

**A PRAGMATIC ANALYSIS OF THE LANGUAGE OF ROMANCE USED
BY KIPSIGIS YOUTH IN BOMET SUB-COUNTY**

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DECLARATION

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

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

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DEDICATION

I dedicate this to my family members; my parents Grace Chirchir and Richard Chirchir. My brothers Dominic Chirchir, Dennis Chirchir and Brian Chirchir and finally my sister Linda Chemutai.

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ABBREVIATIONS AND ACRONYMS

CP	Cooperative Principles
FGDs	Focus Group Discussions
GCP	Gricean Cooperative Principle
Ind. Sp. Act	Indirect Speech Acts
KNBS	Kenya National Bureau of Statistics
KUGS	Kenyatta University Graduate School (KUGS)
LPT	Lexical Pragmatic Theory
NACOSTI	National Commission for Science and Technology and Innovation

OPERATIONAL DEFINITION OF TERMS

Ad hoc concepts- concepts formed in the mind of the listener as he/she tries to comprehend the message being passed.

Courtship- this is a stage between the wooing stage and the wedding day

Encoded word- the concepts that represent the actual word meaning.

Language of romance-this is the language used during courtship.

Romantic relationships- this refers to male-female relationships between people in love.

Semantic shift-this refers to change in the meaning of words due to evolution of a word usage. It involves processes like broadening, narrowing, approximation and metaphorical extension

Youth- unmarried persons from the age of twenty two to thirty.

ABSTRACT

This study is a pragmatic analysis of the language of romance among the Kipsigis youth. The study is based on the observation by the researcher that Kipsigis youth tend to be indirect when communicating at the courtship stage. This study, therefore, sought to, first, identify the forms of indirect speech acts evident in the language of romance among the Kipsigis youth. Second, analyze semantic shifts involved in the indirect speech acts in the language of romance among the Kipsigis youth and third, account for the indirect speech acts in the language of romance using the Cooperative Principle. The study was guided by the Lexical Pragmatic Theory and the Cooperative Principle. A descriptive research design was adopted. Purposive sampling was used to arrive at the respondents to participate in the study. Focused group discussions were used to elicit data. The discussions were audio recorded coupled with note taking. The data was then transcribed, and, thereafter, presented in tables and the emerging patterns were discussed thematically. This study reports that first, the language of romance as used by the Kipsigis youth uses indirect speech acts such as metaphors, euphemisms, proverbs and hedges. Second, there occur semantic shifts in the form of lexical pragmatic processes and lastly the different forms of indirect speech acts can be accounted for using the Gricean Cooperative Principle.

CHAPTER ONE: INTRODUCTION

1.0 Introduction

The chapter gives the background to the study. Then, the statement of the problem, research questions and research objectives are presented. Research assumptions, justification and significance of the study, and finally the scope and limitations of the study follow.

1.1 Background to the Study

People in different communities uphold various rites of passages. Some of these include birth, initiation, marriage and death. Attainments of these stages imply acquisition of new statuses in respective societies. Each of these rites of passages involve various rituals with language as the central entity. Some of the rites of passages, however, involve fulfilment of some prior stages before attaining the actual one. For example, courtship, a period in which couples develop a romantic relationship before getting married, involves a number of stages that lead to marriage. These include dating, exclusive dating, and engagement (Thornton, 1990).

In Kipsigis community, a successful marriage must be judged based on fulfillment of all the prerequisite stages undergone in courtship. These include wooing (dating), exclusive dating, and engagement. Courtship in any relationship is very important as its success leads to a successful marriage. Ordinarily, the suitor has to, first, find a lady, whom he has been attracted to. He then pursues her through wooing and finally organizes a courting ceremony which may lead to marriage.

Dating is the process during which the parties in a relationship get to learn each other's character and personality and also get a chance to seriously consider whether the other person is worth sharing a future with. Initial dating leads to exclusive dating, where two people settle on the idea of being girlfriend and boyfriend. Engagement is the final stage in the dating process when both agree to get married. In courtship, emotional and romantic feelings are conveyed through words and haptic (Rodríguez & De Kejzer, 2002). One very primary thing which takes place during these stages is communication. As such, both the man and the lady must engage in a lengthy talk-exchange over a long period of time. This long period is largely attributed to the level of indirectness of speech acts and intentions when the two are engaging. However, it is difficult to avoid indirectness during dating stage because both individuals endeavor to save face.

According to Oesch and Miklousic (2012) courtship has four phases: attraction, comfort, trust, and seduction. Attraction is the wooing stage. Here, men try by all means to please and get the attention of the woman. Attraction can be channeled in two forms: direct and indirect. Direct form involves being overt in your intentions or needs while indirect forms' main aim is to avoid a bumpy start of a conversation and is achieved through generalization. An example of a direct strategy is 'Hey! I saw you seated looking beautiful, could I have your number?' An example of an indirect strategy is 'Can I get a female perspective in this matter? I am Ben by the way.' This example is used as a way of not directly showing that one could be interested in a person but as a way of initiating a conversation.

The second stage in a courtship relationship is comfort and trust. The two individuals, here, try to understand each other's attributes and traits. Traits such as honesty and maturity are highly valued at this stage. Seduction is the final phase that takes place once the feelings are mutual and the first two phases have been achieved. It involves getting physically intimate and is common in modern courtship practices (Oesch & Miklousic, 2012).

Also, courtship behavior is inborn as well as modelled by culture and is, therefore, transmitted as generations unfold. As a result, the paradigm of courtship has been seen to evolve over time. In the past, sharing of information was a challenge as it was slow and getting it to reach to several people at the same time was almost impossible. The case is different with the rising technology as people have learned to embrace new courtship patterns from what they see on the internet (Swertz, 2012). The study focused on the nature of the verbal language of courtship as used by the Kipsigis youth. The phases such as attraction, comfort, trust and seduction mentioned by Oesch and Miklousic (2012) are what the Kipsigis youths go through with the central aspect being language. The current study paid a key interest on the pragmatics aspect of the courtship language.

Gender roles have an influence on courtship. Ridgeway (2011) claims gender is what makes clear the expectations of both parties in terms of the expected outcome of behavior. Gender roles are shaped by culture. Men and women are said to be innately different with parallel or symmetrical needs and desires, especially in amorous

relationships where sex is involved. Men are also termed as the initiators of relationships. Women feel it is the responsibility of the man to ask one out, pay the bills, make his intentions clear, and eventually propose marriage while they play the passive role of declining or accepting the offers (Sassler & Miller, 2011). The study was situated in a rural setting where gender roles such as cooking, farming, collecting firewood, building, initiating talks and conduct dispute resolutions are clearly demarcated. There is hardly any clear-cut gender roles in most urban centres nowadays because of western civilization.

In Europe and the USA, traditionally, men and women are not allowed to interact alone on the first meeting without the presence of a third party (Monger, 2013). The third party are older siblings, parents and friends who keep an eye on them to prevent them from getting involved in sexual and emotional fixes that they may face difficulty in escaping from. Arranged marriages are carried out mostly by the affluent families, and its major intention is to avoid amorous love that would interfere with the family formation process which was of great importance to them. The 19th and 20th century has, however, changed with the key motivation of marriage being two people falling in love (Monger, 2013).

In Africa, courtship varied among the indigenous communities (Ambler & Achebe, 2018). The Luhya men of Kenya had a chance to woo their women, especially in the evening when the elders were taking a nap. The Wooda Fula of Niger also had

courtship ceremonies where men and women could interact and choose a suitable suitor (Ambler & Achebe, 2018).

Bell (1995) states that some African societies are rich in vocabularies of love. The vocabularies of love expressed their emotions, feelings and desires unambiguously. Taita in Kenya is an example of a culture that had words for infatuation, lust and 'romantic love'. For example, the vocabularies of love used to explicitly state their desires differed from society to society. Bell further states that Taita women opted to get hitched as second or third wives because in most cases it is love that triggers men to pick a second and a third wives. The Kipsigis community and in particular the courtship process just as it is with the other African societies is rich in expressions of love, especially indirect expressions.

The Kipsigis are linguistically classified under the Southern Nilotic group of languages and are a subgroup of the Kalenjin. The Kipsigis are geographically situated on the southern part of Rift Valley and carry the highest population of Kalenjin speakers (Sambu, 2011). According to the Kenya National Bureau of Statistics (KNBS) (2020), the current population of Kipsigis is approximated at 1.972 million. This number amounts to 45% of the total population of the Kalenjins ethnic group. The Kipsigis live in the counties of Kericho, Bomet, Nakuru and Narok South (Kasara, 2014). The study took place in Bomet County because it is one of the counties that has the highest population of Kipsigis community as compared to other counties largely occupied by the Kalenjin speaking community. Chepalungu sub-

county was chosen as the appropriate study site because of logistical reasons. See figure 1.1 below as adopted from (Kenya Independent Electoral and Boundaries, Commission, 2012).

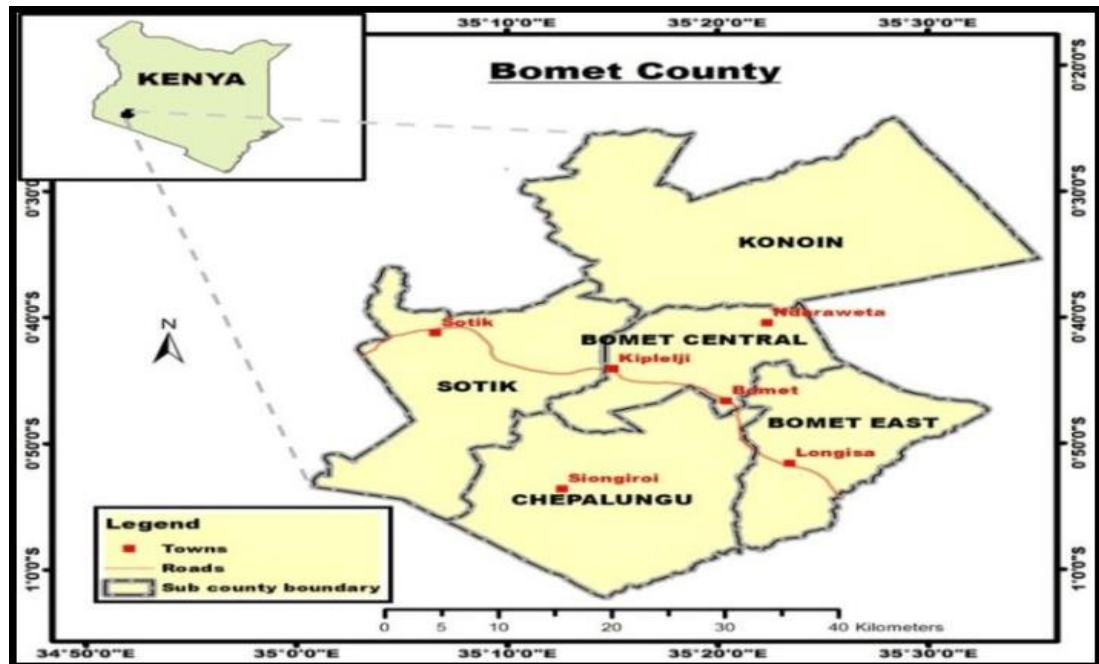


Figure 1.1 Map of Bomet County

The Kipsigis like most African societies have a patriarchal social system with the man as the head of the family and the proprietor of the family belongings. The Kipsigis core values include truth, humility, hard work, respect and morality (Bangura, 1994). Kipsigis girls traditionally have to undergo initiation (female genital mutilation) before marriage. Female genital mutilation was an important stage that was regarded holy. Having sex before initiation was an abomination. It portrayed lack of respect for what is holy. The consequences were adverse as it meant the girl and the baby had to be chased away from the society (Ayisi, 1992).

Courtship among the Kipsigis is referred to as *chorwandit* ‘the stage between wooing and marriage’. The lady traditionally had no say on who she wished would be her husband. The decision rested with the father who was expected to pick the right man for her. The father of the man was supposed to pay a courtesy call to the homestead of whoever he wanted to be his daughter-in-law, and give them a cow, not as the bride price but to permit them to have a conversation about clans and generations. The father of the man would then make a second visit if he got signs that they were ready to give a thought to his proposal. The third visit he would be accompanied by his wife and they would discuss property, character of the man, and his ability to sustain a family. The fourth visit was the ‘*koito*’ ‘dowry payment’ which was the dowry negotiations, and thereafter marriage (Orchardson, 1931).

The choice of words one uses is important as it would determine the results. The choice of words could also act as way of self-promotion and shows whether someone recognizes that the other person has feelings and a face that should be protected (Crespo Fernández, 2014). This study focuses on indirect speech acts evident in the language of romance among the Kipsigis youths because there is a direct relationship between choice of lexicon and the outcome. This study took a pragmatic approach dealing with meaning in context. It analyzes the indirect speech acts used in the context of courtship among the youth and gives the implied meaning as well as the literal meanings. An example is ‘*amache amutin olinyon*’ which literally means ‘I want to take you home’ but when used in the context of courtship, it is a proposal which means ‘Will you marry me?’

1.2 Statement of the Problem

Communication is key to maintaining good interpersonal relationships and it is made possible through language. Courtship is an important stage that leads to marriage. Language is central to courtship as it is the medium through which the two people, who are in love get to know each other and their intentions towards each other. However, it has been observed that among Kipsigis youth, there is heavy use of indirectness during courtship. Youth use indirect expressions in Kipsigis during courtship that are semantically shifted, from literal to non-literal, such that they acquire a meaning dissimilar to their normal usage. Therefore, this study sought to analyze the indirect expressions common among Kipsigis youths; giving their literal meanings, as well as the meanings they acquire in the context of courtship.

1.3 Research Objectives

The study was guided by the following objectives.

1. To describe the forms of indirect speech acts evident in the language of courtship among Kipsigis youth in Bomet County.
2. To analyze semantic shifts in indirect speech acts in the language of romance among Kipsigis youth.
3. To account for indirect speech acts in the language of romance using the Cooperative Principle.

1.4 Research Questions

This study sought to answer the following questions.

1. What are forms of indirect speech acts evident in the language of courtship among Kipsigis youth in Bomet County?
2. What are the semantic shifts in the indirect speech acts in the language of romance among Kipsigis youth?
3. How can the Cooperative Principle account for the indirect speech acts in the language of romance common among Kipsigis youth?

1.5 Research Assumptions

This study was based on the following assumptions

1. There are forms of indirect speech acts in the language of romance among Kipsigis youth.
2. There are semantic shifts in the indirect speech acts in the language of romance among Kipsigis youth.
3. The indirect speech acts in the language of romance can be accounted for using the Cooperative Principle.

1.6 Justification and Rationale of the Study

This study is carried within the larger Kalenjin group of languages which include Nandi, Kipsigis, Tugen, Keiyo, Marakwet, Sabaot, Pokot, Terik, and Ogiek (Chelangat, 2018). Specifically, the study investigates the discourse of romance within Kipsigis. Kipsigis is a language spoken by many, and is very well established in all domains. It also has a well established procedure on wedding and marriage procedure (Rop, 2014).

Moreover, the study was justified on the basis that it focused on Kipsigis. It also resorted to analyzing language function as opposed to form when meaning extended beyond the literal. The study also discussed domains language shifts when meanings are shifted from one domain to another. This may contribute to the lexical semantics shift theory.

Although several scholars have carried out various studies on Kipsigis language, less effort has, however, been carried out on the language of romance among the Kipsigis youth, yet courtship is equally an important stage. This study, therefore, is expected to contribute to linguistics in the area of pragmatics.

To the society, this study may also provide useful information to those desiring cross-cultural romantic relationships with the Kipsigis. The study outlines an elaborate pragmatic understanding and interpretation of love expressions within the courtship context used by the youth, and in other cases the elderly. This approach is, thus considered vital to any community. The study may be a good background for those scholars intending to carry out further research on this area, especially on the theories, research methodology, and data analysis.

1.7 Scope and Limitations.

This study was on the pragmatics of the language of romance among Kipsigis youth. Data collection was limited to the youth aged between 22 to 30 years because these are the ages the youth are seriously involved in intimate relationships and courtship,

hence the need to understand their language, especially the different forms of indirect speech acts.

The study limited itself to pragmatics and semantics fields of Linguistics. It leaves out the morphological processes that may have been involved in formation of words to refrain from a too wide scope. Coinage and borrowing, as two word formation processes, are two common processes in intimate language, where a non-existing word or a non-native word may be preferred to refer to an embarrassing or an impolite terminology in the actual Kipsigis language.

The study limited itself to the Cooperative Principle Theory by Reinhard Blutner (1990) and Lexical Pragmatic Theory by Deirdre Wilson (2003) to account for the indirect speech acts in the language of romance among the Kipsigis youth. Cooperative Principle Theory puts emphasis on cooperation between/among individuals engaging in a discourse. The theory presents four maxims that must be abided by in the course of a discourse. These include maxim of quality, maxim of quantity, maxim of manner and Maxim of Relation. This theory elucidates a number of parameters such as flouting, violations, and opting out of maxims among others which are very important in the interpretation of the intended messages in the different forms of indirect speech acts used. In the same way, Lexical Pragmatic Theory (LPT) as developed by Deirdre Wison (2003) was selected because it aids in the understanding of the various semantic shifts occurring when the various indirect speech acts are used. On the contrary, other theories such as Conceptual Metaphor

Theory and Discourse Analysis Theory which could have also been used in this study are excluded because they are limited in scope in as far as addressing all the objectives of the study.

1.8 Summary of the Chapter

The chapter has presented the background to the study. It has also pointed out the objectives, research questions, research assumptions, justification of the study as well as the scope and limitation of the study. The following chapter presents the related literature reviewed and theoretical frameworks which guided the study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter reviews relevant literature on indirectness and semantic shifts. It also presents the theoretical frameworks used to analyse the data collected.

2.1 Review of Related Literature.

This sections discussed the specific topics which were reviewed. The topics were organized in a way that each touched on a specific objective. The section starts with literature on indirect speech acts followed by literature on semantic shifts and later literature on application of Cooperative Principle.

2.1.1 Literature on Indirect Speech Acts

Bakhitar (2012) defines indirectness as a means of sharing information whereby an individual speaker circumvents forthrightness and considers one's face in discourses. Indirectness assists speakers in passing across information regarding offensive, embarrassing, impolite, and intimate topics, and in deprecating the threat over confrontation. Levinson (1987) defines indirectness as a manner of communicating either verbally or non-verbally. Indirectness gives more information than the one required or gives what is not similar to the actual meaning. The study noted that metaphors, euphemisms and proverbs carry indirect speech acts, which underscored other intentioned meanings.

Cheng and Warren (2003) mention indirect speech acts as one of the taxonomies of indirectness. According to these authors, any expression which has a veiled connotation other than what is primarily known is an indirect speech acts. According to them, metonymy, irony, metaphors and proverbs among others are unmarked for indirectness. According to Sew (1997) indirectness is a way of communicating inexplicitly and a means of coming up with speech acts that have an immanent pragmatic role. Leech (1983) says that indirectness manifests when there is a discrepancy between sense and the force. In other words, the expressed meaning is incongruent with the implied meanings. Indirect expressions, as the name suggests, require that discoursers think beyond the ordinary meanings. Searle (1969) advanced Austin's work and devised what is known as the 'indirect speech act', which he says is accountable for both the literal meaning of a sentence, and the speaker's meaning. Through this postulation, it was noted that each of the indirect speech acts used had another figurative connotation. These connotations would, at most, compromise the cooperative principles as propounded by (Grice, 1975.)

According to Searle (1969) when the indirect speech act is applied, the message intended by the speakers may vary from its literal meaning. Searle says that indirect speech acts are applied where interlocutors have a similar cultural background as generation of meaning is subject to it, for example, when refusing, apologizing and requesting. Searle (1969) defines 'direct speech acts' as utterances that do have a constant meaning. His views on indirect speech acts were relevant to the study

because they formed the basis through which the different forms of indirect speech acts were analyzed within the context of usage.

Thomas (1995) states that indirectness occurs when there is a mismatch between the intended and the expressed meaning. Thomas gives the advantages of indirectness and mentions politeness as the most crucial one. Other advantages include giving explanations for denial or rejection as a means of expressing humour, avoiding blame in responsibility, creating rapport, and in self-defense in case of the negative reaction by the listener. Searle (1975) states that the main reason behind indirectness is politeness. Thomas (1995), Searle (1975), and Leech' (1983) ideas on the advantages and reasons for politeness were relevant to the study. As such, this study acted as the backdrop through which the different euphemisms were collected, presented and analyzed.

Levinson (1987) says that indirectness results to non-observations of maxims. Levinson's off record strategy which is also referred to as indirect strategy is achieved in various forms: hyperboles, metaphors, irony, understatements, overstatements, ambiguity, being vague, giving hints, and clues. Similarly, this study identified metaphors, proverbs, hedges and euphemisms as the common forms of indirectness used.

Kunkel, et al. (2003) states that hinting is applied when you want to avoid threats in the relationship, especially when you want to make a request. Roloff and Ifert (1998) also state that romantic dyads opted to hint when conversing on topics, have the potential of posing harm to the relationship. Levinson's negative politeness also assumes that there is an absolute correlation between indirectness and politeness. The absolute correlation is achieved when indirect speech acts are applied, when one is pessimistic, that is, showing despair with the intention of making the hearer act, and by use of questions and hedges. Questions are used when conveying information that one is uncertain about while hedging is used to avoid direct declaratives. Being apologetic is also another way through which negative politeness is achieved.

According to Zhang and You (2009) there are two types of indirectness: verbal and non-verbal. Non-verbal, for example, includes smiling with the aim of concealing your feelings about a subject. Verbal indirectness refers to a way of communicating that avoids directness with the objective of averting issues. Verbal indirectness is also used with an aim of communicating what is termed 'difficult,' hence formulation of utterances that keep in mind face and politeness. The study was more concerned with the verbal indirectness.

Obeng (1994), while studying verbal indirection in Akan's informal discourse, mentions forms of achieving verbal indirectness, which include euphemisms, metaphors, innuendo, circumlocution and proverbs. This study focused on euphemisms, metaphors, proverbs and hedges. Euphemisms according to Allan and

Burridge (1991) are expressions adopted by a speaker for use in place of other expressions that seem inappropriate so as to save on face. The inappropriate expressions may include words that are taboo. Bakhitar (2012) mentions that euphemisms are triggered by shame, disgust and fear. Siilarly, Rop (2014) studied form and functions of Kipsigis Euphemisms. Rop concludes that indirectness is employed in words that are presumed taboo among the Kipsigis so as to save on face. Her study is similar to this study in that it implicates euphemisms as a form of indirectness. Rop's study is also relevant in the application of the cooperative principle. Ngeno (2009) says that Kipsigis euphemisms are an aspect of culture and have been passed on from generation to the next. Hughes (2000) gives some of the euphemistic expressions used when asking for sex. These include 'sleeping with', 'going to bed with' and 'making love'.

Chelangat (2018) looks at the marriage negotiations. She describes the nature of indirectness in the dowry negotiation that could have culminated right from the courtship. Indirectness, therefore, is an aspect of culture. When the indirect speech acts are used in a different context apart from the courtship process, they mean something different hence leading to variation in usage. Hudson (1996: 22) explains that language variety is 'a number of linguistic items put together with a related social distribution.' Culture is what dictates the choice of these lexical items and their usage (Kim & Sherman, 2007).

Koech (2013) carried out a study on Kipsigis songs and he says that artists make use of euphemisms when referring to sexual organs and sexual acts. He says euphemisms are used so as to safeguard one's face, show respect and convey the message only to the intended. Koech, further, states that euphemisms are also used in phrases that may not be viewed as taboo. Koech's findings on euphemisms are similar to those of the current study. Gathigia, et al. (2015) looks at sexual intercourse euphemisms among the Gikuyu, and how they are perceived by the male and female. Male viewed sex as sort of war, work, food or game while females view it as companionship. Gathigia et al's study is relevant to the proposed study in that euphemisms also emerged in courtship among the Kipsigis youth.

Metaphors are another form of achieving verbal indirectness. Kovecses (2002) defines a metaphor as a figure of speech that compares things to others. Myers and Sims (1989) state that metaphors are utterances that convey meaning and that context is paramount in discerning their meanings. Brown and Levinson (1987) mention metaphors as one of the techniques of executing the off-record strategy. Gathigia, et al. (2015) studied the metaphors of love among the Gikuyu. They looked at how different parts of the body are conceptualized metaphorically to represent romantic love. Gathigia et al (2015) concludes that men used more metaphors than the women and that metaphors play a role in structuring people's perceptions in a way that meaning can be conveyed. Kipsigis men were noted to use more metaphors.

Kovescs (2010) says that emotions be it anger, love, shame, sadness, happiness, and pride are usually metaphorized with love taking the highest bulk of metaphors. Githiga (2011) carried out a study on how love is metaphorized as a plant among the Gikuyu. He concludes that using metaphors makes it easier to understand concrete concepts. In his case, he equates the growth of a plant to the growing of love and also reaffirms Kovescs (2010) idea that love takes a great deal of metaphors in many languages. Haslam, et al. (2011) state that animal metaphors are used to convey love. Metaphor was useful tool of communicating among the Kipsigis youth in courtship.

Hedge, according to Crystal (2008), is one of the forms of achieving indirectness in pragmatics. Also, hedge, according to Farr (2011), refers to a strategy applied by interlocutors and writers to take the edge off a message being passed across in order to protect face. Hyland (2005:52) also says that “when hedges are used, the message being passed may be presented as opinions rather than facts.” McAninth’s (2019) study on college dyads, mentions hedging as one of the strategies used when threat was perceived. Hedges according Jingwei (2013) allow non-bumpy flow of conversations. It also helps maintain politeness and creates rapport among the interlocutors. The strategies of employing hedges, according to Tawel, et al. (2011), include generalizing, shifting of the topic and ignoring the question altogether. For example, “It is said that” is an example for generalizing.

According to Clemen (1997; 1998) some of the strategies for employing hedging are omission of the subject in sentence, passivization of statements, use of conditionals

like the 'if' and parenthetic statements like 'I believe' will make us to fail. Hedge may consist of one word like 'think' in I think, two words like 'sort of', 'kind of' (Farr, 2011) or a full clause like 'I must ask you this' why did you have to tell him what I told you? (Fraser, 2010). Context influences the choice of hedge. An interlocutor may select a hedge that suits the context needs (Wang, 2010). Wilson, et al. (2009) say that when asking one out on a date, hedges are employed so as to avoid imposing and appearing too forward. Jingwei (2013), further, states that hedges can be euphemistic in nature and can present information as neutral. Hedge is a common feature in courtship among the Kipsigis.

Proverbs are indispensable in African cultures; they have been handed down from generation to the next for centuries. Proverbs are useful in communicating advices, exemplifying thoughts or suggestions, reinforcing or supporting arguments. They have also been paramount in communicating ideas about love, general wise words about romantic love, and what it means to be in love in an African point of view (Ambler & Achebe, 2018). Soi (2014) looks at Kipsigis proverbs, and notes that people of different ages viewed proverbs differently. For instance, the youth viewed proverbs as indirect or an evasive circumlocutory tool that has the function of binding the society together. Charteris-Black (1995) looks at proverbs in regard to the speech act theory and concludes that proverbs are employed in conversations to safeguard face.

McAninch (2015) carried out a study to examine what role uncertainty and goals play in the establishment of relationship talk. The study was focused on college students who were in romantic relationships. The findings of the study were uncertainty posed a threat, and when partners identified a possibility of a threat in their talk, they made use of indirectness particularly hedging or avoided the conversation completely. Knobloch (2007) also states when partners are uncertain about a particular issue in their relationship, they tend to be indirect or inexplicit. The aim of this is to safeguard the relationship, avoiding face threats, and to obviate from embarrassments.

Theiss (2011) carried out a study on married couples on the relationship between uncertainty, sexual communication and sexual satisfaction. The study deduced that there is a positive correlation between uncertainty and indirectness on sexual intimacy. Indirectness was also positively associated with sexual satisfaction. Hickman and Muehlenhard (1999) also state that indirectness is a common feature among dating couples who are sexually involved when negotiating on sexual matters. Herold and Way (1988) mention that dating partners tend to speak explicitly about things they find exciting during the course of sex, but tend to avert from difficult or taboo conversations that they find displeasing. These studies on courtship were relevant to the study in that indirectness is common feature in courtship. Language is used to convey the partner's needs among youths who get physically intimate.

Atambo (2011) study on language use in formal adolescent reproductive health reveals that there are three linguistic strategies used in ARH programs: directness, indirectness, and positive reinforcement. Directness and indirectness were used by both adolescents and facilitators while positive reinforcement was used by facilitators alone. Directness was used more by facilitators who also encouraged adolescents to use it by employing positive indirectness. Indirectness was used more by adolescents. 90 percent of adolescents were uncomfortable with the use of directness. The study concludes that the use of directness in public was considered taboo by the society where the respondents came from (Gusii). There were limited contexts where it could be used like with one's grandparents or classmates of the same gender. Directness was found to be impolite and face threatening to most adolescents. Majority of the adolescents reacted to the use of directness by avoiding participation, hence hindering communication and was, therefore, an ineffective strategy in communication of ARH information.

2.2 Literature on Semantic Shifts

Bloomfield (1933) states that words undergo semantic shift when speakers refrain from the central meaning, and adapt an edge meaning as the central one. Bloomfield says that a word is made up of one central meaning and an occasional edge meaning. Murphy (2003) states that semantic shift occurs when a word or a name acquires a new sense.

According to Traugott and Dasher (2001) pragmatics is what triggers the constant semantic changes. In pragmatics, they talk about context. They state that reliance on context permits the shift in situation of use of the words. The interlocutor is also given the mandate to scheme the dynamic use of words to convey the intended message, which then leads to the different meanings. Ullmann (1957) also states that semantic shifts cannot be separated from matters of context.

Moreover, Bloomfield (1933) study on types of semantic shifts in discourse attests that semantic change is an unavoidable circumstance in as far as verbal indirectness is concerned. He posits that semantic change include narrowing, widening, metaphor, hyperbole, elevation, synecdoche, meiosis, and degeneration. The study focused on narrowing, widening and metaphor. Narrowing according to Bloomfield refers to when a lexeme is given a more bounded meaning than the semantically encoded sense. For example, 'drink that' refers to drinking of a fluid but is normally narrowed to mean "drink alcohol." Widening refers to the giving of more general sense to a word example specific brand like 'omo' is usually used to refer to all powdered soaps. Metaphor refers to change in regard to similarity. For example, referring to a person as a 'rose'. Hyperbole, on the other hand, refers to exaggeration done deliberately. Trier (1931) emphasizes that any semantic change alters the rest of the words in the lexical field in analysis beyond the single words. Bloomfield's typology of semantic change is applicable to this study in that the indirect speech acts in the language of romance go through some of the processes of semantic change mentioned by him.

Blank (1998) mentions the forces behind semantic change. Semantic changes are triggered by linguistic factors, for example, ambiguity in words; a particular word could have different meanings depending on the contexts. Secondly, semantic changes are also triggered by psychological factors such as when a speaker feels a certain word is inappropriate or taboo, euphemisms are preferred. Socio-cultural factors also trigger semantic shift. These include customs and beliefs of the society which change in cross-cultural situations to avoid conflict, and instead words that fit the context are used.

Khachula (2013) carried out a study on semantic shifts in Lumarama, a dialect of Luhya. Words in Lumarama obtain new meanings over a period of time, and due to these new senses added, they become ambiguous. Context was important in discerning meaning. This is because semantic shift gave rise to two different meanings. Khachula used a lexico-pragmatic approach in her study. She found out that words in Lumarama undergo shift through the processes of broadening and narrowing. This study was relevant to the present study in the application of Lexical Pragmatic Theory because it provided terminology and principle tenets upon which semantic shifts were explained.

Ullmann (1957) also looks at semantic shifts beyond the single word. His study is similar to that of Trier (1931), as they both assert that any semantic change alters the rest of the words in the lexical field. Ullmann draws a line between nature and consequences of semantic shift. In consequences of semantic change, he gives

narrowing, widening, pejoration and amelioration. He says that the meaning may be more general (widening) or made more specific (narrowing). Some words may also receive upgrade or enrichment in meaning (amelioration) while others take a derogatory connotation or loose quality (pejoration). On the nature of semantic shift, he mentions changes that occur with regard to close association of things like a 'crown' could be used to mean 'power' (metonymy).

Yule (1996) spells out that language is analyzed in context. He defines context as the appropriate situation within the bounds in which an utterance is produced. To proceed with a meaningful communication, it is presupposed that people make use of the 'Cooperative Principle' when conversing with each other (Grice, 1975). Context is paramount in this study because the meanings of the indirect speech acts vary with context. Halliday and Hasan (1989) postulate that language is a social semiotic process which makes the communication process between individuals with identical social behavior, norms and experiences possible. They go ahead to mention that what is conversed draws its meaning from what is happening in context.

Koech (2013) studied figurative language used in selected Kipsigis songs. His main intention was to look at the strings of lexical items that give meaning to the songs and analyze the difference in meanings as understood by the listeners. He used Lexical Pragmatic Theory. His conclusion was that Kipsigis songs surpass linguistic features that pertain to utterances and so meaning can only be understood in context.

This study was relevant to the present in that indirect speech acts can only be understood in context as they mean something else in a different context.

Chelangat (2018) did a lexico-pragmatic analysis of marriage negotiations among the Kipsigis. She indicates that lexicon used in marriage negotiations when used in daily interactions mean something different and show how context contributes to meaning. She adds that the lack of shared background knowledge is likely to pose misinterpretation. This study is related in the application of Lexical Pragmatic Theory and on how meaning changes with context. For example, different words were noted to change their meanings based on the topic. By extension, the verbal indirectness strategies appeared to take another figurative meaning depending on the topic and attitude of the speakers.

Mburu (2008) undertook a pragmatic study on women's conversations to determine the degree to which different linguistic strategies—indirectness, politeness and non-abrasive language—can be viewed in terms of Grice Cooperative Principle. His study took place in Kajiado County among the Agikuyu women. He found out that the linguistic strategies influenced the cooperative principle. The study is significant to the study on the application of the Cooperative Principle because it presented a backdrop upon which the maxim violations and fidelity were studied.

2.3 Literature on Cooperative Principle.

Grice (1975) presupposes that communication is not just a logical activity but also a cooperative activity. Each conversation has an intention above the literal meaning that the interlocutors work towards achieving. The meaning formulation process can be explained by the CP. Grice's main assumption is that a contribution has to be truthful, brief and concise, relevant to the topic, and clear to achieve a successful talk-exchange. Grice (1975:45) summarises this postulation by saying that "make your contribution such as is required, at the stage at which it occurs, by the accepted purpose of the talk exchange in which you are engaged. In line with this, Al-arbawi (2017) carried out a pragmatic study on indirectness in political interviews. He narrowed down to two interviews by Barrack Obama and David Cameron. Indirect strategies such as evasion, metaphor, hedges, circumlocution and euphemisms were employed. He noted that the politicians did not adhere to Gricean maxims. Similarly, this study noted that the language of romance, especially in courtship fails to abide by the requirements of the maxims. The contributors often use veiled language which often the meaning of an expression or word.

Furthermore, Qassemi, et al. (2018) investigated Grice's cooperative principles in news reports of Tehran Times. Their study selected 120 articles through random sampling design. Their study established that the maxim of quality is the most violated in the category of social news, while the maxim of relation was the least violated. This study agrees with our study in the sense that both confirm that the maxim of quality tends to be violated the most, especially in situations that involve

indirect speech acts such as proverbs and metaphors. Both the metaphors and proverbs were identified to be present in the language of courtship among the youth. The two techniques were with a view to saving face.

Issa, and Ahmed (2019) studied the cooperative principle in political discourse. Their key interest was to show cases of flouting of Gricean maxims in Modern Standard Arabic political speeches. They managed to study this phenomenon by interviewing a political personality in an Egyptian language dialect. Their central finding was political discourses characteristically flouts several maxims. However, flouting to them is more controlled by the speaker and less by the listener. The listener, however, has to make value judgements on the acts elicited to be able to establish the form of flouting that occurs. Issa, and Ahmed's (2019) study was noted to be different from the current one because it centred on political discourse while the current dealt with courtship discourse. The findings of both studies, however, affirm that flouting results from failure to keep to the requirements of a maxim naively without knowing. Nevertheless, since most of the utterances elicited in the discourse of courtship are deliberate, the most prevalent form was violation of maxims. The most violated maxim was the maxim of quality.

2.4 Theoretical Framework

The study was anchored on two theories; Lexical Pragmatic Theory (LPT) and the Gricean Cooperative Principle (CP).

2.4.1 Lexical Pragmatic Theory

The theory was propounded by Blumstein Reinhard (1990) in the Journal of semantics and further advanced by Deirdre Wilson (2002) in his lectures at Harvard University. It is based on two components: Lexical semantics and conversational implicature. This theory presents a systematized expository account of pragmatic phenomena that are interrelated with semantic under-specification of lexical items.

Lexical semantics refers to the meaning of words and the relationship that exists within them. The goal of lexical semantics is to establish the relationship that exists between the words and the mentally encoded sense. For example, the expression “konam mat” can be interpreted differently in Kipsigis using Lexical Pragmatic Theory. On one hand, ‘Konam mat’ is a euphemistic expression among the Kipsigis and is used in the context of courtship to mean an ‘erection’. On the other hand, ‘Konam mat’ literally means to ‘light the fire’.

In the following section, discussions of various important concepts proposed by the Lexical Pragmatic Theory are presented. This is done because the concepts form important background to the understanding of each phenomenon observed in the study.

2.4.1.1 Ad hoc Concepts

Carson (2004) defines ad hoc as concepts formed in the mind of the listener as he/she tries to comprehend the message being passed. Ad hoc concepts are concepts that are

different from the encoded word meaning that are formulated with regard to context. Lexical pragmatic adjustment involves formation of ad hoc concepts by the process of narrowing and broadening. The example;

‘Amache ibunchi **olinyon**’ ‘literally means ‘I want you to remain at our **place/home**’. Home, according to the encyclopedia entry, refers to a place, or building, where you live, especially with your family. The interlocutor, therefore, selects the features that relates to the concept home. When a person chooses to stay with you for a long time, he ceases being a stranger or a friend and becomes a ‘family member’ . ‘Olinyon’ is broadened to include an ad hoc concept OLINYON that refers to the whole marriage process.

The difference between an encyclopedia entry and a logical entry is important according to Sperber and Wilson (1995). Encyclopedia entry constitute of our knowledge of events, objects and features that epitomizes the concept. Logical entry refers to the exact features of the concept, the core meaning. The information in the logical entry is computational. this is because it is based on deductive rules while those of the encyclopedia entry are based on assumptions that may have to go through inductive rules.

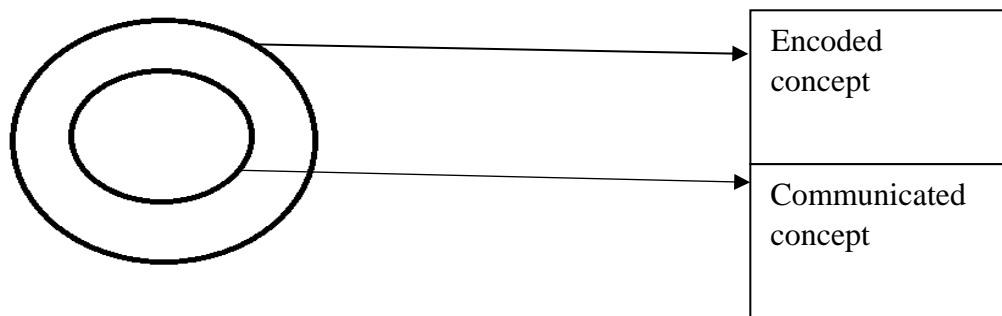
2.4.1.2 Lexical Pragmatic Processes

Lexical pragmatics looks into the various processes by which linguistically specific meanings of words are shifted in use. The processes are narrowing, broadening and metaphorical extension.

a) Narrowing

Narrowing entails the use of a specific lexical in order to give a more bounded meaning than the semantically encoded one. The listener is given the license to narrow the interpretation to what he/she wants to hear. The following are some examples.

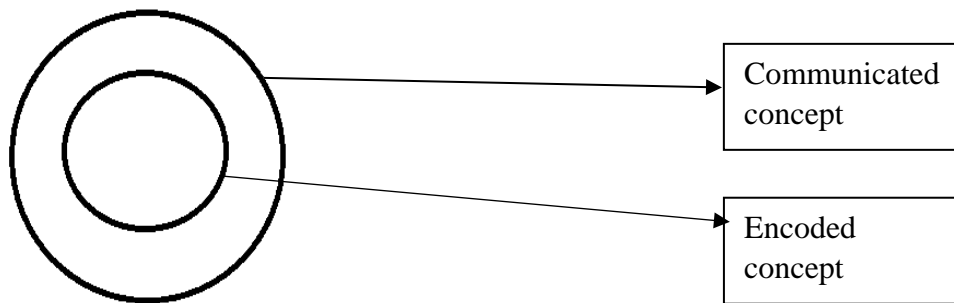
- i. Christians are required to **fast** (fast means to go without food for a period of time but the interlocutor could be meaning skipping just a meal with the aim of losing weight or a religious obligation.
- ii. ‘Bore ke ak **mioni eb kiptoik**’ (He is struggling with the disease affecting the youth) is used to refer to someone suffering from HIV/AIDS. ‘Disease’ in this case is not conveying its encoded sense of ‘a general disease’ but has been made more specific to refer to ‘HIV/AIDS’. Context facilitates the formation of ad hoc concepts and the listener is able to narrow down to the speakers intended meaning.



(Adapted from: Wilson, 2006-2007)

b. Lexical Broadening

According to Muyuku (2009) lexical broadening refers to when an encoded word is extended to give a more general sense. In that sense the general information appears vague. For instance, ‘Amache amutin olinyon’ ‘Olinyon’ which means home has been broadened to not only mean the encoded concept ‘home’ but to include ‘the whole processes of marriage’.



(Adapted from Wilson, 2006-2007)

Wilson (2007) indicates that lexical broadening comprises of approximation and metaphorical extension.

i. Approximation

This process involves encoded words with fixed meanings being elongated to interpretations that are almost similar but not exactly similar. It is common with numbers. For example, **200 attendants** imply **about 200**. Geometrical terms like oval imply ‘ovalish’.

ii. Metaphorical Extension

This process allows an extended elongation that goes above that of approximation. For example, an expression like ‘Gloria is **a rose**’ can be interpreted through metaphorical extension. The literal meaning of a rose (a flower) is far from the person Gloria and is an approximation. The features of flowers are what are associated to the ones of Gloria. Also, the statement ‘le stimet matam ooh’ literally means ‘the girl is electricity’. It is used to describe the girl as very beautiful.

2.4.2 The Cooperative Principle Theory

Conversational implicature refers to the intended or suggested message not necessarily said as it is. Conversational implicature was pioneered by Paul Grice (1975). Grice says conversational implicature emerge because people conversing are expected to adhere to the maxims of conversations. Levinson (1983) states that a conversational implicature is usually inferred from the use of certain utterances in context. For example,

A: ‘Amache amutin olinyom’ (I want to take you home)

B: ‘Na siacheng ingoriet negoy’ (let me look for a long dress)

In different contexts, the examples above could mean different things: B could be implying that we should get someone at A’s place a long dress because of her height or maybe her preference for long dresses. In the case of courtship among the Kipsigis, A is proposing marriage and B’s response is a yes, that she is ready to be a wife.

This theory advances the idea that lexical items of a language are analyzed in a systematic manner and interpreted according to a particular context. Developments in the theory, according to Wilson & Carson (2007), state that meaning of the words are adjusted pragmatically and calibrated in context to achieve a different proposition from the lexically encoded sense, therefore, presenting the speakers intended meaning.

Grice (1975:45) states “Make your contribution such as required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.” Grice groups maxims into four: maxim of relation, maxim of quality, maxim of manner, and maxims of quantity. The maxim of quantity demands that contributions be contrived as informative as required, and should not be more than expected. The maxim of quality demands that information should be in concordant with facts, one is not required to mention what he/she believes to be untrue and that which is deficient of proof. The maxim of manner demands clarity and orderliness, and requires one to avoid ambiguity and obscurity. The maxim of relation demands that the information being passed be relevant.

Levinson’s (1987) off-record strategy also known as the indirect strategy is based on implication and is achieved through non-adherence to Gricean maxims. It makes use of indirect language. There are instances where participants fail to adhere to the maxims. Grice mentions four viable techniques of non-observing the maxims.

First, violation of maxims is one of the techniques of non-observation of the maxims. It involves the participants secretly breaking the maxims with the intention of making it unknown to the other participants. When the participant is violating, he/she chooses to give false information.

Secondly, to opt out of the maxims is another technique. In opting out, the participant overtly demonstrates his/her unwillingness to give information or comment. It is common with public figures who shun replies for ethical reasons. One of the examples leaders prefer to use is 'I have no comment about that'.

Thirdly, clashing of the maxims is another technique of non-observing maxims. This happens when two or more maxims conflict. An example is when a participant may not be in a position to observe the maxim of quantity but adheres to the maxim of quality.

Finally, flouting of maxims is the other technique. It is clear to the addressee that the speaker has not stuck to the maxims. The speaker does it with the intention of inferring extra meaning. Flouting leads to conversational implicature. Implicature according to Baker and Ellece (2011) is what is proposed but not formally stated. Levinson (1983) also mentions that implicature provides intricacies of how it is possible to convey a message without literally saying it.

Grice divides implicature into two: Conversational and conventional implicature. In conventional implicature, the sentence meaning (literal) and the speakers intended meaning are in harmony and its common with phrases that have a contrastive effect, for example, those with 'but'. Conversational implicature, on the other hand, gives extra information which may not be necessarily said as it is. Grice says that a conversational implicature emerges because people conversing are expected to adhere to Grice maxims of conversation.

2.5 Summary of Chapter

This chapter has discussed related literature on indirectness and semantic shift. It has also put forth the theoretical frameworks used: Lexical Pragmatic Theory and Grice Cooperative Principle in relation to the study. The next Chapter focuses on research methodology.

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction

The chapter gives the methodology of the study by highlighting the research design, area of study and study population. It also describes the sampling techniques, research instruments and procedures, data presentation and analysis, and finally the ethical issues taken into account.

3.1 Research Design

The study was conducted using a descriptive research design. A research design, according to Orodho (2004), is a scheme that directs data collection, analysis and interpretation. Descriptive design 'describes the characteristics of a particular individual or group as it is' (Kothari, 2004:34). The major function of descriptive design, according to Mugenda (2008), is to examine matters to do with a society and to bring forth solutions and recommendations on discrepancies involved. Findings on a descriptive design may be generalized to represent a whole population (Rea & Parker, 2014).

Because the data anticipated was from humans, in form of statements and narratives, the qualitative research design methods will be employed. Silverman (2013) argues that a qualitative approach orients more to small samples of subjects as sources of detailed data. This is, especially observed when dealing with the primary data, which is collected through either observation or asking of questions.

3.2 Site of the Study

The study was carried out in Chebunyo ward, Chepalungu Sub County in Bomet County. According to KNBS (2020), Bomet has a population of about 875, 689 people and is within an area of 1,997.9 km². Other sub counties in Bomet include Konoin, Bomet East, Sotik and Bomet Central. The study site was Chepalungu Sub County. It was chosen because of its rural setting and that the dominant ethnic group is the Kipsigis, whose main means of communication is the Kipsigis language with little influence from modern towns.

3.3 Target Population

The study targeted Kipsigis youths of ages 22 to 30 in Chepalungu Sub-county, Bomet County they are the majority group involved at courtship stage. Youths born and educated in this area were selected because they were anticipated to speak Kipsigis fluently.

Also, both the male and female genders were involved as respondents in the study. Each gender was represented by 12 members. Having two gender was key because it helped in collecting data from the perspective of each gender. The study also targeted to collect 60 indirect expressions which were classified according to the forms of indirectness displayed.

3.4 Sampling Techniques and Sample Size

Purposive sampling is a non-probability technique of sampling that is applied when the aim of a researcher is to obtain in-depth information (Mugenda & Mugenda, 1999). According to Oso and Onen (2005), purposive sampling permits the selecting up of cases with the desired features. This sampling strategy was adopted for this study. The selection criteria were youths both in romantic relationships and those who have been in romantic relationships since they use or have used the indirect expressions. The researcher chose a research assistant who hails from this area and who helped locate the youths in areas where youth normally congregate such as wedding ceremonies, dowry payment ceremonies and political rallies. The study used a friend of friend approach to identify more youths. Demographic data was collected by way of asking participants questions about their background information to determine whether the participants were a true representation of the target population that would be used for generalization purposes.

Milroy (1987) alludes that, for an in-depth research, it is important to make use of a small number of subjects that can be depended on for data. She adds that with the homogeneity of language, less data would be needed because of the similar features. These features will come out as a form of repetition and make the whole process of handling data cumbersome. For these reasons, the researcher sampled 60 indirect speech acts (expressions) were drawn from 15 target domains using purposive sampling. These target domains were beauty, wealth, date, proposal for marriage, marriage, virginity, sex, divorce, love message, break up, lover, hope, intimacy,

character, and intimacy. Purposive sampling requires that the researcher selects study population (expressions or beings) which has the desired characteristics (Mugenda, 2008).

Overall, 24 youths were sampled to participate in the research. The sampled youth were picked from the youth who were dating at the time, the youths in courtship, and the newly married youth. The first two groups of informants were selected because they were, at the time of data collection, were involved in the process. Therefore, they were expected to use a large number of expressions used in courtship. The newly married group of informants was selected because they were perceived to have recently been in the courtship context, and therefore, aware of some of the expressions used. Six members were sampled from each group of respondents discussed above. Each of the group comprised of three males and three females. In total, 12 males and 12 females were used. The number was equal because the respondents needed to engage in groups of equal gender as courtship is.

The 24 members were, further, divided into four groups of six members each. The four groups were equal to the four focused group discussions. The four groups were considered to be adequate in yielding enough expressions. The four Focused Group Discussions (FGDs) were: the all females group, the all males groups, both genders inclusive group, and both gender plus the researcher group. The two groups of single gender were purposed to elicit words and expressions which would be embarrassing or impolite to produce in the presence of the other gender. The all-inclusive group

without the researcher was purposed to elicit information in the normal courtship and dating natural occurrence. The all-inclusive genders group plus the researcher was purposed to yield an interrogated data with the researcher interacting and asking more detailed questions.

The all-inclusive groups were supposed to dramatize the seduction process. The talks would be recorded for analysis. The single gendered groups would be asked questions to discuss as the assistant researcher followed through. Both groups had the researcher because the researcher needed to follow discussions in person and as well ask questions about some activities and expressions used.

3.5 Data Collection Instruments

The required data included words and phrases used by Kipsigis youths in courtship. A focus group discussion schedule was used to guide the focus group. In addition, a tape recorder, a notebook and a pen were used to record the data obtained from the focused group discussions. The field notes helped in providing extra-linguistic reactions noted from the participants.

3.6 Data Collection Methods and Procedures

The study made use of focus group discussions to collect data. A focused group discussion is a group of carefully recruited members who are made to discuss with a view to contributing to a research issue (Krueger & Casey, 2002). Focused groups are important when a researcher needs to obtain information on opinions, experiences and beliefs of the participant (Gill, et al., 2008). The appropriate size of the focused

group should be about six to eight people (Gill et al., 2008). We adopted a focused group by Krueger & Casey (2002). Krueger and Casey's model has been used in educational research when seeking opinions from the potential users. It prefers that the moderator be present in the groups in order to more focused question in case a statement from one of the participants is not clear. It also spells out the procedure of drawing and conducting a focused group discussion. Four focused groups composed of six participants each were employed. One focus group had purely the male, the other had purely the female and the last two with a mixture of both males and females (see 3.4).

As regards the process followed in collecting the data, the researcher, first, assured participants of confidentiality of the report and presented them with a consent paper to fill. The researcher having formed the focused groups, presented self and introduced her research assistant, welcomed participants, created rapport, explained about purposed of the discussion, and set the ground rules. After explaining the purpose of the research, she left the male research assistant to control the discussion as it was felt that the male group would speak more freely in all male-group. The focused group discussions took a maximum of one hour each.

3.7 Data Analysis and Presentation

The audio recorded data was first transcribed in Kipsigis. Next, because the data was in Kipsigis, it was translated to English (see appendix 4). The data was later categorized in terms of the indirect speech acts employed by the youths in the form

of metaphors, euphemisms, proverbs, and hedges. The actual meanings of the indirect speech acts and their implied meanings were presented together with their translations. The data was then presented in tables. It was also re-categorized and discussed thematically. Lexical Pragmatic Theory was used to explain the semantic shifts involved in each expression while Grice Cooperative Principle was used to explain the forms of fidelity and non-observance of maxims.

3.8 Logistical and Ethical Considerations

For this study, permission was sought from the National Commission for Science and Technology and Innovation (NACOSTI), and Kenyatta University Graduate School (KUGS). The researcher sought consent from the respondents by seeking for voluntarism from them in participating in the study. After getting the consent, the researcher assured the respondents of confidentiality. Anonymity of respondents was kept through the research as alphabetical letters were used to identify the respondents instead of their names. Letters A and B were used in this to stand for male and female respondents respectively. The participants signed a consent form before taking part in the research.

3.9 Summary of Chapter

The chapter has presented research methodology. It has highlighted, the research design, study population, sampling techniques and sampling size, data collection instruments, data collection methods and techniques, data analysis and presentation as well as the logistical and ethical issues.

CHAPTER FOUR: DATA PRESENTATION, ANALYSES AND DISCUSSIONS

4.0 Introduction

This chapter presents the data presentation, analyses and discussions of the study on the language of romance used by the Kipsigis youth. The chapter starts by giving the forms of indirect speech acts evident in the language of romance among the Kipsigis youth. For comparison purposes, data extracted from the all male, all female FGDs and all genders inclusive FGDs were used. Their glosses are given. All the observations noted here are presented and a short discussion on one or two examples is/are given. The chapter then proceeds to discuss indirectness strategies embedded in these speech acts and the associated semantic shifts under section 4.2. The following section of the chapter (4.3) accounts for the indirect speech acts using Gricean Cooperative Principle. These three steps are the three objectives of this study, and as such, guided the analyses of this study.

4.1 Forms of Indirect Speech Acts (Expressions)

The first objective of this study endeavoured to identify the forms and the possible indirect speech acts which characterize the language of Kipsigis youth in courtship. As already explained in Chapter Two of this study, indirect speech acts are utilized in discourses in order to save one's face. In other words, one can actually win or lose in romance based on the language he or she uses. Indirectness also serves as an indicator of being competent in the language used. According to Obeng (1994) verbal indirectness is achieved through euphemisms, metaphors, innuendo, circumlocution,

hedges and proverbs. This study, however, discusses metaphors, euphemisms, hedges, and proverbs because they were the commonly evident in the discourse of romance among the Kipsigis youth.

Linguistically, however, metaphors and euphemisms are more or less very similar in as far as indirectness is concerned. Sometimes there might be a near or a partial overlap between the meaning of a euphemism and a metaphor. The researcher, therefore, considered Kipsigis own specifications to classify some of the expression as metaphors and euphemisms. Metaphors generally connote a hidden/figurative meaning of an utterance in Kipsigis. On the other hand, euphemisms in Kipsigis refer to the preference of a culturally courteous expression to the cultural vulgar expression. This was evident in all the collected data from the four FGDs. Table 4.1 below outlines some of the expressions used by the Kipsigis youth. A classification of each of these four strategies is presented in the table.

Table 4.1: Sample of Indirect Speech Acts Used in The Study Data

	Expression in Kipsigis	Gloss	Target Domain	Gender that elicited
		Metaphor		
1	I u cheptab laitoryat	You are the daughter of a king	beauty	M
2	Le ingwan nea	You are painful	beauty	M
3	Le I mauat	You are a flower	beauty	M
4	Le machanit	The girl is tea leaves	beauty	M
5	Le nyanyat moita ooh	The calf is a tomato	beauty	M
6	Le iu malakaiyat	You are like an angel	beauty	M
7	I stimet	You are electricity	beauty	M

8	A Bitot	I am sprayed	wealth	M
9	Atinye tuguuk	He has things	wealth	F
10	Atinye moek chesere	He has many cows	wealth	F
11	Abitot	That man is wet	wealth	F
12	Atinye motwet	I have a sheath	wealth	M
13	Koromodoen anan potoka	He is from a family of hardworking men.	wealth	M
14	Amache ketuyechin ingortab kipsunde nebo aeng.	I want us to meet in December.	date	M
15	Amutin au lanji?	When do I take you for lunch?	date	M
16	Amutin au kebe chaik	When do I take you for tea?	date	M
17	Amache atesun kainet?	I want to add you a name	proposal	M
18	Tos ichomwon anam koroisiot?	Can you allow me to be in charge of the sacred tree?	proposal	M
19	Tos iyan ketumde toloitap sobet	Can we lay a pillar of our life?	marriage	M
20	Tos iyan kenam sabarit sobet	Could you allow us to start our lifetime journey?	marriage	M
21	Tos kakoyam keuch/kenam koroyotsot	Can we tie the sacred tree?	marriage	M
22	Takolel kot	The house is still new	Virginity	F
23	Amache asta segutiet	I want to untie the rope.	break up	F
		Euphemisms		
24	Kebe kesom bek en hoteli	let's go and borrow water from the hotel.'	date	M
25	Tos ichamwan atem imbarani?	Can you allow me to cultivate this land?	Sex	M
26	Tos ichomwon asut koroisit?	Could you allow me to uproot the sacred tree?	Sex	M
27	Tos ichomwon anyebut maiywek?	Could you allow me to sip the wine?	Sex	M
28	Tos ichomwon aam kumiat?	Could you allow me to suck honey?	Sex	M
29	Katigatkei en ungot twan	Should we greet each other privately?	Sex	M
30	Amache keruyen twaan	I want us to sleep together	Sex	M

31	Tot inyoikon burkeiyet kitikin	Would you give me a little heat?	Sex	M
32	Takotononot tarimboit	The hole digging implement is still standing	more sex	M
33	Itaamache akwes sugutit	I still want to play the music instrument.	more sex	M
34	Itaamache amel kumin	I still want to lick the honey	more sex	M
35				
36	Takorunee injinit	The engine is still roaring	more sex	M
37	Takotonot birtit	The matchstick is still standing	more sex	M
38	Maboenchi sikiik kyuuk misto ngung	My parents didn't like your character	divorce	F
39	Ani ini kita kimuny en boni nyon kiten asiachegin	How about we give it a short break then I will look for you?	divorce	F
		Hedges		
40	Atinye reporti ngung	I have your report	Love message	F
41	Mi kii ne amache amwaun laini makanye	There is something that I would like to say to you but I fear	Love message	M/F
42	Kagase tagimwaa agenge oeng	I would like us to say one two	Love message	M
43	Mi barwet nemache ayoktoenen	There is a letter I would like to send you	Love message	M
44	Ani kerteano ngalek chuu	How do you see these things	Marriage	F
45	Kateban kamenyun ka ngo lakwanon	They asked who you were	Marriage	F
46	Kale imutwech lakwonon konyo kaa	They said I bring that girl home	Marriage	M
47	Ani ini kita kimuny en boni nyon kiten asiachegin	Let's give it a short break then I will look for you	Break up	F
48	Ani ini kityach kee	How about we untie the rope within ourselves	Break up	F
49	Unei ndoi kitestai tuan	How about we continue together	Lover	M
50	Karan marindet ke ale en ano	I like your dress. Where did you buy it from?	Beauty	F

		Proverbs		
51	Wo belyo amai saram	An elephant though big cannot bear twins	Wealth	M
52	Makisosunen karna maa	Do not underestimate a metal on fire	Wealth	F
53	Kiame sanian koi let	We will eat the son in law to the end	Wealth	M
54	Yakwai let	The future is promising	Hope	M
55	Mi konda konda	It is not an eye to eye	Hope	M
56	Kirgit muitaet	Patience is a bull	Hope	F
67	Kurege kapngatat	Mud call each other	Character	F
58	Yaa kanyao chesibit	Chesibit very tiny bird is hard to nurse	Character	F
59	Mamalat kot	The house is not smeared	intimacy	M
60	Ma chibe chi boban nebo chi	A mushroom that belongs to someone cannot be uprooted by someone else apart from the owner	marriage	F

Table 4.2 Indirect Speech Acts in Percentages and Gender

A presentation of percentage of categories is presented in the table below.

Gender Ind. Sp.Ac t	Men	Women	Total	% Percentage
Metaphors	18	5	23	38%
Euphemisms	14	2	16	27%
Hedges	5	6	11	18 %
Proverbs	5	5	10	17%
Total	42	18	60	100%

The subsequent discussions describe some emerging information from Table 4.1 and Table 4.2. The discussions are categorized based on the indirect speech acts observed from the study data.

4.1.1 Metaphors

Kovecses (2002) defines metaphor as a figure of speech that compares things to others. Gaithigia and Maitaria (2019) defines a metaphor as a cognitive mechanism where by the experiential domain is partially mapped onto another distinct experiential domain. From the data collected, the most frequent form of indirect speech act used was metaphors. Out of the sixty (60) expressions collected, 23 of them were metaphors representing 38 percent of the total 100 percent (see Table 4.2). In addition, Kipsigis men were noted to use more metaphors in courtship than women. Of the 23 metaphors identified from the study data 18 of them were elicited by the men while only 5 were attributed to the women. This is because men would often initiate romantic discourses, and furthermore, explain their intentions indirectly in order to lure the ladies to accept them. Kovecses (2010) says that emotions be it anger, love, shame, sadness, happiness, and pride are usually metaphorized with love taking the highest bulk of metaphors.

From the field data collected, most metaphors used by the Kipsigis youth in romance and courtship targeted domains such as beauty/ physical anatomy of men and women, wealth among men, intimacy and love making, and virginity among the women (see table 4.2 below). The appearance and the behaviour of the male youth

and female youth would most be likened to plants, animals and objects (both solid and fluid) existing in the social-cultural setting of the Kipsigis people. This supports Gathigia and Maitaria notion of ‘love as a plant’ in Kikuyu metaphorical language. The table below highlights some of the metaphors used to describe a beautiful lady, a rich man, a hardworking lady and a virgin lady. One example is highlighted in the following excerpt but other detailed indirect meanings are discussed in sections 4.3 and 4.4 which deal with the semantic shifts and the flouting of maxims respectively.

Table 4.3 Sample Metaphors on Different Attributes

	Metaphor in Kipsigis	English gloss	Source domain	Target domain
1	I stimet	‘You are electricity’	Electricity	Beauty
2	Le I mauat	‘You are a flower’	Flower	Beauty (L)
3	A bitot	‘I am sprayed’	Spray/fragrance	Wealth/riches (L)
4	Chumbeek bichon	‘They are whites’	White men	Wealth/riches (M)
6	Takolel kot	‘The house is still new’	House	Virginity (L)

As regards beauty or body anatomy, for example, the men were observed to use metaphors when describing and wooing the ladies in comparison with the latter gender when discussing the men. In wooing contexts, men in romance and courtship have to endear themselves to the ladies by using expressions commenting on their

beauty, colour pigmentation, and anatomy. A lady would, for instance, be referred to as *mauat* ‘flower’ or *machanit* ‘tea leaves’ or *teta* ‘cow’ by the Kipsigis youth in courtship. Excerpt 1 is drawn from an all-inclusive gender FGD (see Appendix 4). It exemplifies how the metaphor; *le I mauat* ‘you are a flower’ is used when wooing a lady. Speaker A represents the man while speaker B is the lady being wooed.

Excerpt 1: All genders inclusive FGD

A: *I mauat en ketit nin*

Gloss: ‘You are just that flower from that tree.’

B: *Kongoi, mongen kotamauat en ketoton*

Gloss: ‘Thank you. I am not sure. I am that flower. Stop exaggerating’

A: *Ker keti chuo! Maketit negegararan kabisa?*

Gloss: ‘Just glance at all these trees. Isn’t that the most attractive tree?’

B: *Uwan me milain, abak memilain imbak. Abak noton amune sisiboton akiyeon taptok.*

Gloss: ‘You must be out of your senses. But ooh yeah, it is! Is that the reason you’ve been following me around and even spying on me?’

A: *Abak mayeen taptok kito lakini kiser kora en kipchabuk ab masaek en Olibosimoru*

Gloss: ‘Not only spied but also protected from those errant Maasai shoats from Olibosimoru village’

B: *Mwan ne kit age neimakinike?*

Gloss: ‘So tell me what else are you after?’

It is evident from excerpt 1 above that Speaker A (male respondent), compares a lady to a flower. He emphatically bases his arguments on a flower. On the other hand, speaker B, a lady starts by dismissing the speaker but in the end gives a statement

which indicates that she has accepted what the speaker says about her and yearns for a continuation of the conversation. Flowers tend to be very beautiful, and moreover, have sweet scents. One of the primary meanings encoded in this metaphor is that the lady is beautiful and deserves to have a man. Just as the flowers are planted in people's compounds, homes and offices for aesthetic purposes etcetera, a man should take a beautiful lady home. This example, so far, agrees with Gathigia (2014) ideas on love metaphorized as a plant in the Kikuyu. Accordingly, Githigia argues that different parts of a plant can be used to signify different aspects of love, for example, a man may refer a beautiful lady that she is admiring as a flower.

4.1.2 Euphemisms

Allan and Burridge (1991) define euphemisms as expressions adopted in place of other expressions that seem inappropriate. Such expressions may include words that are taboo or dysphemistic (vulgar). For example, Bakhitar (2012) mentions that euphemisms are triggered by shame, disgust and fear. Additionally, Ngeno (2009) posits that Kipsigis euphemisms are an aspect of culture and have been handed down from generation to the next. The study found out that Kipsigis youth use euphemisms severally in courtship. The data collected featured 17 euphemisms in a list of 60 indirect expressions used (see table 4.1). This translated to 28 percent of the total 100 percent (see table 4.2). Most of these euphemisms were collected from the two groups that involved both men and ladies. The study established that euphemisms are used as a form of respect for fear of rejection and subsequent embarrassment, and to render information that the outsiders should not understand, and also as an aspect

of culture. This agrees with Ngeno's (2019) study on Kipsigis euphemisms in matrimonial engagements and discourses.

Thematically, most of the euphemisms used by the Kipsigis youth would revolve around expressions of asking out a lady for a date, proposals of wanting one to be a fiancé, proposals for intimacy/sex, more sex, and marriage. Euphemisms were preferred to dysphemism because they were mild and generally saving face. If direct speech acts are used, the discourses would either end prematurely or fail to progress. Sample euphemisms for each of the contexts above are presented in table 4.4 below.

Table 4.4 Sample Euphemisms Used By Kipsigis Youth

	Kipsigis Euphemism	The gloss	Target domain
1	Kebe kesom bek en hoteli	Let's go and borrow water from the hotel.	Date
2	Nyon ikatan	come meet me	Date
3	Unei ndoi kitestai tuan	Is it well we stay together?	Proposal to be fiancé/ boyfriend
4	Amache iigu karastanyun	I want you to be my rib	fiance/ partner
5	Tos ichamwan atem imbarani?	Can you allow me to be in charge of the sacred tree?	Be intimate/sex
6	Itaamache akwes sugutit	The engine is still roaring	Asking for more sex
7	Ani ini kityach kee	Let's untie ourselves.	Ending the relationship
8	Kagoyam kimunyin maiywechu	It's time to step aside from the wine	Ending the relationship

Table 4.4 above indicates various target domains which are targeted by euphemistic expressions. These domains are date (dating), proposal to a lady to be a fiancé, intimate relationship, and ending of a relationship.

As concerns the concept of dating in courtship, for example, chastity is a virtue that is highly respected in the Kipsigis culture (Rop, 2014). As such, unmarried ladies and men are prohibited from engaging in pre-marital sex. Both unmarried men and unmarried ladies would not be seen walking together because the consequences are dire. The general perception is that the two are engaging in a love talk. Although this is the case, most people in the contemporary era consider dating as the best arena through which a successful courtship is developed from in this study. Kipsigis men and ladies spoken to, so far, posited that any direct expression referring to ‘a date’ is treated embarrassing and taboo. Instead, veiled and mild expressions are preferred. Consider the sample expressions below collected in the inclusive FGDs.

(2)

(i) a) *Kebe kesom bek en hoteli.*

Gloss: Let’s go and borrow water from the hotel. (Mild-acceptable)

(b) *Amache anyo ang’ong oloakastai keyei kawek.*

Gloss: I would like to express my feelings over a cup of coffee (**archaic-unacceptable**)

(ii) (a) *Nyon ikatan -*

Come greet me (**mild- acceptable**)

(b) *Nyon kengalal-*

Come we talk (**archaic- unacceptable**)

Data set (2) above shows two examples of euphemisms used when asking a lady out for a date in the process of courtship. Statements (a) in both (i) and (ii) are euphemistic while (b)s in both (i) and (ii) are taboo. The statement ‘let’s go and

borrow water from the hotel’ was well received by all ladies and it attracted a positive response among all the girls in the two FGDs because it did not directly mean ‘going for a date’ as indicated in ‘b’ (i) ‘I would like us to have a talk in the hotel’. Culturally, it is taboo and embarrassing for two people of opposite gender to meet or be seen in a hotel. Sentence ii (a) also attracted a positive response from the lady as compared to (ii) b. This is based on the reason that the verb ‘greet’ is widely accepted to mean well or goodwill among people while ‘meet’ is pejorative and thus discouraged if the subjects (people) are strangers or are of the opposite genders.

More so, having a boyfriend or a fiancé in the traditional Kipsigis culture was outlawed and highly condemned in the past because it was associated with infidelity and fornication (Orchardson, 1931). Therefore, any expressions that would directly comment on it would cause embarrassment to the lady. Men would, therefore, resort to using other veiled expressions in order to drive intended messages to their subjects hence the euphemisms. From the FGDs data, a number of expressions would be used by Kipsigis men when proposing to ladies to be their girlfriends or prospective partners. Consider the expressions in the data set (3) below.

(3)

- i) *Unei ndoi kitestai tuan?*
‘Is it well we stay together?’
- ii) *Amache iigu karastanyun*
‘I want you to be my rib’

From example (3) above, a direct speech act of sentence (i) would have taken the phrase ‘will you be girlfriend’ (*amache iigu chamanenyun*). It is nonetheless adopted as ‘*kitestai tuan*’ which translates to ‘stay together’ when a man expresses his interest to a lady in courtship. The former is considered archaic, or rather, embarrassing thus the preference for the latter. The idea of staying together is general in the sense that it does not comment directly on the perceived intimacies often associated with two people who are in an intimate relationship.

4.1.3 Hedges

Hedges also characterized the language of Kipsigis youth in courtship, especially the men’s language. A hedge may consist of one word like ‘**think**’ in ‘I think’, two words like ‘**sort of**’, ‘**kind of**’ or a full clause like ‘**I must ask you this**’ why did you have to tell him what I told you (Farr, 2011; Fraser, 2010). According to Wang (2010), context influences the choice of a hedge. An interlocutor may select a hedge that suits the contextual needs. One can apply a hedge in conversations through generalizations, shifting the focus of the topic, and ignoring the question altogether. In addition, others may consider omitting the subjects in sentences, putting their arguments in passive voice or using conditional clauses (Tawel, et al., 2011).

From the list of 60 indirect speech act expressions collected, there were 11 hedges (see Table 4.2. This is 18% of the total data on indirect speech acts. Hedges are characteristic of a person’s chronology in age or knowledge of a given. The use of

hedges, as observed by Fraser (2010) and Wang (2010) is more associated with elders. The youth would, therefore, show less use of them because their language is still developing. This can explain why the number is low in the data. The strategy that was established to be commonly employed by Kipsigis youth was the use of generalization as illustrated in example 4 below.

- (4) (a) **Atinye reporti ngung'**
 Gloss: I have your report.
 (b) **Kagase tagimwaa agenge oeng**
 Gloss: I would like us to say one two

Regarding the example in (4) above, all the expressions utilized generalization as a strategy to protect one's face. The concept *reporti ngung* 'your report' in 4a is too general because it does not directly say what type of report it is or a report on what. The respondents argued that any attempt to directly mention the intention for courtship or romance hampers the discourse. Example 4 (b) is also general in the sense that the phrase *agenge oeng* 'one two' is not defined. The discussion might end up being very long. The phrase for 'one two' is used as a cover term.

4.1.4 Proverbs

Another indirect speech act strategy used by the Kipsigis youth in courtship relationships was the proverb. A proverb, according to Ambler and Achebe (2018), is useful in communicating pieces of advices, exemplifying thoughts or making suggestions, and reinforcing or supporting arguments. They have also been paramount in communicating ideas about love, general wise words about romantic

love and what it means to be in love in an African point of view (Ambler & Achebe, 2018).

This study data revealed ten (10) indirect speech acts as proverbs (Tables 4.1 & 4.2). This is 17 % of the total collected. Proverbs are utilized more by the elderly people in the language. The youth would, therefore, be limited in their own, hence, the low number. Kipsigis youths viewed proverbs as indirect or an evasive, circumlocutory tool that also has the function of binding the society together. Some samples of the proverbs used by the Kipsigis youth in courtship are given in data set 5 below. The proverb in Kipsigis is presented first followed by its gloss (translation) in English and the actual encoded meaning.

(5)

a) *Ma chibe chi **boban** nebo chi*

Gloss: A mushroom that belongs to the owner cannot be picked by anyone else apart from the owner'

Interpretation: There is someone specifically created for everyone and you can only be with them if you were destined to be together.

b) *Yakwai **let***

Gloss: There is a **fatty behind**

Interpretation: The future is **promising**.

c) *Kienye teta **kong** si ke **chorei***

Gloss: When you plan to **draw blood from a cow**, ensure it does not **see your action**

Interpretation: One should be gentle so as not to hurt the feelings of the ones they love.

In example 5 above, proverb (5c) as drawn from the conversation of the ladies and the men, is used as an advice to both the men and the women who are courting. The

men's perspective was that, they are compelled to use polite and indirect language in order to lure the women into agreeing to listen to them. On the other hand, the women's interpretation was that they should not directly hurt or show their disinterest or limitedness in their suitors in the very first encounters because those men could be betrothed to them by the parents. When both genders were asked on what best language would be useful to express disinterests in one, the response was that one ought to respond indirectly through proverbs or other expressions or to post pone any subsequent interactions altogether.

4.2.0 Semantic Shifts Observed in the Data

Bloomfield (1933) states that words undergo semantic shifts when speakers refrain from the central meaning of a word and adapt an edge meaning as the central one. Bloomfield notes that a word is made up of one central meaning and occasional edge meanings. For example, Murphy (2003) states that semantic shift occurs when a word or a name acquires a new sense. The new sense is used and understood well in the context of usage, especially the semantic language domains. This study noted that Kipsigis youth use words and phrases that acquire new senses in courtship, but at the same time, maintain such words in their original senses. For example, the language of romance is characteristically veiled and indirect because of the delicate domains that it targets. If carelessly handled through the use of direct expressions, the user will greatly be at a loss.

The previous section 4.1 identified the different forms of indirect speech acts including metaphors, euphemisms, hedges and proverbs observed in this study data. This section goes a step further in explaining the different semantic shifts the indirect speech acts used can acquire in the context of courtship. Within the frames of Lexical Pragmatic Theory, the commonly observed processes of semantic changes emerging from this study data included broadening, narrowing and metaphorical extensions. This section proceeds by analyzing instances of these processes within the contexts of indirect speech acts already outlined in section 4.1

4.2.1 Metaphors and semantic shifts

The indirectness associated with metaphors is a rich source for lexical pragmatic processes. As such, most of the metaphors identified in this study data involved processes such as metaphorical expressions, broadening and approximation. In the same contexts of semantic changes above, it was also confirmed that some expressions would show more than one process in its new acquired sense. Table 4.5 whose observations are given below contains samples of some of the metaphors collected from the FGDs and their semantics changes is given below. A detailed discussion of each of the observed phenomenon is presented after the table.

Table 4.5 Sample Metaphors and Semantic Shifts

S/no	Kipsigis Metaphor	Gloss (L.T)	Target domain	Lexical processes/ semantic shift
1	'I stimet'	You are electricity	Beauty	Metaphorical extension Broadening
2	Le I mauat'	You are a flower	Beauty/age	Metaphorical extension Broadening
3	'Tinye moek chesere'	The man has many cows	Riches	Metaphorical extension Broadening
4	'Bitot chichon'	The man is wet	Riches	Metaphorical expression Broadening
5	'Tetap grade'	Le tetap grade	Productivity	Metaphorical expression Approximation
6	'Kilondoen lakwanon'	She will help you cross the river	Hard work	Metaphorical expression Broadening

Metaphorical extension is a type of semantic broadening that allows an extended elongation that goes above that of approximation. The extensions happen when encyclopedic information is transferred from the literal meaning to a non-literal one, hence, the formation of ad hoc concepts in the mind of the hearer. For example, '*tinye moek chesere*' "The man has many **cows**" and '*bitot chichon*' 'the man is **wet**', employ metaphorical extensions. Both expressions imply that the man is rich. Ad hoc concepts are formulated with regard to context (Carson, 2004). Semantic shifts in the language of romance among Kipsigis youth cannot be interpreted out of context. Kipsigis youth tend to utilize metaphorical extensions when describing each other, especially when referring to beauty and wealth.

Consider the following example:

- (i) 'I **stimet**'
Gloss: 'you are an **electricity**.'
- (ii) 'Le I **mauat**'
Gloss: You are a flower

As for example (i), for example, when this metaphor is used in the context of courtship, the indirect meaning put across is '*you are beautiful*'. Electricity's encyclopedia entry includes; a form of energy, used for heating and lighting, providing warmth, and providing machines with power. Here, the hearer is made to create ad hoc concepts in his/her mind and select a characteristic that suits the context. The feature that relates to the context is 'lighting'. The term 'I stimet' is broadened to include an ad hoc concept 'STIMET' hence broadening process. This term after undergoing broadening, now has a new and elongated connotation namely: the brightness and attractiveness of the lady. Brightness of the lady comes from the fact that light makes a place bright.

More so, example (ii), is '*Le I mauat*' which literally means 'you are a **flower**' relies on metaphorical extensions. When this metaphor is used in the context of courtship, it means 'you are beautiful.' The encyclopedia entry of a flower provides the information that a flower bears fruits, has brightly coloured petals, and bears seeds. The hearer then selects characteristics that suit the context. In this case what suits is the 'brightly coloured petals'. The latter is compared to the attractive and pretty look of the lady being pursued. 'Mauat' is broadened to include an ad hoc concept MAUAT which equates to the beauty of a lady. According to Bluntner (1992) and

Wilson (2002) in their Lexical Pragmatic Theory, the expression in the sample, first, achieves its intended meaning through a metaphorical expression. Linked to metaphorical extension, however, is the broadening process through which an ad hoc concept is opened up to take another and/or other meaning(s). Therefore, metaphorical extension and broadening are simultaneously used.

Furthermore, example 4 in table 4.5, '*Bitot chichon*, "the man is **wet**" when used in the context of courtship indirectly means 'the man is rich'. According to the encyclopedia entry, the information provided on '**wet**' includes covered with water, rain or another fluid. The interlocutor then selects the feature that suits the context which is 'rain'. 'Bitot' which means 'wet' differs in meaning with 'rich'. It, therefore, undergoes broadening through the process of metaphorical extensions to form an ad hoc concept BITOT which refers to rich. Rains are associated with great harvest or rather good fortunes among Kipsigis people.

A woman pursued in courtship is referred to as '*Tetap grade*' which literally refers to 'a **freshian cow**'. Nonetheless, when used in the context of courtship, this expression refers to a very hardworking and productive woman. Friesian cows, according to the encyclopedia entry, are a good breed of cattle known for producing a lot of milk. The hearer will, therefore, select features that suit the context which is 'producing a lot of milk'. 'Teta' which means 'cow' also refers to woman during Kipsigis dowry negotiations. 'A friesian cow' is far in meaning from the meaning 'a

productive woman'. It has, therefore, been approximated through metaphorical extension to form an ad hoc concept that refers to a productive woman.

4.2.2 Euphemisms and Semantic Shifts

While metaphors are mostly preferred when comparing two beings, objects or behaviours with a view to elicit another semantic sense, euphemisms are used to save face through the use of mild expressions in place of the direct expressions in their original senses (Sasmokaite, 2011). However, both euphemisms and metaphors involve aspects of indirectness in meaning and semantic drifts. Furthermore, euphemisms, too, give a word or expression a secondary sense when used in the context of courtship as evident in the study data. This emerging secondary sense is what is acceptable in the courtship language of Kipsigis. In the same accord, these secondary senses are products of lexical pragmatic processes. As noted in table 4.5 in the preceding sub-section, the commonest process associated with the euphemisms in the data for this study was broadening. The table below shows some sampled expressions from the courtship processes and their associated processes. A few examples regarding these processes are discussed in the subsequent paragraphs.

Table 4.6 Euphemisms Versus Lexical Pragmatic Processes

	Kipsigis expression	English gloss	Intended sense	Lexical processes/ semantic shift
1	Tos ichomwon anam koroisiot	‘Can you allow me to be in charge of the sacred tree’	Proposal to be a fiancé (respect)	Broadening
2	‘Amache iigu karastanyun ’	‘I want you to be my rib’	Proposal to be a fiancé (respect)	Broadening
3	‘Tos ichamwan atem imbarani ?’	‘Can you allow me to cultivate this land?’	Physical intimacy	Broadening
4	‘Amache ibunchi olinyon ’	‘I want you to remain at our home’	Marriage	Broadening
5	‘Tos iyan kenam sabarit sobet ’	‘Could you allow us start our lifetime journey?’	Proposal to marry	Broadening

With regards to example 1 in table 4.6 above, the man would at the very beginning ask a lady to become his fiancé/girlfriend. The preferred expression is ‘*Tos ichomwon anam koroisiot*’ ‘can you allow me to be in charge of the ‘**sacred tree**?’ The word for fiancé/girlfriend (chamanet) in the language of Kipsigis is taboo and disregarded (see section 4.1 on euphemisms). If used, it can threaten or weaken the relationship. To disseminate this message, the word ‘koroisiot’ which translates to ‘a sacred tree’ is used. According to the encyclopedia entry of ‘sacred’ the information provided is; something considered holy and deserving respect, and especially connecting with God. Tree, on the other hand, refers to a tall plant with a wooden trunk and branches that grow from its upper part. The hearer, therefore, selects

characteristics that suit the context that is ‘deserving respect’ and ‘grow’. Put together, a person who deserves respect and grows/works together with the other. What takes place is that, the term ‘Koroisiot’ is broadened to include an ad hoc concept KOROISOT that alludes to girlfriend. A girl friend is respected and grows with another in the relationship. The use of broadening strategy in order to save face in this explanation confirms Fromkin and Rodman’s (1992) argument on taboo expressions avoidance with a view to evade frightening and unpleasant subjects.

Another expression which was used in the context of fiancé/girlfriend was ‘*Amache iigu karastanyun*’ literally means ‘I want you to be my **rib**’. Rib encyclopedia entry includes a part of the body and is also a biblical allusion. Eve, a character in the bible (Genesis) was made from Adam’s rib. The hearer, therefore, selects features that relate to context, that is ‘Eve and Adam’. Biblically, the two were man and wife in the Garden of Eden. The encoded concept ‘*karastanyun*’, therefore, undergoes broadening to form an ad hoc concept, which in context would refer to ‘be my girlfriend’. By broadening the word, an appropriate response of whether to accept or decline is formulated.

Physical intimacy, as a topic, is a respected one. In the context of advanced courtship processes, sex forms part of the discussions. Generally, Africans respect sex, and any direct reference to it is considered disrespectful and uncouth (Koech, 2013). Euphemistically, sex is stated in the expression: ‘*Tos ichamwan atem imbarani?*’ This is translated into ‘Can you allow me to cultivate this land?’ and is used as a

polite way of requesting for physical intimacy from a partner/ girlfriend in the advanced stages of courtship. The phrase in question is '*atem imbarani*' which translates to 'cultivate the farm/land.' The encyclopedia entry of 'farm' includes; a section of the land that has houses and buildings; a section of the land for the purposes of growing crops, and other portion of the land for keeping animals for business purposes. Cultivate on the other hand refers to getting the land ready and growing crops on it. The hearer then selects the features that suit the context which include 'growing of crops'. The term '*atem imbarani*' is broadened to include an ad hoc concept ATEM IMBARANI that denotes the act of sex.

In the event that a man is ready for marriage, he is expected to communicate his intended move to the fiancé. Similar to the topic of a fiancé or sex, marriage as an institution is revered. Its language, too, has to be carefully selected. From the courtship interactions, the expression *amache ibunchi olinyon* which was translated to mean 'I want you to remain at our **place/home**' is used. Home according to the encyclopedia entry refers to a place, where you live, especially with your family. The interlocutor, therefore, selects the features that suit that is 'family'. '*Olinyon*' is broadened to include an ad hoc concept OLINYON that refers to the whole marriage process. The respondent decodes that the suitor wants to live with her for a lifetime.

In the same way, the expression '*tos iyan kenam sabarit sobet*' which literally means 'could you allow us to start our **lifetime journey**' is also used to disseminate a proposal for marriage. According to the encyclopedia entry of a journey, it refers to

moving from a place to another, mostly with a vehicle. Lifetime on the other hand refers to a period of time during which one exists. The interlocutor thus selects the features that suit the given context which are ‘moving’ ‘period one exists. ‘Sabarit sobet’ is therefore broadened to include an ad hoc concept SABARIT SOBET that refers to marriage.

4.2.3 Hedge and semantic shifts

Lexical narrowing, a process through which a word or a phrase is constrained and confined to communicate a more specific sense than the intended one, was generally the salient process among hedges expressions. It is perhaps also important to note that whilst most hedges are associated with the women, Kipsigis men exploit it more within the context of courtship. As opposed to fillers such as uuh, mmh and ooh, men used words and long expressions. Most of these were words which out of context would refer to other meanings. Consider the following conversations sampled from the men and women interactions.

- (6) (i) A: *Atinye reporti ngung'*
Gloss: I have your report.
 B: *Soso, kandan awendi ainet koskoleng'*
Gloss: Okay. I will be going to the river in the afternoon.
 A: *En iman ko magat, ingen is.*
Gloss: By the way it is urgent. You know
- ii) A: *Kagase tagimwaa agenge oeng*
Gloss: I would like us to say one two
 B: *Matimwaa chechang achaktai*
Gloss: Keep it short. I am in a hurry today.
- (iii) A: *Mi barwet nemache ayoktoenen'*
Gloss: There is a **letter** I want to send you.

B: *Oo! Soso, somanwon.*

Gloss: Uuuh! Okay. Read it'

All the above conversations use hedges. We can actually note that all the beginning utterances from speaker A contain a hedge word or expression. For example, conversation (i) starts with the statement '*atinye reporti ngung*' which literally means 'I have your **report**'. The word *reporti*, 'report' is a hedge, when used in the context of courtship; it is purposed as an opener when one wants to share his or her feelings and affection with someone he/she is interested in. In this case, the speaker (a man) is addressing the lady. As such, the encyclopedia entry of 'report' indicates that it is a description of an event or a situation and often, written in past tense. The interlocutor here encodes the feature that matches the state at hand which is 'description of a situation'. The report intended to be given is a love report. *Reporti* thus undergoes the process of narrowing and forms an ad hoc concept REPORTI that refers to a love report. The communicated meaning of the *reporti* 'report', in this case has been made specific to imply a report on love. Obviously, a discussion about A's feelings for B.

Conversation (ii) likewise contains a hedge. For example, sample 6 (ii):

'*Kagase tagimwaa agenge oeng*' translated to mean 'I would like us to **say** one two' contains a hedge; **tagimwaa, which means 'say'**. This also serves as an opener when one wants to express his/her feelings. The encyclopedia entry of 'say' refers to pronouncing of words, expression of thoughts, suggestions or opinions. The hearer, as a consequence, selects features that suit the context which is 'expression of

thoughts'. 'Tagimwaa' is narrowed down which leads to formation of an ad hoc concept TAGIMWAA that refers to sharing one's feelings of love.

Conversation (iii) similarly begins with the statement '*Mi barwet nemache ayoktoenen*' which literally means 'there is a **letter** I want to send to you.' The word '*barwet*' 'letter' is a hedge as it connotes something else, perhaps a message. In the context of courtship, it is used as an opener in a conversation. According to the encyclopedia entry of 'a letter', a letter refers to a written message from a person to another mostly put in an envelope and sent by post. The hearer, as a result, selects features that match the context which is 'a message from one person to another'. 'Barwet' is, hence narrowed down in meaning reference by formation of ad hoc concept BARWET that refers to a love message. We can actually confirm that speaker B has understood the communicated message and grants the speaker her attraction because she asks the speaker A to read it '*somamwon*'. 'Somamwon' 'read', in this case, is also narrowed down to mean 'speak out'.

4.2.4 Proverbs and Semantic Shifts

Proverbs are expressions which sharpen our cognitive abilities in order to reflect and find solution to a people's way of life (Koech, 2013). Notwithstanding, is the fact that proverbs make use of metaphors because a word or a phrase that has a figurative sense is linguistically used in the context of others to communicate a message. Both proverbs and metaphors are indirect in meaning. The listener is expected to maximize

the intellectual capacity of his or her language resource and culture to understand the intended meaning.

In the courtship discourses investigated, the interlocutors were observed to use lexical broadening to deconstruct the communicated messages in the proverbs used. The lexical resources of the metaphorical words in the phrases used were broadened to include other meanings. The context of usage, that is courtship, was used as an important arena in arriving at the intended meanings. Some of the proverbs used are given in data 7 below.

(7) i) *Ma chibe chi boban nebo.*

Gloss: A **mushroom** that belongs to someone cannot be uprooted by anyone else apart from the owner'

ii). *Mamalat kot'*

Gloss: **The hut is not smeared'**

iii). *Wo belyo amai saram'*

Gloss: '**an elephant'** although does not bear **twins.'**

Proverb (i) in the data above, '*Ma chibe chi **boban** nebo chi*' which literally means that 'a **mushroom** that belongs to someone cannot be uprooted by anyone else apart from the owner' is understood through lexical broadening. In the past mushrooms sprouted but the edible ones were difficult to find. Also, it was easy for one to bypass the edible one but someone else could get to the same place and find it. A lady being pursued is likened to the mushroom. Just as an edible mushroom is hard to find, a good lady suitable for marriage is difficult to find. 'Bobat' which means mushroom has, therefore, been broadened metaphorically to mean spouse. The proverb means that there is someone particularly created for everyone and one can only be with that

one destined for him. The proverb is used by men to convince the lady that they are meant to be together.

Proverb (ii) '*Mamalat kot*' which literally means that 'the hut is not **smear**' is also understood through lexical broadening. It is a proverb that means do not disclose anything yet because of the presence of people. It is mostly used by dyads when they want to have intimate conversations. 'A hut' according to the encyclopedia entry refers to a building where a family lives in. The interlocutor, therefore, selects features that relate that is 'family' and 'live in'. '*Mamalat kot*' is broadened through metaphorical extension to form an ad hoc concept MAMALAT KOT that refers to the presence of people.

Proverb (iii) '*Wo belyo amai saram*' which literally means '**an elephant** however big does not bear **twins**' is also understood through metaphorical extension and broadening. 'An elephant' according to the encyclopedia entry refers to one of the largest animals in the world and is considered powerful. The hearer thus selects the feature that suit the context that is 'powerful'. On the other hand, 'twins' according to the encyclopedia include two children of the same parent or, animals, born at the same time. The hearer will also select features that relate to context which are 'two' and 'at the same time'. 'Belyo' and 'saram' which mean elephant and twins respectively are broadened to include and ad hoc concept BELYO and SARAM. The hearer will, therefore, relate the proverb to mean although a person may be successful

they cannot be in a position to meet all your needs. The proverb is used by either the man or woman when giving an excuse for a particular weakness they have.

4.3.0 Indirect Speech Acts and Gricean Cooperative Principle

This section describes the various forms of indirect speech acts used in data for this study. It adopts Grice's Cooperative Principle Theory. Grice (1975; 1989) contends that the overall goal of communication is to disseminate information clearly and adequately. Speakers engaged in a conversation ordinarily follow certain patterns in order to arrive at both the implicit and the intended meanings (Hadi, 2012). While it is possible to obey maxims, one can also choose to disobey the maxims to put across a message. When a surface meaning of an utterance deviates from Gricean maxims, the hearer should go beyond the surface structure of the utterance to find out that other implied meaning of an utterance (Davies, 2008). The indirect speech acts—metaphors, euphemisms, hedges and proverbs—dealt with in the preceding section in this chapter manifest different ways through which speakers' maxims have contravened GCP. The following is a discussion for each.

4.3.1 Metaphors and Gricean Cooperative Principle

Metaphors involve a comparison of two behaviours, traits or beings. By way of their construction and constitution there exist a figurative and secondary meaning that is implied in any metaphor. The result of such comparisons obviously contravenes the requirement of the maxim of quality which demands that one should say that which is truthful and not that which he or she lacks evidence for (Grice, 1989; Martinich,

2001). At the same time, a metaphor is best interpreted in a context, hence observing relevance maxim. The following are some metaphors extracted from the various discourses used out by the Kipsigis youth in courtship.

(8)

i) I stimet, we chebet

Gloss: You are electricity!

ii) Atinye moek chesere

Gloss: 'I have many cows'

ii) Abitot

Gloss: I am wet

Metaphor (i) comments on a lady's look while (ii & iii) refer to the man's wealthy state but using different symbols. The first metaphor likens a lady to electricity. This metaphor first of all forces the hearer to find out the concepts that it refers to. Literally, electricity can variedly be interpreted to refer to concepts such as form of energy (electric), dangerous (it can kill instantly), powerful, brightness (when used for lighting), and fast among others. However, the speaker does not really imply all these but a few that are related to courtship context. Some of the meanings associated with electricity above are far removed from the context of courtship.

Generally, to arrive at the meaning of the above metaphor; two key things must be involved. The first, relates to the conversational requirement. The speaker, first of all, conversationally violates the maxim of quality. He is not truthful because what

he implies is different from the natural concepts associated with electricity. Moreover, the meanings decoded from common knowledge are many, hence, ambiguous and obscure. The speaker flouts the maxim of manner which states that 'one makes his/her contribution in an orderly manner' (Grice 1975:45). To identify what is being referred, however, the hearer must factor the context of courtship in which the utterance is given. Whatever the argument, it must relate to a context. Therefore, the speaker implies something related to context that is relevance. The maxim of relevance requires that one be relevant (Grice, 1989). The hearer has to calculate the inference of a word/expression based on the context. She (listener), thus relates brightness of electricity to looks plus the actual intention of the speaker (interest). In the end, she is able to understand that what the speaker is implying is beauty. The intended meaning here is that 'Chebet is beautiful.' Beauty, in this case is compared to electricity. Because the maxim of manner is flouted, maxim of quality is violated and maxim of relevance is observed in the same metaphorical expression, clashing of maxims occurs.

The other strategy used to arrive at the inference is that 'the property intended is only that which contributes to 'a true conclusion'. One of the salient features of electricity, relevant to the courtship context of the utterance and leading to a true conclusion is that electricity lights and brightens a dark place. When considering the speaker's utterance and the salient features and drawing an obvious inference, the following can be constructed.

(9)

Isitimet we Chebet, katamachi iyon

Gloss: Chebet, you are electricity, I would want you at our home.’

Stimet kuyae oldo kulabait soiti ko en kemo

Gloss: Electricity brightens a place, especially at night.....’

Chebet ko ikakaran nenyojin ketunin

Gloss: Therefore, Chebet, you are very bright and attractive or beautiful person who will brighten our home.....’

Also, metaphor (iii) can be interpreted and understood within the context of courtship just as the above metaphor. A *bitot* ‘I am wet’ is issued by a man convincing the lady that she will not lack anything when they get married as he is wealthy. The metaphor can also be interpreted in and out of context. In the literal sense, the adjective ‘wet’ refers to concepts such as; covered with water (body), the garments are wet, too much rainfall among others. Within the conversation implicatures, the speaker flouts the maxim of quality because what is implied is not true. In addition, the same metaphor can also be misinterpreted based on one’s knowledge of the phenomenon referred, hence flouting the maxim of manner. Although these happen, the speaker keeps to the requirements of the maxim of relevance. The utterance is relevant within the context of courtship. At this point, there is a clash of maxims.

To understand the meaning, the woman being wooed depends on three factors: the courtship context, salient features and the cultural understanding of ‘wetness’. The context under which this statement takes place is that of courtship thus the meaning.

The statement mostly comments on the qualities of man ready for marriage. Equally, the concept ‘wet’ is so closely associated with the rains which comes with good fortunes: that are food for human beings and animals. A man in the cultural sense of the Kipsigis culture is expected to feed the family, hence must have wealth. Therefore, what is inferred is narrowed to having much wealth. What the hearer infers, therefore, is that the suitor is a rich man and she is expected to accept him for a spouse.

Considering all the mentioned features used in arriving at the inferred message, the following can be constructed.

(10)

A bitot

Gloss: ‘I am wet’

*Arawet nemi ropta konyone ak kelunoik chegoron,
amitwogik chechang*

Gloss: Wet seasons’ come with good fortunes like a lot of food’

*Noto anyu, chichon kotindo malik chechan tinye tugaa ak
rabisiek chechang*

Gloss: Therefore, the man has much wealth; he has cows and money’

4.3.2 Euphemisms and GCP

As already discussed in the previous sections, euphemisms are used in place of blunt, direct or unpleasant expressions in communication to maintain social relationships.

Euphemisms deviate from the common (direct) usage to what is uncommon (Wang, 2015). For this reason, a cooperative principle will have to be violated in order to communicate effectively. The intended message will, however, still be understood. From the all-inclusive FGDs, a number of euphemisms were collected. Many of these were used by the men, especially when discussing issues to do with marriage, sex and proposals to be friends. The following are some extracts.

(11)

i) A: *Kongoi en salet negakisalan. Mwawan ki neimakini ke en ane?*

Gloss: So. Thank you for the complements. Tell me, what do you want from me?’

B: Tos ichomwon anam **koroisiot**

Gloss: Can you allow me to be in charge of the **sacred tree**’

A: Nan abwoty?’

Gloss: Let me think about it.

ii) A: *Kakoimenjon akuamache awo kaa. Ne kitake neimache?*

Gloss: It is getting late and I need to go home. What else do you need?’

B: Tos ichamwan **atem imbarani**?’

Gloss: Can you allow me to cultivate this land?’

A: *Toma kaingonu tugaa*

Gloss: You haven’t paid any cows yet’.

iii) A: *Amache ibunchi **olinyon***

Gloss: I want you to remain at our **place/home**

A: *Itinye kit neyai komanyonjin*

Gloss: You have some work to do before I join you.'

Excerpt (i) in 11 above is a request made by a man to a lady to be his girlfriend. However, because having a close and intimate relationship of opposite gender is taboo, the man prefers to use the word 'koroisiot' 'sacred tree' to the actual word for girlfriend/lover that is *chamanet*. In this scenario, speaker B flouts the maxim of relevance. The response to the question is totally different from the context of courtship under discussion. 'sacred tree' is used in place of a girlfriend. The maxim of quality is also violated because the speaker's choice of the word 'koroisiot' does not match the intended meaning. The speaker chooses to use this word because he wanted to save the other (lady) from embarrassments. 'Koroisiot' in Kipsigis can stand for anything special, especially when referring to people.

The hearer is able to draw an inference to this statement first from the same context of courtship and more so, the culture that she hails from. Note that speaker (B), has signalled that she has understood the message by assuring the man (A) that she will think about it.

Excerpt (ii) is a request to have sex. Sex as a topic is taboo among many African languages. The speaker chooses to use the phrase '**atem imbarani**' which is translated to mean '**cultivate the land.**' This is used instead of the actual expression that is "to be physically intimate with". The speaker violates the maxim of quality because he does not really mean to farm or harrow the land on the surface. Likewise, the speaker flouts the maxim of relevance. Cultivation of land is contextually an out

of place word when talking about sex. It is not related to the topic. However, because it saves one's face and maintains the relationship, this phrase is preferred. To arrive at the actual reference, the hearer banks on the actual context of discussion (dating), her relationship with speaker A, and the cultural knowledge of the topic at hand.

The third excerpt above occurred as a proposal for marriage. Marriage, just like the other rites of passage among Kipsigis, is respected. The actual concept for 'marry' is taboo. One must, therefore, use a euphemism expression to mean this. The speaker here flouts the maxim of relation by use of the indirect speech act '*amache ibunchi olinyon*' that means 'I want you to stay at our home.' This is done with the intention to draw the hearer closer to the intended message, which is the whole marriage process. The speaker also flouts the maxim of quantity by not giving enough details to make it clear to the hearer that he is referring to marriage.

These two forms of flouting dealt with here are intended to protect one's image, and at the same time save them the embarrassment likely to be suffered by the hearer. The hearer here depends on her understanding of the concept '*olinyon*' 'home' and the courtship context they are discussing to understand the inferred meaning.

4.3.3 Hedges and GCP

Hedging in linguistics is a strategy used by speakers when they want to be non-committal (Grice: 1989). The utterance given (a word or an expression) cannot be associated directly to the speaker. Generally, it involves the use of concepts in place

of the specific information. Another instance of hedging is where speakers intentionally chooses not to respond to what is being said. Put differently, the speaker does not fully cooperate in a conversation. For example, data collected from the different youth discourses, shows that speakers have tended to use hedges in discourse and as a result defy the Gricean Cooperative Principle through flouting. The most common strategy was silence/opting out followed by flouting of the quantity maxim in cases where words and expressions were used. Consider the following examples.

- (12) (i) A: *Chamwon anam teret ab maiywek*
Gloss: Allow me be the owner of the wine'
 B: (Silence.)
 A: Ani, me babangu gaa?
Gloss: By the way is your dad at home?'
 B: heee, mite.
Gloss: Yes, he is.
 A: I will come and visit him. Will you be at home?
 B: (Silence)
- (ii) A: **Atinye reporti ngung'**
Gloss: I have your report.
 B: *Tot kokage?*
Gloss: Won't it take long?
- (iii) **A: Kagase tagimwaa agenge oeng**
Gloss: I would like us to say one two
 B: *Chomwon any aib cherikanin kwo gaa.*
Gloss: Well, can you allow me to first take this jerrycans home?'

Excerpt i above indicates a case of opting out of maxims. The hearer intentionally decides not to respond to the vital questions posed to her. In question one, speaker (A) proposes to her to accept to be his girlfriend but speaker (B) oblivious of the

sensitive response she is expected to give chooses to be silent. Speaker (A) while judging from her silence that the lady (B) is disinterested, poses another question about her presence at home when he visits but again she opts out by being silent. The hearer does this because she does not want to commit her allegiance to the man. Moreover, as a way of maintaining the rapport and avoiding an embarrassment feeling to her audience when she intends to say no, the lady opts to be quiet.

On the other hand, the speaker interprets the silence as way of refusal. The gestures accompanying the silence are also important. For example, the lady would sometimes frown, looks away and speak with an aggressive tone. In most cases, the man will shift the topic to another, which the lady is comfortable with.

In excerpt ii above, the speaker uses the word *reporti* 'report' instead of the expression '*I want to talk to you about my love for you*'. First, the word *reporti* is broad but relevant to the context. However, the information given is inadequate. At the surface value, this report is general because it is not specific. The speaker flouts the maxim of quantity because it is not informative enough. The speaker flouts this maxim because of two reasons, one, he does not want to specifically touch on love because it is an emotive and sensitive issue. This can threaten the cooperative principle because the lady might not be willing to respond to the questions posed by the man. Two, he does not want to conceal his actual intention lest he be dismissed at the very first utterance. The hearer mostly inferred the meaning from the context of usage that is courtship. Moreover, the lady reduces the concepts for 'report' to

meanings that are relating to courtship which could be; the one's thoughts and feelings or some love message sent to her through the speaker.

Excerpt (iii) also contains a hedge. The expression '*agenge oeng*' 'one two' is a hedge. This phrase does not specify what is to be said and the time it will take place. The speaker flouts the maxim of quantity because he provides little information to what is being communicated. The speaker deviates from saying what they would really discuss but tags it as 'one two'. Loosely interpreted to mean a short discussion. However, this discussion is also not specified.

Flouting of the maxim of quantity is deliberate because the topic of courtship is delicate. A direct mention of the actual intention of say "*Amache amwakee oloakastai?*" "I want to express my feelings to you" would embarrass the listener. In addition, it is also rude to use direct words or expressions when referring to love talks. To understand the communicated message, the hearer relies on the courtship context and reconstructs the sentence in a narrow sense of concepts within the courtship domain.

(13)

Kagase tagimwaa agenge oeng

Gloss: I would like us to say one two'

Amache singetuyet met kengelanen tuguk che tinyet, ak che tinye sabenyon, ak tugug che iboiboyton....

Gloss: I would like us to discuss something about us, our lives, my interest.....'

Not amune, amache angalelen agoba chamyet neateng'enen

Gloss: Therefore, I would like to talk to you about my love for you.’

4.3.4 Proverbs and Gricean Cooperative Principle

Proverbs are rhetorical strategies through which speakers of a given community communicate in a more tacit and condensed manner (Dairo, 2010). Proverbs are very vital when used in everyday discourse.

“The use of proverbs is, on the one hand, a part of communicative speech that is, as with all understandable speech, supposed to follow Grice’s cooperative principles. However, on the other hand, the use of a proverb acts against one or more of Grice’s categories by creating a pause in the discourse and, unexpectedly, introduces new aspects.”
(Granbon-Herranen, 2014: 113)

Similar to other indirect speech act, proverbs were also common in the Kipsigis discourses on courtship. The informants consulted generated a number of proverbs which would have both literal and figurative meanings. Figurative meaning is the most implied and inferred in the courtship discourse in the example of this study data. In addition, based on their compositionality, proverbs tended to violate and flout a number of maxims. The following excerpts contain some proverbs drawn from the study data.

(14)

- i) *Tam asibuin ngamun angen iman ale ‘ma chibe chi **boban** nebo chi’.*
Manginyorchon oldo age kobaten ireyu.

Gloss: I have been following you up because I am truly sure that ‘a **mushroom** that belongs to someone cannot be uprooted by anyone else apart from the owner’. I cannot find myself anywhere else but here.”

ii) *Mamalat kot singemwaa agenge oeng koron*

Gloss: The hut is not smeared now. We will say one two tomorrow.

iii) *Ane a chito neikile ge 'Yakwai let'*

Gloss: I am a fighter. There is a fat behind.'

Excerpt (9)i contains the proverb; '*ma chibe chi boban nebo chi*' which literally means 'a **mushroom** that belongs to someone. The speaker flouts the maxim of relevance by giving a hint when he chooses to use the indirect speech act '*ma chibe chi boban nebo chi*' to imply 'there is someone particularly created for everyone'. 'An edible mushroom' which is hard to find is compared to a woman. However, the introduction of a mushroom here acts against the maxim of relevance. The speaker also flouts the maxim of manner by being ambiguous as the proverb meaning changes with context. There are many things that are hard to find hence '*boban*' mushroom can vary with context hence ambiguous.

The speakers' choice is necessitated by the fact that it is unpleasant/rude to tell someone that he or she is hard to find. From the surface value it might mean thickheaded, difficult to handle etcetera. By going out of context, the message is polite. The hearer, can interpret this metaphor based on the prolonged process of courtship in which a man will really toil hard in convincing a woman to accept him for marriage. Moreover, the hearer can possibly pick out the word '*boban*' and place it in real life context like courtship. Mushrooms are very many in the bushes but only a few are edible. Therefore, men are very many, and so are women. It takes one a while to get the best match. In the man's view she, is the best match.

Excerpt (9) ii also contains a proverb '*mamalat kot*' which literally translates to 'the hut is not smeared.' Deeply, this proverb means "*do not disclose anything yet because of the presence of people.*" It is mostly used by dyads when they want to have intimate conversations. The speaker flouts the maxim of relevance by use of the proverb '*mamalat kot*' that does not literally mean 'the presence of people' but is used to presuppose 'the presence of people'. The maxim of relevance expects one to be relevant and is flouted when hints, or clues are given or when presupposing. The hearer, in this case, is given a clue. The man here signals to the lady that he wants to speak to the lady sometime later but not the present. Through this presupposition, the maxim of quality is violated. The speaker is truthful here.

The speaker's intention is to notify the lady that he would want to speak to her about something. When men feel like they are unprepared or fear to handle the lady at the moment, such a statement is used as a notice apriori. The hearer, depending on the context, first, finds out what the presupposed issues are. For instance, if in the real case there are other people or it is getting late or the guy is a stranger. Second, she can gaze at the man's accompanying gesture. Mostly, when this proverb was used a shy smile would follow. This suggests that the message is a sensitive one.

Excerpt (9) iii also contains the proverb '*Yakwai let*' literally means that 'there is a fat behind.' Fat according to the encyclopedia entry refers to big, or well fed. In this excerpt, it refers to the promising future fortunes like wealth after marriage. The man uses this as an encouragement to the lady that there is hope for the future in the

business that he is carrying out and to insist on the fact that the lady will not starve or suffer. The speaker flouts the maxim of manner by being vague. ‘There is a fat behind’ can only be interpreted in context. Equally, the statement is not true because the future cannot be seen hence it flouts the maxim of quality. The speaker uses this proverb with a view to luring the hearer to believe that he is rich, therefore, worthy to be her husband. The hearer, strategically infers the concept ‘fat behind’ within the context of courtship that once the two of them marry, they will create wealth to fend for themselves.

The Kipsigis representation of proverbs affirms Achebe and Ambler (1992:4) postulation that ‘proverbs are the palm oils with which words are eaten.’ Proverbs are often used to support and bolster postulations, especially when the issue discussed is emotive. Notably, the concept of love and intimacy is a sensitive one, thus, the choice of proverbs.

4.3 Summary of the chapter

The chapter has presented the analyses of the data collected as guided by the study’s objectives. It presented the forms of indirect speech acts in the Kipsigis language of romance and gave examples. It also analyzed the semantic shifts in the language of romance among the Kipsigis youth using Lexical Pragmatic Theory. The indirect speech acts were also accounted for using the Grice Cooperative Principle.

CHAPTER FIVE: SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter gives a summary of the study's findings, conclusions and, recommended areas for further studies in the Kipsigis language repertoire.

5.1 Summary of Findings

The first objective of this study was to find out whether indirect speech act forms are used in the language of romance among Kipsigis youth during wooing and courtship stages. Courtship is a delicate process through which one is wooed by use of language to make him/her accept the other. It has been noted that Kipsigis youth, in most cases, use different forms of indirect speech acts in their courtship discourse. As such, the language of courtship is far-fetched from the common concepts. The indirect speech acts used were metaphors, euphemisms, hedges, and proverbs. Generally, these four forms were used with a view to save face when talking about embarrassing, taboo and/or relationship threatening topics, keeping conversations going or being non-committal to an utterance as in the case of hedges.

Statistically, metaphors as examples of indirect speech acts were the commonest forms of indirect speech acts used. Of all the expressions collected, metaphors accounted for 38% of the data. Euphemisms were the second common with 27% followed by hedges which accounted for 18% of the data collected. The least occurring form of indirect speech acts were the proverbs which accounted for 17%

of the data. Metaphors are the majority because the cultural world of the Kipsigis is rich in many objects, structures, and notions as in other cultural set-ups to which any phenomena can be associated with.

Moreover, courtship is largely characterized by descriptions. A lady being courted is likely to be involved and/or interested more when she is compared with other entities. In addition, use of literal language in courtship hardly achieves the purpose because common knowledge is common to all, hence the use of indirect speech acts. It is just not interesting. Some issues in the Kipsigis culture are taboo or rather respected, hence indirect expressions are preferred, thus metaphors.

Euphemisms were the second frequently used. Euphemisms are very common in almost all languages of the world. Most concepts regarding courtship such as love, marriage, sex, body parts, and courtship meetings among others are categorized as taboo in Kipsigis. Therefore, any senses targeting these were tagged with culturally pleasant, polite or mild expressions. Some contexts which involved direct dysphemistic expressions, for instance, sex and call for two people to have a meeting ended abruptly. Some instances would also lead to shame and embarrassment among and between the interlocutors.

Hedges were the third most preferred indirect speech acts. They were used when speakers wanted to be non-committal or general with a view to saving face. Most expressions were used in their general senses. In cases where pronouns were used,

the speaker preferred to use the plural forms instead of the singular forms. For instance, the word '*reporti*' (report) was used to talk about an expression of love story. Literally the topic, love is too wide. Like euphemisms, and hedges were used with a view to saving face and containing discussions for longer hours or minutes. In some cases, being direct might even embarrass the speaker himself or herself. Proverbs were the fourth category in the order of number of expressions collected. Their number is skewed here because proverbs are traditionally associated with the elders in the community. More so, courtship constrained the proverbs to love and search for lovers, resources of ownership, and advice.

The second objective was to analyze the semantic shifts involved in the indirect speech acts in the language of romance among the Kipsigis youth. From the data collected, the common shifts were metaphorical extensions, lexical broadening, and lexical narrowing. Metaphorical extensions and lexical broadening happened to be the most common shifts followed by lexical narrowing.

Metaphorical extensions just as the name suggests are connected with metaphors. All the metaphors collected utilized this as a strategy because the referred concept would be seen from the surface meaning (literal) and deep meaning (figurative). In the case of the metaphors, what is ordinarily implied is the other extended meaning. Concepts such as 'sacred tree', 'owner of wine' and 'cultivate the land' are all associated with other meanings and not the common ones. The context of courtship was exclusively used in identifying the illocutionary forces.

Lexical broadening was simultaneously used with the metaphorical extension process. A concept would be broadened through an ad hoc concept framed in the mind of the listener to include other interpretations of the word/concept in question. All metaphors and euphemisms maximized this process because what is often implied in a metaphor or euphemisms has other secondary meanings. The concept 'mauat' 'letter' is broadened through an ad hoc concept 'MAUAT' to include other associated meanings of a flower which may include, beauty, fragility, cost, brightness among others. Through broadening all the identified indirect expressions in the study data acquired different interpretations. The most appropriate sense, however, was arrived at based on the courtship context.

Lexical narrowing was largely utilized in hedges. A word or a concept that may be too general or has varied meanings is reduced through an ad hoc concept to a specific sense or notion. Because most hedges are broad, the hearer needs to sieve all the different meanings of any such kind to a specific one. For example, the concepts '*reporti*' 'report' and '*barwet*' are all general when used in courtship. One will obviously ask questions like 'what kind of a report?' or a report on? or a letter on? or what kind of letter? The hearer while interpreting these notions will narrow the meanings of these concepts through ad hoc concepts *REPORTI* and *BARWET* to imply an expression of love thoughts and a message on love respectively.

The third objective endeavored to account for the indirect speech acts utilized within the principles of the Gricean Cooperative Principle Theory. The theory is concerned with how cooperation is achieved and lost in a conversation. Similarly, courtship is a conversation which requires discussants to fully cooperate to score in it. However, because it is characterized by many shifts and indirectness, keeping to all the GCPs was not possible. Different maxims were either flouted or observed.

Regarding metaphors, the maxim of quality was generally flouted as the entities used for comparisons would, at most, be far from what the actual entity was. Metaphors were not truthful from the surface meaning. In addition, some metaphors would defy the maxim of manner. Characteristically also it was noted in the study data that one entity may refer to different connotations for different youth in the study population. The messages decoded are generally obscure and ambiguous. On the other hand, however, most metaphors observed the maxim of relation/relevance because most comparisons used were relevant to the context of discussion, that is, courtship. Most meanings would be deconstructed from the context.

Euphemisms, too, manifested the different forms of maxim violations and flouting of the maxim in the cooperative principle. All the euphemisms used, for example, were words or expressions that would be totally out of context and at the same time different in meaning. Based on this observation, Kipsigis euphemisms flouted the maxim of quality, and at the same time, violated the maxim of relevance. Euphemisms generally require orderliness because any taboo or unpleasant utterance

would be considered disorderly and uncouth. Therefore, a violation of both the quality and relevance maxim is done deliberately to observe or inviolate the maxim of manner that requires that one be orderly and unambiguous. By using a euphemism in a conversation, one is considered orderly. Through flouting of the former two, and observation of the latter, it becomes obvious that maxims also tend to clash when euphemisms are used.

Hedges are generally misconstrued expressions based on their unspecific and incompleteness in meaning. The hedges observed in the study data showed another peculiar behavior of a conversation within the GCP. As such, opting out of a maxim was generally observed, especially among the female youth when specifically asked questions which required them to respond by a yes or a no. Most female respondents would prefer being silent instead of giving a response. Moreover, most hedgy expressions flouted the maxim of quantity because the words were generally unclear in meaning since less information was being given. In addition, the hedges observed also manifested a quiet violation of the maxim of quality because speakers would either prefer a general term or a different concept in order to be orderly or to save face. Generally, the maxim of manner is observed in all the hedges used because speakers want to be orderly enough in order to control the conversations. If the maxim of manner is flouted, a breach of communication in a conversation is likely to occur.

Similar to metaphors, proverbs generally violated the maxims of quality, manner and quantity. The communicated message in a proverb would mostly be different from the literal meaning while some metaphors may give either less or more information as expected, hence violating the maxim of quantity. The interpreted meanings of proverbs, however, were never specific, but rather varied and obscure. For this reason, most Kipsigis investigated proverbs flouted the maxim of manner. On the positive note, however, all the proverbs used observed the maxim of relevance. Most of them disseminated messages that would be of use to people in love or in courtship.

5.2 Conclusions

In line with the first objective of this study, it is possible to conclude that Kipsigis youth language of romance is characteristically an indirect one. Speakers use different forms of indirect speech acts to communicate messages of love, compliments and offer pieces of advices when speaking to the opposite gender. The common forms of indirect speech acts used are metaphors, euphemisms, hedges and proverbs. These indirect forms are used with a view to save face in the case of embarrassing topics and taboo or unpleasant topics, non-committal or rather being general instead of being specific and generally to sustain discourses for longer sessions. Using direct speech acts would result into embarrassment, breach of cooperation in the discourse and ends any verbal interaction abruptly.

As concerns the semantic shifts utilized in understanding the communicated messages, four processes are used. These are metaphorical extensions, lexical broadening, lexical narrowing, and approximation. In regards to the metaphors,

euphemisms and proverbs, metaphorical extensions, and broadening process are used in understanding the intended meanings of the indirect concepts. Words or expressions would first be extended from the primary meaning to derive other secondary meanings after which the actual decoded meaning is identified based on the courtship context. Lexical narrowing is used in understanding the communicated messages among hedges used. The varied meanings of the deconstructed messages are reduced down in context of courtship to have a specific meaning.

In regards to the Gricean Cooperative Principle, it is possible to conclude that courtship discourse can be accounted for. Moreover, the Kipsigis youth courtship discourse cannot entirely be faithful to the principle of cooperation in all the maxims. Some maxims are observed while others are flouted or violated. As such, metaphorical expressions and proverbs generally violated and flouted the maxims of quality and manner respectively although a number of examples discussed in the preceding sections reveal that the maxim of relevance is observed. The three maxims (maxim of quality, maxim of manner, and maxim of relevance) can also clash in the discourse of courtship. On the other hand, euphemisms cause flouting of maxims of quality and relevance but keep to the requirements of the manner maxim. Hedges violate and flout the maxims of quality and quantity respectively but observe the maxim of manner. Generally, clashing of maxims occurs in each of the four forms of indirect speech acts identified.

5.3 Recommendations for Further Studies

This study centered on the courtship discourse and the aspects of indirectness common in it. However, courtship is not the only semantic field in Kipsigis community which uses indirect speech acts. We recommend other studies to investigate the same in the contexts of rites of passage ceremonies, dispute resolutions meetings, diseases and epidemics discourses and economic activities discourses within the Kipsigis world and other related languages.

There is also a need to investigate how the Gricean Cooperative Principle provides a basis for understanding different dimensions of the discourse in marriage and dowry payment negotiations carried out usually by adult and elders. This is because, after the courtship, it is the adults or the elderly individuals who carry out negotiations and dowry payment. There is, therefore, a need to investigate their language, especially the use and indications of proverbs.

5.4 Summary of the Chapter

This chapter has presented a summary of the findings of this research. It has also elucidated some salient conclusions attained from the study. Furthermore, some viable recommendations for future studies are provided.

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APPENDICES

A1: Researcher's Introduction and Respondent's Consent Form

Introduction

Welcome and thank you for volunteering to take part in this focused group. I realized you're busy and I appreciate your time. My name is Faith Chelangat Chirchir a Master of Arts (English and Linguistics) student from Kenyatta University and assisting me is Josphat Towett. I am currently undertaking a research on the language of romance common among the Kipsigis youth. The study will help me in my school project. May I record the data just to ensure we capture every detail on this language.

I will like to assure you that the discussion will be anonymous. The tapes will be well protected until they are transcribed word for word. The transcribed notes will have no traces of linkage of the expressions and the individual participants. You should attempt to give truthful and accurate answers. I and other members of the group would highly appreciate if you refrain from discussing comments of other participants of the group outside of the group. You have a right not to answer or discuss what you do not wish to participate in however please try to answer and be as involved as possible.

Focused Group Discussions Consent Form

I..... voluntarily agree to participate in this research study. I understand that even if I agree to participate now, I can withdraw at any time or refuse to answer any question without any consequences of any kind.

I have had the purpose and nature of the study explained to me and I have had the opportunity to ask questions about the study. I understand that participation involves tape recording of focused group discussions participation in your research will involve. I understand that I will not benefit directly from participating in this research. I agree to be audio-recorded. I understand that in any report on the results

of this research my identity will remain anonymous. This will be done by changing my name and disguising any details of data that may reveal my identity or the identity of people I speak about. I understand that disguised extracts from the focused groups may be quoted in dissertation, conference presentation, etc.

I understand that signed consent forms and original audio recordings will be retained in until the project completion.

Signature of research participant

Signature of participant Date

Signature of researcher

I believe the participant has given informed consent to participate in this study

Signature of researcher

Date

A2: Focused Group Discussions Schedule

A. Demographic Data

Please answer the following general questions.

What is your gender? Male _____ Female _____ (Tick appropriately)

Are you a native resident of this area?

Have you ever been to any school?

What is the highest level of education you have attained?

Have you ever been in a romantic relationship?

Are you currently in a romantic relationship?

Thank you for taking your time to complete this questionnaire.

B. Focused group questions for Both Gender Inclusive Groups

Ground rules

1. Let us permit one person to speak at a time. There may be instances you may be tempted to interrupt or add something, kindly wait till he/she has finished.
2. There are no right or wrong answers.
3. There is no particular order of speaking, you can speak when ready.
4. Feel free to share anything on your mind on the topic because it's important for me to get all your views.
5. You do not have to agree with the views of the other participants in the group.

Does any of you have a question?

Okay, let's begin

Warm up

First, I would like everyone to introduce themselves. Can you tell us your name?

Introductory question

I would like to give you a few minutes to think of your experience as youth when it comes to language used during wooing, dating and courtship processes. Anyone willing to share?

Guiding questions

1. As a man what do you say to a lady stranger when you want to start a conversation?

2. How do you tell a lady she is beautiful?_____

3. As a man how do you ask the lady out on a date?_____

4. How do you ask a man or woman if she/he is dating?

5. How do you ask a lady to be your girlfriend?

6. How do you ask for sex?

7. How do you ask one to marry you?

8. How do you end a relationship?

9. Elicit any other terminologies?

10. What are the reasons why you don't converse or ask questions using direct statements?

11. How do you arrive at the meanings?

Conclusion

I am sincerely grateful to each of you for taking their time to participate. This has been a very fruitful discussion.

Your opinions will be a valuable asset to the study.

We hope you have found the discussion interesting.

If there anything you feel you want to complain about, please contact my research assistant or you can also speak to me later.

I would like to remind you that any detail feature in this report will be anonymous. Before you leave please hand in your personal details.

Focused Group questions for female

1. How do you answer a man who is a stranger seeking to have a conversation with you?

2. How do you tell a guy he is handsome?

3. What do you say when asked out on a date?

4. How do you respond when asked to be someone's girlfriend?

5. How do you respond when asked for sex?

6. How do you respond when asked to be someone's wife?

7. How do you end a relationship or respond when told it has ended?

8. Elicit any other terminologies

9. How do you arrive at the meanings?

A3: Indirect Speech Acts Used

	Expression in Kipsigis	Gloss	Target domain	Gender that elicited
		Metaphor		
1	I u cheptab laitoryat	You are the daughter of a king	beauty	M
2	Le ingwan nea	You are painful	beauty	M
3	Le I mauat	You are a flower	beauty	M
4	Le machanit	The girl is tea leaves	beauty	M
5	Le nyanyat moita ooh	The calf is a tomato	beauty	M
6	Le iu malakaiyat	You are like an angel	beauty	M
7	I stimet	You are electricity	beauty	M
8	A Bitot	'I am sprayed'	wealth	M
9	Atinye tuguuk	He has things	wealth	F
10	Atinye moek chesere	He has many cows	wealth	F
11	Abitot	That man is wet	wealth	F
12	Atinye motwet	I have a sheath	wealth	M
13	Koromodoen anan potoka	He is from a family of hardworking men.	wealth	M
14	Amache ketuyechin ingortab kipsunde nebo aeng.	I want us to meet in December.	date	M
15	Amutin au lanji?	When do I take you for lunch?	date	M
16	Amutin au kebe chaik	When do I take you for tea?	date	M
17	Amache atesun kainet?	I want to add you a name	proposal	M
18	Tos ichomwon anam koroisiot?	Can you allow me to be in charge of the sacred tree?	proposal	M

19	Tos iyan ketumde toloitap sobet	Can we lay a pillar of our life?	marriage	M
20	Tos iyan kenam sabarit sobet	Could you allow us to start our lifetime journey?	marriage	M
21	Tos kakoyam keuch/kenam koroyasot	Can we tie the sacred tree?	marriage	M
22	Takolel kot	The house is still new	Virginity	F
23	Amache asta segutiet	I want to untie the rope.	break up	F
		Euphemisms		
24	Kebe kesom bek en hoteli	'let's go and borrow water from the hotel.'	date	M
25	Tos ichamwan atem imbarani?	Can you allow me to cultivate this land?	sex	M
26	Tos ichomwon asut koroisit?	Could you allow me to uproot the sacred tree?	sex	M
27	Tos ichomwon anyebut maiywek?	Could you allow me to sip the wine?	sex	M
28	Tos ichomwon aam kumiat?	Could you allow me to suck honey?	sex	M
29	Katigatkei en ungot twan	Should we greet each other privately?	sex	M
30	Amache keruyen twaan	I want us to sleep together	sex	M
31	Tot inyoikon burkeiyet kitikin	Would you give me a little heat?	sex	M
32	Takotononot tarimboit	the hole digging implement is still standing	more sex	M
33	Itaamache akwes sugutit	I still want to play the music instrument.	more sex	M

34	Itaamache amel kumin	I still want to lick the honey	more sex	M
36	Takorunee injinit	The engine is still roaring	more sex	M
37	Takotonot birtit	The matchstick is still standing	more sex	M
38	Maboenchi sikiik kyuuk misto ngung	My parents didn't like your character	divorce	F
39	Ani ini kita kimuny en boni nyon kiten asiachegin	How about we give it a short break then I will look for you?	divorce	F
		Hedges		
40	Atinye reporti ngung	I have your report	Love message	F
41	Mi kii ne amache amwaun laini makanye	There is something that I would like to say to you but I fear	Love message	M/F
42	Kagase tagimwaa agenge oeng	I would like us to say one two	Love message	M
43	Mi barwet nemache ayoktoenen	There is a letter I would like to send you	Love message	M
44	Ani kerteano ngalek chuu	How do you see these things	Marriage	F
45	Kateban kamenyun ka ngo lakwanon	They asked who you were	Marriage	F
46	Kale imutwech lakwonon konyo kaa	They said I bring that girl home	Marriage	M
47	Ani ini kita kimuny en boni nyon kiten asiachegin	Let's give it a short break then I will look for you	Break up	F
48	Ani ini kityach kee	How about we untie the rope within ourselves	Break up	F

49	Unei ndoi kitestai tuan	How about we continue together	Lover	M
50	Karan marindet ke ale en ano	I like your dress. Where did you buy it from?	Beauty	F
		Proverbs		
51	Wo belyo amai saram	An elephant however big cannot bear twins	Wealth	M
52	Makisosunen karna maa	Don't underestimate a metal on fire	Wealth	F
53	Kiame sanian koi let	We will eat the son in law to the end	Wealth	M
54	Yakwai let	The future is promising	Hope	M
55	Mi konda konda	It is not an eye to eye	Hope	M
56	Kirgit muitaet	Patience is a bull	Hope	F
67	Kurege kapngatat	Mud call each other	Character	F
58	Yaa kanyao chesibit	Chesibit very tiny bird is hard to nurse	Character	F
59	Mamalat kot	The house is not smeared	intimacy	M
60	Ma chibe chi boban nebo chi	A mushroom that belongs to someone cannot be uprooted by someone else apart from the owner	marriage	F

A4: Dialogues from the FGDs**Excerpt 1**

A: *Uwon kanain*

You look familiar

B: *Iman i?*

oh, really?

A: *I cheptab arap Mibeii?*

Are you Mr Mibe's Daughter?

B: *Achicha, roisi kechunjunion ak age*

No, you must be confusing me with someone else.

A: *Ng'o kainengung inye?*

What's your name?

B: *Kikurenon Chebet*

My name is Chebet?

A: *Kotamache ketuiye, anyorundai ano?*

If I want to see you where do I find you.

B: *eeh, momi ngala.*

aaah, mmmh, okay

A: *Ndo birun simoit langat ko tot kobiit makosa.*

Will you be in trouble if I call in the evening?

B: *imuche ibiru, momi ng'aala*

It's fine you can call.

Excerpt 2

A: *Kikoik kasarta kotomo irutewon*

It's been a while since you visited

B: *Ibo ima, ko oin kityo*

You are sure, it was just the other day.

A: *Amiten korom anegen kaa, ago tam kokaitit yon amiten anegen.*

I will be home alone tomorrow, and its normally cold when am on my own.

L1

B: *Si keeker*

We will see.

A: *Tome manyorwej sikikuk iis*

I hope your parents won't find us.

B: *Bendi oleloo, ui konyorwej*

They are going on an itinerary it might be impossible for them to find us.

A: *Kikerej koruchon tuan ak koteb kole imutu ou konyo gas*

Mum saw us together and asked when I am taking you home.

B: *Ee ee, roisi itongoe*

No, you must be kidding

A: *Iman, kole koker kwondo nekararan Nia*

Yes, she said you seem a nice lady

- B: *Mie nda kas*
that's good to hear.
- A: *Amoche amutin gaa?*
I want to take you home.
- B: *Ou?*
When?
- A: *Konegit*
Soon.
- B: *let me then look for a decent dress.*
Nan sia aal ngoriet nekararan

Excerpt 3

- A: *Chamgei Memo*
Hi Memo,
- B: *Amutin ou kesweitaten?*
When can I take you for a walk.
- A: *Awendi ole kiolisien nguni, kimuje ketuiyen*
I am actually going to the shopping centre in a few minutes, we can meet.
- B: *Ooho*
That's okay
- A: *Amon melelda, kimuje keyei chaik en hoteli ini*
I am thirsty, we can grab a drink in this hotel.
- B: *Mi komie*
Alright.
- A: *iomunee ooh katet* (how are you 'thorns' beautiful?)
- B: (shying) *achamegee lakini ma katet eeh* (I am fine but I am not thorns 'Beautiful')
- A: *Takinoye kiten*
(I feel like we should know each other better)
- B: (Tense) *Achaktoti eeh kikonyon en gaa.*
(I am on a hurry, I am being expected at home)
- A: (insisting) *Skeero moibe saisyeguuk, amache kityok saait kiten*
I won't take your time, I just want some few minutes with you)
- B: (Surrendering) *Imoche ilenchon nee, chokyin any*
(What do you want to tell me, kindly, be brief)
- A: (Smiling broadly) *Ngenoyen any, kikuren nee*
(What is your name)
- B: *Kikurenon Chepkemoi*
(My name is Chepkemoi)
- A: *Kikurenon agane Geff*
(My name is Geff)
- B: (Relieved) *Kararan, so iih mwaa any*
(That is great Geff, now tell me..)

- A:(In a celebratory mood) *Kachamin ooh Chepkemoi. Itinye tuguuk tugul chekacham kabisa. Kata batai `umebeba' taa yuu `umebeba brookside'*
(I have fallen for you Chepkemoi. You have a great figure and goodies)
- B: (Fidgeting) *Kongoi, kwera. Atinye chito*
(Making a Jest, But I have a boyfriend)
- A: (Insistive) *Konon nafasi ahamin. Inomwoun kotikononon nafasi achomin akatunin*
(Please give me a chance, I promise to love you and I will even marry you)
- B:(Restless) *Karagaage, kaigai asikemwa betut age*
(Appearing restless because of time: Let's meet some other time then we extend our conversation).
- A: *Aki mwowon is kityo kit agenge ile ikonon nafasi ahamin*
(Just tell me just one word and my heart will be healed. Just tell me you will give me an opportunity to love you)
- B: *Yoche ababwat is korong*
(Just give me time to think about it)
- A: (Insistive) *Mwaa ibak, abore okilit neibwoten koniton itinye en yuu)*
(Just tell me now, the same brain you are going to use to think about it is the one you are carrying now)
- B: (In a surrender mode) *Okay sawa karagas ngaleguuk*
(Its ok, I have accepted)
- A: (Getting closer now): *Konon kiss ibak kiten*
(Getting closer for a kiss)
- B: *ingoyam any*
(She gives him a short kiss)
- A: *Kongoi nenyun*
(Thanks mine)
- B: *Ngetuyen en jumapili kiyematen tulwet*
(Let's meet on sunday we take a hike to the hills)
- A: *Baas boisye any kabisa. Ngetuyen is Sunday. Konon nambaitap simoit.*
(That is a great idea. Give me your phone number for ease of communication).

Excerpt 4

- A: I mauat en ketit nin
'You are just that flower from that tree.'
- B: Kongoi, mongen kotamauat en ketoton
'Thank you. I am not sure. I am that flower. Stop exaggerating'
- A: Ker keti chuo! Maketit negegararan kabisa?
'Just glance at all these trees. Isn't that the most attractive tree?'
- B: Uwan me milain, abak memilain imbak. Abak noton amune sisiboton akiyeon taptok.

‘You must be out of your senses. But ooh yeah, it is! Is that the reason you’ve been following me around and even spying on me?’

A: Abak mayeen taptok kito lakini kiser kora en kipchabuk ab masaek en Olibosimoru

‘Not only spied but also protected from those errant Maasai shoats from Olibosimoru village’

B: Mwan ne kit age neimakinike? Atige Kongoi en salet negakisalan. Mwawan ki neimakini ke en ane?

‘So tell me what else are you after?’ and thank you for the complements. Tell me, what do you want from me?’

A: A: ‘Tos ichomwon anam koroisiot’

‘can you allow me to be in charge of the sacred tree’

B: Nan abwoty?

Let me think about it.

B: Kakoimenjon akuamache awo kaa. Ne kitake neimache?

It is getting late and I need to go home. What else do you need?

A: ‘Tos ichamwan atem imbarani?’

‘Can you allow me to cultivate this land?’

B: Toma kaingonu tugaa

‘You haven’t paid any cows yet’.

A: Amache ibunchi olinyon

‘I want you to remain at our place/home’

B: Itinye kit neyai komanyonjin

‘You have some work to do before I join you.’

A5: Analysis schedule

Terms	Meaning	Alternatives

A6: Proposed Study's Budget

Item Number.	Activity	Cost
01.	Purchase of stationeries. Draft exercise books, foolscap, pens etc.	5500.00
02.	Printings, photocopies, bindings, internet service, airtime	10,000.00
03.	Purchase of a tape recorder	8,500.00
04.	Purchase of a Telkom 4G MI-FI router.	6,000.00
05.	Transport to the study site and accommodation	10,000.00
06.	Miscellaneous	5,000.00
07.	Airtime	5,000.00
	GRAND TOTAL COST	50,000.00

A7: Proposed Study Schedule of Activities

NUMBER	ACTIVITY	IMPLEMENTATION PERIOD
01.	Search and selection of the topic	March 1 st 2018– April 5 th 2018
02.	Pre-proposal defence (topic)	July 13 th , 2018
03.	Section One draft	September 1 st 2018 –10 th October 2018
04.	Section 1 and 2 draft and corrections	September 1 st 2018 to October 8 th 2018
05.	Section 1 and 2 corrections	January 28 th 2018
06.	Proposal draft	February 1 st – June 16 th 2019
07.	Proposal submission to the department	September 16 th 2019
08.	Proposal defence	September 26 th 2019
09.	Proposal corrections and amendments	October 2019
10.	Data Collection	November-December, 2019
11.	Data Cleaning and Sorting	January 2020- to March 2020
12.	Writing and Analysis of Chapter 4 Draft 1	April- August 2020
13.	Correction and Analysis of Chapter 4 Draft 2	September–December 2020
14.	Correction and Analysis of Chapter 4 Draft 3	January- April 2021
15.	Writing of Chapter 5	May -2021
16.	Compiling of the full Document	June- July 2021
17.	Submission of the Project for Examination	August 2021- May 2022
18.	Correction of the Project and submission to the Graduate School	June 2022

A8: KU Authorization Letter

**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: C50/39497/2016

DATE: 28th October, 2020

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

Dear Sir/Madam,

**RE: RESEARCH AUTHORIZATION FOR CHELANGAT FAITH CHIRCHIR – REG.
NO. C50/39497/2016.**

I write to introduce **Chelangat Faith Chirchir** who is a Postgraduate Student of this University. The student is registered for M.A degree programme in the **Department of Literature, Linguistics & Foreign Languages**.

Chelangat intends to conduct research for a M.A Project Proposal entitled, "A Pragmatic Analysis of the Language of Romance among Kipsigis youth: A case of Bomet County, Kenya".

Any assistance given will be highly appreciated.

Yours faithfully,


 PROF. ELISHIBA KIMANI
 DEAN, GRADUATE SCHOOL

