

Ksh 4000

**ISHARA NA TAMATHALI KATIKA FASIHI YA KIVUMBA: UHAKIKI
WA KISEMIOTIKI WA USHAIRI, MASIMULIZI NA SEMI**

NA

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C82/25788/2013

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*Ishara na tamathali katika
fasihi ya kivumba: uhakiki*



2023/488928




**TASNIFU ILIYOWASILISHWA KWA MADHUMUNI YA KUTOSHELEZA
MAHITAJI YA SHAHADA YA UZAMIFU (Ph.D) KATIKA SHULE YA FANI
NA SAYANSI JAMII, CHUO KIKUU CHA KENYATTA**

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Sahihi  Tarehe: 23/8/2022

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(C81/25788/2013)

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AUGUST, 2022

ABSTRACT

Use of signs and symbolism had not been explored immensely in the Kivumba literature semiotically. It was necessary to critique it in order to establish how various connotative meanings are presented in the Kivumba literature. This research analyzed connotative meanings of symbolism and figurative language in the Kivumba poetry, oral narratives and sayings. The objectives of this research were: to analyze connotative meanings of signs and symbolism in the Kivumba poetry using symbolic and the referential code, to unveil connotative meanings of signs and symbolism in the Kivumba oral narratives using proairetic and hermeneutic codes and to convey connotative meanings of signs and symbolism in the Kivumba sayings using *seme* code. These objectives were guided by the following study questions: what is the interpretation of connotative meanings of signs and symbolism in the Kivumba poetry through symbolic and the referential codes? How are connotative meanings of signs and symbolism in the Kivumba oral narratives unveiled using proairetic and hermeneutic codes? How is the connotative meanings of signs and symbolism conveyed in Kivumba sayings using *seme* code? This research used semiotic theory as propounded by Barthes. The Barthes codes we used as tenets are: proairetic, hermeneutic, *seme*, symbolic and referential. Barthes codes were preferred because they have the ability to interpret varied signs and symbolism compared to other proponents of semiotic theory that we read about. This research was done in the library and in the field. In the library, the researcher read books, articles and information on the internet on the history, dialect and Kivumba literature. In the library, the researcher was able to get vital information on his research topic before proceeding for the fieldwork. In the field, the researcher collected information on the poetry, oral narratives and sayings of Kivumba from the respondents between 2019 and 2020. This study used purposive sampling method. Through this method, we described, explained and analyzed the use of signs and symbolism in the selected genres of Kivumba literature. The researcher used purposive technique to target respondents that would provide him with vital data needed for his study. The targeted respondents were original Kivumba speakers in three main regions: Wasini, Shimoni and Vanga. Original setting of the respondents was necessary because the interpretation of signs is often anchored in the practices of the society under scrutiny according to Barthes' codes. The researcher collected data from respondents of 125 men, 135 women, 75 youths and 40 children translating to a percentage of 37.5, 31.25, 18.75 and 12.5 percent respectively of the total population. The data was collected by method of small focused discussion groups, interviews and participant observations. The data from respondents was kept in writing, tape recorder and video recorder in the original Kivumba dialect before translations into standard Swahili. The results of this study have revealed that, Kivumba literature often uses signs and symbolism, they are varied and present diverse connotative meanings. The research concluded that use of signs and symbolism in the Kivumba literature present a deeper communication dependent on context, circumstance, objective and the type of information being conveyed in this society. This study has contributed to an extensive understanding of Kivumba dialect and its literature and therefore, its contribution to the Kiswahili literature.