

**LANGUAGE USE IN “NGASYA” SPEECH EVENT IN THE AKAMBA
COMMUNITY**

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DECLARATION

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

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

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DEDICATION

This work is dedicated to my late husband George, who initiated in me the morale of furthering my education and encouraged me all through when I was almost despairing.

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ABBREVIATIONS AND ACRONYMS

CMA Catholic Men Association

CWA Catholic Women Association

ISP Intercultural Studies Project

Ngasya Speech Event Ngasya Speech Event

SIL Studies in Language

OPERATIONAL DEFINITION OF TERMS

Communicative Competence: The basic knowledge of a particular language by a speaker that enables him/her to interact well with other speakers.

Culture: Shared practices, values, attitudes, and goals that make a society or community.

Euphemism: A polite term used to substitute taboo terminologies understood to be delicate, such as sex, death or certain body parts.

Native speaker: A person whose language is fluent because of being raised up speaking the language from birth.

Ngasya Speech Event: A cultural event in the Kamba community done by a man's family in honour of a married woman in her maternal home for the purpose of appreciating the woman's family for gifting the man's family with a wife.

Rhetorical structure: Text structure or a pattern of development used to make a point.

Speech community: People speaking a similar language or having similar linguistic practices.

Speech event: An occasion when language is being used in verbal interaction with some rules.

Taboo: A linguistic form which is avoided or restricted in use in a given society.

World view: The overall perspective from which one sees and interprets the world.

ABSTRACT

This study aimed at investigating language use in Ngasya Speech Event in Kibwezi East, Mbooni East and Makueni sub-counties of Makueni County. It is a cultural event in the Kamba community done by a man's family in honour of a married woman in her maternal home for the purpose of appreciating the woman's family for gifting the man's family with a wife. The study focused on uniqueness of selected lexical items and sentence structures collected from speeches, songs and conversations, as data occurring during the Ngasya Speech Event. A sample of two Ngasya Speech Event from each study area was selected and an analysis done on their language use in these events. Data for the study was obtained through tape recordings, observations and the use of questionnaires. The tape recorded spontaneous spoken language was transcribed and the extracts of the transcribed text studied. A semi-structured questionnaire was administered to six (6) Ngasya Speech Event participants. The questionnaire was to complement the data collected through the observation method in which selected lexical items and sentence structures were used differently in Ngasya Speech Event compared to other speech events like weddings and funerals. The data collected was correlated with the social variables of age, sex, rural-urban dichotomy in the six Ngasya Speech Events, two at Kibwezi, two at Kathonzweni and two at Makueni sub counties within Makueni County as shown in the study detailed in this document. The findings from these analyses were used to explain language use in Ngasya Speech Event. Through the data, it was necessary to explain the rhetorical structure of Ngasya Speech Event, to describe its typical lexical features and to establish how the Linguistic Relativity theory and Communicative Competence theory account for language use in the discourse in this kind of event. The data was analyzed through both qualitative and quantitative approaches and presented in form of percentages and tables in line with the objectives of this study. Findings indicated Ngasya Speech Event is characterized by a rhetorical structure made up of events and activities that occur in predictable stages. Further, there are typical lexical items that are used during the Ngasya Speech Event. These have been grouped according to the various place where these lexical items and sentence structures have been used. These lexical items present in Ngasya Speech Event are selected and rhetorically arranged for the purpose of delivery in either a song or a speech. Arising from the outcome of this study, we suggest that further research be carried out in other events in the Kamba community like beer parties, weddings and funeral ceremonies to investigate how language is used with communicative competence. The study found out that there is a clear rhetorical restructure of Ngasya Speech Event which can be established rhetorically. It was further found out that there are typical lexical features of Ngasya Speech Event which are different in different Kamba contexts. It was also found out that the theory of linguistic relativity accounts for language use and message conveyed in Ngasya Speech Event. Participants of Ngasya Speech Event were found to use words according to the different contexts and their environment in line with Communicative Competence Theory. Finally, the study recommends that this study be integrated in the Kenyan Competence Based Curriculum as it provide some data that may be used for material preparation and design for the implementation of the Competence Based Curriculum in Primary schools.

CHAPTER ONE

INTRODUCTION

1.0 Overview

The chapter provides a general overview and introduction to the study. It describes the background that underlies the study. The background presents a description of a common speech event from the Kamba community called ‘*NGASYA*.’ The study looks at the language use and the selection of certain lexical items suitable for the event. The chapter further highlights the problem of the study, the objectives, and research questions, assumptions of the study, scope and limitations and significance of the study.

1.1 Background of the study

Kikamba is a local Bantu dialect spoken by the Kamba people of Kenya. It is found mainly in Makueni, Kitui and Machakos counties. Kamba Language belongs to the Niger-Congo family with 3.9 million speakers according to the 2009 Kenyan census (Mwau, 2006). Apart from settling in Makueni, Kitui and Machakos, the Kamba people are also found in other areas of Kenya like in Mwea, Shimba hills, Taita Taveta and Mombasa region (Kitavi, 1992). The Kamba language is spoken by other people in Tanzania and Uganda and has lexical similarities to other Bantu languages such as Gikuyu, Kimeru and Kiambu. The most common Kamba dialects include: Masaku dialect spoken by people of Machakos, Thaisu dialect spoken by Kitui Kamba speakers and Mumoni dialect spoken by the Kamba people of Kilungu (Kioko, 2012).

The Akamba people have also deep rooted traditions covering different areas of life. In marriage for example, a man must show his respect for the bride's family by acknowledging that their daughter has been brought up well and is therefore of great worth. The appreciation is done by organizing for a dowry payment ceremony that is done in the home of the bride before the girl leaves her parents. After the marriage ceremony, the bride and her kith must organize another celebration ritual referred to as "*Ngasya*". This cultural practice is made to appreciate the bride and her parents. During this ceremony, language is used in a special way.

In this speech event, Ngasya Speech Event participants used lexical items and larger linguistic units according to the norms of the Kamba community just as different speech communities speak differently on different occasions. Participants of two Ngasya Speech Event from different parts of Ukambani, therefore make various linguistic choices for a similar situation as determined by the language used by that particular group.

The Kamba community's cultural practices about marriage also dictate the language used in the Ngasya Speech Event. Many language features relate directly with the context in a communicative event. Language therefore serves an important role in a speech community like interaction of the participants according to their needs, creating or reinforcing distinctions, unifying speakers of a speech community, and excluding other speakers (Hymes, 1972). The current study seeks to investigate language use in different cultural backgrounds during Ngasya Speech Event drawn from geographical locations depending on their areas of habitation.

Different language groups may have different words referring to the same lexical item (Yule,1980). For example, certain animals and physical features have names in a language because they exist in a community that uses that language. Different speakers in different geographical and environmental settings also result in differences in language use. A society uses different lexical items depending on the environment around it. Ngasya Speech Event, for example, has many unique vocabularies that relate to marriage, respect, women, children and family relations.

The region a community resides also affects language use. People residing in mountainous places will have specific vocabulary items that touch on the characteristics evident with such areas. Again, people residing near oceans will have lexical items that will be determined by whatever is found in water. For instance, Ngasya Speech Event participants from Mbooni areas have more lexical items referring to climbing a hill than those from Kibwezi Sub County. In turn, these participant lexical items are determined by their geographical setting (Kailiti,2010).

On the contrary, members of a particular community have communicative competence that enables them to communicate appropriately in different events in that community. The concept communicative competence is defined as the basic knowledge of language use that enables a speaker to use a language successfully. Canale and Swains (1980) identified four components of communication competence namely: linguistic, strategic, socio-linguistic and discourse competence. Linguistic competence is the knowledge of grammar, vocabulary and syntax of a language while Discourse competence involves the knowledge of different utterances in different contexts. Sociolinguistic competence entails the

mastery of the cultural rules of discourse that are involved in different languages, the appropriateness of communicative acts and the naturalness of speech within given socio-cultural contexts. Strategic competence is the knowledge of how to use one's language to communicate intended meaning.

This study examined sociolinguistic competence as it concerns the Ngasya Speech Event participant's ability to use different lexical items considering one's audience and social context by adhering to cultural expectations when using the language and communicative functions of lexical items in different sociolinguistic contexts. Individual speakers in a speech community differ in their use of language according to the context, the topic of communication and the relationship of the people communicating, among others.

1.2 Statement of the problem

The current study investigated the language used in *Ngasya Speech Event*. This is one frequently occurring event through the Akamba speech communities hence it is an expression of their culture. In Ngasya Speech Event, communication competence should be effectively brought about by the correct language selection by the participants in the event. Language, which is a tool used to communicate information, establishes and maintains relationships is clearly pertinent in marriage cultural occasion, hence its study is very important. In this event, language is also an important aspect used for social etiquette to conform to social conventions of politeness. Despite the significance of the Ngasya Speech Event among the Akamba, little has been documented in terms of its organizational structure, its lexis, its typical and its syntactical structures of the event. To plug this research gap, the present study investigated language use by participants of Ngasya Speech Event

around such variables as age, sex and rural –urban settings of the participants. Communicative Competence and Linguistic Relativity theories were used to interrogate the data.

1.3 Study objectives

The following objectives guided the study:

- i. To establish the rhetorical structure of the Ngasya Speech Event.
- ii. To describe the typical lexical features of Ngasya Speech Event in the three geographical settings.
- iii. To establish how the linguistic relativity theory accounts for language use in Ngasya Speech Event.

1.4 Research questions

The research sought to respond to the following questions:

1. What is the rhetorical organization of Ngasya Speech Event?
2. What are the typical lexical features of Ngasya Speech Event and what are their differences in the three different contexts?
3. In what ways does Linguistic relativity theory account for language used and the message conveyed in Ngasya Speech Event?

1.5 Research assumptions

The study had these general assumptions:

- i. There is clear organization of Ngasya Speech Event which can be established rhetorically.
- ii. There are typical lexical features of Ngasya Speech Event which are different in the three different Kamba contexts.
- iii. The theory of linguistic relativity accounts for language used and message conveyed in Ngasya Speech Event.

1.6 Justification of the study

The study focused on language use in a speech event called “*Ngasya*”. Ngasya Speech Event is a popular event among the Akamba entailing the groom’s kin celebrating their in-laws. It falls within the broad area of sociolinguistics; hence the study provides a critical information source in the area of language use in its natural setting. This study investigated language use in Ngasya Speech Event and the findings of the current study are expected to contribute to the field of knowledge of language use and culture. The findings of this study can be useful to curriculum developers in preparing reading materials for lower primary school children in line with the national language policy that requires nursery school, class one, two and three children to be taught in a local language.

The Kenya Constitution (2010) strongly advocates for the documentation, preservation and protection of Kenyan languages and culture. Due to urbanization, globalization, and integration policies, languages of wider communication such as English and Kiswahili have threatened the survival of Kenyan languages including Kikamba. This study is a

timely effort at generating data for documentation and preservation in line with the requirements of the Kenya Constitution (2010).

1.7 Scope and Limitations

The study is under the area of Sociolinguistics and limits itself to ethnography of communication. Within sociolinguistics, one studying Kamba language could have studied language use in songs, wedding ceremonies, dowry ceremonies, funerals and birthday parties. However, the current study has analyzed one cultural event called Ngasya Speech Event because it uses language in a special way to fit in to a particular culture of the Kamba community. Secondly, while other Akamba cultural practices are gradually getting abandoned, Ngasya Speech Event remains resilient, suggesting that it is a practice worthy investigating.

The data for the current study was collected from two Ngasya Speech Event from each of the three areas of study. The areas of study were: Kibwezi, Mbooni and Makueni sub-counties of Makueni County. The three locations were deemed representative of the Akamba people and Ngasya Speech Event is a representation of their cultural events. A total of six Ngasya Speech Event cases were studied out of which generalizations were made for the nature of language use.

The current study was limited to rhetorical structure, lexical items and sentence choices since many of the existing studies in Bantu languages use have concentrated on morphological and phonological forms. This study examined the lexemes used in the Ngasya Speech Event event and the influence they brought in the speech event that could have lacked in other speech events. Focusing on the lexis and sentence selection

contributed to knowledge addition to levels of language analysis which have received less attention by the linguists who have studied Kikamba.

The pressure from languages that have been accorded more prestigious functions in society such as English and Kiswahili has led to deliberate measures delve into aspects of Kenyan languages and culture that have not been adequately tackled. In this regard, out of many cultural events expressed through language including rituals surrounding death and marriage, Ngasya Speech Event has been studied because it uses special lexical items and syntax. There is little to show that Ngasya Speech Event has been researched yet it is a popular cultural event among the Kamba people.

1.8 Chapter summary

The chapter has presented the background to the study showing the research gap that the researcher sought to fill. The objectives of the study and the research questions laid a basis for the research. The chapter has also showed the significance of carrying a study of this kind. This is because a researcher deals with a specific issue and chooses a particular locale of the study. The next chapter explores the related literature and the theories that underpin this study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

The chapter brings up the literature review in relation to this study and the theoretical framework the study was based on. It establishes the gaps in the existing knowledge and shows how the current study intends to fill some of these gaps. The literature review section is organized into three subtopics namely: Speech event, language and culture and language variation. In the theoretical framework, Communicative competence and Linguistic Relativity theories will be reviewed.

2.1 Literature review

Literature related to this study is organized around three themes namely: speech event, language and culture, and language variation. Considering that Ngasya Speech Event is sociolinguistic, the three themes would provide the contextualization required to frame this study. The themes are addressed step-wise as follows:

2.1.1 Speech event

A speech event is a sociolinguistic term that refers to a social interactional event involving communication. Every society has a variety of speech events, differentiated from one another by rules and norms (Labov 1972). Different scholars have had studies on speech event and have given their opinions on the same.

In his classical article on *A Study of the Influence of Language upon Thought and the Science of Symbolism*, Malinowski (1923) argues that the study on any form of speech brings out independence of the meaning of each word upon practical experience. The current study examined a Kamba speech event that uses euphemisms rather than taboo words to be able to say what one intends to with decorum. These lexical items are carefully selected and they are used specific to different speech events. The study investigated the lexical items used in the speech event and evaluated their usage according to the rules and the norms of the Ngasya Speech Event.

Argyle and Kendon (1967) argue that success in speech is measured by looking at the intention of the speaker. Speech is controlled by rules we can learn as part of our culture and it is an aspect of social interaction. Their study is similar to my study which looked at Ngasya Speech Event use of language in a special way to appreciate the bride in her home place. The success of this speech event depends on the correct use of language by the participants. Therefore the current study will perhaps enrich understanding on the measurement of the intention of the speaker.

Hymes (1972) identifies parts of a speech event that include: participants, outcomes as well as goals, form and content, manner, instrumentalities channel, setting, norms of behavior and interpretation, genre or style. In Kenya, as in many other places, there are a variety of speech events, the most frequently cited including funeral, church service, home activities and dowry payment ceremonies. These speech events are differentiated by distinct rules of speaking. *Ngasya* is a speech event that aims at social interaction and involves communication. Its activities are governed by norms well known to everyone in the society.

The participants in Ngasya Speech Event show understanding of the activities they are engaged in because they share the same culture. The outcome of this study will provide data for corroboration Hymes' components of a speech event.

The current study investigated if the participants of Ngasya Speech Event use words as desired in the speech event. Schmitt and McCarthy (1997) notes that the use of a word requires more than familiarizing with its meaning and form. Vocabulary is an important aspect in the understanding of a language and a person is competent in language depending on the number of words they know in a certain language.

Duranti (1992) identified some honorific terms used in speech that have been labeled as 'politeness' by some linguists. In his study, Duranti (1992) established that respectful words recognize the addressee's high status that could be useful in diffusing face threatening acts like requests and denials. The term respect is not only linked to politeness but also to tradition and hence to culturally specific obligations such as the dignified controlled behavior expected from high status individuals. Duranti's position is relevant to this study for it has examined the language expected as per the cultural speech event, the choice of lexical items as per the context of the speech event and the clause structure and the particular addresser and addressee in the interaction.

2.1.2 Language and culture

Culture is defined as the people's way of life: beliefs, arts, customs and social institutions of a certain group of people. It can also be stated as the forms of behavior which are learned through interactions such that people of different groups can be noted. Gumperz and Hymes (1986) appealed for studies that would analyze language use in various events.

Language is thought to be part of culture for it is important in communicating cultural events.

Troike (1982) gives the interaction between language form and content, values and needs available in the speakers' culture. He argues that a language's vocabulary gives a catalogue of important things to that society. He states that vocabularies for various terms, and the use of particular things may vary according to different cultural backgrounds. While some listeners may know the meaning of particular linguistic items with ease, others will need to find out their meaning.

When human beings interact, they do not need to know each other but they need to know and understand the context in which the interaction is taking place (Heath, 1986). Understanding the context means knowing the cultural meanings associated with time, place, person and circumstances. This will ascertain the language behaviour appropriate to those circumstances. One therefore does not need to know a person for them to communicate, but should know and understand the context.

The cultural context will define the language patterns to be used in an interaction under certain circumstances, at a particular time and place (Byram, 1988). Some objects and names may therefore vary from one cultural setting to another in a speech event. The participants in Ngasya Speech Event for instance show understanding of the activities they are engaged in because they share the same culture. The linguistic items used in the event will need interpreters to non-participants.

Steele (1989) believes that culture is a “social patterns of living” and brought out a strong interrelation between language and culture. In this regard, culture is being recognized as the context without which a word has no meaning. He states that being able to explicate linguistic behaviour requires one to know the use per context. The current study looks at the understanding of language usage in one of the cultural contexts in the Kamba community.

According to Ileri (1996), language and culture are inseparable. To learn and to use a foreign language to some extent is the same as learning a foreign culture. According to him, learning a foreign language includes learning new values, tastes and also appreciating different forms of dress, food, eating habits, music and dance, films recreation, education system and religious practices. The current study resonates with Ileri's assertions for it involves the use of language in a cultural event.

Kinoti (2012) observes that language can be used to shape our views of others and influence our place in the society. The choice of words and their interpretations influences the functions of a language in society. Language may make a person feel powerful or inferior. Language use by a person proves the intellectual and cultural wealth of the person using the language. The current study relates to Kinoti's study for it investigates language selection that involves using lexical items and sentence types considered respectful and which show appreciation to a woman.

The main concern of the stated scholars has been to enhance the understanding on the relationship between culture and language. They concentrated on the importance of foreign

language learner to learn that language and its ways. In spite of the integration of language and culture being an ongoing concern of many researchers (such as Jorstand (1981); Seelye (1994); Crawford-Lange and Kramersch (1993)), not all speech events have been covered. The current study investigated Ngasya Speech Event, relating to its use of language and culture.

2.1.3 Language variation

Language variation studies began in 1963 when the first sociolinguistic report was presented in a yearly conference of the Linguistic Society of America by William Labov. Variation studies states that language used by speakers differs just as their social values and practices. Language variation may be caused by societal differences, age, gender and class distinction. These variation studies are related to this study because language of Ngasya Speech Event differs depending on speakers and contexts. Differences can be internally in the same society according to the communicative event or because of other factors that makes the speaker use particular linguistic items differently from their common usage. Kamba lexical items can be used differently by Ngasya Speech Event participants depending on their gender, age and their place of residence (rural/urban).

There are some researchers who have ventured into the study of Kamba language but on different aspects. For instance, Kioko (2012) studied language use in dowry payment ceremony among the Kamba people. Idah (2012) looked at wedding songs in regard to language used and how sexist they are while Pamellah (2012) investigated Gender dimensions and language use in hip hop songs. In spite of great research efforts in the

Kamba language, a gap still exists that merits investigation in a local speech event called Ngasya Speech Event.

Labov, (1972) observes that individuals with high social status tend to use the standard variety of language more while those with low social status have a tendency to use the non-standard variety. This is variation in the spoken language that may differ because different speakers differ in adventures from their social and historical backgrounds. Variation may be caused by the different political, environmental, geographical as well as historical factors. Linguistic items may be different in various societies but portray similar meaning.

According to Milroy (1992) language variation is a change which can occur in either lexicon, accent, or even preferences for a certain grammatical patterns (syntax). The variation can be because of the context of the speakers or their education level or even the dictates of the tradition in the community concerned. For example, in Ngasya Speech Event taboo words are strictly not used but the event uses special language for decorum.

On the local studies, Gachara (2005) studied the effects of campaign language done on HIV and AIDS among Gikuyu speakers using the variables of sex, age, residential settings and educational level. Gachara observed that the educated were able to disambiguate words, interpret figures and relate to the information. This study relates to Gachara's study due to interpretation of terms used in Ngasya Speech Event that could be interpreted differently by different audiences depending on the variables of age, sex and rural-urban dichotomy.

Njoroge (2006) studied the English spoken by primary school teachers and made a study on linguistic variation in them. According to his study, language variation leads to communication and creates the sense of belonging in a community. Because of many varieties in English language, Njoroge recommends for codification of educated variety of English.

Kebeya (2008) affirms that the kind of language to use differs depending on the social context of the interaction, the cultural context of the speakers and type of socialization involved. Certain codes are more likely to be used in certain domains than in others. The domains, for example include: family, education, religion and work place. Her conclusions will shed light to the current study that looks at language variation as per age, sex and rural-urban dichotomy.

Kimathi (2008) studied variation in six network groups in the Meru community. He studied the circumcised, non-circumcised and other social network groups. The study aimed at examining the influence of social networks on language. Language may vary from one speech event to the other. For example, the language used in a funeral is not the one used in a wedding ceremony. Each speech event has a special language to suit the activities of the occasion and that is why the above stated studies are relevant to the present study.

2.2 Theoretical framework

The study uses two theories: Communicative Competence as propounded by Hymes (1972) and improved by Widdowson (1978) and Canale & Swain (1980) and the theory of Linguistic Relativity by Edward Sapir and Benjamin Lee as argued in 1966 further advanced by Levinson (1996), Davidoff et al. (1999) and Boroditsky (2001). The

consideration for adopting two theories was informed by the fact that one could not address all the issues in the current study; therefore, vouching for complementarity.

2.2.1 Communicative Competence theory

Competence in communication refers to the knowledge of a tongue user (user of a particular language) of grammar, syntax, morphology, phonology and the social knowledge on when and how to use utterances effectively. Language acquisition should lead into communicative competence which is the effective use of language to achieve communication goals.

The term communicative competence was coined by Hymes (1972) in his criticism of the concepts of competence and performance as presented by Chomsky (1965). Chomsky (1965) speculates that competence in language is the basic knowhow of grammar that makes a speaker able to understand and use language. Hymes (1972) states on the other hand that Chomskyan notion of competence dealing with speaker-listener in a speech community provides no place for competence of language use. That is, the Chomsky theory fails to account for the whole socio-cultural dimensions of a language within a speech community. Hymes' Communicative competence explains the appropriateness of communication depending on the context, topic and the relationship of the speakers within an interaction. It also involves the knowledge by a speaker of taboos and politeness indices used in different cultures. Hymes is inevitably concerned with the use of language in an actual place within a speech event.

Hymes (1979) notes that communicative competence is concerned with links between language users and their audience. Competent communicators possess the following characteristics: self-awareness that is, being aware of one's behavior. Further, there is self-monitoring including observing one's communication behavior to ensure they are appropriate to the situation. Again, adaptability which is the aspect of adapting one's communication and the environment where it takes place. Finally is empathy that entails putting oneself in the shoes of the other speaker. For example, it may be because of physical well-being or something in that person's life that is weighing on them at that moment of communication.

According to Hymes (1967), Communicative Competence theory entails the production and comprehension of sentences which are effective and acceptable in a certain context. To communicate competently means to put ideas well, ethical communication, to know when communication is necessary, to state the goals of communication, to select the most effective and appropriate medium of communication, to control misunderstanding in communication and to control conflict in communication. He claims that it is crucial to study the knowledge of people during communication just like studying the linguistic competence of speakers that tells you when a sentence is grammatically correct or not. In this regard, communicative competence will indicate whether a certain utterance is appropriate or not.

Widdowson (1978) notes that competence leads to performance. He notes that the ability to communicate is developed with linguistic skills. Hymes (1972) influences Widdowson's idea that children obtain the knowledge of grammar and knowledge of appropriateness

through performance and practice as they interact in speech events. According to Hymes, children obtain knowledge of socio-cultural rules like when, how, what and whom to speak to. They also acquire knowledge of the rules of communication.

Canale and Swain (1980) state that the components of competence in communication include sociolinguistic, discourse, linguistic and strategic. In this perspective, competence in linguistics refers to the knowhow of the grammar, syntax, lexical items, pronunciation, sounds, word formation by inflection and derivation, the rules that govern combination of words and the way meaning is conveyed.

Discourse competence is knowledge of interpreting larger texts in their context and the construction of long stretches of a language to make a coherent whole. It entails the organization of words, phrases and sentences to make up conversation. Strategic competence is the recognition and repairing of breakdowns in communication.

The current study deals with Sociolinguistic competence; that is knowing the socio-cultural rules of language use. It includes the knowledge of how and when to use and respond to a language appropriately. Communicative Competence theory comprises of the underlying systems of skills needed when interacting in actual communication. The above theory includes knowing the lexical items and having skills in the use of sociolinguistic conventions of a certain language. This theory contributes to the current study for it concentrates on the socio cultural competence of the Ngasya Speech Event norms and rules by the participants.

Troike (1982) later recognizes that Communicative Competence involves having the requisite knowledge of a language by a speaker. This involves knowing the rules governing communication, common interaction rules and the rules governing cultures on language use. Troike provides specific examples on Communicative Competence which include the knowledge of a speaker in a particular setting, how to communicate to people of various status, different ways of asking for and giving information, ways of requesting and offering or declining an offer, issuing commands to different categories of hearers. The current study aimed at investigating whether the participants of Ngasya Speech Event choose the expected lexical items and sentence structures according to their communicative competence.

2.2.2 Linguistic relativity theory

The linguistic relativity theory as developed by Benjamin Lee Whorf and his mentor Edward Sapir in 1930 states that language is structured to be able to affect the ways in which its speakers conceptualize and view their world and how this affects their mental processes. The language that one is raised with how they conceptualize and interact with their surroundings. The above leads to a direct relationship between language and thinking. The theory comes in two versions; linguistic relativity and linguistic determinism.

Linguistic determinism holds that society is defined by its language; that language defines how people think and their way of life. The worldview of a speech community is therefore affected by the structure of its language. The lexical items in our minds determine our thought processes. Whatever people say has a close connection with their thoughts. The

theory explains the relationship between the language used by Ngasya Speech Event participants and the cultural beliefs of Kamba people.

The Sapir-Whorf weaker version hypothesis states that people's way of thinking is strongly affected by their native language. The way we speak and use words can determine how we see the world. For example in Kikamba, *kaveti* if a woman is referred by such a term to belittle their dignity and show the thinking aspect of the speakers using the language. Such belittling like *kaveti* can be substituted to change the attitude of people towards women. The Kikamba words used to refer to a woman influence the hearers' interpretation of 'woman' as intended by the speaker. For example, '*kiveti, muveti wakwa, kiwandu, muka wakwa wa indo, mutindany'a wakwa, mwiitu wa muthonua, inyia wa syana, kiveti kya musyi*' all refer to a 'wife'. The choice of the lexical item to use to refer to a woman will depend on the attitude a speaker has to the woman specified. Some of the words may belittle the woman stated and other words and expressions may bring prejudice when used on them. Other words serve to appreciate the wife. For example, '*mutindany'a wakwa*' is appreciatively used by a man to refer to 'my companion, my friend.

The aspect of giving people names or changing terms used to refer to them can change the views people have on them. Language therefore influences the way the speakers think. For example, the names referring to a woman in Ngasya Speech Event are chosen to change the perception people have towards women in the Kamba society. Names like '*kindu wakwa, misisi wa ny'e, kiveti kyakwa, inyia wa syana*'; will be common in Ngasya Speech Event; all referring to 'my wife'. There is a connection between a language and the environment where the language is produced and used. For example, many of our thoughts

are affected by the linguistic items we think about. Nevertheless, a language user may use some new linguistic items or borrow from other language speakers.

The current study used the Sapir-Whorf hypothesis that postulates that language influences thought. The speaker's language is influenced by his/her worldview. The participants in Ngasya Speech Event use language depending on how they view the speech event. This will identify the participants in the speech event with their social background. For example, certain words will be used to refer to the father of the bride who may not be called by their personal name in the event but will be referred to as '*ithe wa mwana*' to mean the father of the bride. The bride is also given a name '*mwana*' to mean a child.

Our thoughts that can be expressed through speaking or writing reflect the society from where we come. For example, in Ngasya Speech Event, the participants were heard mentioning things or activities that are found in the event like '*kuua mwiitu*', to mean 'to buy a girl'; '*kuisania*' that means 'to eat together', among others. The physical features that exist in an event in a particular community have been assigned lexical items that may not be understood by those from another community. The people who are not Ngasya Speech Event participants may not understand the language used in the speech event. Since the theory explains how language exploits the culture of people, Ngasya Speech Event is particular to Kamba people and the language in it is used to explain the Kamba language and culture.

Yule (1980) postulates that someone can only have thoughts about the categories which their language allows them to think in. Ways of life use differences in linguistic form for

functional purposes and usually the choice of the Lexical items is inadvertent. These features mostly occur because there are underlying functional influences that encourage their use. A society may use linguistic items as determined by their surroundings. In a speech event such as Ngasya Speech Event, A lady who has gone to see her mother will use the right language in greetings and all interactions during the speech event.

The perspective of this theory can also be noted in the manner a speaker communicates with their hearers which depends on the way their society interacts with language. Dholuo spoken in the Luo community for instance has various linguistic items related to fish like *mbuta* and *ngege* (*Nile perch* and *Tilapia fish* respectively) which may not be understood clearly by a Kikamba speaker in Kikamba speech community because fish is a rare commodity in Kamba land. A speaker therefore will always consider context in their work of art for it accords the speech some originality as they communicate with their hearers. Cultural values and practices vary from one society to the next. Each society has its unique way of communication to exclude outsiders or when they want to identify with the group.

Levinson (1996) later notes differences in the use of language in describing spatial locations. Most societies have a unique use of language for ritual purposes. For example, the Catholics have terminologies linked to their prayers, worship system and church setup that cannot be understood by non-Catholics. These words include Hail Mary, Rosary, Eucharist, Diocese, Purgatory and Sacristy, Saints, Deacons, C.M.A. and C.W.A. These words may not be understood by non-Catholics.

2.3 Chapter summary

The chapter has outlined the related literature and the theoretical framework adopted in the study. The communicative competence and linguistic relativity theories are discussed comprehensively. The next chapter will tackle research design and methodology that were used in this study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

This chapter focuses on the research design and procedure applied in collecting data for this research work. It is organized under these main headings: research design, site of the research, study population, sample size, sampling techniques and, data collection and data analysis procedures. These elements are described in the following sections.

3.1 Research design

This research employed a qualitative research design. The research includes approaches and steps that do not yield distinct items of information. More often, the data is in categorized words. The qualitative approach helped to analyze and describe the use of certain lexical items in a particular setting. The qualitative approach provided in-depth explanations on the choice of language based on context. Such a descriptive design enabled the researcher to explain language use in Ngasya Speech Event more deeply and exhaustively. Qualitative design was appropriate for getting firsthand information from experience in the event itself.

The main type of qualitative design used was ethnography as a method for collecting data often from actual Ngasya Speech Events. To put ethnography into effect, data was collected through live performances and interrogations from where conclusions were drawn about how typical language of Ngasya Speech Events is.

3.2 Area of study

Data collection for this study took place in Kibwezi, Mbooni and Makueni sub-counties in Makueni County. The three locations were selected for study to ensure representation of the Akamba people in Makueni County. Another consideration was that the occupants in the three sub-counties were typical Kamba inhabitants and hold Ngasya Speech Events frequently. In addition, the locations accorded the researcher a chance to elicit rich and adequate data from a homogeneous population with little influence on urbanization and intermarriage.

3.3 Study population

The respondents involved in this research are the participants of Ngasya Speech Event in Kibwezi, Mbooni and Makueni sub-counties of Makueni County. The current study was carried out in two Ngasya Speech Events in each of the three sub-counties mentioned, yielding a total of six Ngasya Speech Event for study. The current study was done in Makueni County because many Kamba occupants using various dialects are found in the area hence a fair representation of the whole linguistic region. It was necessary to select an inclusive study population to take care of any variations in the manifestations of Ngasya Speech Events across the sub-counties.

3.4 Sampling techniques and sample size

Sampling to serve a particular purpose was used to get the respondents in the stated areas of the study including; Kibwezi, Mbooni and Makueni sub counties. Since Ngasya Speech Events do not happen all the time, the researcher used her contacts from the three sub-counties to identify any two events from each sub-county for study.

In purposive sampling, Milroy (1987) observes that the researcher should identify in advance cases with the required features. The six events were adequate because they provided the data needed for the study. The researcher gave questionnaires to approximately twelve participants in each Ngasya Speech Event which were issued systematically to fit in specified categories. In the current study the categories included, Ngasya Speech Event participants: male/female, old/young, those from urban/rural areas.

Two males and two females were selected randomly in each Ngasya Speech Event. Two other participants of any gender of the age between 18-35 years and two other participants of 35 years and above were also selected the same way. This ensured full representation of all categories of participants of Ngasya Speech Event as per their ages and gender. Purposive sampling was used to select two participants from urban areas, like Kibwezi and Wote towns and two participants from rural areas, like Ulilinzi and Kasambani areas also from each Ngasya Speech Event to examine the influence of the participants on the language use in the context they are in. In total, twelve participants were engaged in the three Ngasya Speech Events.

3.5 Data collection

The information in here was obtained from its natural setting. To gather data on the first objective which is to study the rhetorical organization of the Ngasya Speech Event, audio recording and observation methods were used. During Ngasya Speech Event, assorted songs, conversations, speeches and announcements specific to the event are made. These were audio recorded for around 10 minutes each. Informed coNgasya Speech Eventnt was sought in each case before any recording was done. To ensure that data collected was as

natural as possible, the researcher acted as a participant observer which made the participant free to act naturally (Muthwii, 1994). The audio recorded Ngasya Speech Events were transcribed and later studied keenly to extract the lexical items used, the sentence structures, instances of repetition and the vocabulary choice in the event. The recorded data was presented to the informants to see if in their opinion, the participants in a speech event chose particular words according to their age, place of residence or their gender.

The observation method used in this study included both participant observation and non-participant observation. Participant observation involved the researcher actively and freely participating in the Ngasya Speech Event thus influencing the quality of natural data obtained. In non-participant observation, the researcher was an outsider in Ngasya Speech Events and passively observed and made notes on language use. In each case, the researcher used observation guides to ensure that data collected was systematic and reliable.

The research data was in form of linguistic items used in Ngasya Speech Event including but not limited to those referring to the people participating in the event and things needed like foodstuffs shared, kind of songs sung and their suitability. It showed particular linguistic items that were characteristic of and specific to Ngasya Speech Event. Analysis of that content was done since each Ngasya Speech Event identified in the collected data was examined to come up with the linguistic items showing the features of the society's view point of the work generated. A questionnaire to collect the meanings of words and phrases used in Ngasya Speech Event was administered to six Ngasya Speech Event participants (refer to Appendix 2). The questionnaires were given to Ngasya Speech Event

participants as the event began and collected as the day ended. The Ngasya Speech Event participants that were involved in the research as informants were to briefly explain meanings of Ngasya Speech Event expressions as per context compared to their own understanding.

Considering the second objective which studied the lexical features of Ngasya Speech Event showing how different the lexical items are in different Kamba cultures, lexical items were studied from natural speeches, conversations and songs sung in the event. The lexical items whose meaning depicts marriage and shows respect to women were also examined to evaluate the reasons behind their choice in Ngasya Speech Event. The questionnaires and tape recording methods were used to collect data. The researcher gave questionnaires to the selected participants and used the information given to investigate language use in the event. The choice of the lexical items was then used to explain the Communicative competence by Hymes, (1972) that explains the ability to produce utterances appropriate to the social situation in which they are spoken.

To achieve the third objective, which was to account for language use in Ngasya Speech Event using Linguistic relativity theory, data was collected through questionnaires and tape recording methods. The researcher organized the lexical items collected according to the context of the participants hence made comments on their usage in a specific setting. The comparisons and contrasts that come in the linguistic items used by the Ngasya Speech Event participants were noted. This enabled the conclusion on the magnitude of effect on language use by sociolinguistic context hence the Whorfian theory that explains how language shapes our cultural reality.

3.6 Research Instruments

The study used different ways of data collection and analysis including observation method and use of questionnaires. Therefore, instruments like questionnaires and recording equipment were employed from the start of the event to the end.

3.6.1 Questionnaires

Different questionnaires were used in the collection of data from Ngasya Speech Event participants. The questionnaire was preferred because data could be collected from scattered respondents as the researcher needed to move to different Ngasya Speech Events in various areas. The questionnaire was also preferred because it saves time when compared to interviews and it leaves the researcher with a record that can be studied later. The questionnaires were necessary to collect data on lexical items from different informants on Ngasya Speech Event that they are familiar with having participated in the said events.

3.6.2 Observation Method

Different Ngasya Speech Events were studied through both participant and non-participant observation. In the case of non-participants observation, the head of the Ngasya Speech Event was informed of the ongoing study and he consented to it. It was encouraging to find out that what he was heading was a worthy event to be studied. To remove any suspicion and encourage them to participate freely, the researcher had to explain to them the purpose of the study and that it was a requirement for a postgraduate degree at Kenyatta University. They were also informed that the report arising from the study could be used in future as reference material for other scholars.

During the observation activities, notes were taken on issues pertaining to language selection, geographical background and context of the Ngasya Speech Event participants as provided in the appendices (1-7).

3.6.3 Pilot study

The instruments of the study were tested in one Ngasya Speech Event in Kibwezi Sub County but was not included in the actual study. The piloting was to ensure clarity of the final instruments for the actual data collection. Furthermore, expert opinion from the supervisors helped to check on the content validity of the instruments. The purpose of this pre-setting was to find out any weakness that might be contained in the instruments of the study.

3.7 Data Management and Ethical Considerations

Before data collection, a letter authorizing the research was sought from Kenyatta University Graduate School was sought. The letter was used to apply for a research permit from the National Commission for Science, Technology and Innovation (NACOSTI). With the permit, it was possible to visit and participate in the six Ngasya Speech Events when they occurred, to seek informed consent from the participants and to collect data. The respondents were requested to participate in the Ngasya Speech Events willingly and voluntarily as their confidentiality and anonymity were assured.

3.8 Data analysis

The qualitative approach is the analysis of data employed in this study. The linguistic items required (lexical items used by the participants of Ngasya Speech Event) were selected. The data were described and summarized into categories derived from the objectives of

this study. The researcher was able to infer meaning of the selected linguistic items as per context. This was possible through analysis of the speech event, context of language use, close examination of the communicative event, linguistic context, relationships existing and circumstances of occurrence of lexical items.

Audio recorded speeches, conversations and songs were written on paper and the resultant write up examined to analyze instances of repetition, sentence selection and vocabulary choice used during the study in Ngasya Speech Event. The effects of variables on variety choice were studied. Data from these variables was analyzed to determine how each of the variables affected language use in Ngasya Speech Event.

The researcher also arranged the linguistic lexical items used in Ngasya Speech Event according to features of the worldview perspective. The comparisons and contrasts evident in different settings by the linguistic items were noted. These linguistic items were tabulated, analyzed and presented in frequency tables. The examination sought to conclude on the level the Ngasya Speech Event participants' language has been affected by context.

Effects by the three variables; sex, age and rural-urban dichotomy on the Ngasya Speech Event participants' language were also studied. All the data collected was analyzed on the basis of communicative competence and linguistic relativity and generalizations and conclusions made based on the findings of the study.

3.9 Chapter summary

In this conclusion chapter, how the population of the research was determined has been described, how the study sample was identified, data collection procedures and data

analysis technique. The chapter has shown that the preparation of instruments for data collection was useful because it gave the researcher focus when going out to the field to collect data. It also shows the geographical area of data collection as study areas. The chapter has also indicated that the population under study was studied in its natural settings.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This chapter consists of the evaluation of the language and the lexical choices made in a Kamba speech event named Ngasya Speech Event (Ngasya Speech Event). The study investigated the factors influencing the choice of words used in the event. The review sought to discern the level to which the participants of Ngasya Speech Event have been influenced by the world view of their society. The data consists of 20 lexical items collected from six Ngasya Speech Events in Makueni County. The chapter also discusses the observations made on the study on the use of linguistic items in Ngasya Speech Event.

4.1 Choice of lexical items

One of the desired outcomes of this research was to describe the choice of linguistic items used during Ngasya Speech Events in different cultural settings. Data on lexical items used in the event was collected through observation schedule and the filling in of questionnaires. The interpretation of the linguistic items collected were studied before being analyzed to determine how much the Ngasya Speech Event participants have been affected by the world perspective of the society. This study established that lexical items are collected and grouped according to the various aspects of worldview. In particular, the twenty (20) lexical items were collected from six Ngasya Speech Events as presented on table 4.1:

Table 4.1 Types of lexical items used in the Ngasya Speech Event

SN	Lexical items used in Ngasya Speech Event	Equivalent expression in English
1.	Syitae	The in- laws
2.	Kuasya	Kamba tradition of offering bride wealth in appreciation of parents of the bride by the in- laws.
3.	Kimee	Traditional Kamba brew
4.	Liu	Food prepared for the event
5.	Mbui	Goats given as the key part of the dowry
6.	Aa nau	The old men participating in the Ngasya Speech Event
7.	Aa mwaitu	The old women participating in the Ngasya Speech Event
8.	Athoni	The parents of the bride
9.	Mathoki	The bride wealth brought to the in-laws by the family of the groom during Ngasya Speech Event
10.	Aa mwendya	Cousins to the bride and groom
11.	Wasa	People of the same clan
12.	Nthungi	Traditional basket symbolic in exchange of gift in Ngasya Speech Event
13.	Nthasya mukwa	Money paid by the visiting in-laws to the host before the ceremony to appease the in- laws family
14.	Nthasya ukomo	Money paid by the groom's party during Ngasya Speech Event as a symbol of cleansing the bed that the bride slept on
15.	Mwana	A child
16.	Wendo	Love
17.	Mwana'aithe	Father's son (Brother) to the bride or groom
18.	Mwana'ainy'ia	Mother's son (Brother) to the bride or groom
19.	Mundumuka	A woman
20.	Muume	Husband

The lexical items in Table 4.1 were frequently used by participants in the six Ngasya Speech Events under study. The nature of the activity, the context in which it is held and the participants involved dictate the choice of lexical items appropriate for communication purposes. According to the communicative competence theory language should be used effectively according to an event and the people's knowledge of the appropriate context and timing of the utterances. From the table above, a word like *kimee* that is in other events used to mean alcohol, is used here to mean traditional beer that is shared among the old men as a covenant and coNgasya Speech Event to the marriage of their daughter to the groom; *liu* refers to food in general but in Ngasya Speech Event it means the food shared in Ngasya Speech Event to express generosity to the host in-laws by the groom's party. *Mbui* refers to goats but in Ngasya Speech Event it means the livestock given as part of dowry to signify the completion of the negotiations.

4.2 Literal versus contextual meaning

Literal meaning involves giving a word its basic meaning. This meaning may render a word either meaningless or give it the wrong meaning. Contextual meaning is therefore necessary in giving the meaning of a certain in tandem with Linguistic Relativity theory. The analysis proposes that to consider linguistic items in Ngasya Speech Event, one has to remember the place of the specific speech event regarding the world perspective. To comprehend the event, it is key to make comparison between the literal and the contextual use of some lexical items that one comes across. Linguistic items can have either a literal or a contextual meaning. The contextual meaning is part of a style employed by a writer in order to identify with his/her society or to exclude the non- members of the society (Murkherjee, 2000).

The analysis is also based on the Communicative Competence theory whereby Ngasya Speech Event participants had social knowledge on how and when to use utterances appropriately in Ngasya Speech Event (Sil, 2005). Some lexical items used in other events like beer parties could not be used in Ngasya Speech Event because they were not appropriate in the event as they are in other speech events. Some words used to refer to different things were analyzed. Consider for example the words presented in table 4.2 below:

Table 4.2 Words used in different contexts as given by Ngasya Speech Event informants

Word in English	Word used in Ngasya Speech Event	The same word as used in other speech events such as funerals
Eating	Kuya	Kumuna/kukuthany'a/kwitungia muvea/ kwisisya/ kundukutha
Toilet	Vandu va kwitethesya	Kyoo
A woman of cows	Muka wa indo	Mundu muka muthee/muue
Bridegroom	Mwanake	Mwana/ Munduume
Goat	Mbui	Tuvuli/ Mavuli
Alcohol	Kimee	Uki/Kaluvu/Nzovi
A bunch of bananas	Nthumba ya maiu	Kikata kya maiu

Table 4.2 shows that words used during Ngasya Speech Event are context-driven. Regarding meaning, some lexical items used in Ngasya Speech Event were found to have different meanings from the way they are used every day for example *kimee* that can mean simply alcohol in a bar being sold to any willing customer yet here in Ngasya Speech Event it means the special alcoholic drink taken by the old men to show coNgasya Speech Eventnt

and covenant seal to the marriage. A linguistic item can have various meanings in various societies. In other examples, the literal and pragmatic use of some linguistic items in their contextual situation has a close relationship. The Ngasya Speech Event participants used words through songs and speeches according to the environment and items around them as evidenced by the songs in this chapter and more in Appendix 1. Many songs were sung with words of praise to the food cooked (*liu*), the traditional beer (*Kimee*) or the bride wealth (*mathoki*) or to the bride herself. Some words and their meanings are presented in Table 4.3.

Table 4.3 Lexical items and their contextual meaning.

Word	Literal meaning	Contextual meaning in Ngasya Speech Event
Nthasya mukwa	Something that unties a rope	Money given to bride's mother before the start of Ngasya Speech Event.
Nthumba	A very big thing	Bananas taken to the Ngasya Speech Event as part of dowry.
Kuua mwiitu	To buy a girl	To appreciate the bride by giving her parents the required/agreed items such as goats.
Kuthea	To be clean	To marry the bride according to Kamba beliefs and customs.
Kuasya	To talk	To appreciate the bride by giving to her parents some wealth in form of cows, goats and food.
Nthasya ukomo	To untie bed	Money given in the Ngasya Speech Event as a symbol of cleaning the bed that the bride slept on while she was a child

Tables 4.2 and 4.3 present some lexical items selected from Ngasya Speech Event showing that in some linguistic items their social meaning can vary from its literal usage for example *kuthea* (to be clean), in a different social event like family discussion would mean

differently from what it connotes when it occurs in a Ngasya Speech Event. However, the social meaning relates closely to the literal meaning although differences can make it difficult for a speaker to comprehend the words.

Because circumstances vary a lot from one community to another, the social meanings of words can also be influenced by the aspects of the society within which the speakers have been socialized. In some areas, for example, bananas or mangoes occur as part of the agricultural activities of their community hence in their speech there will be a mention of such fruits. In other areas where such crops do not occur (in plenty), members of the speech event may not mention such them in their utterances. This is evident in table 4.3 above. For example, in Ngasya Speech Event Mbooni, the word 'kyana' is used to mean children is used but in Kibwezi Ngasya Speech Event and in Makueni Ngasya Speech Event for children, the word used is 'syana'. It can be concluded then that all speech communities are linguistically different and so their English lexical item's interpretation will be based on their social setting (Crystal, 1987). The language variation paradigm further states that language occurs in context (Labov, 1966). In addition, variationist studies tend to show that social values and practices differ just like the language used.

4.3 Features of context

From the study, the researcher found out that linguistic lexical items can differ in their contextual use from one social setting to another, for example '*mwaitu*' in any other setting i\like a family discussion would simply mean mother but in Ngasya Speech Event it means the specific mother to the bride.. The application of such lexical items in different situations also depends on the users for example, a child will call their mother by the regular term

'*mwaitu*' yet in Ngasya Speech Event it would be used by any Ngasya Speech Event participant to respectfully address the bride's mother in the day's Ngasya Speech Event. Social groups can use a linguistic lexical item in a different manner to attain a similar objective. For example, the young *Athoni /Aa Mwendya* can use a linguistic lexical item in a different way from the old *Aa mwaitu /Aa nau*.

On the effects of those views on communication between different classes, an informal discussion about how to navigate through contextual features is investigated. Most people tend to think in basis of class differences. Whorf and Sapir (1966) argue that 'we dissect nature along lines laid down by our native languages. This is so for all speakers think in their native languages and then convert to English. The hypothesis further argues that our thoughts which can be expressed in speech or writing to a large extent, reflect the societies from where we come. Ngasya Speech Event is not different, the meaning of a word and expression is clear because of the linguistic lexical items and other larger structures which participants use.

The language variation theory which states that language is structured to be able to affect the ways in which its speakers conceptualize and view their world and how this affects their mental processes, is connected to this analysis hence one of its tenets is that linguistic variables are rooted within the socio-cultural setting. Another tenet in this theory is that variation can be brought out by social factors such as race, tribe, education and gender and that variation exists in speech communities. The analysis consequently considers features of context which disclose the society's worldview.

Table 4.4 Lexical items used in different regions

Word in English	Equivalent in Mbooni area	Equivalent in Kibwezi area	Equivalent in Makueni area
Hardwork	Kithito	Kithito	Vitii
Hunger	Kakuti	Ng'alau	Nzaa
Eaten to satisfaction	Kuthata	Kuvuna	Kusua
Children	Kyana	Syana/wana	Syana
An old man	Musee	Mutumia	Nau
Radio	Kameme	Kaletiu	Kaneeni
Mind	King'ala	Kiliko	Kyongo
Githeri	Ikyo	Isyo	Kitheli
Girl	Ngethe	Mwiitu	Mbiki
Road	Lelu	Leli	Vii
Meeting	Valasa	umbano	Nzama
Bed	Ukomo	ukomo	Vuui
Chicken	Nguku	Nzukuli	Kweea
Machete	Kivanga	Kilovoo	Uvanga

4.3.1 Social setting

Different Ngasya Speech Event participants have different titles depending on the society's structure. The lexical item *mwiitu* (*bride*) shows a lot of respect to the bride than the use of the word *kiveti* (*woman*). To acknowledge the bride's father, words like, *muthonua* (*father-in-law*) are used instead of words like *musee* (*old man*). The local brew used in the function is branded *kimee*-a word that refers to Kamba traditional brew. Other words for such an item and that could be used are *uki*, *nzovi*, *kaluvu*, *kavungulutu*. These words are rarely used in Ngasya Speech Event to refer to alcohol. 'Kimee' is brought in after the two negotiating parties have agreed on the marriage of the bride to the groom. This is shared

by the old men as a covenant seal that the marriage will last and that the bride will never put her father to shame by divorcing her husband.

A selection is also done in the songs sung in the event looking into the lexical words in such songs. Songs that praise the bride, the groom and their parents are used.

For example, the song below is sung in the introductory part of Ngasya Speech Event by the bridal party to praise the bride (their daughter as having been brought up well as to fit a wife:-

Song 1

(Soloist) / (congregants respond)

Transcription

Mwiitu ta uyu_ mwamwoni va? x2

Where did you ever see such a girl?

Ngai ni munene_ atuma tumwona x2

God is great, He has made us see her

Kyathi ta kiki_ mwakyonie va? x2

Where did you ever see such an event?

Ngai ni munene_ atuma tukyona x2

God is great, He has made us see it.

Aka ta aya – mwamwoni va? x2

Where did you ever see such women?

Ngai ni munene – Atuma tumona x2

God is great, He has made us see them.

Musele ta uyu _ mwamwoni va? x2

Where did you ever see such rice?

Ngai ni munene _ atuma tuwona x2

God is great, He has made us see it

Ngali ta ithi – mwasyoni va? X2

Where did you ever see such vehicles?

Ngai ni munene – atuma tusyona.

God is great, He has made us see them.

In the above song, the word ‘mwiitu’ that means a grown girl, is a very respectable word used in Ngasya Speech Event. ‘Aka’ is also another word that means women and it is a respectable lexical item. Other words that could not fit in such a song are ‘yilitu, maveti, iveti’. This is because they do denote meanings that connote disrespect to the bride as they derogatorily refer to a mannerless uncouth uncultured girl or woman. The word ‘kyathi’ refers to the Ngasya Speech Event and is also a respectable term.

Song 2

Transcription

Mwana ni weendo x3 **mwana nuthakathakaw’a**.
pampered

A child is love x3, it’s

Mwana nuthakathakaw’a – mwana nuthakathakaw’a. It’s pampered, it’s pampered

Mercy ni weendo x3 Mercy **nuthakathakaw’a**.
pampered

Mercy is love x3, mercy is

Mercy **athakathakaw’e**_ Mercy **athakathakaw’e**

Let Mercy be pampered x2

In the above song, the word ‘*mwana*’ has also been used in respect to Ngasya Speech Event. The word which means a child is repeated to emphasize the importance of a child in a home. This is rather referring to the bride. It implies respect and love by the parents. The word ‘*nuthakathakaw’a*’ mean that the bride should be pampered. The choice of these lexical items is very important in Ngasya Speech Event.

4.3.2 First language Lexical items

Some linguistic lexical items used in the Ngasya Speech Event have no English equivalent of the same so the participants can only explain the words to the others who are not familiar with it but not giving an exact English word. The lexicon ‘*nthasya mukwa*’ may not have an English equivalent because such a practice may not be found in English. The use of this

word shows some features of Ngasya Speech Event because it is money paid to the bride's mother so as to be allowed to start the event.

Similarly, the lexical item *nthumba* (A big banana bunch) was used by Ngasya Speech Event participants from some parts of Ukambani area like Mbooni and Kilungu because of their rich production of different types of bananas. The same word was not found in other areas like Kambu, Kathonzweni and Kasambani areas because the fruit is not grown there. They, therefore, use the word '*maiu*' which is the common word for bananas but not '*nthumba*' the bunch as the latter areas only purchase bananas for use in smaller quantities and pieces.

4.4 Rhetorical structure of Ngasya Speech Event

The lexical items in Ngasya Speech Event are selected and rhetorically arranged for the purpose of delivery in either a song or a speech. A careful selection is done by a speaker with the main points given to the audience and a few illustrations with the aim of communicating only. The participants and speakers of Ngasya Speech Event arrange their ideas well for cohesion and coherence. The use of lexical items, phrases, sentences and complex clauses should be checked for rhetoric and persuasion in communication. The speeches given in the Ngasya Speech Event are logically arranged with ideas and incidents following one another.

In Ngasya Speech Event, the speaker should know their audience because keeping certain trigger words or connotative words that will produce an extreme reaction in mind will help you understand what words to use for different audiences. In rhetoric, there are considered to be two main types of languages, connotative language and denotative language.

Connotative language is generally more symbolic and encompasses the emotional meanings behind words. For example, the word ‘mwiitu’ to mean a girl who can bring in a lot of wealth as evident in the Kibwezi Ngasya Speech Event.

Table 4.5 Words with denotative and connotative meanings as used in Ngasya Speech Event

Lexical item	Denotative meaning	Connotative meaning in Ngasya Speech Event
Mwiitu	A girl	A grown lady ready for marriage(bride)
Mwanake	A boy	A grown young man ready for marriage (bridegroom)
Mbui	A domesticated animal	Dowry payment (bride wealth) in general
Kimee	Alcohol	A binding drink taken by the bride’s father before allowing the marriage
Atumia	Old men	A set of negotiators including women
Kuthea	To be clean	To pay dowry

4.5 Chapter Summary

In this chapter, the data collected has been analyzed. The commonly used lexical items in Ngasya Speech Event were identified and described in the light of Communicative Competence and Linguistic Relativity theories. The analysis of data has shown that there is language selection in terms of the lexical items used in Ngasya Speech Event. The choice of the vocabulary used depended on the worldview of the speech event. The next chapter gives the summary of findings, conclusions, recommendations and suggestions for further research.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter focuses on a summary of findings, implications, recommendations and suggestions for further research emerging from this study data. The mechanism used to regulate language selection according to the context and participants has been explained in the light of Communicative Competence and Linguistic Relativity theories as evident in subsections 2.2.1 and 2.2.2 respectively.

5.1 Summary of findings

The research has outlined the choice of lexical items that Kikamba speakers adapt and use in a Ngasya Speech Event. The main strategies used are language selection and context of study as per the participant. The objectives of the study were: to study the rhetorical structure of the Ngasya Speech Event; to describe the typical lexical features of Ngasya Speech Event and show their differences in different contexts, and to investigate how linguistic relativity theory accounts for language use in Ngasya Speech Event.

The first question sought to find the rhetorical structure of Ngasya Speech Event. This study found out that there is a clear rhetorical structure of Ngasya Speech Event which can be established rhetorically. The second question sought to find the lexical features of Ngasya Speech Event and their differences in different contexts. The study revealed that there are typical lexical features of Ngasya Speech Event which are different in different

Kamba contexts. The third question sought to find out how Linguistic relativity theory accounts for language used and the message conveyed in Ngasya Speech Event. This study found out that the theory of linguistic relativity accounts for language use and message conveyed in Ngasya Speech Event. The researcher purposely selected lexical items from Ngasya Speech Event and investigated their usage. Participants of Ngasya Speech Event were found to use words according to the different contexts and their environment in line with Communicative Competence Theory as shown earlier in subsection 2.2.1.

These findings concur with the Whorfian hypothesis (Gumperz, 1986) which postulates that language dispenses a screen to sieve reality. It determines how speakers arrange and regard the worldview as dictated around them. There are some linguistics lexical items which the listener should take note of as dictated by the surroundings.

5.2 Implications of the study

Using communicative competence theory, the research has explained language selection in Ngasya Speech Event that uses special language. Paraphrasers and linguists, especially those interpreting English materials into Kikamba, need the findings of this research. Further, the language that is used to suit the social needs of the people can be both spoken and written.

As Yule (1980) explains, various groups of language have different world views as shown in their languages. The people are therefore free to express their worldview with the linguistic lexical items that are internal in their own language. This provides for aspects of a rich linguistic culture.

5.3 Conclusions

There is an evidence that particular linguistic lexical items which are particular to a specific group of people have their social meaning and will remain property of a linguistic group. Context gives a certain language its social values which may differentiate it from other languages. Social meaning of linguistic lexical items seems to be dependent on language. The use of the lexical items in Ngasya Speech Event semantically and pragmatically, depends wholly on the society of the participants. This is why Kamba lexical items may vary according to their use from one social setting to another.

Context of a speaker influences the language use as shown by the findings of this study. Contexts vary and it has come up that there are contexts of situation and place. Differences in context may lead to rather considerable lexical and grammatical variation (Trudgill 1987). Participants of Ngasya Speech Event should therefore understand the context in order to understand the pragmatic use of the linguistic lexical items in the speech event.

This research has concluded that the use of the first language for instruction in the first three years of primary school (Kioko, 2012) can help in language acquisition in relation to special language use and selection of lexical items related to Ngasya Speech Event and that this study provides a description of certain features of Kamba language and that the information in this study may be useful for instructional material for learners of Kamba language.

5.4 Recommendations

Using Communicative Competence theory, the research has shown an overview of the language use in Ngasya Speech Event. The study is a step into the study of various language

phenomena in Kikamba using Linguistic Relativity and Communicative Competence theories. The study has yielded some data and information that could be used in various practical applications. To begin with, those working on documentation of indigenous knowledge have a basis to start from. The outcome of this study could inspire more solicitation of culturally-driven lexical items for use in the documentation and preservation of Kikamba.

Secondly, Kikamba journalists and radio presenters who come across new terminologies daily may use the findings of the current study as it has explained the mechanism involved in using different Kikamba words in different contexts.

Thirdly, this study has come at a time when indigenous knowledge is being integrated into the Kenyan Competence Based Curriculum. This study provides some data that may be used for materials preparation and design for the implementation of the Competence Based Curriculum in Primary schools.

5.5 Suggestions for further research

This research focused on the worldview of the Ngasya Speech Events as practiced in three sub-counties of Makueni County. The study only addressed lexical items used during the event. A study focusing on syntactic items in the text can also reveal some societal aspects portrayed by the structures greater than a word. Secondly, a study on language use in Ngasya Speech Event has been considered in this study. The study has considered lexicon based on spoken language. It is possible that other aspects of Ngasya Speech Event like phonological and morphological studies could be done to broaden the knowledge base in the area.

Thirdly, since this study was based on Makueni County, studies on allied cultural aspects in the county and in other counties could enrich our understanding on the relationship between culture and language. Lastly, we suggest that further research be carried out in other areas of Kikamba ceremonies like beer parties, dowry payment and funeral ceremonies to investigate how language is used with Communicative Competence.

5.6 Chapter summary

The purpose of this study was to find out the kind of language used in Ngasya Speech Event. In this chapter, a summary of the findings, conclusions and recommendations has been given. The chapter has also given suggestions of areas for further research.

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APPENDIXES

APPENDIX 1. SONGS

Song 1*(Soloist) / (congregants respond)**Transcription***Mwiitu** ta uyu_ mwamwonie va? x2

Where did you ever see such a girl?

Ngai ni munene_ atuma tumwona x2

God is great, He has made us see her

Kyathi ta kiki_ mwakyonie va? x2

Where did you ever see such an event?

Ngai ni munene_ atuma tukyona x2

God is great, He has made us see it.

Aka ta aya – mwamwonie va? x2

Where did you ever see such women?

Ngai ni munene – Atuma tumona x2

God is great, He has made us see them.

Musele ta uyu _ mwamwonie va? x2

Where did you ever see such rice?

Ngai ni munene _ atuma tuwona x2

God is great, He has made us see it

Ngali ta ithi – mwasyonie va? X2

Where did you ever see such vehicles?

Ngai ni munene – atuma tusyona.

God is great, He has made us see them.

Song 2

Ithyi aka ma Kambu twina utanu mwingi nundu wa kumwona Mercy witu umunthi.x2

Na twimuvoyeaa Asa aaaekalae onesa, nake Ngai amutethye ekalae onesa.x2

Ithyi aka ma Kambu twina utanu mwingi nundu wakuthokwa kuu muthenya wa umunthi.
x2

Na twimuvoyeaa Asa aamekalae onesa, nakeNgai amatethye mekalae onesa.x2

Transcription

We, women from Kambu, are delighted to see our Mercy today x2

And we pray that God helps her to live well

We, women from Kambu, are delighted for being welcomed here today

And we pray that God helps them to live well.

Song 3

Ala makulasyana Mercy akauma va? Tyuyu na mercy iiiii mwiitu musomu natena ukuelewa x2

Ala makulasya na mwaitu aiva? Tyuyu na mwaitu iii kiveti kisomu na tena kikuelewa x2

Ala makulasya na Mutua akauma va? Tyuyu Mutua ii mutumia musomu na tena ukuelewax2

Transcription

Those who used to ask where Mercy would come from, She is here and again she's educated

Those who wondered where mother is, she is here, educated and understanding

Those who used to ask where Mutua would come from, He is here and he's educated.

Song 4**Transcription**

Mwana ni weendo x3 **mwana nuthakathakaw'a.** A child is love x3, it's pampered

Mwana nuthakathakaw'a – mwana nuthakathakaw'a. It's pampered, it's pampered

Mercy ni weendo x3 Mercy **nuthakathakaw'a.** Mercy is love x3, mercy is pampered

Mercy **athakathakaw'e_ Mercy athakathakaw'e** Let Mercy be pampered x2

Song 5

1. Na muyo ndwalasya; na muyo ndwalasya

Keka niwalasya ndikoma ni kyalya. x2

Keka ni walasya_ ndikoma ni kyalyaaaaaaa... ndikoma ni kyalya. x2 li ni woouooo

Keka niwalasya _ ndikoma ni kyalya. X2 Keka niwalasya_ ndikoma ni kyalyaaaaaaa...

ndikoma ni kyalya. x2

2. Kindu wakwa ndwalasya ...kindu wakwa ndwalasya keka ni walasya ndikoma ni kyalya.X2
3. Na laa ndwalasya na laa ndwalasya keka ni walasya ndikoma ni kyalya. X2

Transcription

1. Joy doesn't hurt, Joy doesn't hurt

If it hurt, I wouldn't sleep out of pain x2

If it hurt, I wouldn't sleep out of pain... I wouldn't sleep out of pain. It's true, If it hurt, I wouldn't sleep out of pain x2

2. Sweetheart, it doesn't pain If it hurt x2, I wouldn't sleep out of pain x2
3. And delight doesn't, I wouldn't sleep out of pain x2

Song 6

1. Nthambi wa mutwawa watwaiwe; Nthambi wa mutwawa watwaiwe kowatwaiwe
na lelu _ Nthambi wa mutwawa watwaiwe. X2

Kowatwaiwe matuni _ Nthambi wa mutwawa watwaiwe.

Kowatwaiwe ni thwake _ Nthambi wa mutwawa watwaiwe.
2. Neeiwe ni Asa i ndikambile kutukiwa mwa ndikavingiwe na kivuli. X2
3. Neeiwe ni Asa i ndikambile kunywa uki ainywa ungi

Transcription

1. Nthambi, the bride, the wedded one, were you married off to a road?

Nthambi, the bride, the wedded one,
2. Were you married off to the clouds? Nthambi, the bride, the wedded one
3. Were you married off to Thwake River? Nthambi, the bride, the wedded one

APPENDIX 2. QUESTIONNAIRE (BLANK)

This questionnaire has been prepared to gather information on language use in Ngasya Speech Event, abbreviated as Ngasya Speech Event. Kindly respond freely to the questions therein. The confidentiality of the information you will provide is guaranteed.

1. Age: 35 years and below Over 35 years
2. Sex: Male Female
3. Your place of residence: Rural Urban/Town
4. The following lexical items have been extracted from the Kamba language. From the set of words, underline the one you would use in Ngasya Speech Event giving your reason for the choice.

1. WORDS USED TO APPRECIATE THE BRIDE IN NGASYA SPEECH EVENT

The best term used in Ngasya Speech Event to appreciate the bride	Denotative meaning	Why use it in the event?	How would the person stated behave? State briefly.

2. WORDS USED TO DESCRIBE FOOD IN THE NGASYA SPEECH EVENT

The best term used in Ngasya Speech Event to describe food and feeding	What are the words describing?	Why use it in the Ngasya Speech Event?

3. WORDS USED TO APPRECIATE THE MOTHER OF THE BRIDE IN THE NGASYA SPEECH EVENT

The best term used in Ngasya Speech Event to appreciate the bride's mother	What are the words describing?	Why use it in the Ngasya Speech Event?

4. WORDS USED BY THE IN-LAWS TO APPRECIATE THE NGASYA SPEECH EVENT VISIT

The best term used in Ngasya Speech Event to appreciate the visit	Denotative meaning	Why use it in the Ngasya Speech Event?

5. OTHER GENERAL WORDS USED IN NGASYA SPEECH EVENT

Other general terms and expressions used in Ngasya Speech Event	Denotative meaning		Why use it in the event?

APPENDIX 3. QUESTIONNAIRE (FILLED IN)

This questionnaire has been prepared to gather information on language use in Ngasya Speech Event, abbreviated as Ngasya Speech Event. Kindly respond freely to the questions therein. The confidentiality of the information you will provide is guaranteed.

5. Age: 35 years and below Over 35 years
6. Sex: Male Female
7. Your place of residence: Rural Urban/Town
8. The following lexical items have been extracted from the Kamba language. From the set of words, underline the one you would use in Ngasya Speech Event giving your reason for the choice.

1. WORDS USED TO APPRECIATE THE BRIDE IN NGASYA SPEECH EVENT

The best term used in Ngasya Speech Event to appreciate the bride	Denotative meaning	Why use it in the event?	How would the person stated behave? State briefly.
Mwana/kana/yana/kyana	A child	more respectful	Happy
<u>Kiveti/muveti wakwa/kiwandu/muka wakwa/muka wakwa wa indo/mutindany'a wakwa, mwiitu wa muthonua/inyawasyana/ kiveti kya musyi/ kindu wakwa/kasungwa</u>	My wife	More appropriate for Ngasya Speech Event	Excited
Mwiitu/yilitu/kelitu/mbilitu	A girl	More appropriate for Ngasya Speech Event	Respected
<u>Mundumuka /mukaa mwana/muki</u>	My daughter-in-love	Appreciative	Loved
Anaainyia/ anaamwenyu	brothers	Respectful	Recognized

2. WORDS USED TO DESCRIBE FOOD IN NGASYA SPEECH EVENT

The best term used in Ngasya Speech Event to describe food and feeding	What are the words describing?	Why use it in the Ngasya Speech Event?
Kuathiw'a/ kwikiwa liu/ kwivuiwa	Bridal reception	Respectful
Kuvuna/ kusua/kwiany'a	To be satisfied	To appreciate the reception
Mikate/kyavati/ mimando	Chapatti	Mostly cooked in receptions
Kuya/kumuna/kwitungiamuvea/kwiyiathisya	Eating	Share in the generosity of the host
Kuisania/kuya vamwe	Eating together	Family sharing

3. WORDS USED TO APPRECIATE THE MOTHER OF THE BRIDE IN NGASYA SPEECH EVENT

The best term used in Ngasya Speech Event to appreciate the bride's mother	What are the words describing?	Why use it in the Ngasya Speech Event?
Inyia wa Mwana/mwenyu/mamu	bride's mother	It is respectful
Kuthoka/kuka/nthoka	Bridal party	To mean visiting the bride's parents
Mbui/tuvuli	Healthy/grown goats	To appreciate the bride and family
Mathoki/syindu/miio	Gifts	To appreciate the bride's upbringing

4. WORDS USED BY THE NGASYA SPEECH EVENT HOST TO APPRECIATE THE EVENT

The best term used in Ngasya Speech Event to appreciate the visit	Denotative meaning	Why use it in the Ngasya Speech Event?
Endai nesa/ tutaanisyei/tukoonana ingi/Ngai na muathime	May God bless you	It's more appreciative
Ukai/thengeeai/kalivu	Welcome	It's a very humble welcome
Muyo/laa/utanu	Happiness	To show extreme happiness

5. OTHER GENERAL WORDS USED IN NGASYA SPEECH EVENT

Other general terms and expressions used in Ngasya Speech Event	Denotative meaning	Why use it in the event?
Kulekya isaa/kusuvaa	To look confused	It is euphemistic
Kumina wia/kumina ndawa	To finish work	To mean mission accomplished(negotiations)
Kuthi kyooni/ kwitethya/ Kuthi vata	To relieve oneself	It is euphemistic to visiting the toilet
Vasita/mutavanya	A preacher	It is sensitive to all the denominations

APPENDIX 4. WORD GLOSS

Word in Kenyan Languages	Equivalent in English
Mbuta	Nile perch
Ngege	Tilapia fish
Mwana	A child
Kiveti	A woman
Kiwandu	Wife
Muka wakwa wa indo	My wife for whom bridewealth has been paid
Mutindany'a wakwa	My companion
Mwiitu wa muthonua	Daughter to my in-law
Inyia wa syana	(Children's) mother
Kiveti kya musyi	A homemaker
Kindu wakwa	My treasure
Misisi wa nyie	My sweetheart
Kiveti kyakwa; muveti wakwa	My woman
Ithe wa mwana	A child's father
Kuua mwiitu	To buy a girl; to produce the bride wealth
Kuisania	To eat together
Liu	Food
Kimee	Traditionally brewed beer for the Ngasya Speech Event

Mathoki	Bride wealth
Athoni	In-laws
Mwiitu	Bride
Muthonua	My in-law
Yilitu	An undesirable girl
Maveti	Undesirable women
Iveti	An undesirable woman
Musee	Old man
Uki, kavungulutu, nzovi, kaluvu,	Beer
Aka	Women in general
Nuthakathakaw'a	Is pampered
Nthasya mukwa	Payment to allow negotiations to start
Nthumba	Bunch of bananas
Maiu	Bananas

APPENDIX 5. LETTER OF INTRODUCTION TO THE RESPONDENTS

KENYATTA UNIVERSITY,
ENGLISH AND LINGUISTICS DEPARTMENT,
P.O. BOX 43844,
NAIROBI.

6-6-2018.

Dear respondent,

I am a post- graduate student in Kenyatta University pursuing a master's degree in English and Linguistics. I am carrying out a research for my final year project which is a requirement for the MA in Linguistics.

The study is expected to be of use in language studies. I kindly request you to participate in this study research. The information you give will be entirely confidential and will only be used for the purpose of this study.

Thanks in advance for your cooperation and assistance.

Carolyne Mutunga.

C50/CE/25342/2013.

APPENDIX 6. APPROVAL OF INTRODUCTION TO INFORMANTS



KENYATTA UNIVERSITY GRADUATE SCHOOL

E-mail: dean-graduate@ku.ac.ke

Website: www.ku.ac.ke

P.O. Box 43844, 00100
NAIROBI, KENYA
Tel. 810901 Ext. 4150

Internal Memo

FROM: Dean, Graduate School

DATE: 21st February, 2018

TO: Mutunga Ngina Carolyne
C/o English and Linguistics Dept.

REF: C50/CR/25342/2013

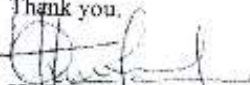
SUBJECT: APPROVAL OF RESEARCH PROJECT PROPOSAL

This is to inform you that Graduate School Board at its meeting 13th February, 2018 approved your Research Project Proposal for the M.A Degree Entitled, "Language Use In "Ndwae Ngone Mwaitu" Speech Event".

You may now proceed with your Data Collection, Subject to Clearance with Director General, National Commission for Science, Technology and Innovation.

As you embark on your data collection, please note that you will be required to submit to Graduate School completed Supervision Tracking Forms per semester. The form has been developed to replace the Progress Report Forms. The Supervision Tracking Forms are available at the University's Website under Graduate School webpage downloads.

Thank you.


HARRIET ISABOKE
FOR: DEAN, GRADUATE SCHOOL

c.c. Chairman, English and Linguistics Department.

Supervisors:

1. Dr. Emily A. Ochieng
C/o Department of English and Linguistics,
Kenyatta University
2. Dr. Geoffrey M. Maroko
C/o Department of Languages,
Kenyatta University

APPENDIX 7. RESEARCH AUTHORIZATION



**KENYATTA UNIVERSITY
GRADUATE SCHOOL**

E-mail: dean-graduate@ku.ac.ke

Website: www.ku.ac.ke

**P.O. Box 43844, 00100
NAIROBI, KENYA
Tel. 8710901 Ext. 57530**

Our Ref: C50/CE/25342/2013

DATE: 21st February, 2018

Director General,
National Commission for Science, Technology
and Innovation
P.O. Box 30623-00100
NAIROBI

Dear Sir/Madam,


**RE: RESEARCH AUTHORIZATION FOR MUTUNGA NGINA CAROLYNÉ – REG.
NO. C50/CE/25342/2013.**

I write to introduce **Ms. Mutunga Ngina Carolyné** who is a Postgraduate Student of this University. She is registered for M.A degree programme in the **Department of English and Linguistics**.

Ms. Mutunga intends to conduct research for a M.A Project Proposal entitled, **“Language Use In “Ndwae Ngone Mwaitu” Speech Event”**.

Any assistance given will be highly appreciated.

Yours faithfully,


**MRS. LUCY N. MBAABU
FOR: DEAN, GRADUATE SCHOOL**



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APPENDIX 8. SAMPLE CONSENT NOTE

JANE MBEVI
BOX 136 – 90137
KIBWEZI
MAKUENI

18th October 2021

Dear Sir/Madam,

RE: INTERVIEW AUTHORIZATION FOR MUTUNGA NGINA CAROLINE REG
NO: C50/CE/25342/2013

I write to confirm that Ms. Mutunga Ngina Caroline has been permitted to interview the participants of my Ndwaë Ngone Mwaimu speech event at Nyayo area in kibwezi sub- county .

She has permission therefore to integrate any participant in the event up to the end.

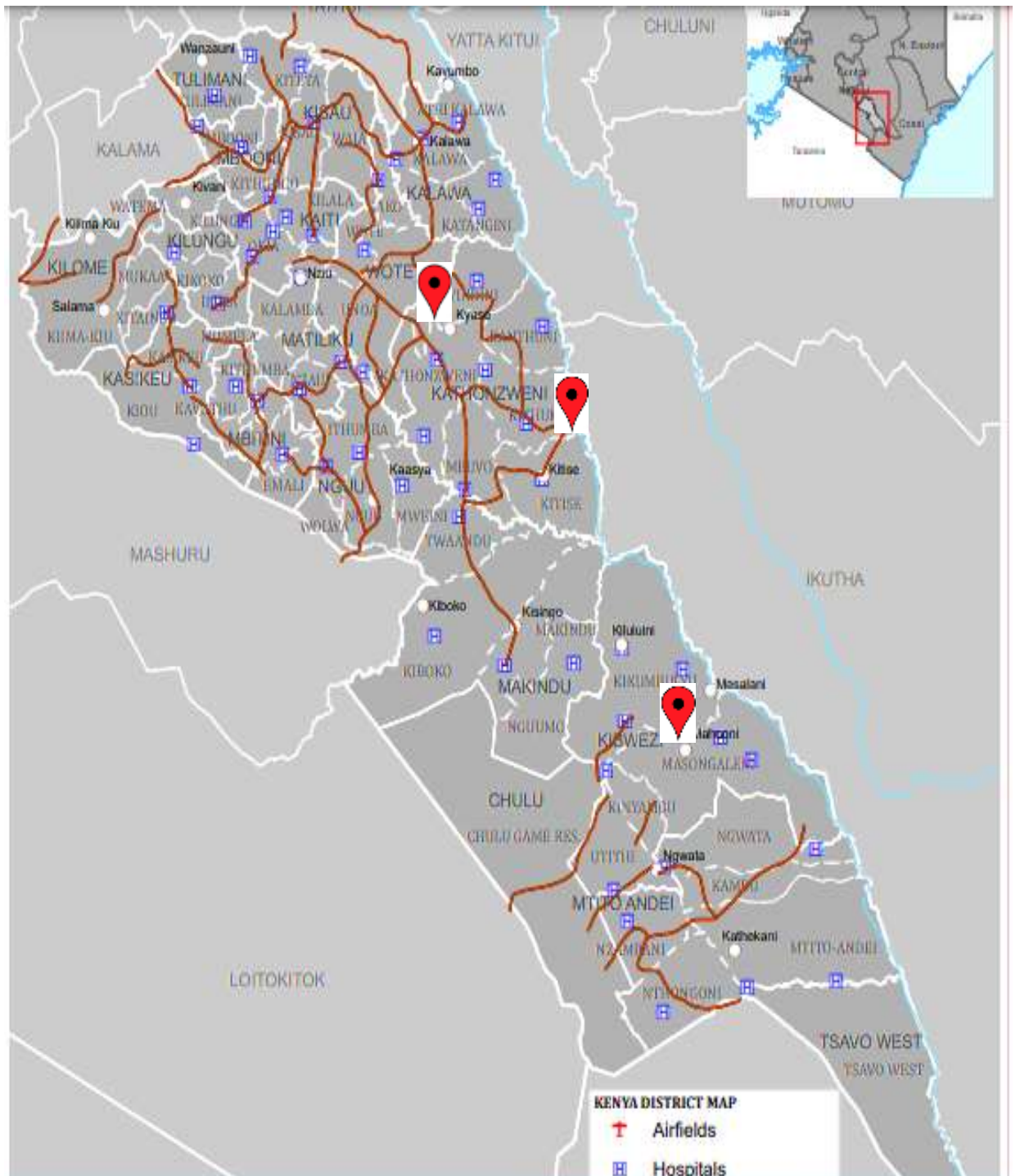
Yours faithfully,

Jane Mbevi



0722101014

APPENDIX 9. MAP OF AREA OF STUDY: MAKUENI COUNTY





-Locations within Makueni County where the Studies took place (Makueni, Kathonzweni and Kibwezi)