognitive system allocates processing resources to information that is most relevant to an individual. This is the cognitive principle of relevance. The speaker should make sure that the hearer uses least processing effort to interpret his intended meaning. He therefore produces a stimulus which guides the hearer in identifying his intended meaning easily. Procedural meaning helps the hearer to interpret the speaker's intended meaning.

Sperber and Wilson (2011) state that procedural meanings are encoded instructions that specify computational operations to be performed during interpretation of utterances. Procedural meaning also helps the hearer to use less processing effort, leading to derivation of positive cognitive effects hence making the input relevant to an individual. Wilson and Sperber (2004) state that any external stimulus or internal representation which provides an input to cognitive processes may be relevant to be an individual at some time. They assert that, when an input connects with background information that someone has, he/she makes conclusions that are of concern to him, therefore this input makes sense and becomes relevant to him /her. Sperber and Wilson also suggest that the relevance of an input depends on the positive cognitive effects that it triggers. It also depends on the amount of processing effort that the hearer must invest in decoding the Speaker's intended meaning. For communication to be termed as efficient, there must be maximization of relevance. This justifies cognitive principle, that Human cognition tends to be geared to the maximization of relevance Sperber Wilson (2004).

The speaker therefore produces a stimulus which is meant to attract the hearer's attention, by so doing appropriate contextual assumptions are activated, which point the hearer to an intended speaker's meaning. The hearer must infer the speaker's communicative and

informative intentions. Wilson and Sperber (2004) claim that, the human mind allocates attention to inputs with the greatest expected relevance. The mind also processes these inputs in the most relevance – enhancing way. Sperber and Wilson (1995) state that cognitive resources tend to be allocated to the processing of the most relevant inputs available. And that human cognition tends to be geared to the maximization of the cumulative relevance of the inputs in processes.

According to Sperber and Wilson (2004) Ostensive – inferential communication consist of:

- a) The informative intention, this is the intention to inform an audience of something.
- b) Then informative intention – which is the intention to inform the audience of one’s informative intention.
- c) Wilson and Sperber (1995) state that the relevance theoretic comprehension claims that the hearer interpretes the speaker’s utterance. Following a least effort path. The interpretation includes explicatures, contextual implications and conclusions. The interpretation should satisfy the presumption of optimal relevance.

The input should be relevant enough to be worth the hearer’s processing effort. It should also derive enough cognitive effects. The input should be the most relevant one compatible with the speaker’s abilities and preferences. The speakers have a duty to make their utterances as easy as possible, so that the hearers can interpret them using least effort. As a result to hearers will derive positive cognitive effects by interpreting the speakers intended meanings. This makes the communication process a success. Interjections and ideophones are varieties of procedural meaning that the speakers use as encoded instructions, which specify computations to be used during interpretation of utterances. Blakemore (1992) suggests that interjections relevance resides in the fact that the speaker encourages the hearer to discover the state of affairs she points, by means of them, what she expects from him or what she intends him to do. Due to the role of interjections as context-restrictors that activate certain

assumptions, the hearer may activate assumptions such as: contextual or encyclopedic assumptions. Below is a Gikuyu illustration generated from Sperber and Wilson’s view on the role of interjections as context restrictors.

Example 1

“Uuwu hi! Wanjiku!”

- I have met my friend Wanjiku (contextual assumption).
- I have not met her for a long time (contextual assumption).
- It is always pleasing to meet an old/good friend (encyclopedic assumption) *she/he shows his/her happiness*

Interjections do not have a constant meaning but are multifunctional and their meaning depends on the context where they are produced (Cruz 2002). For instance a Gikuyu interjection, “oii!” may be used by a speaker to express sorrow or surprise! The context where the interjection is uttered is what matters.

Jibrin (1984) states that Gikuyu ideophones can be summed up as ideas that are expressed by a sound which the speaker intentionally desires the hearer to get. ideophones describe statements and adverbs of manner, actions, appearance, color, smell, sound, state among others.

| Verb | intensifier | ideophones |
|-------------|--------------------|--------------------|
| Kurugama | ceni | kurugama ceni |
| To stand | upright | to stand upright |
| Gucomoka | cwa | gucomoka cwa |
| Disappear | suddenly | disappear suddenly |
| Gukira | ki | gukira ki |

| | | |
|-------------|--------------------|--------------------|
| To be | very quiet | to be very quiet |
| Noun | intensifier | Ideophone |
| Mundu | muiru ci | mundu muiru ci |
| A person | very dark | a very dark person |

The distinction of conceptual and procedural meaning has first been suggested by Blakemore (1987) in order to describe linguistic functions in discourse from a pragmatic point of view. Blakemore assumes that unities can roughly be subsumed under the labels of discourse. The term procedural meaning does not refer to a single dimension of meaning but to the whole meaning of a sign.

Sperber and Wilson (2011) cite the difference between conceptual information and procedural one. An expression is said to be procedural if it helps the hearers to infer or make inferences from the speakers utterances.

In conceptual ,one can easily access information consciously unlike in procedural where accessibility of information is facilitated by the consideration of contextual assumptions. It is faster to process utterances with procedural information than those without.

According to the definition, all signs that do not represent the propositional content convey only procedural meaning. Consequently, the term runs parallel to terms like function word in traditional grammar, that is, words whose meaning is characterized by an abstract meaning that merges concept and syntactic function. The discourse markers are procedural devices because they are specific type of function words. This is why the discussing on procedural meaning covers a wide range of units that include conjunctors, sentential adverbs and different types of discourse markers. Interactive pragmatic markers among others are fundamentally function words. Wharton (2002) asserts that interjections may encode another type of instruction that guide hearers in the interpretation of the utterances where they occur. Hearers must also contribute something when interpreting interjections. They must resort to

encyclopedic assumptions about them and some type of syntactic information that they may have abstracted out after having repeatedly processed interjections.

(Grice 1957) says that the meaning of interjections is not natural or used occasionally, for it cannot be decomposed into a set of discrete elements. Rather, their meaning arises from the speaker's desire to communicate with them for a particular context. Interjections are placed halfway between purely symbolic signs and indexical signs that is signs which are intentionally produced so as to arouse in the hearer a particular content, or the speaker's experiences. Owing precisely to this feature, interjections can be considered a symptomatic signal that is verbal reflexes, indications or portrayals of a state experienced by the speaker, which directs the hearer's attention toward it.

Nicoloff (1990), Rosier (2000) and Schourup (2001), consider interjections to be a way of communication between the primitive human analogical communication systems (gestures, expressions, etc) and digital communication systems relying on a linguistic code.

Primary interjections

These include the following words and phrases. They may be obtained from noises made by animals or even human beings.

| | |
|-----------|---------------|
| Oh my God | Cheers |
| Look | Well |
| Hurray | That is great |
| Shit | Don't worry |
| Hi | Oh |
| Bye | Pooh |
| Goodbye | Sup |

Interjections with another meaning other than the one portrayed are referred to as secondary. They express imaginations and can they also show surprise. Wharton (2003) interjections are said to be words or phrases which show emotions or state of mind. Interjections may not be grammatical when related to other parts of the sentence but they enhance understanding of the utterances that proceed or follow them.

- Damn
- Hell
- Ngai an example of Gikuyu secondary interjections

Expressive Interjections

The following interjections may show disgust, surprise, pain, among others. Such English examples include:

- Gee
- Ah
- Wow
- Interjections used to help the conversation participants achieve their conversational goals, and to maintain the exchanges in such a conversation are referred to as phatic interjections. These are kind of vocal gestures that express a speaker's attitude.

Example of these interjections are:

- Mmmh
- Yeah

Conative Interjections.

They are used to attract the hearer's attention or to call upon him/her to respond to a certain utterance. Sh! –this is an interjection used to tell people to keep quite.

- Eh! -repeat something that has been said or say something more.

- Ah! -is an interjection that expresses of pleasure or surprise.
- Hmm! - expresses hesitation.

1.9 Literature Review

Blakemore (1987), Blakemore (2002) and Cartson (2002) assert that there is more than one single type of encoded meaning in an utterance. On one hand, there are those linguistic items that map onto concepts while on the other hand, there are those linguistic structures that map onto computations themselves i.e. onto mental processes. Procedures fall under the latter category. There are several kinds of procedural devices in Gikuyu: personal pronouns, interjections, ideophones, conjunctions and pragmatic connectors.

Haltz (2006) has used the discourse pragmatic approach, where ideophones are analyzed as part of a contemporary mode or dimension of speech compared to other lexical word classes that belong to analytical register. This study is helpful to my study as it discusses meaning exhibited by ideophones. The researcher will gain insight as she discusses ideophones in Gikuyu language. Haltz's study is different from my study in that he analyses Ideophones using pragmatic approach while I analyse Gikuyu Ideophones as a variety of procedural meaning using relevance theory as a frame work for my analysis.

Cruz (2009) has carried out a study on Theoretical Approach in interjections. He states that interjections do not have a constant meaning but are multifunctional and their meaning depends on the context where they are produced. The researcher will get insights from this study to identify Gikuyu interjections that individuals use to express their mental states attitudes or a reaction, proving that Gikuyu interjections are a variety of procedural meaning that aids understanding utterances in Gikuyu language. This study is similar to my study in that, both studies use relevance theory for analysis. It is different from my study in that Cruz analyses English interjections while my study investigates Gikuyu interjections.

Wharton (2003) has done a study on interjections as context-restrictors. Wharton says that interjections guide the hearer to comprehend the speaker's utterance so as to achieve the intended meaning in the appropriate context. My study will benefit from this study in that the researcher will get insights, as she shows that Gikuyu interjections are a variety of procedural meaning that aid understanding of Gikuyu utterances. It is similar with my study as both investigate interjections; Wharton's study is different from my study in that Wharton analyses English interjections while my study investigates Gikuyu interjections.

Martin (2013) analyses the Semiotic basis of conceptual and procedural meaning. He discusses the distinction of conceptual and procedural meaning building on Blakemore's study (1987). He shows how procedural theory concentrates on elements of linguistics structure, mapping directly onto computations. He also discusses different types of discourse markers and interactive pragmatic markers. The study is relevant and similar to the researcher's because it explains procedural meaning which my study focuses on in understanding utterances in Gikuyu Language. Martin's study is different from mine in that he discusses discourse while my study focused on the role of procedural meaning in understanding Gikuyu utterances and specifically ideophones and interjections as varieties of procedural meaning.

Njeri (2014) has done a study on the role of procedural meaning in the understanding of utterances in Gikuyu Language. She has discussed varieties of procedural meaning such as connectors, demonstratives and pronouns in Gikuyu Language. This study has greatly benefited from her study as the researcher analyses the varieties of procedural meaning in understanding Gikuyu utterances. It is through her recommendations that my study is based. Njeri has used Relevance Theory which my study will also use for the analysis. Njeri's study is different from my study in that she analyses connectors, demonstratives and pronouns while my study analyses ideophones and interjections.

Muazu (2009) has done a study on classification and functions of ideophones. She defines ideophones as words that represent ideas in sound in a clear manner. This study will benefit from my study as it analyses Gikuyu Ideophones and Interjections. The difference is that my study focuses on procedural meaning in analyzing Gikuyu utterances while Muazu's focuses on Ideophones classification and functions.

Welmers (1973) in his study on African Language structures; explains ideophones as clear representation of ideas in a sound form. These are as predicates and adverbs of manner. They also describe color, smell, action, state or intensity. This study is beneficial to my study in that the researcher will be analyzing Gikuyu ideophones which describe manner, color, smell, action and state. It is different from my study; for it emphasizes more on procedural meaning in understanding Gikuyu utterances. Welmer's study is similar to my study as it also analyses ideophones in African languages.

Jibrin (1984) carried out a study on Hausa and Kanuri ideophones. He classified ideophones based on their functions, i.e. adjectives intensifying ideophones, noun, verb and discusses ideophones expressing a state of being. This study is similar and beneficial to my study in that, in Gikuyu language where ideophones denote appearance, color, intensity, manner, motion, size, smell, sound and taste. Jibrin's study is also similar to my study in that both studies use relevance theory. The researcher will get more highlights on relevance theory as she uses it as a framework for the analysis. My study is different from Jibrin's in that he analyses Kanuri and Hausa ideophones while I analyse Gikuyu ideophones as a variety of procedural meaning.

Eberle (2007) carries out a study on understanding the role of resemblance in signed and spoken languages. He highlights the importance of inferential communication. He illustrates that words can be similar to the words they signify. My study will show that Gikuyu

ideophones resemble the things they signify. Eberle's study will help in showing how procedural meaning help in understanding utterances in Gikuyu language. It is similar with my study in that the researchers use relevance theory as the framework for their analysis. Eberle's study is different from my study as it uses English language; while my study uses Gikuyu language to get the data for the analysis.

Wilson and Sperber (1995) outline the relevance theory as inferential. The study explores in depth the principle of relevance in human communication. The researcher will use this study to understand the principle of relevance upon which my study is based. It is different from my study in that it has used English language while my study uses Gikuyu language to obtain data for the analysis.

Sperber and Wilson (1993) have studied the role of procedures in understanding utterances in English Language. The role of procedures in understanding utterances in Japanese has also been done by Takeuchi (1998) i.e. cause - consequence conjunctives particles in Japanese. The above studies are Important to my study as they as they analyse the role of procedures In understanding utterances just like my study analyses the role of procedural meaning In Gikuyu utterances. Wilson's study is different from my study In that she uses English language to obtain data for the analysis while I use Gikuyu language. Takeuchi analysis is different from my study as he analyses cause -consequence conjunctives particles in Japanese, while I analyze Gikuyu interjections and ideophones.

Wilson (2011) studied the distinction between conceptual and procedural information. Wilson asserts that different words encode different types of meaning. She concludes that because of its cognitive commitments, the conceptual-procedural distinction may help to explain the contrasting patterns of behavior of different types of words. This study is helpful to the researcher since it illustrates the concept of the procedural-conceptual distinction which

lays the foundation to this study. My study is different from Wilson's study in that I will analyse interjections and ideophones in Gikuyu language while she analyses past, present and future in English Language.

Unger (2011) has carried out a study on "procedural encoding and pragmatic inference." He asserts that linguistic expressions may be used to indicate effects on interpretation other than conveying the information they linguistically encode. The study discusses the effects of procedural meaning on interpretation which will be of importance to my study. The difference is that my study, researcher investigates the role of procedural meaning in Gikuyu language while Unger's data for the analysis was in English language.

Escandell-Vidal (1998) has done a study about intonation and encoding of procedures, using "Spanish interrogatives." Vidal shows that some supra segmental features can be conceived as discourse markers encoding restrictions on possible interpretations i.e. as linguistic devices conveying instructions on how the conceptual content of an utterance is to be understood. This study will be of help to the researcher because it explains the role of procedures in guiding the comprehension process. Escandell-Vidal's study investigates interrogatives in Spanish while my study investigates ideophones and interjections in Gikuyu language. Both studies are similar in that they show how procedures guide the comprehension process.

Schroeder (2011) carried out a study on "clause chaining in Toposa: A pragmatic approach." She studied the indicators of clause chaining in Toposa and concludes that in addition to combining clauses, they also guide the interpretation process of utterances. This study guides the researcher to prove that Gikuyu ideophones and interjections contribute to procedural aspects of comprehension. The study is similar to my study in that it uses a pragmatic approach.

Fretheim (1998) undertook a study on “intonation, procedural meaning using Norwegian negative interrogatives. The scholar seeks to prove that the most important communicative role of intonation is to direct the addressee of a given utterance towards the interpretation intended by the speaker. This study will help the researcher in finding the procedures i.e. interjections in understanding of Gikuyu utterances. This research is similar to my study in that it deals with procedural meaning in understanding utterances. It is different for it analyses Norwegian language while my study uses data in Gikuyu language.

Njuguna (2012) carried out a study on the “Manifestation of stereotypes through Gikuyu Figurative Language” using theoretical framework of lexical pragmatics. The study shows how a figurative expression can be seen as carrying stereotype in certain context. The researcher will get insights as she investigates Gikuyu interjections and ideophones whose meanings depend on particular contexts and the encyclopedic assumptions about them. This study is similar to my study as both studies use Gikuyu language to obtain data for their research. Njuguna’s study is different from my study in that he analyses stereotypes through figurative language while I analyse Gikuyu interjections and ideophones as varieties of procedural meaning. He also uses lexical pragmatics while my study uses relevance theory for the analysis.

Grice (1957) carried out a study on interjections as symbolic and indexical signs. Signs which are intentionally produced so as to make the hearer acquire a certain feeling or an emotion. The researcher will get insights as she investigates Gikuyu interjections. Grice’s study is different in that it investigates English interjections as my study examines Gikuyu interjections as a variety of procedural meaning. Both studies are similar in that they show how interjections are used to enhance communication.

Muchemi (2009) has carried out a study on speech acts in Gikuyu Language. His study showed that there is more to meaning than the interpretation of words and sentences, i.e. the interpretation of actions performed by the speaker with their utterances. The study was also based on the notion that words encode different types of meaning. Likewise the present study investigates interjections and ideophone as variety of procedural meaning in understanding utterances in Gikuyu language. Use of appropriate procedures minimizes the hearer's processing effort. Studies in procedural meanings have been done by various linguists. Muchemi's study is different from my study in that he analyses speech acts while I analyses interjections and ideophones in Gikuyu language. Both studies are similar in that the researcher uses Gikuyu language to obtain data for their analysis. My study will benefit from Muchemi's study in that more light will be shed on how meaning depends on the context.

Wangui, M. (2010) focuses on analyzing semantic shifts in Gikuyu lexemes. Her study focused at unfolding the reason behind shift in meaning in Gikuyu. She adopted a lexical pragmatic approach in her investigation. She explains that such shifting brings about ambiguity and thus wanted to establish the process in which the hearer accomplishes to identify the speaker's meaning. The benefit of her research for my study is that the researcher can draw similarity of how the hearer arrives at intended meaning using interjections and ideophones. The difference is that she dealt with ambiguity while my study focuses on procedural meaning in understanding Gikuyu utterances. Wangui's study is similar to mine in that both studies use Gikuyu language to obtain data for the analysis.

Mbatia (2012) studied the implicit meaning in cosmetics advertisements and its negative implications with the aim to verify whether the meaning in cosmetics advertisements is suggested or implied. Mbatia's study echoes the fact that the speaker's meaning is usually different from sentence meaning. This study is important to my study it gives highlight on how the hearer interprets the speaker's meaning. Mbatia's study is different from my study in

that he deals with implicit meaning while my study analyses the role of procedural meaning on both studies Gikuyu language to obtain data for the analysis.

Magua (2014) studied irony in spoken language using Gikuyu verbal utterances. Her study focused on the interpretation of ironical verbal utterances. Magua's study is similar to my study in that it uses Relevance Theory as its framework for analysis. It is different from my study in that she analyses verbal irony in Gikuyu while I analyse ideophones and interjections. My study will benefit from this study in that it discusses different amounts of processing effort in intended meaning interpretation, which will shed more light to my study as I analyse procedural meaning.

1.10 Research Methodology

1.10.1 Data Collection

The researcher did random sampling of videos by Gikuyu comedians. These comedians include; Machang'i, Kihenjo and Githingithia. The researcher used videos by these Gikuyu comedians. These videos are: Mathekania ma Kihenjo, Muturire by Machang'i and wira ni wira. Kula Happy video by Githingithia was also used.

This was because use of ideophones and interjections happen frequently in day to day conversation. The two varieties of procedural meaning are common in Gikuyu conversations/dialogue, which are in the selected videos.

1.10.2 Data Analysis

The researcher used the data to determine the various ways in which the procedural devices in the selected videos and the texts would guide their reader/hearer in understanding Gikuyu utterances.

The data was checked for the appropriate procedural categories such as ideophones and interjections. The researcher listened to the videos repeatedly and wrote down the ideophones and interjections used. After identifying all the categories in the data, that is the ideophones and interjections, they were interpreted to determine how they contribute to the inferential process of communication. Ki-Mathira dialect was used for the analysis.

The researcher classified the identified ideophones according to their functions. For instance, ideophones that express a state of being, surprise, among others. Further classification will be on ideophones that function as verbs, nouns and adjectives. The identified interjections from the selected video and the texts were grouped as follows: Primary, secondary, expressive and conative interjections. The researcher also translated the selected Gikuyu ideophones and interjections into English language.

CHAPTER TWO

INTERJECTIONS AND DERIVATION OF COGNITIVE EFFECTS

2.0 Introduction

This chapter, we will discuss the role of interjections in the interpretation and understanding of utterances. The chapter will have several sections, each section dedicated to the study of different types of interjections.

The following classes of interjections will be studied:

- Expressive and Phatic interjections
- Conative interjections
- Referential informative
- Onomatopoeic sub-group referential interjections

2.1 Theoretical Considerations

Wilson (2011:12) in relevance theory says procedural expressions trigger cognitive instructions which are exploited in inferential communication. Procedures belong to various cognitive systems and should not be restricted to utterance interpretation. These procedures help in mind reading, emotional reading and social cognition.

Triggered procedures like interjections related to emotions and mood indicator are linked to the attribution of mental states. Sperber and Wilson (1995:251) state that for human cognitive system to be efficient, it should tend to pick out information which connects to existing assumptions in such a way as to improve individual's overall representation of the world by making it richer, better evidenced and more likely to be true. Such information produces positive cognitive effects which are of three main types: Contextual implication, contextual strengthening and contextual elimination and contradiction. Information which

simultaneously achieves great positive cognitive effects is more relevant. Interjections are a kind of procedural expressions which serve as a means to activate a range of concepts in the seeking of optimal relevance and may result in different explanations or reactions in different cognitive environments (Wharton (2003). This study will focus on contextual implication and contextual strengthening which are common in Gikuyu language unlike contextual elimination and contradiction.

2.2 Contextual Implications and Conclusions

This section will study interjections that lead to derivation of contextual implication and conclusions. The meaning of an interjection is established when uttered in a particular language and a situational context. Emotive/expressive interjections encourage the hearer to look for a contextual element that originates the feeling that the speaker expresses or the target of feeling.

The following interjections from the videos: Mathekania ma Kihenjo and Mzee Kihenjo's 'Wira ni Wira' illustrate contextual implication. Hi! Is an expressive interjection. It expresses shock or surprise.

Example 2

Kihenjo: **Hi!** Nduri warikia cukuru na ni umerire nderu.

Hi! You have not finished school and have grown beard

Hi! You have not completed school yet your beard is grown. The implication is that the addressee is too old to be in school.

Hi! Guides the hearer to understand the contextual implication that the addressee is the too old to be in school. The speaker expresses shock through the interjection hi! That the addressee's beard is grown yet he is in school.

Mmmm! Is an interjection that expresses disgust.

Example 3

Kihenjo: **Mmmm!** Na niguo gi kiiru! Gikahiuriria marinda. Ngwetha kangi.-
and she dark. She swings dresses. Will look for another.

Mmmm! And the way she is dark yet she boasts, I will look for another girl.

Mmmm! Is an interjection that leads to contextual implication that the speaker is disgusted, by the fact that the girl is boastful yet very ugly. It has a positive cognitive effect of implication. Mami: **Oi ! Ngai!** or Ngai Mwathani! The above interjections were said by Macang'i.

Example 4

Macang'i: **Oi! Ngai** nikuruga mundurume ndariraga
Oi! Ngai You jumped a man does not cry

The injections express shock they express the speaker's shock that the child has slipped on the floor. They help the hearer to derive the contextual implication that the child slipped on the floor and probably was hurt that is why it is crying.

Example 5

Macang'i: **Ngai! Mwathani!** Mwana uyu niekunina ciara. Kari kii mundu.
God Lord! Child this will finish my fingers. What is it person.

Oh God! this child has bitten my fingers, what is wrong with you?

This interjection was said by Macang'i after his fingers were bitten by his child. The interjections **Ngai Mwathani** will help the hearer to deduce the contextual implication that Macang'i must have experienced a lot of pain after the child bite his fingers. The hearer understand the utterance better which was the speakers intention thus effective communication is achieved.

Example 6

Uuuwi! Is an interjection that expresses pain

Kihenjo: **uuuwi!** Uyu ni mutumia kana ni ngoma ti guthambia moko,
uuuwi! This is woman/ wife or is devil no wash hands

ukwendaga o kujina.

you wanted to burn me.

Uuuwi! Is this a wife or a devil, your intention wasn't to wash my hands but to burn me.

Uuuwi! Is an interjection that leads to a contextual implication that the speaker has experienced a lot of pain after his hands were burnt. That is why he uttered the interjection

uuuwi! The implication is that the water must have been very hot. The hearer understands the utterance better due to the use of interjections **uuuwi!** The hearer identifies the speakers intention as a result of the interjection used.

Example 7

Oi! is an interjection that expresses pain.

Oi! Kuguru, nuu ukunyinukia. mutitige kundora ta thinema **oi!**

Oi! leg who will take me home stop looking me like cinema. **Oi!**

Kuguru gwakwa.

Leg mine.

Oi! My leg, who will take me home? Will you stop to look at me like you are watching a movie! **Oi!** My leg.

The interjection **oi!** is an interjection that expresses pain. It implies that the speaker is in pain, either his leg has been hit, or he is sick, something is wrong with his leg. The contextual implication here is that the speaker is in pain.

Uuuu! Is a Gikuyu interjection that expresses pleasure, realization or surprise.

Example 8

Kihenjo: **uuuu!** Kairitu kau nikanjitikira na niguo
uuuu! girl that has accepted me and the way
 karandegete ni thina!
 she had rejected me due to poverty

uuuu! That girl has accepted me, though she had rejected me earlier because I am poor.

Uuu! Has the contextual implication that the speaker is very happy; he expresses pleasure because of what follows in the utterance. The implication is that the girl has finally agreed to marry him.

Uuu! Also expresses realization.

Example 9

Kihenjo: **uuuu!** Urenda kuuga maturaga mahenagia. Mutumia akoiga athii
uuuu! You want to say they always cheat me. Wife say has gone
 Kanitha kogwo akoragwo athiite kirabu
 Church so she goes to the pub

Uuu! Is a Gikuyu interjection that has the contextual implication that the speaker has just realized that the wife cheats him that she goes to church, yet she usually goes to the pub.

Uuuu! also expresses surprise.

Example 10

Kihenjo: **uuuu!** Iyo ni mbura na mburi iri o gathaka. Wee na mburi nuu mugi,
uuuu! That is rain and goats are in the bush. You and goat who clever
 ndunona mbura.
 you did not see rain.

Uuuu! The rain has started falling yet the goats are still in the bush, between you and the goat who is clever than the other. How come you did not see the rain coming?

This interjection has the contextual implication that the speaker is shocked because he has noted it is about to rain, yet the goats are in the bush. He asks his wife, between her and the goats who is clever if she couldn't see that rain coming.

Ooo! Is a Gikuyu interjection that expresses realization

Example 11

Githingithia : **Ooo!** Ucio niwe wamuhikirie nikio andegire?

Ooo! that is the one who married her that's why she rejected me.

Ooo! So that is the man who married her that is why she rejected me.

The interjection has the contextual implication that the speaker realizes the reason why the girl rejected him, that is because she got married to another man.

2.3 Contextual Strengthening

Contextual strengthening is a type of positive cognitive effect. The interjections to illustrate contextual strengthening are from Githingithia's video 'kula happy'.

Example 12

Hi! Mundu enda uki okage guku Kwa Waithira. Nitwakena

Hi! person want honey (beer) come here at Waithira's. We are happy

muno wa maitu.

very my sister.

Hi! If a person wants to take beer, visit Waithira's place. We are very happy.

Hi! Is an interjection which introduces additional information which strengthens the proposition of joy already expressed. In the above utterance, **hi!** emphasize the fact that the

speaker is happy. He has taken very sweet beer at Waithira's place and he advises anyone who wants beer to go there. This interjection makes the utterance more relevant and consequently easier to understand.

The following are more examples of expressive interjections that the speaker uses to introduce more information to strengthen a given proposition.

Example 13

Haiya! and haiiya! are interjections that express shock.

Githingithia: **haiya!** Kai uhiki wa Gitura uri wa umuthi, e kwaga kunjitira uhiki

haiya! is wedding of Gitura is today he refuses invite me wedding

niki na nyendete kuria

why and the way I like eating.

Haiya! Is Gitura's wedding holding today? Why didn't he invite me for the wedding? And eating is my hobby.

Haiya! Is an interjection that introduces a proposition that Gitura's wedding is on.

Haiya! Is an interjection that strengthens the proposition that the speaker is shocked that his friend could not invite him for his wedding.

Example 14

Githingithia: **haia!** Kai utari na mutwe mwega! Ni mwana waku

haia! is don't have and head normal is child yours

you beat like drum?

Ukugutha ta ndarama.

Githingithia: **Haiya!** Are you not normal? Is that your child you hit like a drum?

Haiya! Is an interjection that expresses shock. It introduces the information which strengthens the proposition expressed. This interjection strengthens the contextual implication

that the speaker is shocked that someone is hitting his child so hard like the way one can hit a drum.

2.4 How Interjections Help the hearer to derive higher-Level Explicatures

In relevance theoretic pragmatics, interjections help the hearer to derive higher level explicatures which enable him/her to easily identify the speaker's meaning in an utterance. This makes a communication process a success because meaning is enhanced.

Example 15

Githingithia: **Hi!** Uhiki ucio wari muthaka?

Hi! Wedding that was beautiful

Andu mariire magitigia nyama!

People ate they left meat.

Githingithia: **Hi!** That wedding was colourful! People ate to their fill and could not finish the meat. The interjection **hi!** will make the hearer derive a higher –level explicature that the speaker is delighted that the wedding was very nice.

Example 16

Macang'i: **oi!** Mundu witu, niuterethire.

oi! Person ours you have slipped

Niurakimenya ndumenyerete kundu guthiminde

You know you are not used place cemented

Oi! Our relative you have slipped because you are not used to walking on a cemented floor.

The hearer will derive a higher-level explicature from the interjection **oi** that the speaker regrets that the hearer has slipped over the floor.

Example 17

Macang'i. **Uuuu!** Nindiraigua ruo! Macio magathi ni manene muno,

Uuuu! I am feeling pain those scissors is are big very

ta magutinia mutwe wa ng'ombe

like for cutting head of cow

uuuu! I am feeling pain. Those scissors are very big. They can cut a cow's head. This interjection makes the hearer to conclude that the speaker is experiencing unbearable pain.

2.5 Emotive/expressive interjections

Emotive/expressive interjections help the hearer to identify the speakers meaning using as least processing effort as possible. These interjections therefore enhance understanding.

Example 18

Macang'i: **eee!** Nu waita mai nyumba? Murenda ngue nyunike kuguru

Eee! Who pour water house? you want me I fall I break leg

Mugunike naki nyina wa Mwangi

You profit what mother of Mwangi!

Eee! Who has poured water in the house(on the floor) do you want me to fall and break my leg. Mwangi's mother, how will you benefit?

Eee! Is an interjection that makes the hearer to derive the speaker's feeling of disgust because of the wet floor that could make him fall and break his leg.

Example 19

Githingithia: **Aaa!** Mwana wakwa niwageria nindakena muno

Aaa! Child mine you have tried I am happy very much.

Githingithia: **Aaa!** You have tried my child. I am very happy.

The hearer interprets that the speaker is happy or shows pleasure because of what the hearer has done. The hearer interprets the speaker's utterance i.e. **Aaa!** that the speaker is happy with him. This interjection has a contextual implication.

Example 20

Kihenjo: **ai!** Ndirona ta ari we waia mbeca icio

Ai! I think like he is the one who has stolen money that

Kihenjo: ai! I think he is the one who has stolen that money.

Macang'i: **ai!** Nginya muici wa kuiya muthenya ni wa kuiguirwo tha?

ai! why thief of stealing in broad daylight is of have mercy on?

Macang'i: **ai!** How can you have mercy on a thief who steals in broad daylight?

This is an interjection expressing disgust. These interjections have a contextual strengthening. They strengthen the utterances that follow them.

Eee nama!- Expressing shock/ disgust

Example 21

Githingithia: **Eee nama!** akahura mwana akoraga?

Eee He beat child kill?

Githingithia: **Eee** really! Did he beat his child to death?

This is an expressive interjection that has a contextual implication that the speaker is shocked or disgusted. The hearer is able to interpret and understand the utterance better.

Oi!- Is an interjection that shows someone pleading with another to do something for him or her.

Example 22

Macang'i: **oi!** hurira nguo icio
oi! please wash for me clothes those

Macang'i: **oi!** Please wash for me those clothes.

Kihenjo: **oi!** hingurira murango ndige kurirwo
Open for me door I stop being rained on

Kihenjo: **oi!** Please open for me the door I stop being rained on.

Githingithia: **oi!** Mwana wakwa thoma na kiyo
oi! Child mine study and hard work

Githingithia: **oi!** Please my child work hard in your studies.

Oi! is an interjection that makes the hearer interpret the speaker's intention of pleading with him. He interprets it better because of the context in which it has been uttered. Therefore it has a contextual strengthening. It strengthens the utterance that follows it.

Note that Gikuyu interjections that are used in everyday speech present a combination of two independent interjections as illustrated below.

Example 23

Macang'i: **Uuui!** Ngai! Niui andu othe niwe marorete
Uuui! God! You know people all you are looking

Macang'i: **uuui!** God! Are you aware that everyone is looking at you.

Wamwangi: **Oi Ngai! Mwathani!** Tuiguire tha
Oh God Lord Have mercy on us

Wamwangi: **Oh God! Lord!** Have mercy on us.

Githingithia **Aa! mmm!** Wanguthira ki?

Aa! mmm! You have hit me for what reason?

Githingithia: **Aa! mmm!** Why have you hit me?

Aa! expresses sudden pain while **mmm!** expresses disgust. These interjections have a contextual implication that the speaker is in pain. The hearer is able to interpret the utterance because of the context in which it has been uttered. It has contextual strengthening because the hearer is able to interpret that the speaker is disgusted with an action that preceded that utterance. It therefore has a referential component and a contextual implication as well. It implies that the speaker is not happy.

Example 24

Kihenjo: **Ngai! Baba!** Kiu ni kirimu. Ndung'u mundu murume

God Father That one is fool a man

atuike niwe urirugagira muka

become the one to be cooking wife

Kihenjo: God! Father! That man is a fool. How can a man be the one to cook for his wife?

2.6 Conative/Volitive Interjections

Conative/Volitive interjections are orders, they enable the hearer to understand that the speaker does not want them to behave in a certain way or to something.

Example 25

Ngai! Oi.

God! Oi.

Githingithia! **Ngai!** Kai wi mukigu atia mwana uyu! Uraikia kiara
God! you are foolish how child this you are putting finger
Mwakini kai utekuhia
In the fire you will burn

God! How foolish are you child! You are putting your finger in the fire. You will burn.

The speaker uses the above conative/volitive interjections, expecting or intending that the child will stop putting his finger in the fire.

Below are interjections used to get the recipient's attentions or to demand the recipient's response.

Sh!-is used to demand silence.

Eh!- repeat something that has been said or say something more.

Ah! - it shows pleasure or surprise.

Hmm!-expresses hesitation

Gikuyu language has similar conative

Interjections meaning the same as the ones discussed above.

Example 26

Kihenjo: **ehe!**

Wamwangi: Magigithiururuka muthenya mugima no matiamwonire
They went round and round day whole but they did not see him

Wamwangi: they searched for him everywhere the whole day, but they did not see him.

Ehe! Is a conative interjection that is used to get the recipient's attention or to demand the recipient to respond. To go on with the story. It has a referential component because the hearer utters in response to what had been uttered earlier. It has a contextual implication in

that the hearer relates it within the context of their discussion. This makes it easier for the hearer to interpret the utterance ehe! and answer the speaker accordingly.

mmm! Expresses hesitation.

Example 27

Macang'i: **mmm!** Ndiui kana ni magoka othe
mmm! I don't know whether they will attend all

Macang'i: **mmm!** I don't know whether they will all attend or come.

This interjection has a contextual implication that the speaker is hesitant to commit himself or he is not sure whether they will all attend. The hearer interprets the speaker's utterance **mmm!** in an easier way within the context in which it is uttered.

2.7 Phatic Interjections

Phatic interjections are used to meet conversational goals and maintain the personal exchanges. These are kind of vocal gestures that express a speaker's attitude. Examples of these interjections in English are **Mmmh!** and **yeah!** among others. Gikuyu interjections found in the videos used to collect data are **Ehe! iii one! one hu! Eee!**

Example 28

Kimondo! Riu athuri mekwenda mohige, tondu
Now men they need to be wise because
atumia nimatwihitiire
women have sworn

Men now need to be wise because women have sworn either to humiliate us or to do something bad to us.

Example 29

Macang'i: **One!** Ni hindi waria ta muthuri

One! Now you have talked like man

Macang'i: **One!** Now you have talked like a man. (it shows maturity) one who talks with wisdom like a mature person.

The interjections one! has the contextual implication that the speaker agrees with what has been said earlier. This, interjection has a referential component because it refers to the utterance made earlier. This makes the hearer to understand the utterance better.

Example 30

Muriu: Tubangite kuhanda miti kianda giothe tondu,

Son We have planned to plant trees valley all because

Ina mbeca muno

Have money alot

Example 31

Githingithia: **One hu!** Macio nimo maundu maria ndirenda kuigua,

One hu! Those are the things that I want to hear

tigutindaga kambi mukiurura.

Not idling shopping centre loitering

One hu! Those are the things that I want to hear rather than to idle at the shopping centre or even loitering.

One hu! Is an interjection with a referential component. It is uttered as a result of an earlier utterance. It makes the hearer to interpret the utterance due to the context in which it has been uttered. Hence this interjection has a contextual implication as well.

Another Gikuyu phatic interjection that helps in maintaining the personal exchanges is **iii!** Or **mmm!**

Example 32

Macang'i: ni wakimenya mundu okira no nginya agitue mata!
And you know person wake up must spit saliva

Wagithomo: **ii!** niguo guthiaga?
ii! Is it how it goes?

Macang'i: you are aware that when a person wakes up, he/she must go for a short call.

Wagithomo: **ii!** That is true.

The interjection **ii!** Maintains the conversation and therefore has a contextual implication and hence makes the hearer understand the utterance better.

Phatic interjections have the social deictic component because they help maintain personal exchanges.

2.8 Conclusion

Interjections mark both the speaker and the hearer's role in communication. They also convey proximity as they refer to situational and contextual realia. Phatic interjections contextually link the discourse. Interjections also contribute to the recovery of what in relevance theory is labelled the higher explicatures of utterances. Wharton (2010) observes that interjections have a coded component. All types of interjections contribute to linguistic communication and due to their procedural nature they can be used to transmit a condensed thought or proposition, which the speaker intends the hearer to entertain. The hearer relies on the contextual elements the interjections signal and the encyclopedic information about them.

CHAPTER THREE

IDEOPHONES AND DERIVATION OF COGNITIVE EFFECTS

3.0 Introduction

This chapter is dedicated to the examination of the role of ideophones in utterance interpretation. This chapter correlates with the hypothesis that ideophones aid in comprehension of utterances by deriving cognitive effects which in turn guide the comprehension process. The ideophones will be grouped according to the role they play in the comprehension of utterances. In Section 3.1 we analyse theoretical considerations. Section 3.2 we will discuss how ideophones help hearers to derive contextual implication. Section 3.3 will examine the ideophones for movement. In Section 3.4 we will analyse the ideophones which describe sound. Section 3.5 will analyse ideophones which describe colour. Section 3.6 I will show that Gikuyu ideophones help hearers in strengthening of contextual assumptions. Section 3.7 will give the conclusion of the chapter.

3.1 Theoretical Considerations

Ideophones can help the hearer to find appropriate assumptions. Ideophones illustrate smell, sound, state, and movements among others.

Dingemanse (2011) states that due to ideophones' iconic nature, they invite people to view a particular image instead of simply describing the event, and these images are made up from perceptual knowledge of such things as they taste, smell, kinesthesia, mouth feel, texture and internal emotion. Ideophones therefore are procedures that make the hearers understand the utterances better. They lead to strengthening of contextual implication by use of perceptual knowledge.

3.2 Contextual Implication

3.2.1 Ideophones which describe state

Example 33

Mwanake aragurire ngari njeru **hwa!**

Young man bought car new **hwa!**

The young man bought a new car **hwa!** Sooner than everyone expected.

The contextual implication is that the car must be a very expensive one. The young man may not have been very rich to afford such a car. The car must have been bought within a short time than expected.

Example 34

Macang'i: Amutheca na kahu gwakirirwo **ki!**

After stabbing him with a knife there was complete silence **ki!**

Ki! is an ideophone that has the contextual implication that people must have been shocked after he stabbed him. The ideophone '**ki**' makes the hearer derive positive cognitive effects, which makes him understand the speaker's intended meaning.

Example 35

Githingithia: Arugamire **ceni** ta munyua mai , ni kumaka. Na nima

He stood **ceni** like a blue gum tree, for being shocked. and true

andu ni macemanagia no irima itacemanagia.

people meet but mountains never meet.

The ideophone '**ceni**' will make the hearer visualize the action (standing upright) '**ceni**' uttered by the speaker; thus the ideophone makes it easier for the hearer to understand the

utterance better. This is because the ideophone enables the hearer to place the utterance in its right context, that the person stood upright he couldn't move, he did not expect to meet with him, this ideophone makes communication effective because it enables the hearer to interpret the speaker's intended meaning.

3.3 Ideophones which describe Movement

Example 36

Kihenjo: Andu magiciria ni mekumucina acomokire **cwa** gutiri
 People thought they would burn him he ran **cwa** no
 Mundu wahotire kumunyita
 Person was able to get hold of him.

This ideophone has a contextual implication that the person in question must have tricked everyone and disappeared, which caught everyone unawares. **Cwa!** is an ideophone that makes the hearer understand the utterance better and to derive positive cognitive effects hence the utterance becomes relevant to him. That is the speed at which the person ran; the implication is that the person must have moved or ran at a supersonic speed.

Example 37

Kimani: Macang'i ni ari guoya biu, arumagia thi **ndu ndu**, mundu ari
 Macang'i has fear a lot he hits ground **ndu ndu** person is
 murimo uria akaigua.
 Ridge that he hears.

Kimani: Macang'i is very fearful, he hits ground **ndu ndu!** such that a person in the nearby ridge could hear the footsteps.

The ideophone **ndu ndu ndu** has the contextual implication that Macang'i is a coward and fears walking at night. This ideophone makes the hearer visualize Macang'i walking in fear. The hearer will therefore understand the utterance better.

Example 38

Githingithia: Niwe, kihii kiaguthwo ni ngari ira; andu
 You boy was hit by car yesterday people
 magitengera gukioya, kirokirire, kirehura, na kirakinyukia **ka ka ka**
 Running to pick him up he stood wiped himself and he walked **ka ka ka**

Githingithia: The boy was hit by a car yesterday, before people went to pick him up, he stood up and started walking majestically **ka! ka! ka!**

This ideophone for movement has contextual implication that the boy was not hurt even after the car hit him. The fact that he walked very fast after the accident shows that he is not in pain. **Ka ka ka-** is an ideophone indicating walking very fast and it leads to easy understanding of the utterance.

Example 39

Kihenjo: Muiritu uyu waku ti mwega ndiraiguire **ku ku ku**, ngirora thutha ni
 Girl this yours not good I heard **ku! ku! ku!** looking back it was
 Nyaguthie, oimite ku utuku.
 Nyaguthie coming from where night.

Kihenjo: Your girlfriend is not good (well behaved) I heard **ku! ku! ku!** on looking back it was Nyaguthii, where was she coming from at that time of the night?

Ku ku ku is an ideophone for movement. It has contextual implication that the girl was running; she stepped on the ground hard, maybe she was fearing. The ideophone helps the

hearer to visualize in his mind the girl's walking style due to fear and hence he places the speaker's utterance in the right context making it relevant to him.

Example 40

Macang'i: Hwai ndiraiguire **kufu! kufu!** ndoima nja, nguku
Last night I heard **kufu! kufu!** when I went outside chicken
kiugo gutiri ona kamwe.
Hatch not there even one.

Macang'i: Last evening I heard **kufu! kufu!** When I went to check the chicken hatch, there was not even one chicken.

Kufu kufu is an ideophone for movement; it has the contextual implication that the footsteps made by the person who stole the chicken indicated that he was running to avoid being caught. The ideophone aids the hearer in interpreting the utterance as he is able to derive positive cognitive effects.

3.4 Ideophones which describe sound

Example 41

Macang'i: Hi! Wakini, mutumia wa Njagi niahiukagirwo muno
Interjection friend wife of Njagi gets angry very
Ndagika na nuthu Aragambirie muthuriwe ruhi **pa!**
Minute and half She slapped her husband slap **pa!**

Macang'i: Hi! my friend, Njagi's wife is irritable, she got upset and within no time she had slapped her **pa!**

This is an ideophone for sound. The ideophone **pa!** derives a contextual implication that the wife must have given her husband a very hot slap that amazed Macang'i. This ideophone also has contextual strengthening. It strengthens the utterance (slapped her husband).

Example 42

Githingithia: Mundu ndangitiga **cu cu cu** ateithikaga atia?

Person will never stop **cu cu cu** he benefits how?

Githingithia: this person does not stop **cu cu cu** (gossiping) how does he/she benefit?

Cu cu cu is an ideophone that guides the hearer to make appropriate assumptions from the speaker's meaning. The hearer will refer to what the speaker had uttered earlier in order to interpret the speaker's utterance.

Example 43

Wagatheca: Macang'i ni ui ni uru muno mundurume hindi ciothe no

Macang'i you know it is bad very a man all the time it is

Thafuria **koro koro**, no utume andu moige ndikuheaga irio.

Sufuria(cooking pot) **koro koro** you can make people say I don't give you food.

Wagatheca: Macang'i do you know it is very bad for you to be scratching the food pot **koro koro** (trying to get the remains) people may say I do not give you food.

This is an ideophone for sound. **Koro koro** is a sound made when one uses a spoon or sharp object to get the remains of food that are stuck in a 'sufuria' or a cooking pot. The hearer would have to refer back to the previous discourse i.e. the word 'sufuria' (cooking pot) to connect with the ideophone **koro koro** to interpret the speaker's intended meaning correctly. This will lead to a successful communication process.

Example 44

Macang'i: Hi! Ndakora Gatheca akirira, ndarigwo nikii,

Interjection I have met Gatheca crying I wondered what was wrong

Kogwo arendirie ng'ombe ngiri igana ria mirongo itano, ara **kanya kanya**

so he sold cow thousand hundred of fifty ara **kanya kanya**

ciothe nandanahota ona ndururu hi!

All he did not win even cent interjection.

Macang'i: I found Gatheca (a character in Macang'i's video) crying and wondered what was wrong with him, he sold a cow for a hundred and fifty thousands and used all the money to gamble (**kanya kanya**) he did not win even a single cent hi!

Kanya kanya is an ideophone for sound. This is a sound made when pressing keys on one's phone. The hearer will have to refer to the rest of the utterance in order to get the speaker's meaning.

Kanya kanya may not be relevant to the hearer if he/she doesn't refer to the previous discourse. The hearer hence makes a reference resolution by referring to the previous discourse, the ideophone '**kanya kanya**' makes the hearer to visualize the action, which helps him to derive positive cognitive effects making the speaker's utterance relevant.

Example 45

Githingithia: Atumia matige mitugo miuru. Mundu agacererwo ni kanitha

Women stop behavior bad. Person is late to church.

Oka ekwenda guikara haria mbere. **Ka ka ka** andu othe

When she comes she wants to sit there in front **ka ka ka** people all

makamwirorera, magatiga guthikiriria muhunjia.

They look at her, they stop to listen to preacher.

Githingithia: Women should stop the bad habit of coming to church late, even so, the woman insists to go and sit on the front chairs with her noisy high heeled shoes **ka! ka! ka!** everyone's concentration on the preacher is affected as they turn to look at her.

Ka ka ka is an ideophone for movement/sound. Sound made when walking in high heeled shoes. The hearer will have to refer to the previous discourse for the speaker's utterance to make sense to him.

Example 46

Kihenjo: Nda ri! Njoroge nda niigatuma andu amwe makue,
Stomach! Njoroge stomach will make people some to die
ta wecirie mundu atemwo, thakame igaitika **ta ta ta** na ndangitikira
imagine person was cut blood pour **ta ta ta** and he can't accept to be
gutwarwo thibitari, etereire cabaci irugwo ambe arie, hi!
Taken hospital he must wait chapati be cooked first he eats
Kiuna niaramakirie.
Kiuna amazed me.

Kihenjo: the love of food will make some people to die. Imagine a person was cut, blood spilt **ta ta ta** and he couldn't accept to be taken to the hospital. He had to wait for chapati to be cooked, for him to eat as to be taken to the hospital.

Ta ta ta a triplication of an ideophone. It emphasizes the fact that the person (Kiuna) was cut and was bleeding a lot. The hearer must refer to the previous discourse; i.e. Kiuna was cut, he was bleeding, for him to interpret the speaker's meaning. This ideophone makes the hearer visualize the action in his mind; as a result he/she will derive positive cognitive effects that will help him to interpret the speaker's utterance. The ideophone helps the hearer to obtain relevance from the speaker's utterance.

Example 47

Kihenjo: Hi Ona tondu andu mahikanagia! Kimeria niarateire mbao,
Hi! Even if people marry Kimeria has thrown timber
arahikirie gitumia gitungu, kirarumia thi **ndu ndu ndu** ona
he married woman fat she is hitting ground **ndu ndu ndu** even
no uge ni Njogu yora mutitu.
you can say it is elephant escape forest.

Kihenjo: Kimeria married a very fat woman (huge). The woman hits ground so hard while walking one would think an elephant escaped from the forest.

The ideophone **ndu ndu ndu** makes the hearer interpret the utterance easily. It has the contextual implication that the woman/wife must be very heavy to stroke the ground that much. The next section will analyse the ideophones for colour.

3.5 Ideophones which describe Colour

Example 48

Kihenjo: Reke ngwire Wamwangi korwo uiru ni murimu, ucio
Let me tell you Wamwangi if being dark is sickness that one
angituire Kenyatta agiritaga. Ni muiro **ci!**
would be admitted Kenyatta Crawling. She is dark **ci!**

Kihenjo: If being dark in complexion was sickness, that one would be admitted at Kenyatta for a long time she is dark **ci!**

The ideophone ‘**ci**’ has the contextual implication that the person in question is very dark. The ideophones makes it easier for the hearer to interpret the utterance, as he visualizes the dark complexion in his mind.

Example 49

Macang'i: Mbeca ni kuri undu ciugaga, ni muiro **ci** na arahikirie
Money there is something it says he is dark **ci** and he married
kairitu keru **cwa**.
a girl light. **cwa**.

Macang'i: Money answers all things. He is very dark **ci!** yet he married a very brown (light in complexion) girl.

The ideophone '**cwa**' has the contextual implication that the girl is very beautiful but the man who married her is very dark, which implies he is not handsome but he is rich. This ideophone is a procedure that helps the hearer to interpret the utterance and therefore understand the speaker's intended meaning.

The ideophones **cwa** also has a contextual implication that something/someone is very clean or appears bright. This can be illustrated by the following ideophone from Githingithia's video guthera **cwa**-being clean.

Githingithia: Muhunjia aroigire thakame ya Jesu itutheragia **cwa** ota ira.
Preacher said blood of Jesus cleanses us **cwa** like snow.

The contextual implication here is that the blood of Jesus can clean someone who was dirty (a sinner) and make him as white as snow (sinless, spotlessly clean). This ideophone makes the hearer create the image of snow in his mind and derive positive cognitive effects that guide him to understand the speaker's intended meaning.

3.6 Strengthening of Contextual Assumptions

In this section, I will examine ideophones that are associated with positive cognitive effects of contextual strengthening. Ideophones for sound will be used to illustrate strengthening of contextual assumptions.

Example 50

Macang'i: Uragutha murango **ku!** Niki? Guku ni gwaku?

You hit door **ku!** why? here is yours

Macang'i: Why are you banging the door? **ku!** is this your house?

Ku!-is an ideophone for sound which enables the hearer to derive positive cognitive effects to understand the speaker's utterance depending on the context in which the ideophone **ku** is uttered. It strengthens the assumption that the person banged the door rather than closing it gently.

Ko ko ko is a Gikuyu ideophone which strengthens contextual assumption. This is illustrated by Kihenjo.

Example 51

Kihenjo: Wira waku ni **ko ko ko** kwene. Nduri hindi

Job yours is **ko ko ko** people's houses you don't once
ukindagiria gwaku.

you settle your home.

Kihenjo: You never settle in your house, you always knock on people's doors **ko ko ko**

This ideophone strengthens the contextual assumption. It helps the hearer to interpret the speaker's intention. The context that the speaker is disgusted with the frequent visit of the addressee is strengthened by the use of ideophone **ko ko ko**.

Reduplication is quite prominent in ideophones, often conveying a sense of repetition or plurality present in the evoked event. This repetition is for emphasis and it helps the hearer to understand or get the point the speaker intends to emphasize hence enhancing meaning. **Ko ko ko** is an ideophone triplication.

The other ideophones for sound is kugua **ndu** or kugua **mbu**, meaning to hit the ground hard

Example 52

Githingithia: Ni atunguhite muno riu, araguire mukawa, **mbu** cai urari
She has added weight a lot now he fell hotel **mbu** tea was
Methaini uraitika wothe.
On the table spilled all.

Githingithia: she has added a lot of weight of late, she fell in the hotel and as a result the tea spilt because of the ground shook.

This ideophone strengthens the contextual assumption that the person in question has added a lot of weight such that he fell and his weight shook the table until the tea on the table spilled.

This ideophone makes the hearer to derive positive cognitive effects that aids in understanding of the speaker's utterance, thus making communication effective.

Example 53

Githingithia: Reke ngwire, mundu ucio acomokire **cwa!** Gutiri wamenyire
Let me tell you that person disappeared **cwa** no one knew
uria orire.
The way he disappeared.

Githingithia: It means the person disappeared suddenly such that no one could tell the route he took. **Cwa!** is also a Gikuyu ideophone that indicates a swift movement. This ideophone strengthens the contextual implication that the thief disappeared at a supersonic speed that no one saw the direction into which he disappeared.

Ka ka ka is an ideophone to express laughter.

Example 54

Githingithia: Tigana nao atumia me nyumba wira wao no **ka ka ka**.

Leave them women in house job theirs is **ka ka ka**.

Githingithia: whenever women are together, may be in a house, they keep on laughing **ka ka ka**.

This ideophone strengthens the contextual implication that the women like laughing when they are together.

Example 55

Macang'i: Munene aingira no hi **pa pa pa** nginya aikara thi.

Head entered only clap **pa pa pa** until he sat down.

Macang'i: When the head (a senior person) entered everyone kept clapping until he had sat down.

This ideophone strengthens contextual implication that people clapped happily when the visitor arrived. The ideophone strengthens the contextual implication that they were happy with the visitor's visit. **Pa pa pa** is the sound made when one claps.

Example 56

Kihenjo: Nikii Wamwangi? Mai no **theru theru**, ngima niirugwo umuthi?

What Wamwangi Water is **theru theru** ugali will it be cooked today?

The water kept on boiling and Kihenjo wondered when Wamwangi (a character in Kihenjo's video) would cook the ugali.

This ideophone strengthens the contextual implication that water has boiled for a long time and the person doesn't want to cook ugali because he is mean and doesn't want to share with the people present. The hearer is therefore able to understand the speaker's intended meaning.

Ng'oro- this is a Gikuyu ideophone that describes the sound of grunt of a pig.

Example 57

Kihenjo: Kaniaru urendirie ng'ombe uige ngurwe? **ng'oro ng'oro** utuku
Kaniaru you sold cow to rear pig **ng'oro ng'oro** night
wothe nitugakoma?

All will we ever sleep?

Kihenjo: Kaniaru (a character in Kihenjo's video) you sold cows to rear pig; with their grunt **ng'oro ng'oro** will ever catch sleep?

This ideophone strengthens the contextual implication that pigs are very noisy; this sound will not let people sleep at night. The ideophone makes the hearer to understand the speaker's utterance better in the context within which it is uttered.

3.7 Conclusion

The chapter was dedicated to studying the role of ideophones in the interpretation of utterances. The following ideophones were discussed:

| IDEOPHONES FOR MOVEMENT | IDEOPHONES FOR SOUND | IDEOPHONES FOR STATE |
|-------------------------|----------------------|----------------------|
| ka ka ka | ndu ndu ndu | ki |
| ku ku ku | Hwa | cwa |
| ta ta ta | Mbu | ka |
| kufu kufu | pa pa pa | ci |
| | theru theru | |
| | ng'oro ng'oro | |
| | koro koro | |
| | ko ko ko | |
| | cu cu cu | |
| | Ku | |
| | kanya kanya | |
| | Pa | |

The researcher found out that Gikuyu speakers use ideophones a lot in their discourse. Ideophones lead to strengthening of a contextual implication. They link ideas that strengthen the assumptions already expressed. Gikuyu ideophones help the hearers derive positive cognitive effects that lead to understanding of utterances better.

CHAPTER FOUR

ANAPHORIC USE OF IDEOPHONES

4.0 Introduction

In this chapter, we will investigate reference assignment as an important aspect in the comprehension of utterances. We will analyse how different types of ideophones assign reference. The ideophones to be discussed are those of colour and state. The chapter will be headed by theoretical considerations in section 4.1.

We will examine the role of ideophones in the comprehension process. Ideophones are keys to concepts and contexts which have their source in the previous discourse or situation of the utterance. In section 4.2 I will discuss anaphoric use of ideophones which describe sound. In Section 4.3 I will examine the anaphoric use of ideophones which describe state.

4:1 Theoretical Considerations

Reference resolution is one of the sub-tasks that the hearer performs in order to understand an utterance. Reference assignment is a matter of locating an appropriate object. It involves accessing (that is retrieving or reconstructing) a mental referent.

Reference resolution points the hearer towards appropriate concepts, which in turn gives access to contextual information which is used to establish relevance. Ideophones aid the inferential phase of communication by pointing the hearer towards the rightful referent. They play a very unique role in utterance interpretation.

4.2 Anaphoric Use of Ideophones

To assign reference anaphorically means that the mind of the reader or hearer guides him/ her to go back in the text for reference solution.

4.3 Ideophones which describe sound

These ideophones guides the hearer to fetch reference from the context, which leads to a better understanding of the speaker's utterance. An example of an ideophone which describe sound that illustrate how ideophones assign reference is by Githingithia.

Example 58

Githingithia: Muthuri ucio araguire **mbu!** na niukiui nda yake ni taya
Man that fell **mbu!** and you know stomach his is like that of
Ng'ombe, andu meciragia ni ngwa.
cow people thought it was thunder.

Githingithia: that man fell mbu! and you are aware that his stomach is as big as that of a cow, people thought that thunder had struck.

Mbu! Is an ideophone for sound which has its source in the previous situation of falling (kugua) The hearer understands the speaker's utterance better. The ideophone **mbu!** constrains him to search for an appropriate concept in the right context.

Kung'orota ng'orororo. This is an ideophone by Machang'i.

Example 59

Machang'i: Mung'orotere ucio ni wa guka. Mutumia ang'orotaga **ng'orororo** ona
Snoring That is new wife snores **ng'orororo** even if
Ungihumbira na mirengeti ikumi ndungiona toro.
You cover yourself with blankets ten you can't catch sleep.

Macang'i: His wife snores a lot (in a strange manner) such that even if you have covered yourself with ten blankets, you still can't catch sleep.

The ideophone **ng'orororo** is incorporated into the proposition that Machang'i's wife snores a lot that one can't sleep. This ideophone acts as a reference resolution in that it points the hearer to the appropriate context of sleeping, which helps him to establish relevance.

This ideophone **ng'orororo** assigns reference to Machang'i's wife; the hearer 'goes back' to the speaker's earlier utterance of 'wife' in order to interpret the intended meaning.

Another ideophone for sound that assigns reference is by Kihenjo.

Example 60

Kihenjo: mamawe atigite oiga akua acinwo, reke ngwire
 His uncle had said when he dies he should be cremated let me tell you
 Kifiriti giakio, mwaki ugiakana atuthukire **mbu!** Ona aria
 Matchbox lit fire burnt he burst even those
 Mariraga Makinyagirwo bara.
 who were crying people ran after them road.

Kihenjo: his uncle instructed them to cremate him when he dies. However, when the matchbox was lit, his body burst **mbu!** such that even the people who were crying, forgot they were doing so and ran for the dear lives as fast as their legs could carry them.

For better understanding of the above utterance the hearer will have to refer back to the earlier discourse of burning or cremation of the body in order to understand the context in which the ideophone **mbu!** was used. By so doing the hearer will derive positive cognitive effects which will make him understand the speaker's intended meaning. The ideophone **mbu!** Will also make the hearer to use less processing efforts in interpreting the utterance which means it will be more relevant to him. Effective communication was achieved.

Example 61

Githingithia: Kamwana nikaratwikiriire rami. Wanyita njira ni **nyweee**.

Young man put for us tarmac. You take road its **nyweee**.

The hearer will give the ideophone **nyweee!** an anaphoric reference to get the meaning. He/she will have to refer to the road (njira) having been tarmacked, to interpret the speaker's intended meaning and therefore understand the utterance.

The hearer refers to the context to get the meaning easily.

Example 62

Machang'i: Wagura nyama mutumia akahororera mai **horororoo**, aa kari ki,

If you buy meat wife pour water **horororoo**, what is it?

Ningwetha gacungwa.

I will look an orange.

Macang'i is complaining that his wife doesn't know how to cook well, she puts a lot of water in the meat until it becomes tasteless. For that reason, Macang'i suggests he will look for a (small orange) a young girl to marry as a second wife.

"Gacungwa" meaning another wife. The hearer refers to meat that had been mentioned by the speaker, to understand why he is not happy with the way his wife cooks meat. She puts a lot of water and conceptual implication is that the meat becomes tasteless.

The ideophone **horororoo** is a variety of procedural meaning with which the hearer will use to understand the speaker's utterance.

Example 63

Githingithia: Kairitu waihuria mutungi **ndi** niukuhota gukua.

Young girl you have filled jerry can will you be able to carry.

The hearer will have to refer to the verb (action) of filling to be able to relate the relationship between ‘**ndi**’ and ‘filling’.

This ideophone aids the hearer in interpreting the speaker’s intended meaning that the young girl filled the container with water and the speaker doubts that the young girl will be in a position to carry the water. ‘**Ndi**’ refers to the act of filling the water which had been mentioned earlier by the speaker.

Example 64

Kihenjo: Mira **mii** na ngacibu utige kwigiria na moko.

Blow your nose with handkerchief you stop wiping yourself with hands.

Mii is onomatopoeic ideophone. The hearer will have to use anaphoric reference; he/she will refer to the action of blowing your nose mentioned in the previous discourse, for reference resolution. On hearing the ideophone the hearer is able to assign reference which aid reference in the interpretation of the speaker’s meaning.

Example 65

Guku gukuuu. Is a Gikuyu ideophone which is onomatopoeic. It is used to imitate the cock’s crow.

Kihenjo: Waigua njamba ya kuga, **gukuuu** ukamenya ni gukiire,

When you hear cock crow **gukuuu** know it is dawn

ugokira ugathie thukuru. Ndiragikugurira thaa yaki? Ndingikigura nguku

you wake up go school I should buy watch what for? I can’t buy

chicken

na ngure thaa. Kuo ni guthukangia mbeca

and buy watch. That is wasting money.

Kihenjo tells his son that he should be listening to the cock's crow to know it is time to wake and go to school. He says he can't buy a watch and chicken at the same time because they both serve the same purpose. That is you can use either to time yourself. Buying both is wasting money.

The ideophone above will be used to assign reference. The hearer will have to refer to it in order to understand the speaker's utterance. It will also help the hearer to derive positive cognitive effects which will help him to place the utterance in the right context and thus understand it better.

Example 66

| | | | | | | |
|---------------------|------------------------|--------------|------------------|--------------------|------------------|-----------|
| Macang'i: | ningwiuraga. | tuburi | ni | tuinge | wiurage | mwanake |
| | I will commit suicide. | Tombs | are | many | kill yourself. | Young man |
| Ararugire | na iguru | maita meri | hwa! hwa! | Ria gatatu | areikia | |
| | Jumped up | twice | hwa! hwa! | the third time | he threw himself | |
| ru. | hi ! | ndukanathake | na | mundu | uroiga | |
| river | interjection | never joke | with | person | who says | |
| niekweuraga | Ndiramakire | muno | Gatheca | | | |
| will commit suicide | I was shocked | very | Gatheca | (is a character in | | |
| | | | | | | |

Machang'i's video)

This ideophone will help the hearer in the reference assignment making him use less processing effort to understand the utterance. This ideophone will also make the utterance more relevant to the hearer which will lead to effective communication.

4.4 Anaphoric use of Ideophones which describe State

Ku- is an ideophone for bumping into something or someone suddenly.

Gucemania ku!

Meeting or run into someone unexpectedly. This is illustrated by Kihenjo.

Example 67

Kihenjo: Andunyire mbeba ciakwa na aturaga ehithite, umuthi tucemanirie **ku!**

He stole money mine and he always hides today we met **ku!**

Kihenjo: He refused with my money and he has always hidden himself from me. Today we met **ku!** (meaning they met suddenly (abruptly) he did not have a chance to hide himself).

The hearer assigns reference to the earlier discourse. The ideophone '**ku**' aids in understanding of the utterance hence getting the speaker's intended meaning. The hearer is able to see the unexpected meeting in his mind (mental representations) i.e. a better understanding of the speaker's utterance which eventually leads to effective communication.

Example 68

Githingithia: muiritu ucio ri, ona akorwo ni muthaka, aikaraga akirite **ki!**

Girl that even if she is beautiful she stays quiet **ki!**

Uguo ti mwega ona hanini wicirie keru.

That not good at all think twice.

Githingithia: Although that girl is beautiful she is very quiet (not talkative- **gukira ki!**) that is not a good character at all. Think twice about your involvement with her.

Ki! is an ideophone to illustrate being quiet.

The hearer assigns reference to the previous discourse.

Example 69

Machang'i: Athigari acio marugamire **ceni** ati ona mundu angiarumirwo ni thuya

Soldiers those they stood **ceni** such that person was bitten by flea

Ndangienyenya.

Couldn't move.

Macang'i: The soldiers stood upright (*ceni*) such that even if one was bitten by a flea, he/she couldn't move.

Kihenjo: Ngu ciumite **ka**, itingiaturika umuthi.
Firewood dry **ka** cannot be split today.

Kihenjo: The firewood is very dry (**ka!**) one cannot split all pieces today.

The hearer will refer to the ideophone '**ceni**' it means to stand in an upright manner. This will go a long way in helping him to understand the speaker's intended meaning.

Ka! Is an ideophone meaning very dry.

The ideophone ka! Will be used by the hearer to assign reference to the firewood that was mentioned earlier by the speaker. This makes it easier for him/her to interpret the speaker's intended meaning, this leads to effectiveness of communication.

Example 70

Githingithi: agithecwō ni ndagitari ararumanirie magego make **kiri!**

Being injected by doctor he clicked teeth his **kiri!**

Githingithia: He clicked his teeth **kiri!** because of the pain caused by the injection.

This means that the person bit his teeth, there was nothing in his month, he just clicked his teeth together. The hearer will refer to the speaker's earlier utterance to make a reference resolution.

Example 71

'**kiri!**' is an ideophone used by Machang'i anaphorically and it enhances meaning.

Machang'i: Aramurumire **ng'ai** kiara hakuhi gituike

She bit him **ng'ai** finger almost cut.

Ng'ai is descriptive of the act of biting with a sharp click of the jaws. The hearer will use the ideophone "**ng'ai**" to assign reference and hence understand the speaker's meaning better.

4.5 Conclusion

The above data illustrate that reference resolutions aids in understanding of utterances. It is only through reference resolution that the hearer/listener can accurately pick out the people, places, things and events that the writer/speaker is talking about or referring to and this in turn helps the hearer to understand the speaker's intended meaning.

In this chapter, I showed that Gikuyu language has ideophones that assign reference. An observation was made from the data collected, that Gikuyu ideophones assign reference anaphorically. The mind of the reader guides him/her to go back into the 'text' for reference resolution. Ideophones guide the hearer to fetch the referent from the context. Ideophones act like procedural devices in the comprehension of an utterance.

Ideophones meanings are rich in helping the hearers to create images in their minds. They provide unparalleled ways to talk about sensory perceptions Gikuyu ideophones enhance meaning. In conclusion, reference resolution will help the hearer understand the utterance and clearly visualize the scene making the hearer understand the speaker's intended meaning.

CHAPTER FIVE

FINDINGS CONCLUSIONS AND RECOMMENDATIONS

The study examined the role of procedural meaning in the understanding of utterances in Gikuyu language within the framework of the relevance theory. The proposition by Blakemore (1987) Blakemore (2002) Carston (2002) Sperber and Wilson (1995) among other linguists was adopted. This proposition states that there are more than one single type of encoded meaning in an utterance, there are those linguistic items that map onto concept while, on the other hand, there are those linguistic structures that map on computations themselves, that is onto mental process. Procedures fall under the latter category. Gikuyu language has different kinds of procedural devices: ideophones, intersections, demonstratives, conjunctions and pragmatic connectors. In my research, We found out that ideophones and interjections assign reference anaphorically in Gikuyu language. The hearers rely on the utterance in the previous discourse to interpret the utterance.

The research revealed that the Gikuyu ideophones contribute meaningfully to utterance interpretation. They specify the very nature of an object or phenomenon. Another finding in my research was that the Gikuyu ideophones and interjections lay ground for relevance. The interjection and ideophones studied encode information about the concepts in which cognitive effects are derived. This research confirms my first and second hypothesis that Gikuyu ideophones and interjections guide in derivation of positive cognitive effects which help in the interpretation of utterance.

My research also found that Gikuyu ideophones and interjections yield relevance in a particular context. It was observed that Gikuyu ideophones and interjections become relevant to the hearers depending on the context in which they are used. They are relevant to the hearer when they interact with the context to yield cognitive effects.

The study has shown that Gikuyu interjections and ideophones are varieties of procedural meaning which the speakers incorporate in their utterances intentionally to enable their hearers use less processing effort in the utterance comprehension hence achieve greater relevance. They help in contextual implication and conclusions, and their meaning is established when uttered in a particular situational context.

Another finding from the research is that the Gikuyu interjections lead to contextual strengthening. This helps the hearer to derive positive cognitive effects leading to achievement of effective communication process.

Sperber and Wilson (1995) state that ostensive communication is incorporated in relevance theory. The communicator (speaker) produces an extensive stimulus (designed to attract the audience's attention and focus it on the speaker's meaning) which provides evidence that he/she intends the hearer to come to a certain conclusion. Overt (or ostensive – internal) communication creates expectations of relevance. When someone deliberately attracts your attention, you expect them to be offering you some relevant information. Ideophones and interjections are varieties of procedural meaning that the speaker uses to attract the attention of the hearer. This helps the hearers to derive positive cognitive effects; which helps them to interpret the speaker's meaning and as such understand the utterances correctly. To sum it all, effective communication is achieved.

My study revealed that Gikuyu ideophones and interjections help the hearer to derive positive cognitive effects and therefore interpret the utterance correctly. Human cognitive system is geared to placing out information that is potentially relevant to us.

This notion of relevance has been explained using Gikuyu ideophones and interjections. Gikuyu ideophones for sound, movements (action) and state were discussed. Gikuyu does not have the sound /p/. We found out that the sound /p/ occurs in some Gikuyu ideophones

like clapping **pa pa pa**. This shows the sound must have been borrowed from other languages especially Swahili language as in the word *chapa*.

In conclusion, this study has shown that Gikuyu ideophones and interjections are varieties of procedural meaning which help the hearers in understanding utterances. They help them in using less processing effort. The speaker incorporates ideophones and interjections in their utterances intentionally to enable their hearers use less processing effort in the utterance comprehension, hence the greater the relevance.

5.1 Recommendations

Procedural meaning is very important as an area of study, that linguists should be interested in. This is because the procedures help the hearer in understanding utterances. There are several varieties of procedural meaning; that is demonstratives, connectors, mood, adverbs, interjections, particles, ideophones, pronouns among others.

I recommend that other varieties of procedural meaning in Gikuyu language that have not been researched on like, mood, intonation, particles among others can be analysed. This study did not exhaust all ideophones in Gikuyu language. I recommend a research on other Gikuyu ideophones and interjections not analysed to be carried out.

REFERENCES

- Blakemore, D. L (1987, 2002). *Relevance and Prosody*. University College London.
- Blakemore, D. L (2007). *Constraints, Conceptual and Procedural Encoding* in N Burton-Roberts, eds, *Pragmatic* pp. 45-66. Basingstoke. Palgrave.
- Blakemore, D.L (1992). *An Introduction to Pragmatics* UK: Blackwell
- Blakemore, D.L (2002). *Relevance and Meaning: The Semantics and Pragmatics of Discourse Manners*, UK: Cambridge University Press.
- Breheny, R. (1999). *Context-Dependence And Procedural Meaning: the semantics of definite*. PhD dissertation. University College London.
- Collins Dictionary (2006). 2nd edition HarperCollins Publishers U.K
- Curco, C. (1996). *The Volume on the Status of Procedural Meaning in Natural Language* in: V. Escandell-Vidal, M. Leonetti and Ahern, eds, *procedural meaning: problems and perspectives*, Bingley, UK: Emerald.
- Eberle, D (2007). *Understanding the Role of Resemblance* in Signed and spoken languages Villa Julie College.
- Escandell-Vidal, V (1998). *Intonation and Procedural Encoding: the case of Spanish interrogatives* in: V Rouchota and A. Jucker, Eds: *current issues in relevance theory*, pp 169.204. Amsterdam: John Benjamins.
- Fodor, J. A (1975). *The Language of Thought*. Harvard University Press.

- Fretheim (1998). *Intonation And the Procedural Encoding of Attributed Thoughts: the case of Norwegian negative interrogatives* in: V Rouchota and A. Jucker. Eds; current issues in relevance theory, pp. 205-236. Amsterdam: John Benjamins.
- Gisle, A. (1998). *The Role of the Pragmatic Marker 'like' in utterance interpretation*, in V. Rouchota and A. Jucker, Eds; current issues in relevance theory. Pp240-265. Amsterdam: John Benjamins.
- Grice, H. P (1957). *Meaning*. Duke University Press. Princeton University.
- Guthrie, M. (1967). *The Classification of Bantu Languages*. London: International African Institute.
- Haltz, C. K (2006). *Encyclopedia of Language and Linguistics*, Second Edition Cambridge University.
- Hummu (2013). *The Semiotic Basis of Conceptual and Procedural Meaning*.
- Jibrin, A. (1984). *A Comparative Study of Kanuri and Hausa Ideophone* unpublished. B.A Maiduguri.
- Levinson, S. (1983). *Pragmatics*. Cambridge: Cambridge University Press.
- Magee, M. (2014). *Understanding Verbal Irony: a case study of Gikuyu verbal utterances*.
- Manuel, Padila Cruz (2009). *An Alternative Relevance-Theoretic Approach to interjections*.
- Manuel, Padila Cruz (2009). *Theoretic Approach to Interjections*. University of Seville.
- Martin, J. (2013). *The Semiotic Basis of Conceptual and Procedural Meaning*. University of Sidney.

- Mbatia, A. (2012). *The Implicit Meaning in Cosmetics Advertisements and Its Negative Implications*. Unpublished M.A Thesis. University of Nairobi.
- Montes (1999). the development of discourse markers in Spanish interjections.
- Muazu, M. (2009). *Classification and Functions of Ideophones*. California State University.
- Muchemi, L. (2009). *Speech Acts in Gikuyu*. University of Nairobi: unpolished M.A Thesis.
- Muchemi, L. (2009) .*Speech Acts In Gikuyu*. University of Nairobi.
- Mugane, J. (1997). *A Paradigmatic Grammar of Gikuyu*. Stanford: center for the study of language (CSLI).
- Mutahi, E. (1983). *Sound Change and the Classification of the Dialects of Southern Mt. Kenya*. Berlin: Relmer publishers.
- Nicoloff (1990). *Pragmatic Perspectives on Language and Linguistics*. Cambridge University.
- Njeri, K. (2014). *An Examination of the Role of Procedural Meaning in the Understanding of Utterances In Gikuyu*. University of Nairobi. Unpublished M.A Thesis.
- Njuguna, Z. (2012). *Manifestations of Stereotypes through Gikuyu Figurative Language*. University of Nairobi unpublished M.A Thesis.
- Rosier, L. (2000). interjection, subjective and expressive.
- Schourup, L. (2001). *Pragmatic Perspective on Language and Linguistics* volume I. Cambridge University.

- Schroeder, H. (2007) M.A. *II pragmatic lecture notes*: Unpublished. University of Nairobi.
- Schroeder, H. (2011). *Clause of chaining in Toposa: A Pragmatic Approach*. University of Nairobi.
- Sperber D. and Wilson D. (1986, 1995). *Relevance Communication and Cognition*. Oxford Blackwell.
- Sperber, D & Wilson, D. (2002). pragmatics modularity and mind reading. *Mind and language* 17:3-23.
- Sperber, D. & Wilson, D. (1995). *relevance: communication and cognition* 2nd edition oxford: Blackwell.
- Takeuch, M. (1998). conceptual and procedural encoding: cause-consequence conjunctive practice in Japanese in V. Rouchota and A Jucker, Eds: *current issues in relevance theory* pp. 81-108. Amsterdam. John Benjamins.
- Thiongo, ,N. (2004). *Murogi Wa Kagogo* Nairobi East African Educational publishers.
- UK essays, (2015). *Interjections Perform A Useful Function In Communication: English language essay*. Wales UK.
- Unger, C. I. (2011). *Exploring and Borderline between Procedural Encoding and Pragmatic Inference* in V. Escandell-Vidal, m. Leonetti, and A. Aharm. Eds, *procedural meaning; problems and perspectives*, pp. 103-127, Bingley, UK; Emerald.
- Wangui, M. (2010). *Semantic Shifts In Gikuyu Lexemes*. Unpublished M.A Thesis. University of Nairobi.

- Waweru, G. (2012). *Analysis of Prenominalization in the Gikuyu Language*: University of Nairobi. Unpublished M.A Thesis.
- Waweru, G. (2012) .*Analysis of Prenominalization in the Gikuyu Language*: university of Nairobi unpublished Thesis.
- Welmers (1973). *Ideophones, Interjections and Particles*. California State University.
- Wharton, T. (2002). *Interjections and Language*. Cambridge University.
- Wharton, T. (2003). *Interjections, Language and the Showing Pragmatics and Cognition*. Cambridge University.
- Wharton, T. (2010). *Linguistic communication of Interjections*. Cambridge University.
- Wilson and Sperber D. (2004). *Relevance Theory* in L. Horn and G. Waird Eds, Hand book of pragmatics. Oxford: Blackwell 607-632.
- Wilson, D. (2011). *The Conceptual-Procedural Distinction: Past, Present and Future* in v. Escandell-Vidal, M. Leonetti and A. Ahern, Eds. *Procedural meaning: problems and perspectives*, p3-31. Bingley, UK: Emerald.
- Yus, F. (2010). *Relevance Theory In Heine and Narrog (Eds) The Oxford Book Of Linguistic Analysis*. Oxford. Oxford University Press.