

**LEXICAL RELATIONSHIPS IN DISCOURSE COHESIVENESS OF
SPOKEN TEXTS IN THE KISA DIALECT OF LUHYA LANGUAGE.**

BY:

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A Thesis submitted in partial fulfilment of the requirements for the degree of Master of Arts in English
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DECLARATION AND APPROVAL

DECLARATION

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

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APPROVAL

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April, 2004

Ondondo, E. A.

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DEDICATION

This Thesis is dedicated to:

My late dad **Thomas Ondondo**

And

My mother **Peninah Ondondo**

ABSTRACT

Cohesiveness of a text is an important feature in the making of meaningful and communicative texts, which is the goal of speech and writing. Establishing the resource for cohesive ties is thus of considerable importance to users of any given language, and, more so, those venturing into professional writing. The present study therefore delineated and analysed lexical relationships in spoken texts in the Kisa dialect of Luhya language, with a view to establishing ways in which these lexical relationships contribute to the cohesiveness of texts. It was found out that Kisa speakers exploit a number of lexical relationships such as synonymy, homonymy, antonymy, hyponymy and polysemy to develop their speech into a meaningful whole. This, they achieve through their choice of different lexical items facilitated by a number of factors such as: adherence to the expected conversational functions, the context of usage or situation of occurrence, the topic of discussion, the participants, and the semantic field of the lexical items.

De Beaugrande and Dressler's (1981) model of textuality constituted the theoretical framework employed in this study. This approach was relevant to the present study because it gave a functional account to language use in text.

Samples for the study were drawn from Kisa speakers in different settings such as the market place, the home, the church and in oral narrative sessions. Data collection was by the use of a tape recorder. The taped material was replayed and transcribed to constitute data for analysis. The results were analysed, interpreted, and described qualitatively.

The findings of this study contribute to the body of knowledge in the area of Discourse analysis and Text linguistics, in that they show how cohesive texts are made in the Kisa dialect. The findings also help professional writers and translators by providing them with a large resource from which they may draw in the creation of meaningful and communicative texts. Lexicographers interested in coming up with dictionaries in the dialect are provided with a basis on which to peg meaning relationships between vocabularies in the dialect.

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A MAP SHOWING THE LOCATION OF KISA NATIVE SPEAKERS.



Source: Adapted from Angogo (1963).

CHAPTER ONE

INTRODUCTION

1.1: Background to the language

Kisa is a dialect of Luhya language, spoken by people in Khwisero division of Butere-Mumias district in the Western province of Kenya. Luhya a Bantu language is said to have seventeen dialects (Kasaya, 1992:1). Some scholars, for example Angogo (1983), have attempted to subdivide these seventeen dialects into Northern, Central and Southern dialects. Angogo, (1983) claims that these subdivisions were based on intelligibility tests and attitude of the speakers of various dialects. The subdivisions are reflected in the diagram below.

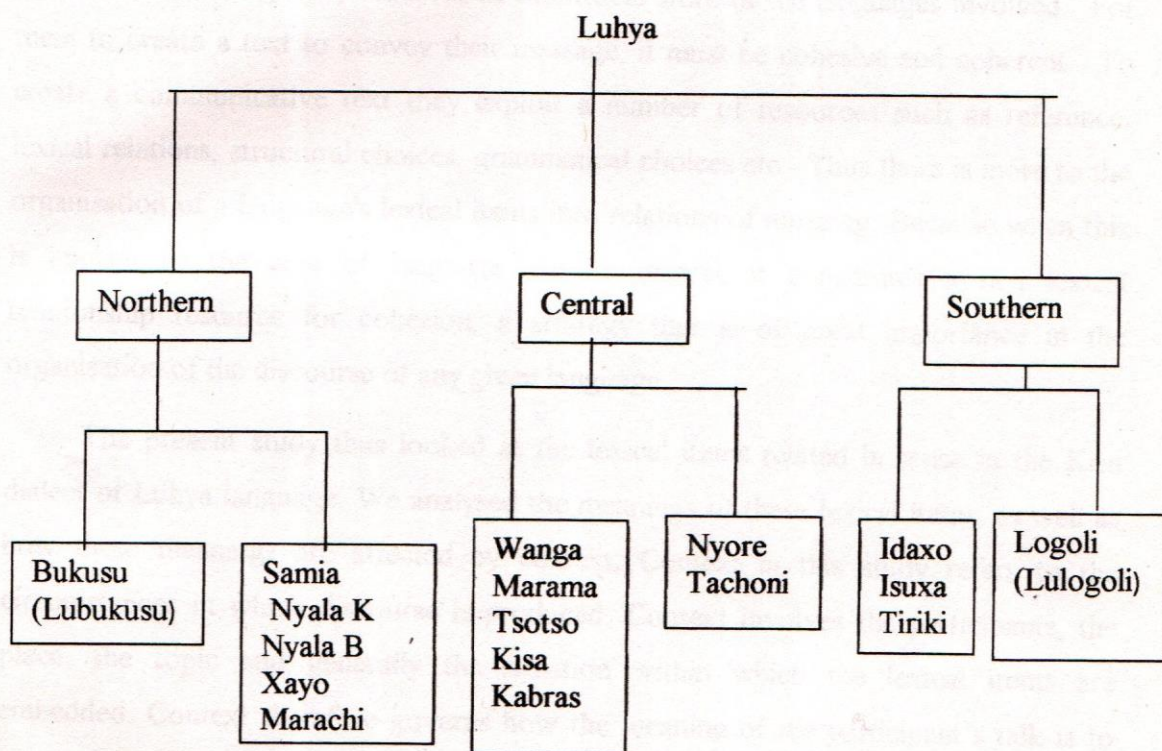


Figure 1: The Luhya Dialects; Adapted from Angogo, (1983)

As figure 1 shows the Kisa dialect falls in the central category of the three subdivisions. In the present study, 'xayo', 'idaxo' and 'isuxa' as shown in figure 1 above, refer to Khayo, Idakho and Isukha respectively, being the orthographic representation as opposed to the phonetic representation used in Angogo (1983).

1.2: Background to the study

The whole of a language's vocabulary is structured or organised into fields related in sense. Within each field the lexical items interrelate and define each other in specific ways. To understand meaning in a language as a whole, it is important to know the specific lexical items that are related in sense and their meanings in different contexts. To achieve this, then, the understanding of the specific lexical relationships that exist in a language, the specific lexical items used in their physical realisation and the meanings the lexical items have in different contexts is of crucial importance.

In everyday conversation and writing, speakers and writers make use of different lexical relations to package their message. Professional writers, translators as well as lexicographers are greatly indebted to the lexical store of the languages involved. For them to create a text to convey their message, it must be cohesive and coherent. To create a communicative text they exploit a number of resources such as reference, lexical relations, structural choices, grammatical choices etc. Thus there is more to the organisation of a language's lexical items into relations of meaning. Because when this is applied to the area of language use in general, it constitutes a rich lexical relationship resource for cohesion, a strategy that is of great importance in the organisation of the discourse of any given language.

The present study thus looked at the lexical items related in sense in the Kisa dialect of Luhya language. We analysed the meanings of these lexical items, as well as how these meanings are affected by context. Context in this study refers to the circumstances in which discourse is produced. Context involves the participants, the place, the topic and generally the situation within which the lexical items are embedded. Context therefore governs how the meaning of the participant's talk is to be interpreted because it contributes to the overall interpretation of the message. The study also looked at the roles these lexical items play in the cohesiveness of spoken texts in the Kisa dialect. That is, the roles they play in the cohesion and coherence of spoken texts, yielding to the cohesiveness of such texts.

The semantic level of analysis of the lexical items in any language involves the explanations of the meanings of these words in terms of their senses as opposed to the

real world situations, that is, their reference. It also involves the establishment of the sense relationships between individual lexemes and items from different social contexts. According to Hurford and Heasley (1983:91), the sense of a word is its indispensable hard core of meaning. This definition excludes any influence of context or situation of the utterance on the senses of the lexical items. The sense of a word thus, can be thought of as the sum of its sense properties and sense relations with other words.

The cohesiveness of any text is achieved by that text having cohesion and coherence. The emphasis is laid on the prefix 'cohere', which is shared by the three terms, a view shared by Brown and Yule (1983) and Crystal (1987). For the analysis of the cohesiveness of spoken texts in the Kisa dialect in this study, we used De Beaugrande and Dressler's (1981) model of textuality, which highlights seven standards of textuality that a text has to meet for it to be communicative. These standards are cohesion, coherence, intentionality, acceptability, informativity, situationality and intertextuality.

It was assumed for the purpose of this research that Kisa dialect vocabulary is organised into fields of sense relations. The identification of which specific relations exist, the analysis of whether the meanings of such lexical items are affected by context and if such lexical items constitute a resource for cohesion had not been formally undertaken and that is what we have done in this study.

1.3: Statement of the problem

Different lexical items are used by speakers of any given language in their daily conversation to package their message into communicative units. The speakers choose certain lexical items at the expense of others purposely to perform certain functions in the organisation of the resultant text. Lexical items thus seem to be important in the creation of cohesive texts.

Lexis is the main material for text formation. There are important text forming properties of lexis that contribute to the creation of cohesive texts. The precise

classifications of lexical relation that perform this role in the Kisa dialect of Luhya language need to be investigated.

The choice of lexical items and how Kisa speakers use them for different functions in the cohesiveness of spoken texts has not been studied formally. Also the way the meaning of such lexical items change with context to achieve the intended communication has not been formally investigated. This laid the basis for this research.

1.4: Objectives of the study

The study had the following objectives:

1. To identify and describe the lexical items related in sense in the Kisa dialect of Luhya language.
2. To determine the role of context in the interpretation of the meanings of lexical items related in sense in the Kisa dialect.
3. To establish the role of lexical items in the cohesiveness of spoken texts in the Kisa dialect.

1.5: Hypotheses of the study

With the above objectives in mind we formulated certain hypotheses that the study intended to test as follows:

1. Lexical items in the Kisa dialect of Luhya language are organised into fields of sense relations.
2. Context plays an important role in determining the meanings of lexical items in the cohesiveness of spoken texts in the Kisa dialect.
3. Lexical items have a role to play in the cohesiveness of spoken texts in the Kisa dialect.

1.6: Justification of the study

Discourse Analysis is one of the areas in applied linguistics, which has received great attention and interests in the recent times. Earlier, much attention was paid on the long-standing areas of theoretical linguistics, such as Phonetics and Phonology. This is evident from the literature that was reviewed. Studies on Luhya language (De Blois (1975), Lidonde (1978), Kasaya (1992), Wamalwa (1996) and Siteti (1996)) dwelt mostly on phonetics and phonology in such dialects as Bukusu, Logoli, Marama, Wanga and Kinyala. But none of these studies dealt with Discourse Analysis and more so the Kisa dialect, which the present study was interested in. The bulk of studies in Discourse Analysis were geared on the Indo-European languages especially the English language. This study shows the nature of some of the lexical items related in sense, their functions in discourse cohesiveness and how context determines their function in Kisa spoken discourse, a non Indo European language. The lack of literature in the Kisa dialect calls for more research in the dialect. From the literature reviewed we came across only one study on the dialect, which dealt with a small section of the grammar of the dialect.

The findings of this study contribute to the body of knowledge in the area of linguistics in general. For instance, the sociolinguist can utilise these findings in the analysis of the choice and use of certain vocabularies by given speakers. The findings are also important in the area of lexicosemantics and discourse analysis in helping us understand something about the nature of the language involved and in being able to account for "oddity in the use of language".

To create meaningful and communicative texts, professional writers need a store of lexical items from which to draw something that the findings of the present study provide. Translators will also benefit directly from the findings of this research because there are difficulties in coming up with a one to one translation especially where meaning is concerned and as such there need be a way to overcome these difficulties. This study provides some of the lexical items in the Kisa dialect, their meanings and their usage in different contexts, these lexical items can be utilised by translators. To Lexicographers, the findings of the present study are of importance in

that the cornerstones on which to categorise meaning relations among lexical items in the dialect are provided.

1.7: Scope and Limitations of the study

1.7.1: Scope

This study dealt with lexical items related in sense and how they contribute to the cohesiveness of spoken texts in the Kisa dialect. The research analysed meaning per se of lexical items as well as how they apply in use that is tied to context. It did not look at speech in all aspects of life but focused on specific settings such as the market place, the church, the home and oral narrative sessions. It focused on these settings in order to capture aspects of natural and formulaic speech. Thus the discussion of lexical items in this study integrated the semantic and discourse levels of linguistic analysis.

1.7.2: Limitations

The study had the following limitations: Suspicion from the subjects was a limitation, which forced the researcher to explain clearly the purpose of the activities to be undertaken and assured the subjects of confidentiality. Time and finance were limitations that forced the researcher not to look at speech occurring in all natural settings, but to select specific places such as the market place, the church, the home and oral narrative sessions. Another limitation was that data was collected from subjects in natural conversation thus limiting observer influence on the language produced by the subjects. This also means that paralinguistic features were not analysed. The lack of relevant literature in the dialect was also a limitation in that there were no relevant materials to be reviewed in the literature review of this study.

1.8: Methodology

1.8.1: Population, sample and location of the study

The population in this study constituted Kisa speakers. The sample was drawn from Kisa speakers interacting in natural settings such as the market place, the home, the church and oral narrative sessions. The sample was selected by random and independent sampling method. One market place, home, church and oral narrative session were selected from each one of the five locations in the Division. These five locations are Kisa North, Kisa South, Kisa Central, Kisa East and Kisa West. This gave rise to twenty texts, that is, five texts from the church, five from the market, five from the home and five texts from oral narrative sessions. Two texts were then selected randomly from each situation. That is two from the five from churches, two from the five from the market, two from the five from the homes and two from the five from the narrative sessions. This thus gave rise to a sample size of eight texts.

The study was carried out in Khwisero Division of Butere-Mumias District, the locality of Kisa native speakers (See map on page xiii, showing the location of Kisa native speakers).

1.8.2: Data collection instruments

Data was collected by the use of a tape recorder. The researcher visited the different places selected, each on a different occasion and tape-recorded the ongoing conversation. The researcher also visited the selected homes and asked the subjects present to narrate oral narratives as she tape-recorded them. The taped materials were then replayed and transcribed to constitute data for analysis.

Library research was also carried out from Egerton, Moi, Kenyatta and Nairobi University libraries, as well as Kenya national libraries such as Nairobi, Nakuru, Kisumu and Kakamega.

1.8.3: Data analysis and interpretation

The data collected was recorded in tables and interpreted using descriptive analysis. Preliminary data analysis entailed replaying of the cassettes for the identification and description of the lexical items related in sense in the Kisa dialect. The tape-recorded data was transcribed in ordinary orthography and given a free translation into English. The lexical items were presented using the model of textuality. After which a discussion was made of the discourse functions conveyed by the lexical items. The relevant aspects of context were also included since they are indispensable in the analysis of language in use.

1.9: Operational terms

Sense relations: Meaning relations among lexical items in a language.

Text: A unit of language in use whether spoken or written.

Cohesion: The linking together of lexical items to form a text.

Context: The situational and language use environment in which a structural item occurs.

Synonyms: Lexical items with the same meaning.

Polysemy: Lexical items with more than one meaning.

Hyponyms: Sense of inclusion in lexical items that is X includes Y&Z thus Y&Z are part of X.

Antonyms: Lexical items with opposite meanings.

Discourse: Language in use.

Texture: The appearance of a text as a meaningful unit.

Textuality: The arrangement of lexical items in a text that is the characteristic feel of a text.

Lexical cohesion: The cohesive effect achieved by the selection of lexical items.

Coherence: The underlying meaning of words in a text.

Spoken texts: An oral unit of language in use, which may be a dialogue, monologue or a discussion.

1.10: Theoretical framework

This study made use of De Beaugrande & Dressler's (1981) model of textuality. This was important to the study because it gave a functional account to language use in texts by employing the model of cohesion in the analysis of cohesive texts. This is the model that the present study used in the analysis of lexical relations in the cohesiveness of spoken texts in the Kisa dialect of Luhya language.

In the model of textuality by De Beaugrande & Dressler (1981), a text is defined as a communicative occurrence, which meets seven standards of textuality. According to this model, a text cannot be seen as communicative if any one of these standards is not met.

The first standard of textuality is referred to as cohesion. It is concerned with the ways in which the components of surface text, that is the actual words we hear or see, are mutually connected within a sequence. The components of the surface text depend upon each other according to grammatical forms and connectivity such that cohesion rests upon grammatical dependencies, in sorting out meaning and uses.

The second standard of textuality is coherence. It is concerned with the ways in which the components of a textual world are mutually accessible and relevant. Textual world here implies the concepts and relations, which underlie the surface text. Coherence according to Van Dijk (1977:93) is determined by the properties of the semantic structure of discourse. Coherence is a semantic property of discourse, based on the interpretation of each individual sentence relative to the interpretation of other sentences.

The third standard of textuality is intentionality. It is concerned with the attitude of the producer of the text, which in most cases is the distribution of knowledge, or any other goal that may be specified. This standard of textuality according to this model deals with the speaker. It focuses on the intention of the speaker, that is, the reason for which the speaker makes his utterance. Is it to convey any new information or what is it that the speaker wants to put across to his audience?

The fourth standard of textuality is acceptability, which is concerned with the attitude of the receiver of the text. The text must have some use to the receiver. A text

that appeals to the receiver has something to contribute to their body of knowledge but not only meeting their aesthetic value. In as much as every person likes interesting texts, what is communicated to them must be of some help to them by all means.

The fifth standard of textuality that deals with the extent to which the occurrence of the presented text is expected/unexpected or known/unknown is informativity. Every receiver of a text ranks it on an informativity scale in order for him/her to see which one has more content and which one is contentless. The receivers of texts always want to know any new information in a text as well as what is in that text that they do not know and as such consider it new. This varies from receiver to receiver because their points of need are different. So a text must inform a receiver in one way or another for it to be considered communicative.

The sixth standard of textuality is situationality. It is concerned with the factors, which make a text relevant to a situation of occurrence and this affects the means of cohesion. Situationality is pertinent to any given text. This is because each situation has its own characteristics that also characterise the texts that occur. This means that texts are context sensitive in that a text can mean completely different things in different contexts or situations of usage.

The seventh standard of textuality in this model is intertextuality, which is concerned with the factors, which make the utilisation of one text dependent upon knowledge of one or more previous encountered texts. There are certain texts that are related to others in the sense that for you to understand one and for it to make sense to you, you must have encountered or come across the other.

CHAPTER TWO

LITERATURE REVIEW

2.1: Introduction

In this chapter we first reviewed studies on text linguistics in the English language and studies in the English language on lexical relations. This is because English language has a long standing history and a high status as a first world language. As a result many people have been interested and still are interested in studying English discourse analysis. Studies that have been done on Bantu languages were also looked at.

2.2: Studies in the English Language on Text Linguistics

Extensive research has been carried out in the English language in the whole realm of discourse analysis and more specifically in text linguistics. A number of important works have been published that dealt with the subject of cohesion as a feature of the text. Such studies include Gutwinski (1976), Halliday and Hasan (1976), de Beugrande and Dressler (1981), Brown and Yule (1983), Mc Carthy (1991) and Hoey (1991). These works employ the model of cohesion in their analysis of texts. They rely on raw data from the field and point to us that there is a connection between grammar and the insights provided into the ways sentences connect. These studies of cohesion proved influential both within the field of text analysis and beyond it. Thus in linguistics, cohesion studies have proliferated, while in English language teaching it has become commonplace for materials to have units devoted to encouraging the recognition and use of cohesive devices.

Central to these studies also is the view that written or spoken text is a language unit with a definable communicative function characterised by the principles of cohesion and coherence. This view is referred to as 'the text - as - product view' Brown and Yule (1983).

The earliest of the studies referred to was that of Gutwinski (1976) who attempted to root cohesion in a stratificational framework. Its focus on the potential

stylistic application of cohesion studies has provided a starting point for some research studies in stylistics.

The most widely known work in cohesion is that of Halliday and Hasan (1976), which was built heavily upon two earlier works by Hasan. One published in (1968) and the one unpublished in (1971), which listed and classified the devices available in English for linking sentences to each other. In their work on cohesion in English, Halliday and Hasan (*ibid.*) use the model of cohesion to examine the resources for text construction. They identify various cohesive relations that bind the text together.

According to them, the organisation of a text–texture is made up in large part, of relationships amongst items in it, some semantic, some grammatical referred to as cohesive ties. They divide these items into five broad classes according to heterogeneous group of criteria though ample acknowledgement is made of the fuzziness of the boundaries between classes of ties. These classes include: connectives, which relate what has been said to what is about to be said; reference, which instead of being interpreted semantically in their own right make reference to something else for their interpretation. Reference may be exophoric, which means reference outside the text or endophoric, which means reference inside the text. Endophoric reference may be forward (cataphoric) or backwards (anaphoric); lexical relationships like sense relation such as hyponymy, synonymy, antonymy, part whole relations, collocability, substitution and ellipsis. Halliday and Hasan insist that both formal cohesion and the underlying semantic relations actually determine the cohesive power within a text.

With the exception of connectives what these classes of cohesive ties share is that they are all ways of repeating. This is also true of the category that Halliday and Hasan loosely label lexical cohesion. Here they include a variety of kinds of semantic relationships that can exist between lexical items, clustering them into two broad sub classes of reiteration and collocation. It is the reiteration subclass that deals with lexical relationships. Reiteration according to Halliday and Hasan (1976) is a form of lexical cohesion which involves the repetition of lexical items, the use of a general word to refer back to a lexical item, and a number of things in between, that is the use

of a synonym, near-synonym or superordinate. Thus a reiterated item may be a repetition, a synonym, a near synonym, a superordinate or a general word.

The boundary between reiteration by superordinate and reiteration by general word is not clear as Halliday and Hasan (1976) note. There is an overlap between the two types of lexical relation and it is of less significance for text analysis than for lexical analysis to distinguish them. Thus connectives, reference, substitution and ellipsis are markers of textual relation, where as the various types of lexical reiteration are types of lexical relation on the one hand and on the other only secondary markers of textual relation.

This is also true of collocation. Collocation according to Halliday and Hasan (1976) is the cohesion between any pair of lexical items that stand to each other in some recognisable lexicosemantic relation. Which includes not only synonyms and near synonyms e.g. climb-ascent, disease-illness and superordinate such as elm-tree, boy-child, skip-play but also pairs of various kinds e.g. boy- girl, stand-up-sit down. It also includes pairs of words drawn from the same ordered series e.g. if Tuesday occurs in one sentence and Thursday in another, the effect will be cohesive. Likewise with any pairs drawn unordered, lexical sets like basement-roof, road-rail, red-green. The members of such sets often stand in recognisable semantic relations to one another. They may be related as part whole e.g. car-break, box-lid or a part to part e.g. mouth-chin. They may be co-hyponyms of the same superordinate set that is both members of the same more general class such as table, chair hyponym of furniture, walk, drive hyponym of go.

Under this heading thus Halliday and Hasan (1976) include a ragbag of lexical relations many of which have no readily available name. Despite all this, we find that Halliday and Hasan's discussion of lexical cohesion at least acknowledges the existence of the important text forming properties of lexis even though the apparatus was not available for the precise classification of the kinds of lexical relation that perform this role.

Hasan (1984) acknowledges the weakness of the collocation category and concludes that if they cannot unpack the details of the relations involved in it, then it

should be best avoided in research. With this then they can be criticised for labelling these relations collocations, which has long been the name given to the relationship a lexical item has with items that appear with great than random probability in its context Hoey (1991). Firth (1957), Sinclair (1966) and Halliday himself use the term this way in earlier papers.

The same classes mentioned above are also discussed in Brown and Yule (1983) who use the model of cohesion to analyse the cohesiveness of texts. They say that, cohesion within a text can be provided by relationships other than those involving co-reference, but may also be derived from lexical relationships such as hyponymy, part - whole relations, collocability, by further structural relationships, clause substitution, by syntactic choices and so on.

They continue to say that there is need to distinguish 'meaning relations' (coherence) which hold between items in a text and the explicit expression (cohesion) of these 'meaning relations' within a text. According to them, it is the underlying semantic relation, which actually has the cohesive power. They thus criticise Halliday and Hasan for insisting that explicit realisation is necessary for the making a text to be a text since they provide texture to the text, by saying that, they talk of verbal elements which appear in the verbal record not of underlying semantic relations.

The works alluded to above in their description of cohesion concentrate on the means where - by connections may be made between grammatical or lexical terms in a text but do not look into how the presence of cohesion contribute to the coherence of a text. This means that coherence is not synonymous with cohesion. Widdowson (1978) notes that it is quite possible to encounter snatches of dialogue that manifest no instances of cohesive ties but which are entirely coherent and draws the conclusion that cohesion is best defined as the overt linguistically signalled relationship between propositions.

Crystal (1987) notes that, it is possible to invent a sentence sequence that is highly cohesive but nonetheless incoherent as seen in: "A week has seven *days*. Every *day* I feed my *cat*. *Cats* have four legs. *The cat* is on the *mat*. *Mat* has three letters,"(Enkvist 1978:110 in Crystal, 1987:119). A text precisely has to be coherent as

well as cohesive, in that the concepts and relationships expressed should be relevant to each other, thus enabling us to make plausible inferences about the underlying meaning.

De Beaugrande and Dressler (1981) adopt a similar strategy of keeping the two concepts entirely separate. Cohesion and coherence for them are two of the seven standards that a text must meet if it is to be regarded as communicative. They argue that cohesion focuses on the presence of the cohesive marker itself, which is seen to bring about texture as opposed to the underlying semantic relation that actually has the cohesive power, which is the concern of coherence. Coherence on the other hand is concerned with the ways in which the components of a textual world are mutually accessible and relevant. Textual world here implies the concepts and relations, which underlie the surface text. The textual world is considered to consist of concepts and relations. A concept is defined as 'a configuration of knowledge which can be recovered or activated with more or less unity and consistency in the mind' and relations as the links between the concepts, 'which appear together in a textual world'.

Winter (1974), Hasan (1984), and Phillips (1985) say that cohesion does contribute to coherence, and this is directly relevant to the interpretation of pairs of sentences, and does produce a form of text organisation.

Winter (1974 - 1979) has little interest in the classification of cohesive devices. His interest is in how the grammar of sentences contributes to their interpretation in context. For him therefore it is much more important to recognise the common function of the variety of cohesive ties than to distinguish them, the common function being to repeat or reiterate in Halliday's words and lexical relations in Hoey's words.

He uses the model of cohesion in his analysis of a large corpus of naturally occurring language but his examples tend to be short. He arrives at a number of conclusions as follows. First he concludes that it is the common repeating function of much of cohesion that is important not the classificatory difference between types of cohesion. Second he says that if cohesion is to be interpreted correctly it must be interpreted in the context of sentences where it occurs. Third he says that we are more

likely to arrive at satisfactory accounts of how cohesion works if we concentrate on the way repetition clusters in pairs of sentences. Fourth he says that there is informational value to repetition in that it provides a framework for interpreting what is changed. Lastly he says that relations between sentences established by repetition need not be adjacent and may be multiple. Here thus he lays emphasis on the importance of coherence and not only cohesion in the cohesiveness of texts.

Hasan (1984) defines coherence as 'the property of "unity" of "hanging together"' and notes that normal speakers are sensitive to variations in coherence. She claims that textual coherence is a relative not an absolute property so that it is possible to rank a group of texts on a scale from the most coherent to the least coherent. These comments suggest that coherence is only measured in terms of a reader's assessment and as such cohesion is a property of the text and that coherence is a facet of the readers' evaluation of a text, Hoey (1991). Thus cohesion is objective capable of automatic recognition while coherence is subjective and judgements concerning it may vary from reader to reader. Her contribution to the question of the relationship of cohesion and coherence is the evidence she provides that greater insights into text can be achieved if one abandons the classificatory view of cohesion in favour of an integrated approach. She shows that it is the combination of ties that is significant not their occurrence in isolation.

Phillips (1985) handled large stretches of scientific texts using the model of cohesion. In his work he says that chapters with more subject matter in common will have more vocabulary in common. This means that chapters with shared content will also share vocabulary. The novel claim thus is that this vocabulary is tightly organised in terms of collocation and that in broad terms it allows the identification of topic opening and closing and of the text's general pattern of organisation. What he is saying thus is that there is an organisation to text that can be defined without recourse to any semantic analysis or intuition, an organisation that is solely the product of long distance lexical relations. His findings thus can be interpreted as meaning that sentences and paragraphs are connected by lexical relations and that the connection has organisational significance.

What is therefore needed from the information provide by the above scholars is a way of describing the cohesiveness of a text that will reveal the cohesive harmony that Hasan discusses, the repetition-replacement relations that Winter discusses and the long distance organisation that Phillips points to. That is a description that harmonises these insights.

Hoey (1991) in his work *Pattern of Lexis in Texts* relied on raw data from the field and employed extensively the model of cohesion in his broader theory of text organisation. He says that cohesion to a great extent is the product of lexical relations rather than grammatical ones. Cohesion according to him is the way certain words or grammatical features of a sentence can connect that sentence to its predecessors and successors in a text. A text is in part organised in part created by the presence in each sentence of those elements that require the reader to look to the surrounding sentences for their interpretation. The organisation of a text is made up in large part of some relationships amongst items in the text. Some semantic, some grammatical which are referred to as cohesive ties (conjunctives, reference, substitution, ellipsis and lexicon).

Lexical cohesion forms multiple relationships regularly and as such it is the dominant mode of creating texture. In other words, the study of the greater part of cohesion is the study of lexicon, and the study of cohesion in texts is to a considerable degree the study of patterns of lexis in texts.

According to Mc Carthy (1991), related vocabulary items occur across clause and sentence boundaries in written texts and across act, move and turn boundaries in speech and are a major characteristic of coherent discourse. He says the relations between vocabulary items in texts are of two kinds, reiteration and collocation. Reiteration according to him means either restating an item in a later part of discourse by direct repetition or else reasserting its meaning by exploiting lexical relations. Lexical relations according to him are the stable semantic relationships that exist between words and which are the basis of descriptions given in dictionaries and thesauri. For example *rose* and *flower* are related by hyponymy.

In his work, in the analysis of how lexical relations contribute to the cohesiveness of texts, he uses newspaper extracts and employs the model of cohesion

in texts. He observes that speakers reiterate their own and take up one another's vocabulary selections in one form or another from turn to turn and develop and expand topics in so doing. The speakers' vocabulary selections thus form chains in the discourse. This small number of lexical chains accounts for almost all the content items in the extract as Mc Carthy (1991) observes. He also observes that the intimate bonds between topic development and the modification and reworking of lexical items already used makes the conversation develop coherently seeming to move from sub – topic to sub- topic as a seamless whole. He concludes that little is known about the transferability of these lexical features of text from one language to another. Some languages may have a preference for repetition than linking by synonymy.

There is little point in denying that Kisa contains devices, and enforces lexical relationships that may connect an utterance with other utterances and that the presence of these devices or relationships encourages a hearer to interpret the combined utterances as belonging together in some way. This research thus was greatly influenced by the works alluded to above and borrowed greatly from De Beaugrande and Dressler (1981) in analysing the use of lexical relations in spoken texts in the Kisa dialect of Luhya language and their contribution to the cohesiveness of such texts.

The clear revelation of lexical relationships, as a resource for cohesion in English language and the fact that not only formal cohesion but also the underlying semantic relations determine the cohesiveness of a text, is of great importance in the creation and analysis of texts as meaningful units. This study makes an attempt to formally analyse how the different parts of the Kisa spoken texts are linked or chained together by lexical relations to form meaningful texts.

2.3: Studies in the English Language on Lexical Relations

In English and other languages in general, one way of imposing some order on vocabulary, is to organise it into fields of meaning. Within each field the lexical items interrelate and define each other in specific ways e.g. the various lexical items for parts of the body (head, shoulder, arm, neck etc) form a Semantic field as do the different lexical items for vehicles, tools, fruit or colour. It has been argued by Crystal

(1987) that the whole of a language's vocabulary is structured into fields but there is in fact a great deal of variation as we move from one part of the language to another. There would be little difficulty gathering together all the English lexical items for body parts for example but it would be difficult to do the same job for noise or ornaments.

According to Colinge (1990), meaning is not some kind of entity separate from language. To say that words have meaning means only that they are used in a certain way in a sentence. Thus the meaning of words is studied by making detailed analyses of the way they are used in specific contexts. This is an approach shared by several philosophers and psychologists. Wittgenstein (1889-1951), in Colinge (1990) in particular stressed its importance in his dictum: 'the meaning of a word is its use in the language.'

Colinge (1990), continue to say that it is problematic to explain the meaning of a word clearly and as such we need do it in terms of its senses and not 'real world' that is in terms of its reference. The sense of a word allows us to study the many cases where we can happily use it even though they do not naturally correspond to the way things are in the world. This can be seen clearly by not looking at a single language because different languages parcel out the world differently.

According to Crystal (1987), in the real world, mothers and fathers have brothers and sisters. In the English language there are no single lexical items expressing the notions 'mother's brother', 'mother's sister', 'father's brother' or 'father's sister' and so we have to use a circumlocution to make the distinction. In an Australia language Pitjanjatjara, however, we have a different situation: 'nguytju' refers to mother's sister, 'kamaru' refers to mother's brother 'kurntil refers to father's sister and 'mama' refers to father's brother. There is a complication in the sense that in the same language 'mama' also means father and 'ngunytyu' means mother.

The examination of the sense relationships in the Kisa dialect of Luhya language will shed some light on how Kisa a dialect of Luhya parcels out the world in its own unique way different from other languages.

The neat scientific classification of things in the real world where each name has its place in a system of terms is not typical of languages. In everyday life we use such words as *hill* and *mountain*, *cup* and *glass* or *stream* and *river* where the real world notions are quite indeterminate. For example when does a *stream* become a *river* or a *hill* a *mountain*? The same difficulties could also apply to the Kisa dialect of Luhya language. To explain for example what a chair is, we would explain the sense of the word. Using a rough definition such as 'a seat with four legs and a back' such a definition would enable the person to look out for other objects with similar properties and thus use the word appropriately Crystal (1987).

Establishing the sense relationships between individual lexemes and items that occur from different regional, social or professional varieties requires more precise means of plotting the sense relations between lexemes. As such, how lexemes of a language are organised should not be thought of as a list, such as we might find in a dictionary. This is because of lack of semantic reality in alphabetical order, which destroy semantic structure by keeping apart lexemes that should belong together Crystal (ibid.)

Accounts of semantic structure recognise several kinds of sense relations between lexemes. Some result from the way lexemes occur in sequence s (syntagmatic relations); others from the way in which lexemes can substitute for each other (paradigmatic relations)

E.g. 1. George is handsome. (Syntagmatic relation)

2. Is that a **new** car?

No it is an **old** car. (Paradigmatic relation)

In example 1 above the words in the sentence exhibit syntagmatic relations due to their occurrence in sequence in that one follows the other and only in that order to make the sentence grammatical. In the second example the words 'new' and 'old' enter into a paradigmatic relation as one is used in place of another and brings out a meaning difference, that is, one is substituted for the other. 'New' and 'old' in this example indicate opposite meanings.

Crystal (1987) recognises several types of paradigmatic relationships in the English language as seen below: Synonymy, which deals with the relationship of sameness of meaning. For example youth and youngster, royal and regal, pavement and sidewalk etc. It is as well to remember that lexemes rarely if ever have exactly the same meaning. There are usually stylistic, regional or emotional differences to consider and context must be taken into account. Two lexemes might be synonymous in one sentence but different in another e.g. 'range' and 'selection' are synonymous in:

What a nice of furnishings.

But not in: There is the mountain.....

Hyponymy refers to the notion of inclusion whereby we can say that x is a kind of y e.g. rose is a hyponym of flower, car is a hyponym of vehicle etc. several lexemes will be co-hyponyms of the same superordinate term. E.g. rose, tulip pansy etc are co-hyponyms of the superordinate term flower. This is a linguistic and not a real world classification and languages differ in their superordinate terms and in the co-hyponyms they accept under one such term.

Antonymy is the relationship of oppositeness of meaning. Antonyms are often thought of in the same breath as synonyms but they are in fact very different. There may be no true antonyms. Some of the most important types are gradable antonyms such antonyms permit the expression of degree e.g. big/small, good/bad etc which can be graded as very big/ quite small etc. Nongradable antonyms do not permit degrees of contrast e.g. single/ married, male/ female. We cannot talk of very male or quite married. Converse terms, these are two way contrasts that are interdependent e.g. buy/sell, parent / child. Here, one member presupposes the other.

Incompatibility, here we have grouped sets of lexemes that are mutually exclusive members of the same superordinate category e.g. red, green, blue, orange etc are incompatible lexemes in the category of colour. On the other hand, red is not incompatible with such lexemes as round or dirty. Something can be red and round. Terms for fruit, flowers, weekdays and musical instruments illustrate other incompatible sets. Once again, we must be prepared for some unexpected usage. For example in English black, white and grey are not always included within the category of colour as

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seen in black and white films and television sets. And where red can be excluded from this category as with snooker where one may proceed to play the coloured balls only after all the red balls have been potted.

Polysemy, which refers to the cases where a lexeme has more than one meaning e.g. chip, can mean a piece of wood, food or electronic circuit. People see no problem in saying that the word chip has several different meanings in English.

Homonymy refers to cases where two or more different lexemes have the same shape e.g. bank is both a building and an area of ground. Again people see no problem in saying that these are two different words in English. In the present study we utilise these classifications by Crystal (1987) in the analysis of the sense relations in the Kisa dialect of Luhya language.

2.4: Studies on Bantu Languages in Discourse Analysis

Studies in discourse analysis on Bantu languages include works such as Buyonge (1995) who cast his work within a pragmatic framework an approach that studies language by making reference to aspects of context and what they contribute towards describing and understanding language. He dealt with the expression of pragmatic meaning in the use of Ekegusii modals, conditionals and honorific. He found out that each of the Ekegusii language categories studied conveys certain presuppositions and implicatures. He used the semantic criteria in his study, which was also used in the present study. In his work he also emphasised the indispensability of context in the analysis of grammatical forms. This was utilised in the present study in the analysis of lexical forms.

Ndambuki (1996) addressed the question: 'what functions do conjunctions perform in Kikamba conversational discourse?' She analysed the conjunctions within a conversational analysis framework an approach that made reference to context as a crucial aspect in the description of linguistic forms. She set out to find out the functions some of the conjunctions perform in Kikamba conversational discourse and to describe the extent context determines these functions. She found out that

participants use conjunctions to organise, manage information and facilitate conversation interaction. The research also revealed that the use of conjunctions in conversational discourse is determined by context. In her study, she used conversational analysis theoretical framework, but in the present study we used De Beaugrande and Dressler's (1981) model of textuality. She also considered the importance of context in the analysis of conjunctions in her work, which was also used, in the present study in the analysis of lexical forms.

Habwe (1989) who in his work 'the pragmatics of conversational discourse of the Mvita language' underscores how mutual knowledge, cultural knowledge and rules of conversation explicated by Grice's (1975) co-operative principle come to play an important role in the interpretation of meaning. The present research borrowed from this work the influence of mutual knowledge and cultural knowledge on the understanding and interpretation of the meanings of lexical items in the Kisa dialect of Luhya language.

2.5: Summary

In this chapter, we looked at the literature relevant to this research. The literature reviewed revealed a gap in the Kisa dialect of Luhya language that needed to be filled. Luhya language has seventeen dialects one of them being Kisa. There are studies in other dialects of Luhya language that dealt with phonetics and phonology. Kisa dialect has not been widely studied. So far the literature reviewed revealed only one study in the grammar of the dialect. But there is no study on discourse analysis, more so text linguistics of the dialect, which the present study investigated into.

CHAPTER THREE

DATA ANALYSIS AND INTERPRETATION

3.1: Introduction

This chapter dealt with the identification of lexical relationships and their links in the texts and showed how one may systematically create nets of lexical links for a text (cohesion). It also examined how the identified lexical links work together in bringing about meaningful texts (coherence) and the other five standard of textuality (intentionality, acceptability, informativity, situationality and intertextuality). It also dealt with the identification of some of the different lexical relations that are found in the Kisa dialect of Luhya language. This was done by replaying the taped materials.

3.2: The Data

The eight tape-recorded texts constituted our data for analysis. The texts were tape-recorded from churches, homes, markets and oral narrative sessions to give a broad sample of situations of language usage. These texts were numbered 1-8.

3.3: Cohesion: Identification of Lexical Relationships and their Links

3.3.1: Introduction

The first standard of textuality according to the theoretical framework used in this study is referred to as cohesion. It is concerned with the ways in which the components of surface text, that is the actual words we hear or see, are mutually connected within a sequence. The components of the surface text depend upon each other according to grammatical forms and connectivity such that cohesion rests upon grammatical dependencies, in sorting out meaning and uses. This is the concern of this section.

This section dealt with the identification of lexical relationships and their links one after the other in the eight texts. This was discussed according to the settings from which the texts were taken. There is no restriction to the number of links a lexical item may enter into, but for the purposes of recording and describing links; it was assumed that all

links are co-referential. Thus when a lexical item occurs it is deemed to form a link with every one of its previous occurrences, not just with its immediate predecessors in the text.

3.3.2: Church Setting

In this setting there were two texts, text one and text two. Text one is a text obtained from a church in which the preacher was preaching about baptism and its importance to a christian's life and faith. Text two is a text from a church in which the preacher was preaching about love and its importance to the church, community, homes and to the life of a christian as a whole and the way christians can relate to one another in the society. The lexical relationships identified in this setting are summarised in table 1 below. After which a discussion follows of the various links formed by the lexical relations with an illustration from each text.

Table 1: Relationships between lexical items in the church setting

The Relationship	Number of sets of the relationship		Total
	Text one	Text two	
Synonymy	20	18	38
Hyponymy	6	4	10
Converse Antonymy	2	1	3
Binary Antonymy	2	2	4
Multiple Antonymy	1	-	1
Gradable Antonymy	1	4	4
Total Antonymy	6	7	13
Homonymy	5	4	9
Polysemy	3	3	6
Collocation	2	2	4
Part whole relation	1	1	2

In table 1 above, the numerical values 20, 18, 38 etc represent the number of sets of the lexical relationship identified in the texts.

Lexical Links on Synonymy

In the following lines from text one, cohesion by synonymy occur in the lexical items 'ikelesia' and 'ikanisa', which co-refer to the same entity in the real world, they mean 'church'.

- | | |
|--|--|
| 4... <i>mu ikelesia</i> ya Nyasaye | in God's church |
| 9... <i>imisa mu ikelesia</i> yeefu | ... mass in our church |
| 9... <i>mu ikanisa</i> yeefu ya Eshibinga. | ... in our church at Eshibinga. |
| 16... <i>okhusaaya mu ikanisa</i> | ... to pray in church |
| 32... <i>utsitsanga mu ikanisa</i> | ... goes to church |
| 45... <i>okhwirukha mu ikanisa</i> | run away from church . |
| 78... <i>atsie mu ikanisa</i> yindi | to go to another church |
| 95... <i>amalako ke ikanisa</i> | church rules |
| 106... <i>khutsiekhwo ena ikanisa</i> | let's go to church |

These lexical items (*ikelesia* and *ikanisa*) link the sentences together this is because of the relationship of synonymy that holds between the two lexical items. This means that there are cohesive links among the sentences formed by this relationship.

These cohesive chains are represented diagrammatically in figure 2 below.

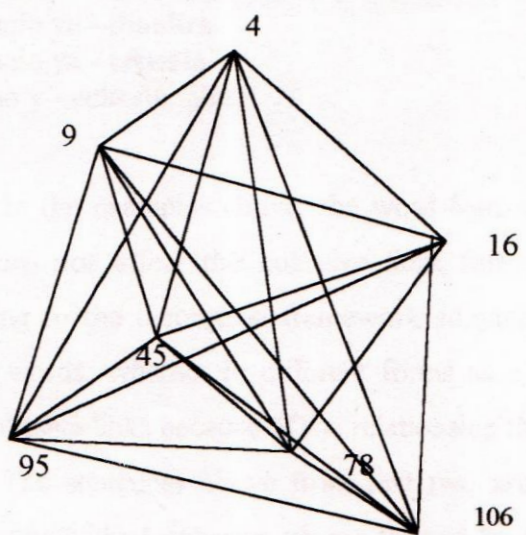


Figure 2: A representation of synonymy lexical patterning – text one.

In figure 2 above, the lines and the figure as a whole indicate relationships between points and sentences without regard for distance or exact direction. There is no

significance to the diagram's shape, though the lines represent sentence sequence. The nets show how the various connections (links) established above combine to make a cohesive profile for the text. The diagram is topological and significance is attached only to the relationship it represents. This also holds for such figures discussed in the sections that follow.

In diagram 2 above, we can single out a number of individual cohesive chains. We have the chain linking sentences 4, 9, 16, 45, 78, 95 and 106 together. We also have the chain that links sentences 4, 78 and 106; another chain links sentences 16, 95 and 106 together. A combination of these individual chains leads to the overall complex diagram seen in figure 2 above. This diagram looks complex and complicated but offers substantial evidence that cohesive links are formed in other than a chaining manner.

Cohesion by synonymy occurs in text two in the following lines in the lexical items '*echesia*' and '*ibaala*', which mean (teach).

9.... <i>biandeenya okhu echesia</i>	.....what I want to teach
34... <i>nateema okhu echesia</i>	.....he tried to teach
35... <i>yateema okhu ibaala</i>	.....he tried to teach
37... <i>niye -ibaalira abakorinzo, nab - echesia</i>	.....he taught the Corinthians, he taught them...
46...Paulo ye - <i>ibaalira</i>	.....Paul taught ...
54...Paulo ya - <i>echesia</i>	.....Paul taught
58...kho y - <i>echesia mbu</i>	.....so he taught that.

In the examples above, the word form changes in relation to variations in tense. This does not affect the cohesive links formed in any way in this research because according to the theoretical framework adapted, such variations are not acknowledged. So the words, whether in different forms as a result of tense, number and aspect, still form cohesive links because of the relationship that holds between them.

The sentences above from text two are thus linked or connected by synonymy relation. Individual cohesive chains formed by this relation form links with other chains as shown in the net in figure 3 below which represent these links and show that they are not formed in a simple linear chaining manner.

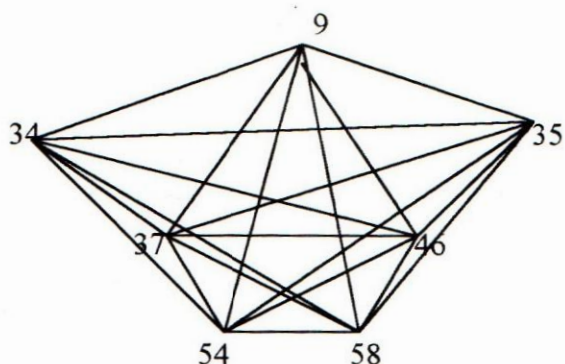


Figure 3: A representation of synonymy lexical patterning – text two.

Lexical Links on Homonymy

Cohesion by homonymy occurs in text one in the following lines in the lexical item 'nyoola'

2..... <i>ba nyoola - nga amasakaramento</i>	.....those who receive sacraments
5..... <i>ba nyoola - nga amasakaramento</i>	.....those who receive sacraments
7..... <i>okhu nyoola abaana</i>	.....to get children
9..... <i>khu lwo khu nyoola amasakaramento</i>	.....to receive sacraments
18.... <i>niwa kha nyoola ikaadi</i>	.....after you get the card
21.... <i>nomanyire sho nyoola nga</i>	.....if you know you do not receive
46... <i>Lio mundu a nyoola - nga lulala</i>	.....a person gets once
47... <i>a nyoola - nga khaanga</i>	....he gets how many times

The lexical item *nyoola* means 'get' in lines 7, 18, 46 and 47 and it means 'receive' in lines 2, 5, 9, and 21. These sentences are linked together by the relationship of homonymy. The net for the links that surface here is represented diagrammatically in figure 4 below.

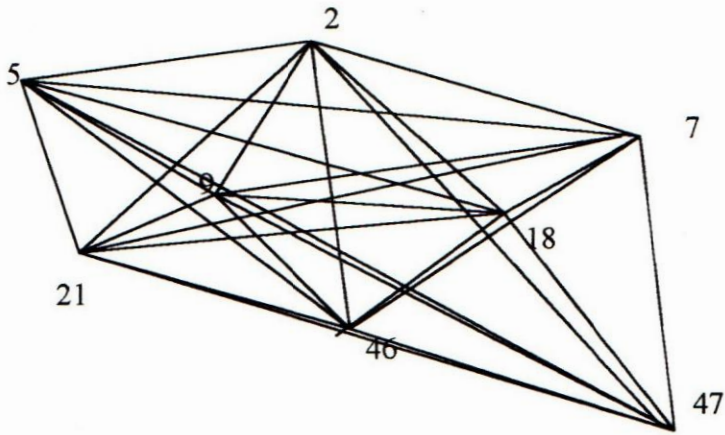


Figure 4: A representation of homonymy lexical patterning – text one.

There are a number of individual links that can be identified in diagram 4 above. We have the chain that links sentences 2, 5 and 21, another chain links lines 7, 9 46 etc. when all these chains are brought together they result into the net in diagram 4 above.

In text two, cohesion by homonymy occurs in the following lines in the lexical item ‘*omwami*’

- | | |
|--|----------------------------------|
| 8... .. <i>munyumba yiyo yino Omwami</i> |in your house oh Lord |
| 9..... <i>omwami nyasaye</i> | ...oh Lord my God |
| 10..... <i>omwami Nyasaye ekhusaaya</i> ... | ...oh Lord my God I pray |
| 76..... <i>aba omwami wo</i> ... |be it your husband |

The lexical item *omwami* means ‘Lord’ in lines 8, 9 and 10 and it means ‘husband’ in line 76. The different cohesive links formed by the relation between these lexemes in the different lines in the text is represented in diagram 5 below.

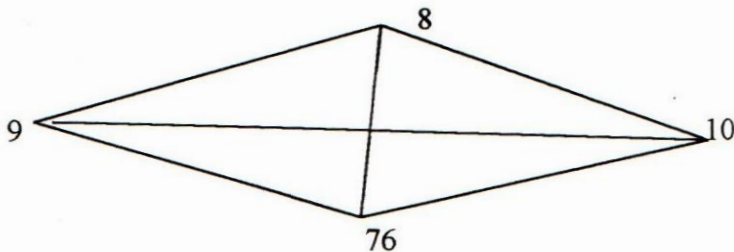


Figure 5: A representation of homonymy lexical patterning – text two.

The nets in diagrams 4 and 5 above show us that cohesion by homonymy in the church setting is not formed in a simple linear chaining manner.

Lexical Links on Polysemy

Cohesion by polysemy occurs in text one in the following lines in the lexical item 'emiooyo' which is the plural of 'omwooyo'. This is one lexical item whose forms differ here because of inflection for number but this does not affect its cohesive characteristic.

- | | |
|---|-------------------------------------|
| 1..... <i>emiooyo chiabo</i> |their hearts |
| 2..... <i>emiooyo emilekhuule</i> | free hearts |
| 3..... <i>emiooyo chilalikhwo no bubi</i> | hearts without any sin |
| 4..... <i>okhulabia emiooyo chiefu</i> |to clean our hearts |
| 6 <i>mu emiooyo chiefu</i> | in our hearts |
| 9..... <i>okhwoosia emiooyo chiabo</i> |to clean their hearts |
| 15..... <i>emiooyo chiokhweeka</i> | initiative to learn |
| 51..... <i>elia omwooyo mutakatifu</i> |Holy Spirit |

The lexical item *emiooyo* means 'hearts' in lines 1, 2, 3, 4, 6 and 9; it means 'initiative' in line 15 and means 'spirit' in line 51. These sentences are thus linked by polysemy relation. The chains of these links are illustrated in the net in figure 6 below.

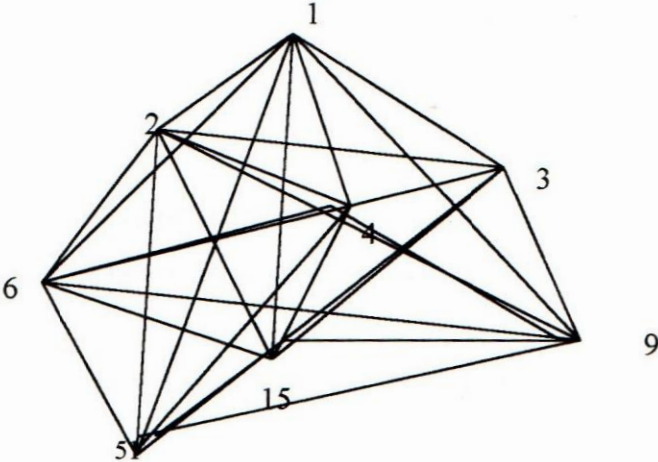


Figure 6: A representation of polysemy lexical patterning – text one.

Cohesion by polysemy in text two is illustrated in the following lines in the lexical item 'likhuuwa'.

9..... <i>okhwechesia likhuuwa obuheeri...</i>	.....to teach the subject love
19..... <i>mu baibo, likhuuwa lilie...</i>	..... in the bible his Word
20... <i>khuli hala likhuuwa....</i>	.....when we are together the subject
26... <i>likhuuwa lino...</i>	..... this Word
27... <i>ne likhuuwa obuheri...</i>	.....is the thing love
28... <i>likhuuwa liene...</i>	..... the thing
32... <i>waleema likhuuwa.....</i>	..... you lack the thing ...
34... <i>okhulondokhana nende likhuuwa...</i>	.....in relation to the subject ...
96... <i>khu makhuuwa koosi...</i>	..... in every thing .

In the example above, the lexical item 'likhuuwa' means 'subject' in lines 9, 20 and 34, it means 'the Word' in lines 19 and 26, and in lines 27, 28, 32 and 96 it means 'thing'. The cohesive links formed by this relation are represented in the net in figure 7 below

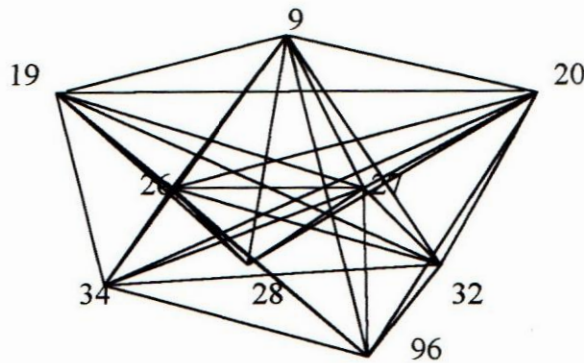


Figure 7: A representation of polysemy lexical patterning – text two.

Lexical Links on Antonymy

Cohesion by antonymy occurs in text one in the following lines.

10..... <i>okhubaatisia abaana ne abebusi ba baana</i>to baptise children and the parents of the children...
--	---

In line 10, the lexical item *abaana* (children) is the opposite of the lexical item *abebusi* (parents)

19..... *ni indayi ndikhale mwo, niyiri imbi ndalarula yo*if it is **good** I will stay
and if it is **bad** I will leave.

In line 19, cohesion by antonymy occurs in the lexical item *indayi* (good), which is the opposite of the lexical item *imbi* (bad). Cohesion by antonymy as shown above forms links in a simple linear chaining manner because it occurs and holds between lexical items in the same sentence.

In text two, lexical cohesion by antonymy occurs in lines 7 and 76 as shown below.

7... *neyuwe waloonga likulu nende eshiaalo*.....it is you who created **heaven** and **earth**
76...*abe omwami wo, abe omushiere wo*...be it your **husband** or be it your **wife**....

In line 7, the lexical item '*likulu*' (heaven) is the opposite of the lexical item '*eshiaalo*' (earth). And in line 76, the lexical item '*omwami*' (husband) is the opposite of '*omushiere*' (wife). Cohesion by antonymy in text two as shown in the example above forms links in a simple linear chaining manner because it occurs and holds between lexical items in the same sentence.

Lexical Links on Hyponymy

In line 9 of text 1, cohesion by hyponymy occurs. The lexical item '*amasakaramento*' (sacraments) include '*patisimu*' (baptism), '*ukaristia*' (eucharist) and '*petensia*' (penance).

9.....*amasakaramento ka patisimu, ...ukaristia...petensia*.....
.....**sacraments** such as **baptism**, ...**eucharist**....**penance**....

What this example reveals about cohesion by hyponymy is that the cohesive links formed by this relation are linear. The relationship is not repeated in any other sentence in the text other than the one in which it occurs. We do not encounter any co-referential instances to it in the later sentences of the text.

Cohesion by hyponymy occurs in text two as illustrated below.

48... <i>okhu nyeka abaashio</i>...	...to abuse others...
49... <i>okhutsia okhwiiba</i>...	...to go and steal ...
50... <i>okhuchiikha omundu</i>...	...to lie about somebody...
51... <i>okhusasia inzu yowashio</i>...	...to destroy somebody's house...
52... <i>okhukhola tsiimbi</i>...	... to sin

In line 52 in this text we have the lexical item '*tsiimbi*' (sin) which includes '*nyeka*' (abuse) in line 48, '*okhwiiba*' (steal) in line 49, '*okhuchiikha*' (to lie) in line 50 and '*okhusasia*' (to destroy) in line 51.

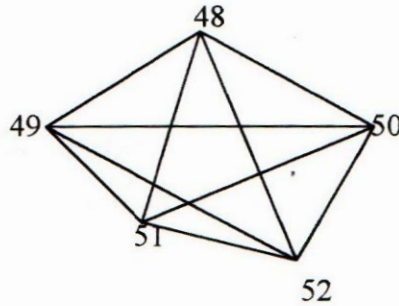


Figure 8: A representation of hyponymy lexical patterning – text two.

Cohesion by hyponymy in text two is not formed in a simple linear chaining manner as illustrated by the net in diagram 8 above.

Lexical Links on Collocation

Cohesion by collocation occurs in text one in the following lines.

25...*shikhwakha mufundire kosi mu omunwa taawe*we could not **put** all of them
in your **mouth**

In line 25, the lexical item '*mufundire*' (put) collocates with '*omunwa*' (mouth).

99.....*shichira inzala shiyikhu luma - nga tawe*because you do not **feel hungry**.

In line 99, the lexical item '*inzala*' (hunger) collocates with the lexical item '*luma*' (feel). These examples show that cohesion by collocation occur in a linear manner, because it holds only in the sentence in which the relation occurs.

Cohesion by collocation occurs in text two in the following line.

55....*owaashie na fwaala ingubo*..... the friend **wears a dress**.

In line 55, the lexical item '*fwaala*' (wears) collocates with the lexical item '*ingubo*' (dress). As illustrated by this example, cohesion by collocation occurs in a linear manner, because it holds only in the sentence in which the relation occurs.

Lexical Links on Part Whole Relation

Cohesion by part whole relation in text one occurs in a linear simple chaining manner as the sentence from text one below illustrates.

92...*okhulisia emibiri ne mulekha, emioyo* do not feed your **bodies** and leave the **hearts**

In this sentence, '*omwoyo*' (the heart) is part of the whole that is '*omubiri*' (the body)

Cohesion by part whole relation in text two as illustrated by sentence 17 below occurs in a simple linear chaining manner.

17....*obulamu mu omubiri kwo*..... *ali nende lichoomo nende omwoyo kukwo*.
....life in your **body**..... he has a purpose with your **heart**.

In sentence 17, '*omwoyo*' (the heart) is part of the whole that is '*omubiri*' (the body).

3.3.3: Market Setting

In the market setting we had text three and text four. These are texts tape recorded from a market place on a market day. The lexical relationships identified in this setting are summarised in table 2 below. After which a discussion follows of the various links formed by the lexical relations with an illustration from each text.

Table 2: Relationships between lexical items in the market setting

The Relationship	Number of sets of the relationship		Total
	Text three	Text four	
Synonymy	8	5	13
Hyponymy	2	3	5
Converse	3	3	6
Antonymy			
Antonymy Binary	11	13	24
Antonymy Multiple	-	-	-
Antonymy Gradable	5	6	11
Total Antonymy	19	22	41
Homonymy	4	2	6
Polysemy	1	1	2
Collocation	-	2	2
Part whole relation	-	-	-

In table 2 above, the numerical values 8, 5, 13 etc represent the number of sets of the lexical relationship identified in texts three and four.

Lexical Links on Synonymy

Cohesion by synonymy in text three occurs in the following lines in the lexical items 'obubeeyi' and 'katia' which mean 'lies'

- | | |
|---|--|
| 4... <i>omukhasi oyo ali nobubeeyi</i> | that woman tells lies |
| 5... <i>omukhasi wobubeeyi</i> |a woman that tells lies ... |
| 6... <i>wa bayira obubeeyi</i> ... |where to take lies |
| 8... <i>khane nobubeeyi</i> |but it is lies |
| ... <i>niyikhaaba we yikatia</i> ... |looking for whom to tell lies |
| 10... <i>nesie sienyene wakatia</i> |I am the only one she tells lies ... |

The lines above from text three are cohesive because they are linked together by the relationship of homonymy that holds among them. The individual chains that form the links are represented diagrammatically in figure 9 below.

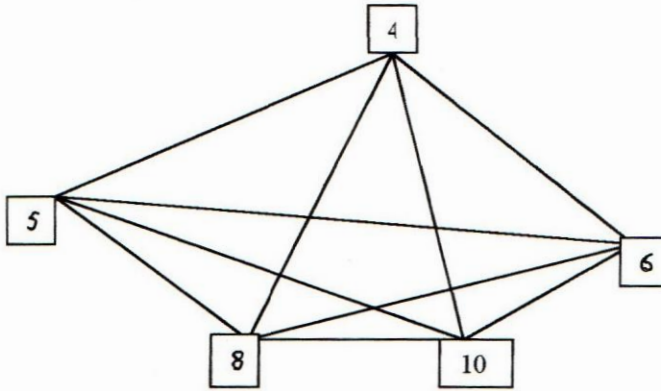


Figure 9: A representation of synonymy lexical patterning – text three.

Figure 9 above show us that cohesive links in the market setting are not formed in a simple linear chaining manner. The figure is topological and no significance is laid on its shape but on the relationships it represents.

In text four, cohesion by synonymy occurs in the following lines in the lexical items 'omusaatsa', 'omwami' and 'omukofu', which mean 'husband'.

- | | |
|---|---|
| 8... <i>omusaatsa wo atiiyanga</i> |your husband is working |
| 9... <i>wo omwami</i> we ... | she whose husband ... |
| 10... <i>omusaatsa</i> we ... | her husband |
| 11... <i>omukofu</i> wo washie... | another person's husband ... |

The cohesive links by synonymy in text four are represented in figure 10 below and show that cohesion by synonymy is not formed in a simple linear chaining manner.

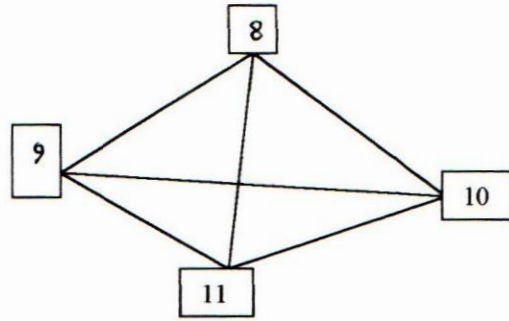


Figure 10: A representation of synonymy lexical patterning – text four.

Lexical Links on Homonymy

In text three, cohesion by homonymy occurs in the following lines in the lexical item '*obukhala*'.

10...*khe khuli khu obukhala*..... we are doing **business**
 89....*mbula enyoole khomwo obukhala*....so that I get some **profit** from it

The lexical item '*obukhala*' means 'business' in line 10 and 'profit' in line 89. As the examples above show, cohesion by homonymy in the market setting occurs in a simple linear chaining manner. The relationship of homonymy in the example above links sentence 10 to sentence 89 making them cohesive, because the interpretation of the lexical item '*obukhala*' in line 89 requires us to look at the meaning of the same lexical item as used in line 10 to get its meaning correct.

In Text four, cohesion by homonymy is seen in the following lines in the lexical item '*omwooyo*'.

7...*mbula omwooyo kwasuta*.... for **consolation**
 51....*omulangire nende omwooyo omukali*... you called her in a loud **voice**....

The lexical item '*omwooyo*' means 'consolation' in line 7 and 'voice' in line 51. This example shows that cohesion by homonymy in text four occurs in a simple linear chaining manner.

Lexical Links on Polysemy

In text three, cohesion by polysemy occurs in the lexical item '*amakhuuwa*'.

- 8...*yako amakhuuwa*.... those **things**
10...*amakhuuwa*.... a terrible **situation**
89...*amakhuuwa kako obulayi*... your **case** well

In this text, the lexical item '*amakhuuwa*' means 'things' in line 8, 'situation' in line 10 and 'case' in line 89. These three lines from text three are linked by polysemy relation that holds among these lexical items. The net for these links is represented in diagram 11 below.

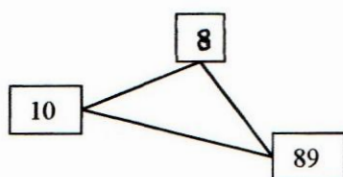


Figure 11: A representation of polysemy lexical patterning – text three.

Cohesion by polysemy is seen in text four in the lexical item '*obukhala*' as seen in the following lines from the text.

- 18...*obukhala bwo umbolera*... **instead** of you telling me
19...*khe obukhala bube obulayi*... for good **business**
25... *obukhala buba buumamwo*... then there is no **profit**...

In lines 18, 19 and 25, the lexical item '*obukhala*' means 'instead' in line 18, 'business' in line 19 and 'profit' in line 25. The relationship of polysemy that holds among these lexical items thus links these sentences together. The net for these links is represented in the diagram below.

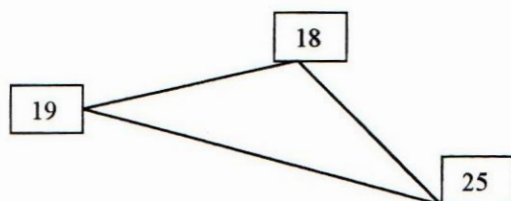


Figure 12: A representation of polysemy lexical patterning – text four.

Figures 11 and 12 above show that cohesion by polysemy in the market setting does not occur in a simple linear chaining manner.

Lexical Links on Antonymy

In text three, lexical cohesion by antonymy occurs in the following lines.

- 11...*okusia oriema*you are **selling** them at how much
13...*ndalakashira hano okhu kula*....I will come back to **buy** them
28...*kha kusie*..**sell** it at
31...*isie mwene ndakula*.....I **bought** it at
42...*wakha kula ta*..... you've **bought** that
50...*okusia orieena*..you are **selling** at how much
70...*shionya okhu kusia tawe*.. you cannot **sell**
80...*aundi ola kusia*...you might **sell**
91...*kalondokhananga shinga nda kula*..... *Kho nasi engusia*
...It depends on how much I **bought** it at.... for me to **sell**...

In the lines above from text three we see cohesion by antonymy in the lexical item 'kusia' (sell) which is the opposite of 'kula' (buy). In the examples above, the word form changes in relation to variations in tense. This does not affect the cohesive links formed in any way. The words, whether in different forms as a result of tense, number and aspect, still form cohesive links because of the relationship that holds between them. The lines above thus, are cohesive because of the cohesive chains that link them together. The net for the cohesive links that hold these lines together is represented in figure 13 below.

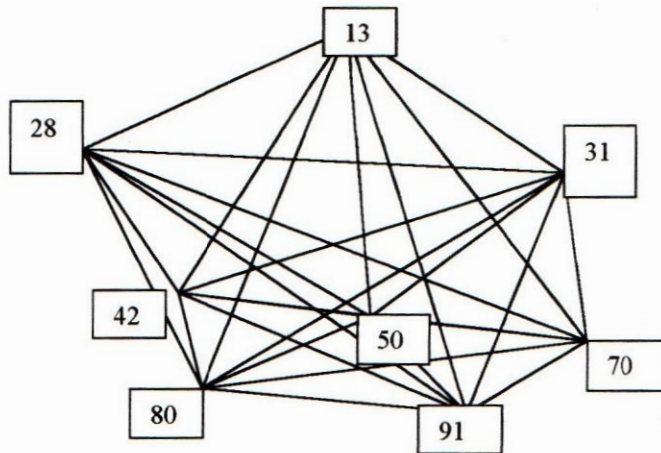


Figure 13: A representation of antonymy lexical patterning – text three.

In text four, cohesion by antonymy occurs in the following lines.

17...*oninie ikulu*.... **raised up** *okhwiishia* khwo **haasi**.... **lower it down**...

In line 17, '*oninie*' (raised) is the opposite of '*okhwiishia*' (lower) and the lexical item '*ikulu*' (up) is the opposite of '*haasi*' (down).

18...*obukhala bwo umboleera eninie umboleeranga ndiishie*instead of you telling me to **raise** it you are telling me to **lower** it

In line 18, the lexical item '*eninie*' (raise) is the opposite of '*ndiishie*' (lower)

19...*kenyekha wiishie*...you are supposed to **lower** it...
21...*ndenya wiishie*.I want you to **lower** it...
22...*khe wiishie obukusi nina*... **lower** the price then...

In the examples above, the highlighted lexical items '*nia*' (raise) and '*ishia*' (lower) vary in form because of variations in tense. But this does not affect the cohesive links formed.

The repetition of these lexical items in the other lines in the text as shown in lines 19, 21 and 22 above brings out their cohesive nature because we are to look at their earlier occurrence in the text to get their meaning. These cohesive links that chain the lines together are represented in figure 14 below.

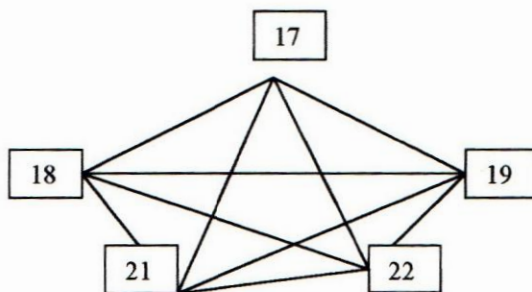


Figure 14: A representation of antonymy lexical patterning – text four.

Figures 13 and 14 above show us that cohesion by antonymy in the market setting does not occur in a simple linear chaining manner.

Lexical Links on Hyponymy

In text three, cohesion by hyponymy occurs in line 19.

19...*okula khwo shiina leero? Ne tsinjuuku, tsimbande, tsimbiindi nohoomba amakanda?*

What are you buying today? Is it **groundnuts, green grams, peas** or **beans**? (grains)

In this line, 'grains' includes: '*tsinjuuku*' (groundnuts), '*tsimbande*' (green grams), '*tsimbiindi*' (peas) and '*amakanda*' (beans).

Cohesion by hyponymy occurs in text four in the following lines.

49...*oukusinja tsiifwa niwiina*..... who is selling **vegetables**

52...*omurere nohoomba likhubi khuli hano nende lisukuma, lisuutsa, liiro, omurere, emiro, likhubi nende tsisaaka.*

.....'omurere' or 'likhubi', I have '**sukuma**', '**lisuutsa**', '**liiro**', '**omurere**', '**emiro**', '**likhubi**' and '**tsisaaka**'.

53...*emiro opimire oriena*.... how much are you selling '**emiro**' at?

57...*ne noteshe emiro*..... will you cook '**emiro**'

59...*tsoka khomwo liiro*... mix with '**liiro**'

The lexical item '*tsiifwa*' (vegetables) in line 49 include *omurere, likhubi, lisukuma, lisuutsa, liiro, emiro, and tsisaaka* in line 52. The repetition of the lexical item '*emiro*' in lines 53 and 57 and the lexical item '*liiro*' in line 59 brings about cohesion by hyponymy in this text for we must look back at the occurrence of these lexical items in line 52 for their interpretation. These examples thus show that cohesion by hyponymy in text four does not occur in a simple linear chaining manner as illustrated in the net in figure 15 below.

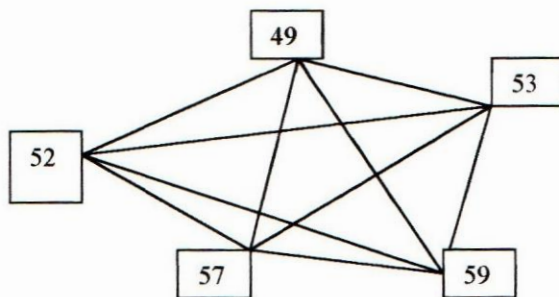


Figure 15: A representation of hyponymy lexical patterning – text four.

Lexical Links on Collocation

In text three there were no collocation relations identified. But in text four, cohesion by collocation occurs in the following lines.

7... <i>inzala yiluma</i> .....	.....feel hungry
17.... <i>oninie ikulu</i>.....	.....raise up
..... <i>okhwiishia haasi</i>	.....lower down

In line 7, the lexical item '*inzala*' (hungry) collocates with '*yiluma*' (feel). While in line 17 the lexical item '*oninie*' (raise) collocates with '*ikulu*' (up) and the lexical item '*okhwiishia*' (lower) collocates with '*haasi*' (down) in the same line.

From this example we conclude that cohesion by collocation in the market setting occurs in a simple linear chaining manner. In text three and four there was no part whole relations identified.

3.3.4: Oral Narrative Session Setting

In this setting we had text five and text six. In text five, the narrator was telling children a narrative about a certain king, his wife and their children who were thrown away by the midwives at the time of birth. In text six, the narrator was a child telling other children an oral narrative about seven girls who were great friends to a point

that they did everything together. The lexical relationships identified in this setting are summarised in table 3 below. After which a discussion follows of the various links formed by the lexical relations with an illustration from each text.

Table 3: Relationships between lexical items in the oral narrative session setting

The Relationship	Number of sets of the relationship		Total
	Text five	Text six	
Synonymy	30	25	55
Hyponymy	2	3	5
Converse Antonymy	1	-	1
Binary Antonymy	8	7	15
Multiple Antonymy	-	-	-
Gradable Antonymy	6	1	7
Total Antonymy	15	8	23
Homonymy	10	1	11
Polysemy	1	1	2
Collocation	2	3	5
Part whole relation	2	1	3

In table 3 above, the numerical values 30, 25, 55 etc represent the number of sets of the lexical relationship identified in texts five and six.

Lexical Links on Synonymy

Cohesion by synonymy occurs in text five in the following lines in the lexical items 'omuruchi' and 'omwami' which mean 'king'.

- 22...*omwana wa omuruchi*..... the **king's** son
- 23...*omwana wa omuruchi*..... the **king's** son
- 29...*omuruchi nende abandu be*.....the **king** and his people
- 39...*omuteshi wa omwami*..... the **king's** wife
- 45...*babeyera omuruchi*.....they lied to the **king**
- 72...*omukhasi wa omwami*..... the **king's** wife
- 86...*ne omwami naboola*..... and the **king** said

The cohesive links that join these lines together create a cohesive profile of this text represented diagrammatically in the net in the figure 16 below.

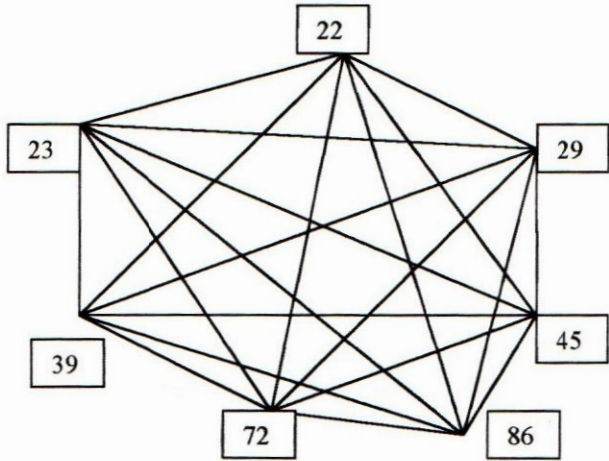


Figure 16: A representation of synonymy lexical patterning – text five.

In text six, cohesion by synonymy occurs in the following line in the lexical items 'omwaalo' and 'omuchera' which mean 'river'.

- 26...*bamala toto batsie mu omwaalo*.....they actually went to the **river**
- 27...*okhwoola mu omwaalo*.....up to the **river**
- 33...*ba muleshe mu omuchera*.....they left her at the **river**
- 39...*ewayalekhwa mu omwaalo*.....where she was left at the **river**
- 41...*oluchinga lwa omwaalo*.....the **river** bank
- 74...*okhwoola khu luchiinga lwa omuchera*.....reach the **river** bank
- 76...*lwayoola khuluchiinga lwa omwaalo*.....when she reached at the **river** bank

The lines above in text six are linked together by the lexical relationship of synonymy that holds between the lexical items hence making the lines cohesive. The cohesive links that link these lines form a cohesive profile of the text when combined as shown diagrammatically in the net in the figure 17 below.

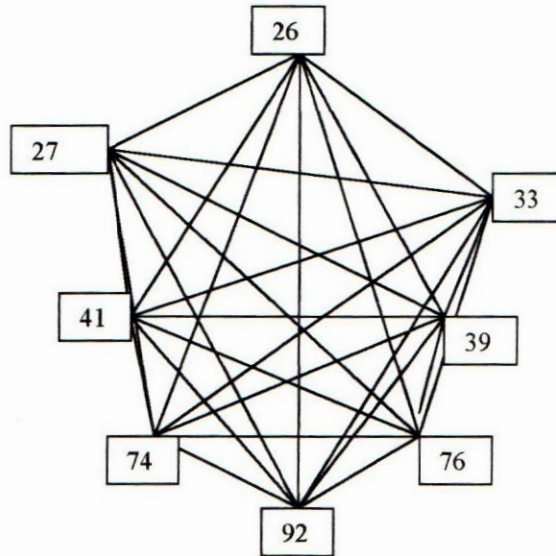


Figure 17: A representation of synonymy lexical patterning – text six.

Figures 16 and 17 above show that cohesion by synonymy in the oral narrative setting is not created in a simple linear chaining manner.

Lexical Links on Homonymy

In text five, cohesion by homonymy occurs in the lexical item '*omukhaana*' in the following lines from text five.

- | | |
|---|-------------------------------------|
| 66.... <i>omwana omukhaana</i> |a baby girl |
| 72.... <i>ne omwana omukhaana</i> |and the baby girl |
| 73.... <i>Omukhaana mulala</i> |one girl |
| 80... <i>Omukhaana mulala</i> |one sister |
| 93.... <i>omukhaana oyo nachenya</i> |that girl wondered |
| 107.... <i>banyoola omukhaana wabo</i> |they found their sister |

The lexical item '*omukhaana*' means 'girl' in lines 66, 72, 73, 93 and it means 'sister' in lines 80 and 107. The chains that link these lines together form cohesive links that can be represented diagrammatically in the net in figure 18 below.

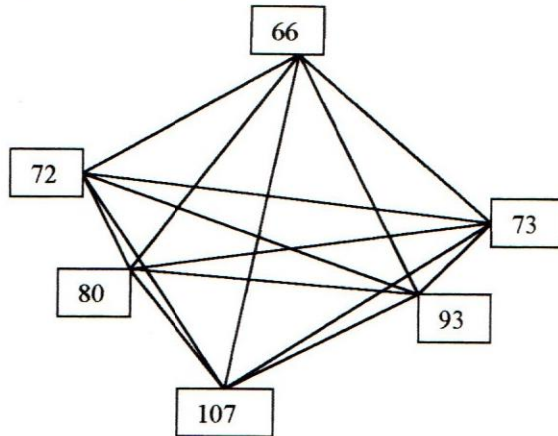


Figure 18: A representation of homonymy lexical patterning – text five.

Cohesion by homonymy in text six is seen in the lexical item '*omwooyo*' in the following lines from the text.

- 41...*khandi nameeta omwooyo kwa khabiri*...she made a second **call**
- 42...*ne naulira omwooyo*..... she heard a **voice**
- 43...*mukari ewa omwooyo kwaulirikhana*.....**inside** where the **voice** came from

In line 41, the lexical item '*omwooyo*' means 'a call' while the same lexical item in lines 42 and 43 means 'voice'. These lines are thus linked together by homonymy relation. The cohesive chains that link these sentences together are represented in diagram 19 below.

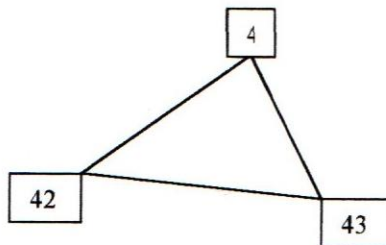


Figure 19: A representation of homonymy lexical patterning – text six.

Figurers 18 and 19 above show us that cohesion by homonymy in narrative session settings is not formed in a simple linear chaining manner.

Lexical Links on Polysemy

In text five, cohesion by polysemy is seen in the lexical item 'omwami'.

37...*khateshera butswa omwami*...she got married to the **king**
 70...*okhwiitsomia omwami waabo*....to praise their **Lord**
 75...*omwami wa omushiere*....the **husband** to the old woman

The lexical item 'omwami' in line 37 above means 'king' while the same lexical item means 'Lord' in line 70 and 'husband' in line 75. To understand the meaning of this lexical item in sentences 70 and 75 we need to look back at its meaning in sentence 37. These three sentences in text 5 are linked by polysemy relation. The cohesive links can be represented diagrammatically as seen in figure 20 below

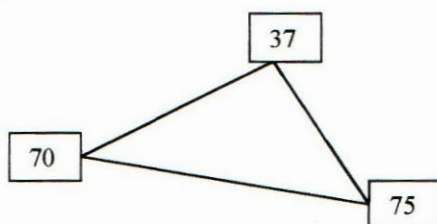


Figure 20: A representation of polysemy lexical patterning – text five.

In text six, cohesion by polysemy occurs in the lexical item 'omwooyo'.

41...*khaandi nameeta omwooyo kwakhabiri*....she made a second **call**
 42...*ne naulira omwooyo*...and she heard a **voice**
 55...*omwana wa omwooyo*...a child with a **heart**...

In sentence 41, the lexical item 'omwooyo' means 'a call' while the same lexical item in line 42 means 'voice' and 'heart' in line 55. These lines of text six are linked together by polysemy relation that holds between the lexical items. These cohesive links can be represented diagrammatically in figure 21 below.

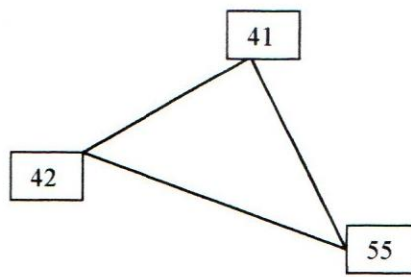


Figure 21: A representation of polysemy lexical patterning – text six.

What figure 20 and 21 show us is that cohesion by polysemy in oral narrative session settings does not occur in a simple linear chaining manner.

Lexical Links on Antonymy

Cohesion by antonymy relation is seen in text five in the following lines.

- 10... *yaliyo omukali*..... *nende omutiti*... ..there was the **big** oneand the **small** one
- 21... *walimu omukali*... ..the **big** one
- 26... *ne omutiti*and the **small** one
- 36... *omukali...natsia...ne omutiti...natsia*.....the **big** one... went...and the **small** one.....went
- 37... *omukhaana omukali...okhusiendakhera omutiti*... the **big** girl....envying the **small** one...
- 39... *omukhaana omutiti*the **small** girl...
- 73... *omukhaana mulala omutiti*one **small** girl...

In the lines above from text five, cohesion by antonymy occurs in the lexical item '*omukali*' (big), which is the opposite of '*omutiti*' (small). These lexical items occur in sentence 10 and are repeated in the other sentences as shown above. This means that these sentences are linked by antonymy relation hence the cohesive links that make the sentences cohesive. The cohesive profile created by these links is represented in diagram 22 below.

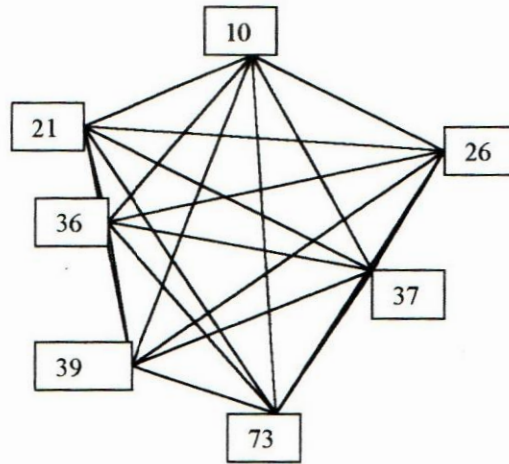


Figure 22: A representation of antonymy lexical patterning – text five.

In text six, cohesion by antonymy occurs in the following lines.

56... <i>yamala achame</i>...	....she as pleased
85... <i>omushiere oyo na sinyikha</i>....	....the old woman was annoyed
87... <i>na sinyikha nababoolera</i>...	....she was annoyed and told them...

In the lines quoted above from text six, the lexical item '*achame*' (pleased) in line 56 is the opposite of '*sinyikha*' (annoyed) in lines 85 and 87. These three lines are linked by antonymy relation that brings about the cohesion profile of these lines in text six. These cohesive links can be represented in diagram 23 below.

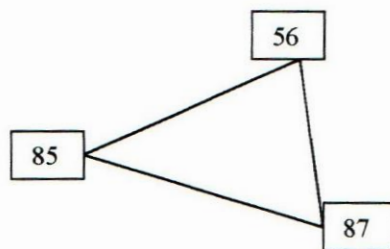


Figure 23: A representation of antonymy lexical patterning – text six.

Figures 22 and 23 above show us that cohesion by antonymy in oral narrative session settings does not occur in a simple linear chaining manner.

Lexical Links on Hyponymy

Cohesion by hyponymy is seen in text five in line 74 below.

74.....*etsikaasi tsio munzu.....okhureenya, okhuteekha, okhwoosia ebiindu, okhuliinda hango...*

..... house-hold chores.... Fetching firewood, cooking, cleaning utensils, taking care of the home...

In this line '*etsikaasi tsio munzu*' (house-hold chores) include: '*okhureenya*', (fetching firewood), '*okhuteekha*' (cooking), '*okhwoosia ebiindu*' (cleaning utensils), '*okhuliinda hango*' (taking care of the home).

In text six, cohesion by hyponymy is seen in line 32.

32...*bamu nyeka shinga lwaali eshitongo, eshiyingwa, eshimaya omuubaalu...*

.....they abused her as being daft, stupid, an imbecile, a lunatic....

In line 32, '*nyeka*' (abuse) include: '*eshitongo*' (daft), '*eshiyingwa*' (stupid), '*eshimaya*' (an imbecile), '*omuubaalu*' (a lunatic).

The examples on hyponymy above show that cohesion by hyponymy in oral narrative session setting occurs in a simple linear chaining manner since the relationship holds and is interpreted in the same sentence.

Lexical Links on Collocation

In text five, cohesion by collocation occurs in the following lines from the text.

14...*bakha lia eshiokhulia...*after **eating food**

In this line, the lexical item '*lia*' (eat) collocates with '*eshiokhulia*' (food)

35...*bachaaka okhurula ba tsia.....*they started **leaving to go...**

In line 35, the lexical item '*okhurula*' (leave) collocates with '*tsia*' (to go)

Cohesion by collocation occurs in text six in the following lines.

17...*tsiifwo tsie tsindayi*.....her **god behaviour**

In line 17, the lexical item '*tsiifwo*' (behaviour) collocates with '*tsindayi*' (good)

93...*ikhabi indayi boola boosi*...by **good luck** they all reached....

In line 93 on the other hand, the lexical item '*ikhabi*' (luck) collocates with '*indayi*' (good). What these examples show is that cohesion by collocation in oral narrative session setting occurs in a simple linear chaining manner.

Lexical Links on Part Whole Relation

158...*abukule olusaka lwa omusaala kwimbaanga* to take the **branch** of the singing **tree**...

In line 158 above from text five, cohesion by part whole relation occurs. In this line, the lexical item '*olusaka*' (branch) is part of the whole '*omusaala*' (tree).

In text six, cohesion by part whole relation occurs in line 14.

14...*yefwaalenje khu omubiri kwe ebiuma bio mwikosi*...should wear on her **body** beads around the **neck**....

In this line, the lexical item '*mwikosi*' (neck) is part of the whole '*omubiri*' (body). These examples show that cohesion by part whole relation in oral narrative session setting occurs in a simple linear chaining manner.

3.3.5: Home Setting

In the home setting we had text seven and eight. Text seven is a text taken from a home setting where two people were conversing actively. In text eight, several people were conversing actively and it turned out that they were having some kind of a meeting. The lexical relationships identified in this setting are summarised in table 4 below. After which a discussion follows of the various links formed by the lexical relations with an illustration from each text.

Table 4: Relationships between lexical items in the home setting

The Relationship	Number of sets of the relationship		Total
	Text seven	Text eight	
Synonymy	23	21	44
Hyponymy	3	3	6
Converse Antonymy	1	1	2
Binary Antonymy	9	6	15
Multiple Antonymy	-	-	-
Gradable Antonymy	9	11	20
Total Antonymy	19	18	37
Homonymy	5	3	8
Polysemy	3	2	5
Collocation	2	2	4
Part whole relation	1	1	2

In table 4 above, the numerical values 23, 21, 44 etc represent the number of sets of the lexical relationship identified in texts seven and eight.

Lexical Links on Synonymy

Cohesion by synonymy occurs in text seven in the lines below in the lexical items 'yabiire' and 'rebuuwe' they mean 'burry'. In the lines below, the word form changes in relation to variations in tense. This does not affect the cohesive links formed in any way in this research. So the words, whether in different forms as a result of tense, number and aspect, still form cohesive links because of the relationship that holds between them.

35... <i>betse bayabiire</i>.....	..... to come and burry
39... <i>niba yabiire nohomba nibashiri</i>...	.....after burying or before.....
40... <i>arebuuwe nende eshiro</i>....	.....he was buried in the night
42... <i>ayabiirwe nende abakhootsa</i>...	.....he was buried by his uncles...

Synonymy relation that holds between these lexical items leads to the cohesive chains that link these lines together. The cohesive links formed are represented diagrammatically in figure 24 below.

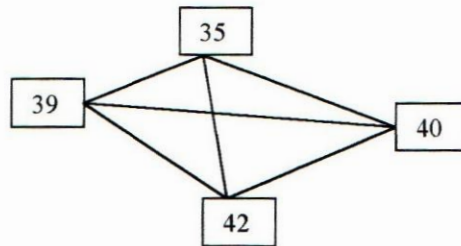


Figure 24: A representation of synonymy lexical patterning – text seven.

In text eight, cohesion by synonymy occurs in the following lines in the lexical items 'amapesa' and 'amang'oondo', which mean 'money'

2... <i>shiandenyanga ni amapesa</i>.....	..... what I want is money
3... <i>yenya amapesa</i>.....	..... she wants money
6... <i>okhubikhanga amang'oondo</i>...	..... keeping money
7... <i>embula amang'oondo tawe</i>....	.....I don't have money
15... <i>oundi wa amapesa niwiina</i>...	..... who else has money
40... <i>mana amapesa kene</i>.....	.....this money ...

51...*ashirenje wa amapesa*....instead of **money**...

The lines above from text eight are cohesive. The cohesiveness of these lines is brought about by the synonymy relation that holds between the lexical items. The lines are thus linked by cohesive links, which form a cohesive profile for the text. The net for these links is represented in figure 25 below.

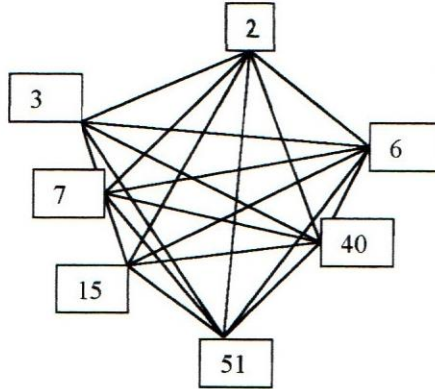


Figure 25: A representation of synonymy lexical patterning – text eight.

What figures 24 and 25 above show is that cohesion by synonymy in the home setting is not formed in a simple linear chaining manner.

Lexical Links on Homonymy

In the lines quoted below from text seven, cohesion by homonymy occurs in the lexical item '*injira*'

20... <i>ndakha injira butswa haango</i>....	.....I just reached home...
34... <i>amalire okhwi injira</i>...	.....already reached
142... <i>nobambula injira</i>.....	..... expanding ways ...
144... <i>abaandu injira</i>...	.....people the way

In lines 20 and 34 the lexical item '*injira*' means 'reach' while the same lexical item in lines 142 and 144 means 'way'. These lines are linked together by homonymy relation that holds between the lexical items. To interpret correctly the meaning of this

lexical item in lines 34, 142 and 144 one needs to look back at its meaning in line 20. The effect produced thus is cohesive. The cohesive links that connect these lines can be represented diagrammatically in figure 26 below.

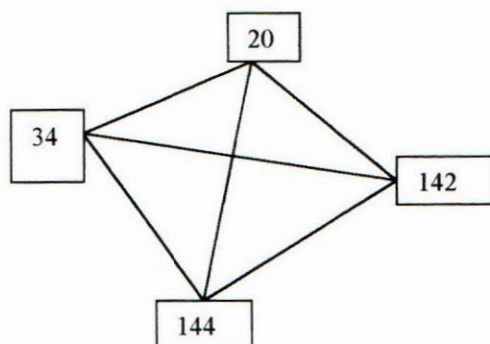


Figure 26: A representation of homonymy lexical patterning – text seven

Cohesion by homonymy is seen in text eight in the following lines in the lexical item '*reera*'. In the lines below, the word form changes in relation to variations in tense. This does not affect the cohesive links formed in any way in this research. So the words, whether in different forms as a result of tense, number and aspect, still form cohesive links because of the relationship that holds between them.

7... <i>khe e reere</i> ....	.....so I brought
22... <i>ne reere</i>...	.....I will bring
47... <i>ndakha reera obusuma</i>....	.....I have brought ugali
58... <i>reera amatasi</i>....	.....bring water
62... <i>reera khwo hano</i>....	.....bring here
66... <i>tsingokho shitsi reere amayayi tawe</i>....	.....the hens did not lay any eggs...

The lexical item '*reera*' in lines 7, 22, 47, 58 and 62 means 'bring' while the same lexical item in line 66 means 'lay' (of eggs). The different cohesive links formed by the relation between these lexemes in the different lines in the text is represented in diagram 27 below.

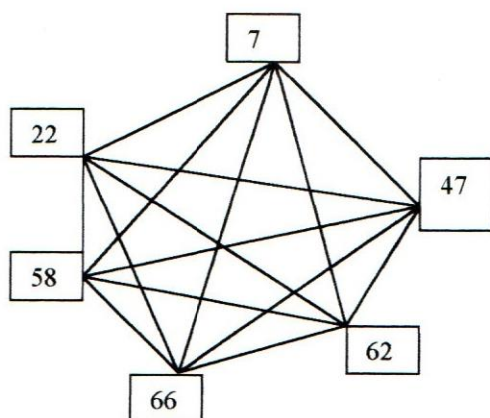


Figure 27: A representation of homonymy lexical patterning – text eight.

The nets in the diagrams above show us that cohesion by homonymy in the home setting is not formed in a simple linear chaining manner.

Lexical Links on Polysemy

Cohesion by polysemy occurs in text seven and eight in the following lines in the lexical item '*amakhuuwa*'.

15... <i>amakhuuwa ko</i>....	..... the idea of
105... <i>likhuuwa liene</i>....	..... this thing
171... <i>amakhuuwa ka abaandu</i>....	.....the issue of people
118... <i>amakhuuwa ka khuboola</i>...	.....the issues we will discuss....
129... <i>likhuuwa liene lino</i>....	.....this issue

The lexical item '*amakhuuwa*' (plural), '*likhuuwa*' (singular) means 'idea' in line 15, 'thing' in line 105 and 'issue' in lines 118, 129 and 171 as quoted above from text seven. This is one and the same lexical item but varies in form as a result of inflection for number. This variation does not affect its cohesive characteristic. The cohesive links formed by this relation are represented in the net in figure 28 below

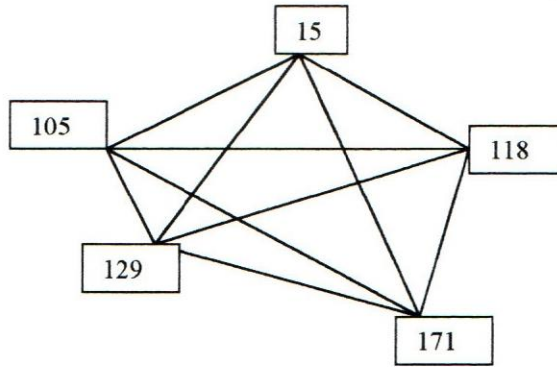


Figure 28: A representation of polysemy lexical patterning – text seven.

In text eight, cohesion by polysemy occurs in the following lines in the lexical item ‘*likhuuwa*’ (singular), *amakhuuwa*’ (plural). This is one and the same lexical item but varies in form as a result of inflection for number, but this variation does not affect its cohesive power.

- | | |
|--|--|
| 2... <i>omundu naboola likhuuwa</i> |when somebody says something ... |
| 7... <i>eulire khwo likhuuwa</i> |listen to the message |
| 10... <i>khwakhachaaka amakhuuwa</i> |have we began on the issues |
| 77... <i>amakhuuwa keenyu</i> |your behaviour |
| 135... <i>okhulola amakhuuwa</i> |to see how things |
| 138... <i>wakhaboola likhuuwa</i> ... |you’ve given a point |
| 141... <i>nende amakhuuwa amalayi</i> ... |and good words |
| 146... <i>khumale amakhuuwa</i> |let’s finish the discussion |

The lexical item ‘*likhuuwa/ amakhuuwa*’ means ‘something’ in line 2, ‘message’ in line 7, ‘issues’ in line 77, ‘behaviour’ in line 77, ‘thing’ in line 135, ‘point’ in line 138, ‘word’ in line 141 and ‘discussion’ in line 146. The chains of these links are illustrated in the net in figure 29 below.

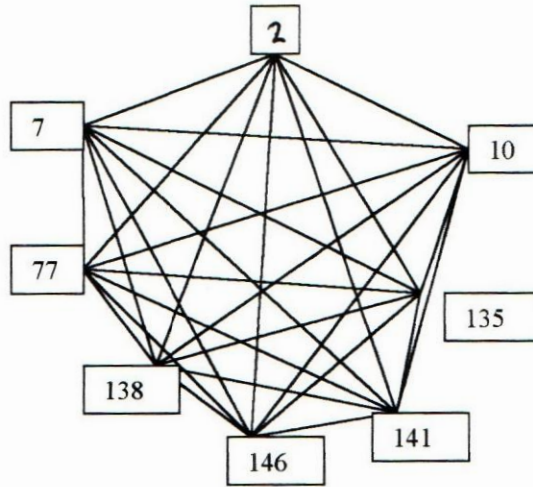


Figure 29: A representation of polysemy lexical patterning – text eight.

The examples above show that cohesion by polysemy in the home setting does not occur in a simple linear chaining manner.

Lexical Links on Antonymy

In text seven, cohesion by antonymy occurs in the following lines.

- | | |
|--------------------------------------|--------------------------------------|
| 15... <i>ndeenya okhutsia</i> | I want to go ... |
| 17... <i>two cherera</i> | when you come back |
| 18... <i>kho ndakaha cherera</i> ... | I've just come back ... |
| 19... <i>kho wakha cherera</i> |you've come back |
| 69... <i>no tsia</i> |when you go |
| 71... <i>ne khane ba tsia</i> |but they are going |

In the lines quoted above from text seven the lexical item '*tsia*' (go) is the opposite of the lexical item '*cherera*' (come back). The repetition of these lexical items in the sentences quoted above links them together making them cohesive because the meaning of these lexical items in the later sentences necessitates one to look at the meaning of the lexical items in the earlier sentences. The cohesive links formed by these sentences are represented diagrammatically in figure 30 below.

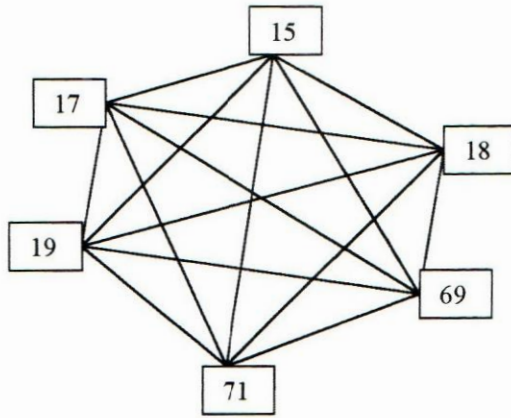


Figure 30: A representation of antonymy lexical patterning – text seven.

In text eight, cohesion by antonymy occurs in the following lines.

8...*shubuli obulayi*...*shibuli obubi ta*..... it is **good**... it is not **bad**
 21...*tsiarula obulayi*... .. were they **good**
 22...*tsiarula obulayi bwamakana*...*yibulakhokho eyarula obubi tawe*...
 they were very **good** none of them was **bad**
 30...*shibuli obubi tawe*... .. it is not **bad**
 40...*kali nende obubi*..... .. they are **bad**
 112...*ne buba obulayi*..... .. it will be **good**

In the above lines from text eight, the lexical item '*obulayi*' (good) is the opposite of the lexical item '*obubi*' (bad). The lines are linked by antonymy relation. The cohesive links that surface are represented in figure 31 below.

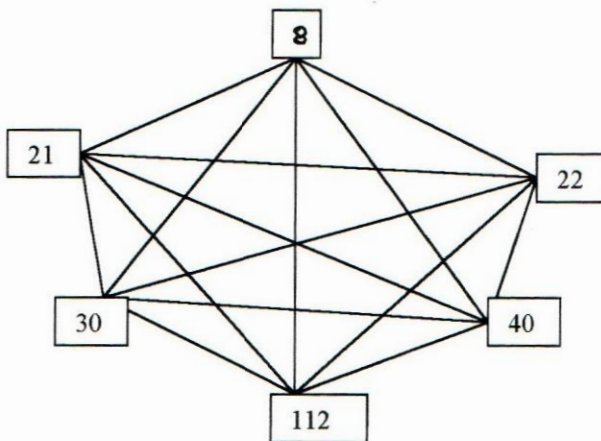


Figure 31: A representation of antonymy lexical patterning – text eight.

What the examples above show about cohesion by antonymy in the home setting is that it does not occur in a simple linear chaining manner.

Lexical Links on Hyponymy

In the following lines from text seven, cohesion by hyponymy occurs.

81...*obulwale yibo*..... *bwiitsanga okhunyalala nende okhusala*...
.....the illness.....is **diarrhoea** and **vomiting**
82...*okhusala khupoere okhunyalala nikhwo khushiri*...
.....**vomiting** has stopped but **diarrhoea** has not...

In line 81 '*obulwale*' (sickness) include: '*okhunyalala*' (diarrhoea), '*okhusala*' (vomiting). The repetition of these lexical items in line 82 makes the lines cohesive.

Cohesion by hyponymy occurs in text eight in line 101.

101... *akebiokhulia*... *nakhube nende omuchele, inyama, obusuma, echapati, echaayi*...
.....about foodwe will have **rice, meat, ugali, chapatti, tea**...

In this line, '*ebiokhulia*' (food) includes *omuchele* (rice), *inyama* (meat), *obusuma* (ugali), *echapati* (chapatti), *echaayi* (tea).

The examples above show that cohesion by hyponymy in the home setting occurs in a simple linear chaining manner.

Lexical Links on Collocation

In text seven, cohesion by collocation occurs in line 22 below in the lexical item '*ikhala*' (sit) which collocates with '*haasi*' (down).

22...*ndikhala haasi*....if I **sit down**

21...*bakhuupa etsipiicha*...they **took us snaps**

tsia rula obulayi...yiumakhwo eya rula obubi tawe...
.....they were all **good**.....none of them was **bad**.

In line 21 quoted above from text eight, cohesion by collocation occurs in the lexical item '*khupa*' (take) which collocates with *ipiicha*' (snap). In the same line, the lexical item '*rula*' (come out) collocates with either '*obulayi*' (good) or '*obubi*' (bad). These cohesive links make the sentence cohesive because of the collocation relation that holds among the lexical items in the sentence.

Cohesion by collocation as the examples above show occurs in the same sentence; hence, formed in a simple linear chaining manner.

Lexical Links on Part Whole Relation

Cohesion by part whole relation occurs in text seven in the following lines.

116....*yaani nachibe emisaala chino ne tsisaka...*
.....will it be these **trees** and the **branches**.....

In line 116 above, the lexical item 'tsisaka' (branches) is part of the whole 'emisaala' (trees).

189...*eyuwe waborama omubiri*..... you can not move your **body**
190...*nebirenje bionyene*.... it's only the **legs**...

In sentence 189 and 190 above, cohesion by part whole relation occurs. Here, the lexical item 'ebirenje' (legs) in line 190 is part of the whole 'omubiri' (body) in line 189. This makes the lines cohesive.

In text eight, cohesion by part whole relation occurs in line 5.

5...*khabirisie mu emifuuko tsie tsingubo tsienyu*... check in the **pockets** of your **clothes**.

Here the lexical item '*emifuuko*' (pockets) is part of the whole '*tsingubo*' (clothes). These examples show us that cohesion by part whole relation in the home setting occurs in a simple linear chaining manner.

3.4: Coherence: Interpretation of the Links.

3.4.1: Introduction

The previous section dealt with the identification and representation of lexical links in the texts, that is, cohesion. This section embarks on the interpretation of some of the links forming cohesive nets in the texts. This deals with the second standard of textuality according to the theoretical framework used in this study. This standard is coherence. It is concerned with the ways in which the components of a textual world are mutually accessible and relevant. Textual world here implies the concepts and relations, which underlie the surface text. Coherence according to De Beaugrande and Dressler (1981) is determined by the properties of the semantic structure of discourse. Coherence is a semantic property of discourse, based on the interpretation of each individual sentence relative to the interpretation of other sentences.

Speakers of any given language use a variety of lexical relationships to connect sentences. The way a speaker uses lexical relationships gives information about common ground between sentences. Sentences connected by lexical relations indicate common material between them. They make sense together even when separated indicating a strong relationship between them just as between any two adjacent sentences in the text. The phenomena of common ground between sentences can be utilised to produce coherent sub- texts for the main text (De Beaugrande and Dressler 1981). Examining our data in this way, we draw examples from the eight texts in the previous section.

3.4.2: Church Setting

In text one, we identified sentence 10 and 15 as some of the linked sentences. We begin by looking at sentence 10, which reads

Bulaano khutsia okhubatisia abaana ne abebusi babaana shinga lwa mumanyire nobaatisia omwana obaatisinjia khulisubiira lilio.

We are now going to baptise these children and parents, as you know when your child is baptised on your faith.

Sentence 15 reads

Nikokachira khuboolanga mbu, khunywe babiri bali munzu abebula omwaana mulala huyu mulala khuinywe nalikhwo oulali omukatholiki tawe okhushira muno bamama khushichira bamama barulanga mu tsidini tsindi nibetsa okhwinjira mudini yino nekhane shibali nende omwoyo kwo khusooma idini tawe, shibaali tayari okhusoma idini okhumanya mbu lisubira lia katholiki lia benjiranga mwo lino nilisubira lia mbira shina tawe.

That is why we are saying between the two of you who gave birth to this child if one of you is not a catholic especially the women because women mostly leave other churches to this one and they are not ready to attend catechism classes to know the kind of faith the catholic church advocates for

These two sentences though far apart in the text have some material in common and make sense together. Sentence 15 provides a reason to the situation described in sentence 10, answering the question, 'why' with regard to the faith of the parents in relation to the faith of their children that were going to be baptised. When we place sentence 10 and 15 together we get the following sub- text

10. *Bulaano khutsia okhubatisia abaana ne abebusi babaana shinga lwa mumanyire nobaatisia omwana obaatisinjia khulisubiira lilio.* 15. *Nikokachira khuboolanga mbu, khunywe babiri bali munzu abebula omwaana mulala huyu mulala khuinywe nalikhwo oulali omukatholiki tawe okhushira muno bamama khushichira bamama barulanga mu tsidini tsindi nibetsa okhwinjira mudini yino nekhane shibali nende omwoyo kwo khusooma idini tawe, shibaali tayari okhusoma idini okhumanya mbu lisubira lia katholiki lia benjiranga mwo lino nilisubira lia mbira shina tawe.*

10. We are now going to baptise these children and parents, as you know when your child is baptised on your faith. 15. That is why we are saying between the two of you who gave birth to this child if one of you is not a catholic especially the women because

women mostly leave other churches to this one and they are not ready to attend catechism classes to know the kind of faith the catholic church advocates for.

There is as strong a relation between these two sentences as between adjacent sentences in the text. The coherent sub- text arrived at by putting sentence 10 and 15 together above acts as a reasonable sub- summary of the text.

These sentences make sense together because of the semantic relations held among the lexical items in the sentences and as such the sentences themselves. In sentence 10 we have a relationship of oppositeness between the lexical items 'abaana' and 'abebusi', these are converse antonyms. These words are repeated or implied in sentence 15. The word 'abaana' is repeated in sentence 15 but in its singular form- 'omwaana'. The lexical item 'abebusi' is implied by the phrase 'khunywe babiri' which implies parents. The lexical item 'lisubira' is repeated in sentence 15 and we understand it as meaning the same as that in sentence 10.

Some of the linked sentences identified in text two are sentences 5 and 20. Sentence 5 reads

Muriomuno khubolere. Khuleeka khwo likhuuwa liefu lie inyanga yino okhulondokhana nende obuheri.

Thank you for those who made it to this place. Today we are going to learn about the theme - love.

The next sentence is sentence 20, which reads,

Inyanga yino khwenya khweke fwesi khuli halala liikhuuwa mbu obuheri.

Today we want to learn together the theme-love.

These sentences though far apart in the text when brought together they bear meaning and make sense since they have some material in common. Sentence 20 emphasises what was said in sentence 5 by repeating it. These sentences can act as a sub- summary of the text. When brought together they result into the following sub- summary of the text.

5. *Muriomuno khubolere. Khuleeka khwo likhuluwa liefu lie inyanga yino okhulondokhana nende obuheri.* 20. *Inyanga yino khwenya khweke fwesi khuli halala likhuluwa mbu obuheri.*

5. Thank you for those who made it to this place. Today we are going to learn about the theme- love. 20. Today we want to learn together the theme-love.

These sentences make sense together because of the relations that hold among the lexical items in the sentences hence the relationship between the sentences themselves. In these sentences much of the relationship is seen in the repetition of some of the lexical items, we have such words as 'okhweeka', 'likhuluwa', 'obuheri' repeated in the two sentences. We understand these words and the meaning brought out in the sentences because the words are interpreted as having the same meanings as their earlier occurrences, and as such bringing about the coherence of these two sentences.

3.4.3: Market Setting

The linked sentences identified in text three are as follows sentence 19 and 49.

We begin by sentence 19, which reads,

Okula khwo shiina leero? Ne tsinjuku, tsimbande, tsimbindi nohomba amakanda?

What are you buying today, is it groundnuts, green grams, peas or beans?

The next sentence is sentence 49, which reads,

Okusinjia oriena?

You are selling them at how much?

These sentences are seen to be far apart in the text but when brought together make a lot of sense due to the common material shared by the sentences. In sentence 49, the speaker responds to the situation or question asked in sentence 19. The sentences can act as a sub- summary of the text as shown below by bringing sentence 19 and 49 together.

19. *Okula khwo shiina leero? Ne tsinjuku, tsimbande, tsimbindi nohomba amakanda?*
49. *Okusinjia oriena?*

19. What are you buying today, is it groundnuts, green grams, peas or beans? 49. You are selling them at how much?

These sentences make sense together because of the lexical relations among the lexical items that compose them. Here we understand sentence 49 as a response to sentence 19. The relation portrayed here is that of opposite in meaning between the lexical item 'kula' in sentence 19 and 'kusia' in sentence 49 where by in sentence 19 the speaker is asking the buyer what he wants and mentions a few of the items he is selling. In sentence 49 the speaker responds by inquiring about the price. We have a relationship of inclusion in sentence 19 where by we are to interpret that the grains being sold by this person include 'tsinjuku', 'tsimbande', 'tsimbindi', 'amakanda' etc.

In text four we identified the following as some of the linked sentences, we have sentences 1 and 14, sentence 1 reads,

Aaah baane kata inyanga yino shibula khwo shiakhukusia tawe.

We won't sell anything today.

The next is sentence 14, which reads

Kastoma karibu, karibu kastoma, kastoma wenya tsinyeeni nohoomba etsimena? Khuli yaha nende injeche. Imbuuta, kamongo. Etsimena, kata ebibambala niweenya. Ekhukusirie shiina? Kastoma leero okulakhwo shiina?

Welcome customer, customer welcome, do you want fish or 'omena'? I have tilapia, Nile perch, 'kamongo' if you want. What do you want me to sell to you? Customer what are you buying today?

These sentences when combined lead to the sub-summary seen below. They also make sense together. This is because they have material in common. The speaker in sentence 1 complains about the hard situation at the market that they might not sell anything. In sentence 14 we encounter a situation in which a customer has come by and is being welcomed by one of the sellers.

1. *Aaah baane kata inyanga yino shibula khwo shiakhukusia tawe. 14. Kastoma karibu, karibu kastoma, kastoma wenya tsinyeeni nohoomba etsimena? Khuli yaha nende injeche. Imbuuta, kamongo. Etsimena, kata ebibambala niweenya. Ekhukusirie shiina? Kastoma leero okulakhwo shiina?*

1. We won't sell anything today. 14. Welcome customer, customer welcome, do you want fish or 'omena'? I have tilapia, nile perch, 'kamongo' if you want. What do you want me to sell to you? Customer what are you buying today?

These sentences though separated by many other sentences, make sense when brought together due to the lexical relations that hold among the lexical items and hence the sentences themselves. In these sentences we understand that 'injeche' in sentence 15 is the same as that in sentence 14. Here we have a relation of hyponymy in which we are told of what is included in the lexical item 'tsinyeeni'. We have 'injeche', 'imbuuta', 'etsimena', 'ebibambala', 'kamongo' etc. The lexical item 'kusia' in sentence 1 is also repeated in sentence 14 it is related to the lexical item 'kula' in sentence 14, which is its opposite. These sentences are seen as related because of these relations between the words themselves.

3.4.4: Oral Narrative Session Setting

There were identified related sentences in text five, which include sentences 9 and 19. Sentence 9 reads.

9. *Khale na khale yaliyo omukhasi uundi. Omukhasi oyo, omukhasi oyo, yebula abaana abakhana bataru.*

Long long ago there was another woman. That woman, that woman gave birth to three daughters.

The next sentence we look at is sentence 19, which reads,

19. *Haya khe lwa bamala nibatsia okhukona nibachaka okhupa imbakha mberio tsindolo tsishiri okhubayira.*

So when they went to sleep, they started talking before they fell asleep.

It is important to note here that, there is a striking difference between narrative texts and non-narrative texts. In narrative texts the identified linked sentences, which are to be seen as having some material in common do not make sense together as seen in the example below by bringing sentence 9 and 19 together. They also cannot make sub- summaries of the text since a lot of information is left out in the sentences that separate the linked sentences.

9. *Khale na khale yaliyo omukhasi uundi. Omukhasi oyo, omukhasi oyo, yebula abaana abakhana bataru.* 19. *Haya khe lwa bamala nibatsia okhukona nibachaka okhupa imbakha mberio tsindolo tsishiri okhubayira.*

9. Long long ago there was another woman. That woman, that woman gave birth to three daughters. 19. So when they went to sleep, they started talking before they fell asleep.

In narrative texts there is a lot of repetition and as such immediate sentences need to be together for them to make sense. The narrative has to be told by the narrator in such a way that the audience understands what is being said the narrator does this by utilising a lot of repetition relationships in the sentences. The sub- text above in which sentence 9 and 19 are brought together is incoherent because the sentences are far apart in the text hence a lot of important information is left out since in narrative texts every sentence counts as important to the subject of discussion.

Some of the related sentences identified in text six are as follows. We have sentences 5 and 13, sentence 5 reads

5. *Mwakhachama emukanire khwo olukano lwanje?*

Would you like to listen to my story?

The next sentence is sentence 13, which reads

Ne khubo yaliyo omukhana mulala welikoondo, likoondo lilayi okhushira boosi.

Among them there was one girl who was very beautiful, she was the most beautiful.

Merging the linked sentences above we come up with the sub- text below. The sub- text is incoherent and does not act as a sub- summary of the text. We read it and feel that something has been left out.

5. Mwakhachama emukanire khwo olukano lwanje? 13. Ne khubo yaliyo omukhana mulala welikoondo, likoondo lilayi okhushira boosi.

5. Would you like to listen to my story? 13. Among them there was one girl who was very beautiful she was the most beautiful.

3.4.5: Home Setting

In text seven the following are some of the linked sentences that were identified.

We have sentences, 54 and 57, sentence 54 reads

Makokha yabere khwo yino ekoloba?

Did Makokha come here yesterday?

The next sentence in this text is sentence 57, which reads

Mukolooba tsa kwene yiko ati witsa okhwambukha khwo injerekha yino, mana nekhuhenga nirakhulola ta, mana lwakhwakhaba ninaye nendi ashikongolo yaho, nimuboolera oooh shikhumalire khulolana nende Yunesi mukolooba ta.

Yes, yesterday, she told me that you were to come so I waited for you but did not see you, so I was with her this morning at Mushikingolo, and then I told her that I hadn't seen you yesterday.

These sentences when brought together make sense and can act as a sub-summary to the text. They are separated in the text by two sentences but we see them as immediate because they are coherent this is so because they share some common material. Sentence 57 is a response to the question asked in sentence 54. This is illustrated in the sub- text below by merging sentences 54 and 57

54. *Makokha yabere khwo yino ekoloba?* 57. *Mukolooba tsa kwene yiko ati witsa okhwambukha khwo injerekha yino, mana nekhuhenga nirakhulola ta, mana lwakhwakhaba ninaye nendi ashikongolo yaho, nimuboolera oooh shikhumalire khulolana nende Yunesi mukolooba ta.*

54. Did Makokha come here yesterday? 57. Yes, yesterday, she told me that you were to come so I waited for you but did not see you, so I was with her this morning at Mushikingolo, and then I told her that I hadn't seen you yesterday.

These sentences make sense together due to the lexical relations that hold among the lexical items in the sentence hence the sentences being related because they share some materials in common. They cohere because of the relations held between the words more so the repetition of lexical items. For instance the repetition of the lexical item '*mukolooba*' in sentence 57 makes us interpret it as the continuation of that in sentence 54 and that they refer to the same thing. This shows how speakers take up the vocabulary used by other speakers in the conversation to develop the topic of discussion.

Some of the linked sentences identified in text eight include the following. We have sentences 98 and 100. We begin by looking at sentence 98. It reads

Khubere khumalire amakhuuwa kamapesa, nohomba?

Had we finished with the issue of money?

The next sentence is 100 and it reads

Bulano khusute khu kanikekholeshe inyanga ya Chumapili.

Let's now move on to what will happen on Sunday.

Putting the identified sentences together we come up with the following sub-summary of the text. The sentences though separated by other sentences make sense together because they have some material in common. Sentence 100 provides continuity to the situation created in sentence 98. That is it tells what is to follow after what is expressed in sentence 98.

98. *Khubere khumalire amakhuuwa kamapesa, nohomba?* 100. *Bulano khusute khu kanikekholeshe inyanga ya Chumapili.*

98. Had we finished with the issue of money? 100. Let's now move on to what will happen on Sunday.

These sentences together are coherent and as such make sense. This is because they share some material in common resulting from the lexical relations among the lexical items. In sentence 98 when the speaker says that they were through with the issue of money, we understand that that was one of the issues to be discussed in this gathering. And the next issue to be discussed is expressed in sentence 100 that is they should move on to discuss what was going to take place on Sunday.

3.5: Intentionality

3.5.1: Introduction

Intentionality is the third standard of textuality according to De Beaugrande and Dressler's (1981) model of textuality. This standard deals with the intention of the speaker, which is to convey or distribute knowledge or new information to the listeners. It is concerned with what the speaker wants to put across to the listener. For the speaker to achieve this he/ she makes use of certain lexical items.

3.5.2: Church Setting

In text one, a text taken from the church setting in which the preacher was preaching about the baptism of children, what the speaker intended to communicate to the listeners was the message of the sermon. The message was the importance of the faith of the parents whose children were going to be baptised in the christianity of their children. The speaker in the text uses lexical items such as '*okhubaatisia*' (to baptise), '*lisuubira*' (faith), '*abebusi*' (parents), and '*abaana*' (children). The speaker lays emphasis on these lexical items as they are repeated a number of times in the text to convey his message.

Text two another text from the church setting, in which the speaker was preaching about love, the message of the sermon was what the speaker intended to communicate to his audience. In this case, the message of the sermon was 'obuheeri' (love), its facets; 'okhwisimilisia' (endures), 'okhwifiira' (suffers long), 'likhalikhali' (does not envy), 'shi bwiboola ta' (does not parade itself) and its general importance to the life of a christian and how he/she relates to other members in the society. In this example we have the relation of hyponymy. The other lexical items repeated by the speaker in this text other than the ones mentioned above include: 'okhumenya obulayi' (to stay well), 'nabaashio' (with others). The lexical items mentioned above were used by the speaker to convey the message he wanted to communicate to his audience.

3.5.3: Market Setting

In text three and four, which are texts taken from the market setting, the message the speaker wanted to convey here was related to the buying and selling process in which the buyer bargained for the price to be lowered and the seller bargained for higher prices. The lexical items exploited by the speaker in these texts include the following: 'kusia' (sell), 'kula' (buy), 'ishia' (lower), 'ninia' (raise), 'obukusi' (price). The relation that surfaces here is that of antonymy. These lexical items were commonly and often used in these texts by the speaker to convey his/her message.

3.5.4: Oral Narrative Session Setting

In text five, a text from the oral narrative session setting, what the speaker intended to pass across to his listeners was the moral lesson of the narrative. In this text, the moral lesson was: we should not lie or be jealousy and we should not rely on rumours. The speaker achieved this goal by the use of the following lexical items repeated in the text. We have the lexical items 'isiendekha' (jealous), 'obubeeyi' (lies) and 'okhwechesia' (to teach).

Text six is another text from the oral narrative session setting. In this text the moral lesson of the narrative is what the speaker wanted to communicate to the

audience. The moral lesson in this text was that; jealous does not pay but patience, respect and kindness do. The speaker here used such lexical items as '*isiendekha*' (jealous), '*oluyali*' (respect), '*okhwisimilisia*' (patience), '*omwooyo omulayi*' (kindness) and '*khubaashio*' (on others) to communicate the message.

3.5.5: Home Setting

Text seven is a text taken from the home setting. In this text the participants were discussing about a given women group they were to start. The intention of the speaker in this case was the consensus on whether the group should be started or not. The speaker achieves this goal by the use of certain lexical items. For instance we have the lexical items '*eshikanda*' (group) '*shiakhweenya*' (we wanted), '*inganakani yo*' (your opinion), '*khuchaache*' (we start) and '*khuleshe*' (we stop) used repeatedly in the text to communicate this intention.

In text eight, another text from the home setting, the participants were having a meeting to discuss the proceedings of a fundraising they were going to have. The intention of the speaker was the date of the fundraising and the allocation of duties. The speaker uses the following lexical items repeatedly in the text to achieve this goal. The lexical items used include: '*amakhuuwa*' (discussion), '*khuloosie*' (we plan), '*kanikekholeshe*' (what will happen), '*Chumapili*' (on Sunday), and '*estikaasi*' (duties).

3.6: Acceptability

3.6.1: Introduction

The fourth standard of textuality according to De Beaugrande and Dressler's (1981) model of textuality is acceptability. This standard deals with the attitude of the receiver of the text. That is the use of the text to the receiver and what the text contributes to the body of knowledge of the receiver. The text appeals to the receiver due to the lexical items used in the text in which the information is packaged.

3.6.2: Church Setting

In text one a text from the church setting, the text has some use to the receiver in that it nourishes the receivers' spiritual life and satisfies the receivers' spiritual needs. It also gives the receiver some knowledge about the importance of parents' faith in the baptism of their children. This is achieved by the repetition in the text of such lexical items as '*okhubaatisa*' (to baptise), '*abaana*' (children), '*ababusi*' (parents) and '*lisuubira*' (faith).

Text two is also a text from the church setting. The text has some use to the receiver in that it nourishes the receivers' spiritual life and satisfies the receivers' spiritual needs. It also gives the receivers some knowledge about the importance of love to a christian's life and how he/ she relate to other members of the society. The speaker repeats a number of lexical items in the text to achieve this. These lexical items include: '*obuheeri*' (love), '*okhwisimilisia*' (endures) '*okhwifiira*' (suffers long), '*likhalikhali*' (does not envy), '*shi bwiboola ta*' (does not parade itself), '*okhumenya obulayi*' (to stay well) and '*nabaashio*' (with others).

3.6.3: Market Setting

Text three and four are texts taken from the market setting. The texts have some use to the receiver in that they give the receiver some information about the buying and selling process, which entails bargaining with the aim of price reduction on the side of the buyer and price increment on the side of the seller. The lexical items predominantly used in these texts to achieve this are as follows: '*kusia*' (sell), '*kula*' (buy), '*ishia*' (lower), '*ninia*' (raise), '*obukusi*' (price). These are antonyms.

3.6.4: Oral Narrative Session Setting

Text five and text six, taken from the oral narrative session, have some use to the receiver. They on the one hand entertain the receiver and on the other hand the moral lessons in the narratives educate the receiver on how to lead their daily today lives by highlighting the vices and virtues of the societies in which they live. In text five

a number of lexical items are repeated to achieve this. These lexical items include: '*isiendekha*' (jealous), '*obubeeyi*' (lies) and '*okhwechesia*' (to teach). In text six we have the following lexical items repeated: '*isiendekha*' (jealous), '*oluyali*' (respect), '*okhwisimilisia*' (patience), '*omwooyo omulayi*' (kindness) and '*khubaashio*' (on others). In the societies talked of in these texts, the receiver of the text learns that jealous and telling lies are vices to be avoided while respect, patience and kindness are virtues to be put into practice.

3.6.5: Home Setting

Text seven, a text from the home setting, has some use to the receiver. This text gives the receiver some knowledge about the social interaction process. The lexical items repeated in this text to achieve this are: '*eshikanda*' (group) '*shiakhweenya*' (we wanted), '*inganakani yo*' (your opinion). '*khuchaache*' (we start) and '*khuleshe*' (we stop).

Text eight is another text from the home setting. It appeals to the receiver in that it provides the receiver with planning, ceremony and meetings organisation skills. The lexical items repeated in this text to achieve this include the following: '*amakhuuwa*' (discussion), '*khuloosie*' (we plan), '*kanikekholeshe*' (what will happen), '*Chumapili*' (on Sunday), and '*etsikaasi*' (duties).

3.7: Informativity

3.7.1: Introduction

The fifth standard of textuality according to De Beaugrande and Dressler's (1981) model of textuality is informativity. This standard deals with the extent to which the text is expected or unexpected, known or unknown to the receiver. That is the new information that the text provides to the receiver. The extent to which a text informs the receiver is achieved by the lexical items used in the text that brings out the information that the receiver perceives as new or known to him/ her.

3.7.2: Church Setting

In text one the information given to the receiver is the sermon and the new information or that which the receiver did not know is the message of the sermon and the lesson learnt from this message. The lesson learnt from this sermon is that a parent's faith is very important in the christian life of his/ her child. Children are baptised on the basis of their parents' faith. So the faith of parents is important in making their children lead upright christian lives. This is achieved by the repetition of some lexical items as seen below from text one. We have the lexical items '*okhubaatisa*' (to baptise), '*abaana*' (children), '*ababusi*' (parents) and '*lisubira*' (faith).

Text two is also a text from the church setting and the information that the receiver gets from this text is the sermon. The new information not known to the receiver is the message of the sermon and the lesson learnt from this message. The information in this text is love and its different facets or aspects, its characteristics and its importance in moulding a christian's character in relation to others. This is achieved by the lexical items repeated in this text which include: '*obuheeri*' (love), '*okhwisimilisia*' (endures) '*okhwifiira*' (suffers long), '*likhalikhali*' (does not envy), '*shibwiboola ta*' (does not parade itself), '*okhumenya obulayi*' (to stay well) and '*nabaashio*' (with others).

3.7.3: Market Setting

Text three and four are texts from the market setting. These texts inform the receiver in one way or another. On the one hand, the information provided in these texts is expected by the receiver in that the receiver knows that in a text from a market setting what takes place is the bargaining process in order to buy and sell. On the other hand the receiver is informed by these texts in that the buying and selling process in these particular texts at that particular time takes completely different forms as the conversation allows and thus such conversations can never be uniform even though the process seems to be one and the same. Thus the receiver learns something new from each interaction. The information that the receiver gets is packaged by the use of such

lexical items as '*kusia*' (sell), '*kula*' (buy), '*ishia*' (lower), '*ninia*' (raise), '*obukusi*' (price) repeated in text three and four.

3.7.4: Oral Narrative Session Setting

Text five and text six, taken from the oral narrative session, inform the receiver in one way or another. The moral lessons in the narratives inform or give the receiver new information not known to him/ her about their daily today lives by highlighting the vices and virtues of the societies in which they live. Hence they get new information about what is or not expected of them in the society and the need to conform to it. In text five a number of lexical items are used to achieve this. These lexical items repeated here include: '*isiendekha*' (jealous), '*obubeeyi*' (lies) and '*okhwechesia*' (to teach). In text six we have the following lexical items repeated: '*isiendekha*' (jealous), '*ohuyali*' (respect), '*okhwisimilisia*' (patience), '*omwooyo omulayi*' (kindness) and '*khubaashio*' (on others).

3.7.5: Home Setting

Text seven, a text from the home setting, has some new information to the receiver. This text gives the receiver some new information about the social interaction process. The lexical items used in this text to achieve this are: '*eshikanda*' (group) '*shiakhweenya*' (we wanted), '*inganakani yo*' (your opinion), '*khuchaache*' (we start) and '*khuleshe*' (we stop).

Text eight is another text from the home setting. It informs the receiver in that it provides the receiver with new information about planning, ceremony and meetings organisation skills. The lexical items use in this text to achieve this include the following: '*amakhuuwa*' (discussion), '*khuloosie*' (we plan), '*kanikekholeshe*' (what will happen), '*Chumapili*' (on Sunday), and '*etsikaasi*' (duties).

3.8: Situationality

3.8.1: Introduction

Situationality is the sixth standard of textuality according to De Beaugrande and Dressler's (1981) model of textuality. This standard is concerned with the factors, which make a text relevant to a situation of occurrence. Situationality is pertinent to any given text. This is because each situation has its own characteristics that characterise the texts that occur. This means that texts are context sensitive in that a text can mean completely different things in different contexts or situations of usage. Some situations permit or allow different lexical relations on the large part as opposed to others. Different lexical items automatically have certain given meanings in different situations of usage.

3.8.2: Church Setting

In text one and two from the church setting, the lexical item '*omwami*' means 'Lord'. The lexical item '*omukhulundu*' refers to a church leader either 'a priest' or 'a pastor'. The lexical item '*papa*' refers to 'farther' in relation to God the Father. And the lexical item '*likhuuwa*' refers to 'the Word of God'

3.8.3: Market Setting

In text three and four, texts taken from the market setting, we have the pair of antonyms '*kula / kusia*' (buy/ sell) predominantly used. The lexical item '*obukhala*' in this situation of occurrence of the text automatically means either 'business' or 'profit'.

3.8.4: Oral Narrative Session Setting

Text five and six are texts from the oral narrative session setting. In these texts in this situation of occurrence we encounter a lot of repetition of lexical items and phrases. For instance in text five we have following lexical items and phrases

repeated; *'khale na khale'* (long long ago), *'omukhasi oyo omukhasi oyo'* (that woman that woman), *'natsia natsia natsia'* (he went and went and went). In text six we have *'khale na khale'* (long long ago), *'nalira nalira nalira'* (she cried cried and cried), *'nalanga nalanga nalanga'* (she called called and called). The lexical item *'omukhaana'* in this situation of occurrence is used to mean 'girl' in text five and six. And the lexical item *'obukhala'* in this situation of occurrence means 'instead'.

3.8.5: Home Setting

In text seven and eight, which are texts from the home setting, the lexical items *'omwami'* and *'omukhulundu'* automatically refer to 'husband'. The lexical item *'papa'* refers to 'father' - one's biological father. The lexical item *'likhuuwa'* means 'an issue' and the lexical item *'omukhaana'* automatically means 'sister'. And the lexical item *'obukhala'* means 'instead'.

3.9: Intertextuality

3.9.1: Introduction

The seventh standard of textuality in De Beaugrande and Dressler's (1981) model of textuality is intertextuality, which is concerned with the factors, which make the utilisation of one text dependent upon knowledge of one or more previous encountered texts. There are certain texts that are related to others in the sense that for one to understand it and for it to make sense to him/her, one must have encountered or come across the other. This depends on the lexical items used. To understand the second occurrence of a lexical item in a text is dependent on the first occurrence or the previous occurrence of that lexical item in the text. For one to understand the meaning of such lexical items one needs to look at their latter meanings in the text. Thus making use of previous encounters of these lexical items to understand the present ones.

3.9.2: Church Setting

In text one to understand the meaning of the lexical item '*ikelesia*' (church) in line 9 of the text we need to look at its meaning in line 4 of the text. Also for us to understand the meaning of the lexical item '*ikanisa*' (church) in lines 16, 32, 45 of the text we need to look back at its meaning in line 9 where it occurs first. The lexical item '*ikelesia*' in line 4 and 9 means 'church' just like the lexical item '*ikanisa*' in lines 9, 16, 32 and 45. For us to understand that these two lexical items are synonyms we need to look back at their previous occurrences to get their meanings correct.

In text two the lexical item '*omwami*' in line 8, 9 and 10 of the text means 'Lord' while the same lexical item in line 76 of the text means 'husband'. For us to understand that this lexical item in line 9 and 10 means the same as that in line 8 then we need to look back at its meaning in this line. And for us to understand that this lexical item in line 76, though has the same shape as that in lines 8, 9 and 10 has a different meaning from that in line 76 then we need to look at its meaning in the previous occurrences.

3.9.3: Market Setting

In text three, the lexical item '*obukhala*' in line 10 means 'business' while the same lexical item in line 84 means 'profit'. For one to understand that this lexical item has the same shape but mean different things in context, one needs to look back at the meaning of the lexical item in its previous encounters.

In text four we have the lexical items '*omusaatsa*' in line 8 and 10, '*omwami*' in line 9 and '*omukofu*' in line 11 for illustration. These lexical items in their context of usage in the lines quoted above from the text refer to the same thing, that is, 'husband'. For us to understand the meanings of these lexical items and conclude that they are synonymous, we need to look at their meanings in their previous occurrences in the texts.

3.9.4: Oral Narrative Session Setting

The lexical item '*omwami*' in text five means, 'king' in line 37 of the text, in line 70 of the text it means 'Lord' while in line 75 of the text it means 'husband'. This is one lexical item but with different meanings. For one to understand the different meanings of this lexical item, he or she needs to look back at the previous occurrences of this lexical item and its meaning.

In text six, the lexical item '*omwooyo*' has three different meanings in the different contexts within which it is used. This lexical item in line 41 of the text means 'call' while the same lexical item means 'voice' in line 42 of the text. The same lexical item in line 55 means 'heart'. For us to understand the different meanings that this lexical item has in different contexts, we need to look back at its meaning in the previous occurrences in the text.

3.9.5: Home Setting

In text seven we have the lexical item '*injira*' for illustration. This lexical item means 'come' in line 20 and 34. The same lexical item means 'way' in line 139 and 142. These are lexical items with the same shape but with different meanings. For us to understand and interpret them in this way we need to look at their meanings in their previous encounters in the text.

The lexical item '*amapesa*' in lines 2, 3, 15 and 40 of text seven refers to 'money'. The lexical item '*amang'oondo*' in lines 6, 7 and 51 of text eight refers to money. We find that these are two different lexical items but refer to the same thing in the real world. For one to understand this, one needs to look back to the meaning of these lexical items in their earlier occurrences.

3.10: Summary

This chapter dealt mainly with the data itself and the analysis of the data. In the cohesiveness of texts, cohesive ties (cohesion) are not by themselves criteria for cohesiveness. It takes more than the presence of ties to make a listener find a text

coherent and their absence need not result in the user finding talk incoherent. Cohesive ties involving synonymy, hyponymy, antonymy, homonymy and polysemy relations are not formed in a simple linear chaining manner but form complex nets of links. Those involving collocation and part whole relations are formed in a simple linear chaining manner.

In addition to perceiving ties between words in the sentences we encounter, we also set relationships between sentences as whole units (coherence). Two sentences may be understood as being in contrast with each other or one sentence may be seen as providing a reason for an earlier one. Such sentences are significantly connected and hence treated as interrelated packages of information connected by multiple lexical relations and mean more together than apart. Such sentences can be merged to give sub summaries of the texts in question. In narrative texts as opposed to non narrative texts, such connected sentences do not make sense together because of some important information left out in the sentences that separate the connected sentences. This is because in narrative texts, every sentence counts as important to the overall meaning of the text. Such sentences in these texts cannot be merged to form sub summaries of the texts in question.

This chapter also looked at the other five standard of textuality (intentionality, acceptability, informativity, situationality and intertextuality) and how they apply to our data- the eight texts. We found out that Kisa spoken texts meet the seven standards of textuality in order to form meaningful and communicative texts.

The different categories of lexical relationships found in the Kisa dialect of Luhya language with illustrations from the Kisa dialect were discussed in this chapter. From the findings in this section, there are five major categories of lexical relations in the Kisa dialect. These include: synonyms- sameness of meaning, antonyms- opposite of meaning, hyponyms-sense of inclusion, homonyms- same shape but different meanings and polysemy-one lexical item with several related senses. Antonyms in the Kisa dialect of Luhya language are further divided into gradable, non-gradable, converse and multiple incompatibilities. Along with these categories of sense relations there are other relations in the Kisa dialect of Luhya language. These are part whole relations and collocability. In this chapter, from our discussions it was found out that context plays a significant role in

determining the meanings of sense relations. This affects directly synonyms, homonyms and polysemous words. To understand and differentiate the meanings of such lexical items one must place them in context.

CHAPTER FOUR

SIGNIFICANCE OF LEXICAL RELATIONSHIPS IN THE COHESIVENESS OF KISA SPOKEN TEXTS

4.1: Introduction

The previous chapter dealt with the identification, representation and interpretation of some of the lexical links forming cohesive and communicative texts. This showed the role of lexical relationships in the creation of meaningful and communicative texts. This chapter embarks on the discussion of the significance of lexical relationships in spoken texts, thus dealing with other roles that lexical relationships play in the cohesiveness of spoken texts.

4.2: Central Sentences

4.2.1: Introduction

Speakers of any given language use a variety of lexical relationships to connect sentences. The way a speaker uses lexical relationships help identify central sentences. In any given text thus there are central sentences. Central sentences are those sentences that are germane (central) to the development of the theme(s) of a text. They make a number of connections with other sentences in the text. The text thus cannot make sense without them hence their centrality.

4.2.2: Church Setting

In text one, sentence 10 and 15 were identified as some of the central sentences. We begin by looking at sentence 10, which reads

Bulaano khutsia okhubatisia abaana ne abebusi babaana shinga lwa mumanyire nobaatisia omwana obaatisinjia khulisubiira lilio.

We are now going to baptise these children and parents, as you know when your child is baptised on your faith.

This sentence is central in that it talks directly about the theme of the day and introduces a very important aspect in the event of baptising children. Which is the emphasis on the faith of the parent since the child is not old enough to know anything to do with church matters.

Sentence 15 reads

Nikokachira khuboolanga mbu, khunywe babiri bali munzu abebula omwaana mulala huyu mulala khuinywe nalikhwo oulali omukatholiki tawe okhushira muno bamama khushichira bamama barulanga mu tsidini tsindi nibetsa okhwinjira mudini yino nekhane shibali nende omwoyo kwo khusooma idini tawe, shibaali tayari okhusoma idini okhumanya mbu lisubira lia katholiki lia benjiranga mwo lino nilisubira lia mbira shina tawe.

That is why we are saying between the two of you who gave birth to this child if one of you is not a catholic especially the women because women mostly leave other churches to this one and they are not ready to attend catechism classes to know the kind of faith the catholic church advocates for

This sentence is central in that it strengthens the point that was made in sentence 10 about the faith of the parent as a prerequisite to the baptism of their children.

These sentences are central because of the semantic relations held among the lexical items in the sentences and as such the sentences themselves. In sentence 10 we have a relationship of oppositeness between the lexical item 'abaana' and 'abebusi', these are converse antonyms. These words are repeated or implied in sentence 15 for instance the word 'abaana' is repeated in sentence 15 but in its singular form- 'omwaana'. The lexical item 'abebusi' is implied by the phrase 'khunywe babiri' which stands for parents. The lexical item 'lisubira' is repeated in sentence 15 and we understand it as meaning the same as that in sentence 10.

Some of the central sentences identified in text two are sentences 5 and 20.

Sentence 5 reads

Muriomuno khuboolere. Khuleeka khwo likhuuwa liefu lie inyanga yino okhulondokhana nende obuheri.

Thank you for those who made it to this place. Today we are going to learn about the theme- love.

This sentence clearly and straightforwardly introduces us to the topic of the day that is the theme – love.

The next sentence is sentence 20, which reads,

Inyanga yino khwenya khweke fwesi khuli halala liikhuuwa mbu obuheri.

Today we want to learn together the theme-love

This sentence still emphasises the theme that the speaker is going to talk about.

These sentences are central because of the relations that hold among the lexical items in the sentences hence the relationship between the sentences themselves. In these sentences much of the relationship is seen in the repetition of some of the lexical items, we have such words as '*okhweeka*', '*likhuuwa*', '*obuheri*' repeated in the two sentences. We understand these words and the meaning brought out in the sentences because the words are interpreted as having the same meanings as their earlier occurrences.

4.2.3: Market Setting

The central sentences identified in text three are as follows sentences 19 and 49.

We begin by sentence 19, which reads,

Okula khwo shiina leero? Ne tsinjuku, tsimbande, tsimbindi nohomba amakanda?

What are you buying today, is it groundnuts, green grams, peas or beans?

This sentence is central in the sense that it tells us what the whole discussion is about that is buying and selling and so, that is what we expect from the rest of the text.

The next central sentence in this text, is sentence 49, which reads,

Okusinjia oriana?

You are selling them at how much?

In this sentence the speaker asks the seller the price of the commodity another stage in the buying and selling process.

These sentences are central to the text because of the relations among the lexical items that compose them. Here sentence 49 is understood as a response to sentence 19. The relation portrayed here is that of opposite in meaning between the lexical item 'kula' (buy) in sentence 19 and 'kusia' (sell) in sentence 49 where by in sentence 19 the speaker is asking the buyer what he wants and mentions a few of the items he is selling. In sentence 49 the speaker responds by inquiring about the price. There is a relationship of inclusion in sentence 19 where the grains being sold by this person are interpreted to include 'tsinjuku', 'tsimbande', 'tsimbindi', 'amakanda' etc.

In text four the following were identified as some of the central sentences, there is sentence 1 and sentence 14, sentence 1 reads,

Aaah baane kata inyanga yino shibula khwo shiakhukusia tawe.

We won't sell anything today.

In this sentence the speaker is one of the sellers complaining that the day is not promising since the speaker foresees that they might not sell anything.

The next is sentence 14, which reads

Kastoma karibu, karibu kastoma, kastoma wenya tsinyeeni nohoomba etsimena? Khuli yaha nende injeche. Imbuuta, kamongo. Etsimena, kata ebibambala niweenya. Ekhukusirie shiina? Kastoma leero okulakhwo shiina?

Welcome customer, customer welcome, do you want fish or 'omena'? I have tilapia, Nile perch, 'kamongo' if you want. What do you want me to sell to you? Customer what are you buying today?

In this sentence, there is a customer who has just surfaced and so the seller is welcoming her to buy something from her. This is typical of such situations and hence touches on the theme of the text.

These sentences are central to the text due to the lexical relations that hold among the lexical items and hence the sentences themselves. In these sentences we understand that 'injeche' in sentence 15 is the same as that in sentence 14. Here there is a relation of hyponymy in which we are told of what is included in the lexical item 'tsinyeeni'. There are 'injeche', 'imbuuta', 'etsimena', 'ebibambala', 'kamongo' etc. The lexical item 'kusia' in sentence 1 is also repeated in sentence 14 it is related to the lexical item 'kula' in sentence 14, which is its opposite.

4.2.4: Oral Narrative Session Setting

There were identified central sentences in text five, which include the following sentences 9 and 19 sentence 9 reads

Khale na khale yaliyo omukhasi uundi. Omukhasi oyo, omukhasi oyo, yebula abaana abakhana bataru.

Long long ago there was another woman. That woman, that woman gave birth to three daughters.

This sentence introduces us to the narrative and some of the characters to expect in the narrative.

The next sentence is sentence 19, which reads,

Haya khe lwa bamala nibatsia okhukona nibachaka okhupa imbakha mberio tsindolo tsishiri okhubayira.

So when they went to sleep, they started talking before they fell asleep.

This is an important sentence in the development of the plot of the narrative because the event that takes place in this sentence diverts the story to a different episode, which advances to the end.

In narrative texts, there are a lot of repetition relations that make the sentences central. The narrative has to be told by the narrator in such a way that the audience understands what is being said. The narrator does this by utilising a lot of repetition relationships in the sentences. In sentence 9 the following repetitions are seen *Khale na khale, Omukhasi oyo, omukhasi oyo*.

Some of the central sentences identified in text six are as follows. We have sentences 5 and 13, sentence 5 reads

5. *Mwakhachama emukanire khwo olukano lwanje?*

Would you like to listen to my story?

This sentence is central in the sense that it introduces us to what is to happen that is we are to listen to a narrative and the narrator is seeking the listeners' consent.

The next sentence is sentence 13, which reads

Ne khubo yaliyo omukhana mulala we likoondo, likoondo lilayi okhushira boosi.

Among them there was one girl who was very beautiful, she was the most beautiful.

This sentence is central in that it gives us information about the next important episode that turns the plot in a different direction in which the narrative develops.

In sentence 13 the lexical item *likoondo* has been repeated.

4.2.5: Home Setting

In text seven the following are some of the central sentences that were identified. These are sentences, 54 and 57, sentence 54 reads

Makokha yabere khwo yino ekoloba?

Did Makokha come here yesterday?

This is more of a topic-opening sentence because the speaker is dropping the previous topic by asking this question. It is a central sentence in that the topic being introduced is actually what had made these people to meet.

The next central sentence in this text is sentence 57, which reads

Mukolooba tsa kwene yiko ati witsa okhwambukha khwo injerekha yino, mana nekhuhenga nirakhulola ta, mana lwakhwakhaba ninaye nendi ashikongolo yaho, nimuboolera ooh shikhumalire khulolana nende Yunesi mukolooba ta.

Yes, yesterday, she told me that you were to come so I waited for you but did not see you, so I was with her this morning at Mushikingolo, and then I told her that I hadn't seen you yesterday.

This sentence is central since it perpetuates the topic that was introduced in sentence 54. The speaker has accepted the topic and agreed to drop the previous one.

These sentences are central due to the lexical relations that hold among the lexical items in the sentences. For instance the repetition of the lexical item 'mukolooba' in sentence 57 makes us interpret it as that in sentence 54 and that they refer to the same thing. This shows how speakers take up the vocabulary used by other speakers in the conversation to develop the topic of discussion.

Some of the central sentences identified in text eight include the following. We have sentences 98 and 100. We begin by looking at sentence 98. It reads

Khubere khumalire amakhuuwa kamapesa, nohomba?

Had we finished with the issue of money?

This sentence tells us what these people have been discussing about that is money.

The next sentence is 100 and it reads

Bulano khusute khu kanikholeshe inyanga ya Chumapili.

Let's now move on to what will happen on Sunday.

In this sentence we find that after they had finished issues to do with money, they still had another task to discuss - an event they were going to have.

These sentences are central to the text because of the lexical relations among the lexical items. In sentence 98 when the speaker says that they were through with the issue of money, we understand that that was one of the issues to be discussed in this gathering. And the next issue to be discussed is expressed in sentence 100 that is they should move on to discuss what was going to take place on the day of the event - Sunday.

4.3: Marginal Sentences

4.3.1: Introduction

Speakers of any given language use a variety of lexical relationships to connect sentences. The way a speaker uses lexical relationships help identify marginal sentences. In any given text thus there are marginal sentences. Those sentences that contribute less to the development of a text's theme(s) are marginal to the text. Such sentences show fewer signs of connection with the rest of the text. A marginal sentence has a low information value it is metalinguistic in nature or offers information that is not directly needed or made much use of. The text can make sense without them hence their marginality.

4.3.2: Church Setting

The following are some of the marginal sentences identified in text one

Sentence 9, which read:

Khaandi likhuuwa lindi lichiraanga khuli hano nokhuboola mbu khusomekhwo imisa mukelesia yefu yino imisa yokhwikala omwaka kuno mukansa yefu ye Shibiinga, kho nikhusoma imisa yino abakristo benjiranga mukansa ya Nyasaye yino nabo bosu babe nobusangaali khulwokhunyoona amasakaramento ka patisimu, amasakatamento ka ukaristia, nende okhushira muno lisakaramento lia petensia okhwoosia emiooyo chiabo.

Another thing that brought us here is to have mass in this church, the church of Eshibinga as we end this year, so that the members of this church be happy to get sacraments such as baptism, eucharist and especially penance to make their hearts clean.

This sentence is talking about having mass in that given church that is the church of Eshibinga. It does not say anything about the theme of the day that is baptism other than just mentioning the sacrament of baptism. It can be omitted without any serious effect to the content of the theme of the day. But it is important in that we understand where baptism was to take place, which is the church of Eshibinga where these people were.

Sentence 25, which read

Omwaka kwiitsa khutsia okhuba namalako kaukhane, khwamuherenje khwo butswa matiti shichira shikhwakhamufundire kosi tawe, shimwakhamirire ta, bulano shichira munyala okhumira ka khwamuhere, bulano khulametakho kakhwabere nikhwabiikha.

Next year we are going to have different rules from what we have now, we just gave you some of them and now since you have been able to abide by them, then we will give you more from what we had kept away from you.

This sentence is a marginal sentence in the text since it talks about the way the laws of the church are going to be heightened for the Christians to be serious in their faith. It does not have much to contribute to the theme of the day but it places the preceding and proceeding sentences in their right context for the effective communication of the intended message.

In text two the following marginal sentences were identified for illustration. We have sentences 6 and 35, sentence 6 reads

Ne nikhushiri mberio khusaaye.

But before that, let us pray.

This is a marginal sentence in that it introduces us to a situation in which the speaker moves away from the topic of discussion by asking the audience to bow for a word of prayer.

Sentence 35 reads,

Yateema okhwiiabaala okhushira, nikwo omuliango kwonyene kwahaandikwa mu baibo khwiichoomo elala.

He tried to teach, it is the only chapter in the Bible on a single subject.

This sentence explains as intended by the speaker the importance and significance of the chapter they had just read.

4.3.3: Market Setting

In text three the following were identified as some of the marginal sentences- 65 and 73, sentence 65 reads

Ne koo eyuwe orulanga heena?

Where do you come from?

This sentence is not appropriate to the topic of discussion because the utterer of the sentence is asking the seller where he comes from and yet the discussion is about the selling of a radio.

Sentence 73 reads,

Eee enikali abaandu bali eyi ninatsio.....

If there are others with them...

In this sentence, the speaker is telling the seller that there are other sellers selling the same type of radio on that market. It is important in the understanding of the sentences that follow it but has nothing to do with the discussion of the price of the radio and the bargaining process, which is the salient feature of the discussion.

In text four some of the marginal sentences identified are; sentences 6 and 52.

Sentence 6 reads as follows,

Kata engorwa inyanga yino embukaane wina tawe. Shindakheenyanya okhubuukana khwo omundu oyo khandi tawe.

I can't remember whom I met this morning. I'll never want to meet that person in the morning again.

This sentence is marginal to the main topic in this text because in this text the participants were talking about buying and selling as the main event of the day and as such all their talk revolves around this issue. This sentence is an expression of regrets on the part of the speaker about the first person she met in the morning while coming to the market. It is marginal but the information contained in it is relevant to the context of utterance.

The next sentence is 52, which reads,

Aundi yekure amapesa, ne omulangire no mwoyo omukali!

May be she does not want money, and you called her in a loud voice!

This sentence is a response by a customer to the situation created when another seller calls her friend to attend to the customer. The customer in this sentence makes a comment on how the seller ignores her duties as a seller.

4.3.4: Oral Narrative Session Setting

In text five the following were identified as some of the marginal sentences. Sentences 10 and 14 sentence 10 is as follows

Ne abaana abakhana bataru yabo balinji abalondani, mukhulonbdokhana shinga na bebulwa, yaliyo omukali, oulondakhwo nende omutiti. Shimuuliranga!

And those three sisters were followers; there was the elder one, the immediate follower and the youngest. Are we together?

This sentence is marginal because it gives a description of the three girls it does not give us any new important information to the narrative and can be left out without affecting the content of the narrative.

Sentence 14 reads

Khe yaliyo eyindi nyanga nibakhalia ewabo nibakhekura, nibakhalia eshiokhulia shiokhubwiire.

So, there was another day, after supper at their place.

This sentence adds to the advancement of the narrative for it to follow coherently but does not give us any new information.

Some of the sentences identified as marginal in text six are sentences 8 and 29, sentence 8 reads

Aha! Ha! Ha! Auuwi! Cha cha cha!

This sentence is part of the opening formula of the narrative. It does not give us any information about the material discussed in the narrative.

The next sentence is sentence 29, which reads

Eee khuhuliraanga.

Yes we are following.

This sentence does not tell us anything pertinent to the information in the narrative. It is a response by the audience to show they are following what the narrator is saying.

4.3.5: Home Setting

Some of the marginal sentences identified in text seven are as follows. There is sentence 66 and sentence 120. The first sentence we look at is sentence 66, which reads

Ouliranga ko Penina khwakhaba abandu bakhulundu, omundu mukhulundu shinga na Respa, shiakhoyeere okhuba nabeeyanga tawe, kenya khuleshere abana batiti obubeeyi.

You know what Penina, we are just mature people, a mature person like Respa should not be telling lies, and we should leave lying to children.

This sentence is the speaker's (Awinja) reaction to what the other speaker (Penina) said. It does not give us any information about the main topic of discussion, which has just been introduced, that is the issue of the group they wanted to start.

The next sentence is sentence 120 it reads

Esie likhuuwa liene lino, khwiira khumakhuuwa kabaandu shikhulakhola khwo eshiindu tawe mana kachiranga nindikhaale eeenganga mana emboola eburuli yino baane.

You know we are not supposed to rely on other people's rumours, if we do that we won't do anything that is why when I am sited alone I normally wonder what kind of place Eburuli is.

In this sentence the speaker expresses her fears about relying on rumours. She then drifts to her own thoughts said in a manner not to be responded to by the other

speaker. It is more of the speaker thinking aloud than really talking to the other speaker.

The following are some of the identified marginal sentences in text eight. There is sentence 18 and sentence 42, sentence 18 reads as follows

Omwana uno baane Nyasaye amureere, amakhuuwa keefu kaulirikhane khwo imberiyeyo, mbula khunyoole khwo obukhoonyi.

It is God who brought this child so that our problems may be presented to the concerned people for us to get some help.

The sentence is outside the main topic of discussion. These people are having a meeting to discuss an event that is to take place in the near future in their group. The speaker in this sentence is talking about something different – their problems being forwarded to the authority- as they wait for the secretary to proceed.

Next we look at sentence 42, which reads

Nobula lipesa mwana kho mwoyo kutsie eyaale!

When you do not have money your mind wonder to far places.

In this sentence the speaker is just stressing how difficult it is to get money following the request of money by the secretary from the members. Hence has nothing to contribute to the topic of discussion.

4.4: Topic Opening and Closing Sentences

4.4.1: Introduction

The use of lexical relationships forms links that help us identify where new topics/ sub- topics are introduced and where old topics are being summarised or rounded off. These lexical relationships are chosen and used by the speaker specifically

for this purpose that is to let the listener or the other speaker know that a topic has been changed or to drop one topic and move on to the next as initiated by the other speaker.

4.4.2: Church Setting

In text one, the following sentences were identified as some of the topic opening and closing sentences. We have sentence 10 and 81, and sentences 24 and 106 for illustration.

Sentence 10 reads

Bulaano khutsia okhubatisia abaana ne abebusi babaana shinga lwa mumanyire nobaatisia omwana obaatisinjia khulisubiira lilio.

We are now going to baptise these children and parents, as you know when your child is baptised on your faith.

This sentence happens to be one of the central sentences. This sentence introduces us to the topic of the day. It has great bonding with the sentences that follow it. The topic opened in this sentence is closed in sentence 24, which reads

Shomanyire koo, shiolikhwo nende omusingi kwosi kwosi tawe? Oliomukafiri khaaba lisubira.

Do you know that you do not have any base? You are a pagan look for your faith.

The next topic-opening sentence in this text is sentence 81. It reads

Ne abasakhulu benyu mubaboolere khandi betse mukanisa, khushichira abasakhulu benyu shibetsanga mukanisa tawe.

And your husbands, tell them to come to church, they do not come to church.

This sentence opens to another situation in which the women in the church are being told on how to get their men in church and its importance. It is rounded off in sentence 106, which reads

Omuboolera nokalushe khwo ingo yino omukhulundu wanje khutsiekhwo enakanisa eyi, ne atsiakhoyo.

You tell him, since you are here my husband please let us go to church, and then you go.

The different topics highlighted here are coherent to one another because they make sense in context another important way in which a speaker manipulates these bonds to make cohesive and coherent texts.

The topic opening sentences identified in text two are discussed below. There is sentence 6, which reads,

Ne nikhushiri mberio khusaaye.

But before that, let us pray.

This sentence introduces us to a different issue in the speech of the speaker. In this sentence, the speaker alerts the audience that they are about to pray and the new topic thus is the prayer. This topic is rounded off in sentence 12 in which the prayer is concluded. Sentence 12 reads

Khusaba kano koosi kole imberu wuwo khululwo nende khulwa Yesu kristo omuhonia wefwe! Amina!

We pray all these through Jesus Christ our saviour amen.

The next topic-opening sentence in this text is sentence 13, which reads

Muriomuno, bulaano inyanga yino omwesi kuli tisa okwekhumi nende khabiri omwaka kwetsielefu tsibiri nende mulala.

Thank you today is ninth December the year two thousand and one.

This sentence opens to a different topic that is the importance and reason to why those people were where they were (church) at that particular time. The topic opened here is closed in sentence 19, which reads

Ne olondanga amalako kayakhurerera mu baibo, likhuuwa lilie, nohoomba tawe?

And are you following his commandments in the bible that is his word or not?

4.4.3: Market Setting

In text three the following were identified as topic opening sentences. There is sentence 1 and sentence 17, sentence 1 reads,

Khubeere khuboolanga shiina ko!
What were we talking about!

This sentence re-opens the topic that the sellers were talking about before the researcher interrupted. This topic is interrupted in sentence 10 in which the speaker welcomes a customer and continues in sentence 15 but it is dropped in sentence 16, which reads

Ebionono biabo, yako kabakora.

They do not bother about their sins.

Sentence 17 the next topic-opening sentence in this text reads,

Kariena mwesi abakhala.
Halo sellers.

This sentence is an interruption of the ongoing gossips of the sellers by a new comer. In making this sentence the newcomer forces the sellers to listen to what he has to say and

as such dropping their gossip in sentence 16 above and changing to another topic as initiated by the newcomer. In fact it expresses greetings. The conversation that ensues is then rounded off in sentence 92 of this text. Sentence 92 reads

Haya khaleshe khulolane.

It is fine see you then

The topic opening sentences identified in text four are as follows. We have sentences 7 and 14 we begin by looking at sentence 7, which reads,

Aaanuwa! Isie inzala yakhandeka, baane omwoso munda muno, lekha enzie Ekireni yambekhwo akhachaayi, mbula omwoyo kwasita khwo aheembi.

I am very hungry, am feeling hungry let me go to Ekireni's place for tea so that I may be consoled.

This sentence opens a different topic in which the sellers gossip a little about each other. This topic is closed in sentence 13, which reads

Eee noshiri okhufwa yaani noshiri omulamu khushialo khuno akouulira namanji mwifire.

When you are still a live on this earth you will hear a lot.

The next topic-opening sentence is sentence 14. It reads

Kastoma karibu, karibu kastoma, kastoma wenya tsinyeeni nohoomba etsimena? Khuli yaha nende injeche. Imbuuta, kamongo. Etsimena, kata ebibambala niweenya. Ekhukusirie shiina? Kastoma leero okulakhwo shiina?

Welcome customer, customer welcome, do you want fish or 'omena'? I have tilapia, Nile perch, 'kamongo' if you want. What do you want me to sell to you? Customer what are you buying today?

It opens the major topic of discussion that is the selling process, which continues and builds up the whole text. This topic is rounded off in sentence 49 below

Haya orio muno.

Fine, thank you.

4.4.4: Oral Narrative Session Setting

Topic opening sentences in narrative texts are not considered purely as such because they only give a change in the direction of the story thus acting as signposts to the listener of the plot of the narrative. This can be seen in the following sentences identified in text five as topic opening sentences.

5. Mwakhachama emukanire khwo olukano lwanje?

Would you like to listen to my story?

This sentence introduces the narrative. The topic opened here is rounded off in sentence 184, which is a conclusion of the narrative. Sentence 184 reads

Olukano lwanje luuwera abwene yaho.

That is the end of my story.

The next topic-opening sentence in this text is sentence 109, which reads

Naye nakalusia mbu omushiere undi yetsere hano niyasaba amatsi kokhunywa, lwamalire nakhupa orio ne niyamboolera mbu hango wefu hano nalayi okhushira, eshilemanga yo butswa nebindu bitaru: amatsi keibarafu, linyonyi liboolanga nende omusala kwimbanga.

And she answered that another old woman came here and asked me for some water to drink, when she finished she thanked me and told me that our home is very good but lacks three important things: ice water, the talking bird and the singing tree.

This sentence opens to a different episode in the narrative in which the characters struggle to get the items mentioned in this sentence. This topic is summed up in sentence

160 where the characters have got the things they were looking for and are to return home. Sentence 160 reads

Naye nachama nabukula abasiani babo mbu batsie ingo, naboola mbu babire akhupire omusakhulu oyo oriomuno ingali sana.

She was very happy and then she took her brothers to go home but decided to pass by where the old man was to thank him.

The topic opening sentences in text six are as follows, sentences 5 and 82. As it was said in the analysis of text five above these sentences play the function of opening different events in the narrative that leads to the development of the plot of the narrative as a whole. Sentence 5 reads

Mwakhachama emukanire khwo olukano lwanje?
Would you like to listen to my story?

This sentence introduces the narrative, which is concluded in sentence 97. Sentence 97 reads

No lukano lwanje luwera abwene yaho.
That is the end of my story.

The next topic opening sentence is sentence 82 which reads

Toto mwene bamala bakhole bario mana balanga omwoyo kwokhuranga, khandi kwakhabiri lwabalaanga kwakhataru ne amatsi nikeyala baulira omwoyo kubabira mbu batsie mukari.

They did as they were told, they called the first time, the second, when they called the third time the water opened a way and they heard a voicing calling on to them to go inside.

This sentence introduces a new episode in the narrative in which the other girls struggle to get new and beautiful beads like their friend. The episode opened here is concluded in sentence 96, which reads

Abakhaana yabo nende abebuli baabo barula yaho baberere batsia ewabo.

Those girls together with their parents left the place to their homes very sad.

4.4.5: Home Setting

There were identified some topic opening sentences in text seven. They include the following. We have sentences 13 and 26 Sentence 13 reads

Esie ta. Boolakhwo injerekha yino?

Me, no, how are you fairing on this side?

In this sentence the speaker quickly sums up the previous topic and immediately changes to another one by asking the listener how they are fairing on. The topic opened in this sentence is rounded off in sentence 25, which reads

Eee noli butswa munzu wenyene mbaa nendio okholanga.

Yes, if you stay a lone that is what you do.

The next topic-opening sentence is sentence 26, which reads

Notsia abuhanza yaha, amasika ko mwana wa Opanyi niko kaliyo.

There is a funeral at Ebuhanza, Opanyi's child is dead.

In this sentence the speaker changes the topic by telling the listener some news about the death of somebody in a neighbouring village. This topic is closed in sentence 50, which reads

Eee mwana omwibusu niwakhana indeche niwakhakulukha yaani niwakhafwa, khandi okalukhaanga, ostiiranga elala.

Yes, when a parent dies he/she never comes back but goes forever.

Sentences 1 and 55 are some of the sentences identified in text eight as topic opening sentences. Sentence 1, reads

Efwe twokhwikhale butswa abashiere abalekhwa bandu ba Nyasaye mana Nyasaye niye oumanyire obulekhwa bweefu.

Since we are gathered here as widows and only God who knows our problems.

It opens the major topic of discussion in this text. This topic is suspended in sentence 54, which reads

Kata khario khumalire kaabwene yaho khwenya khusute aundi.

We had finished what there was to do with that issue we can move on to something else.

The next sentence is sentence 55, which reads

Khaleshe khulie obusuma mberio.

Let us eat ugali first.

In this sentence a new topic is opened where these people have been brought food and they want to start eating so the conversation drifts from the main topic of discussion to some different discussion in relation to eating. This topic is closed down in sentence 95, which reads

Omukhana wanje! Omukhana wanje! Yitsa oyinie ebiindu khumesa, abandu bamalire okhulia yista orusie etsisahani khumesa.

My daughter in law! My daughter in law! Come and get this plates from the table we have finished eating.

4.5: Discourse Functions of the Lexical Relationships

Another role played by lexical relationships in the cohesiveness of spoken texts is the discourse functions conveyed by these lexical relationships. It is not a chance event that lexical relationships occur in texts and lead to coherent texts as seen in the previous sections and chapters. Speakers make conscious choice whether to repeat or find a synonym or a superordinate for what they want to say. As such there are some discourse functions conveyed by the chosen lexical relationships that motivate the speakers to make such conscious choices. Some of these functions are discussed below.

Lexical chains in spoken texts formed by multiple lexical relations, account for almost all the content items in a given text. Speakers thus choose them consciously to tell what they want to tell in a summative way but with a few filler expressions as the conversation allows. This is seen in chapter three, section 3.4 in which sentences with some material in common, make sense together creating sub summaries of the texts.

The strong bond between topic development and the modification and reworking of lexical items already used, make the conversation develop coherently seeming to move from sub topic to sub topic as a seamless whole. Speakers thus in wanting their conversation to be seen and interpreted as a whole make conscious choices of the lexical items to be used with the lexical relationship bonds to surface in mind.

In this way the scope of the topics is worked out between the participants with neither side necessarily dominating. This accords with the ethnomethodological approach to discourse analysis, which sees conversation as a joint activity that is worked at by all the participants. To make conversation a joint activity worked at by all, participants choose specific lexical items lest they are seen to be directing, steering and dominating the conversation, something that is seen as wrong in social interactions. Topics thus unfold interactively rather than existing as static entities, this is largely perpetuated by the relexicalisation of the speakers' vocabulary in the conversation, a

characteristic of conversation that speakers struggle to maintain, though unconsciously predisposes these conscious choices of the relations by the speakers.

This is seen clearly in text 7 taken from the home setting in which two people were conversing actively. The speakers (Awinja and Penina) in this text relexicalise each other's vocabulary in working the topics and sub topics in the text without one dominating. In line 13 of this text, Awinja introduces a sub topic

13. ...*boolakhwo injerekha yino?*

.....how are you these sides?

Penina, the other speaker relexicalises Awinja's vocabulary in line 14 to develop the topic further. She says

14. *Injerekha yino khushiolare.....*

These sides we are fine.....

Here Penina uses the lexical item '*injerekha*' (these sides) as used by Awinja in line 13 to accept the new sub topic and pave way for its development. In line 15, Awinja uses the lexical item '*cherera*' (come back) which Penina relaxicalises in line 19 accepting Awinja's move and encouraging her to continue with the topic of discussion hence expanding it in the lines that follow.

Speakers use synonyms, hyponyms and antonyms to perform conversational functions. In agreeing or disagreeing they just do not say I agree or disagree, they put to use some sort of lexical relations between turns. For instance the use of synonymy brings out the following functions: the idea of re-entering important topic words into the discourse between boundaries of discourse segment and re-entering of full noun phrases instead of pronouns; the foregrounding and emphasis of the topic, and the avoidance of redundancy. Speakers also use synonyms to expand topics and open ways of giving their feelings about given issues either in or outside the discussion. This is seen in text one in line 18 where we have the lexical item '*abasakhulu*' (old men) which has been repeated

as a full noun phrase in lines 100, 102 and 103. This lexical item has been re-entered as a full noun phrase in line 106 as '*omukhuluundu*' (old man), which is synonymous to '*abasakhulu*' (old men) in line 81. In line 34 in the same text, we have the lexical item '*omukhuluundu*' (priest) which is re-entered as a full noun phrase in line 39 as '*papa*' (priest). The use of these synonymous words shows the importance of the priest in the church and as such performs the function of foregrounding and expanding the topic of discussion.

Antonyms on the other hand are chosen and used by speakers to give opposites of what they want to say. The speaker in wanting to bring this out chooses a given pair of antonyms deliberately to express what he wants to put across. For instance in text three as discussed above, the predominant pair of antonyms is "*'kula*' (buy); '*kusia*' (sell)" this is because of the setting in which the text occurs- a market situation where the main discussion revolves around the buying and selling process. In text four we have the pair "*'niria*' (raise); '*ishia*' (lower) in relation to the prices of commodities in the market.

The relation of hyponymy in the choice of words brings about in texts a summarising or encapsulating function, bringing various elements of the text together with one more general term. When a speaker wants to summarise the different co-hyponyms of a given superordinate term, he simply picks on that superordinate term. This also holds for part whole relations as chosen and used by speakers in a conversation. This is seen clearly in text two in the lexical item '*tsimbi*' (sin) in line 52 which includes '*okhunyeka*' (abuse) line 48, '*okhwiiba*' (stealing) line 49, '*okhuchiikha*' (to lie) line 50 and '*okhusasia inzu yo waashio*' (destroying somebody's house).

Speakers can decide to repeat a given word to perform the function of emphasis. For instance in text five we have the following lexical items and phrases repeated; '*khale na khale*' (long long ago), '*omukhasi oyo omukhasi oyo*' (that woman that woman), '*natsia natsia natsia*' (he went and went and went).

In text six we have '*khale na khale*' (long long ago), '*nalira nalira nalira*' (she cried cried and cried), '*nalanga nalanga nalanga*' (she called called and called). In so doing speakers hold their stand to show the listener that they still want to continue

developing a given topic, or they are not dropping their stand and are insisting to the listener that he should borrow the speaker's idea.

Another principle is the context of usage. The speakers use synonyms to mean one and the same thing in one context and yet a completely different thing in yet another context different from the other one. They are thus guided by this factor of context in their conscious choices. For a listener to differentiate a polysemous word and a homonym for example he must turn to context for him to understand that, given lexical items are homonyms or have more than two meanings. For instance in text 5 the lexical item '*omuruchi*' in line 22 is synonymous to the lexical item '*omwami*' in line 39 they mean 'king' in the context in which they are used in these line. The lexical item '*omwami*' as used in line 37 in text five means 'king' while in line 70 it means 'Lord' in the context of this line. The same lexical item in the context in which it is used in line 75 of this text means 'husband' this lexical item is thus a polysemous word. In text three the lexical item '*obukhala*' means 'business' while the same lexical item in the context of line 84 in the same text means 'profit' this is a homonymous word. .

Another factor that affects how speakers choose given vocabulary in the development of given relations is the participant, which goes hand in hand with the topic of discussion. This is an important factor in that if the person one is conversing with is a child, of course the choice of the vocabulary used has to be simple. Also the topic of discussion calls for given relations as opposed to others and as such the speaker always keeps this in mind when making choices of the lexical items to use in an exchange.

For example in the case of text six in the above section, which is an oral narrative whose narrator is a child and the participants are children, we do not find a lot of complex relations but simple ones and a lot of repetition. The complex ones may be as a result of the memorisation of the narrative by the child as told to him by an adult. This is also seen in text 3 and 4 in which the discussion revolves around the buying and selling process which necessitates the use of antonyms on the large part as opposed to the other lexical relations which are seen to be manifested almost equally in the other texts which portray a variety of subtopics as the conversation allows.

The situation of occurrence of the text is also another important factor that contributes to the speakers' choice of given lexical items. The jargon in a market situation is dominated by antonyms as opposed to that of a home situation in which there is the manifestation of almost all these relations. A church situation has more of synonyms, homonyms and polysemous words. Narrative situations have more of repetition and synonyms than any other kind of lexical relationships. This is seen from the texts as the figures in the tables in chapter three discloses.

4.6: Summary

This chapter looked at the significance and properties of the lexical relationship bonds and found out that central sentences touch on the important aspects of the topic of discussion and when omitted affect the content of the text. Marginal sentences on the other hand do not touch on the important aspects of the topic of discussion because they are not central to the text and thus do not act as content sentences to the text. When omitted they do not affect the message of the text in any way.

It was observed that topic opening sentences are important to the text because they contribute to the organisation of the text by signalling to the listener where new topics start. As well as how many sub topics there are in the text and what the main topic is as it will be opened and dropped only to be continued after the sub topics that interrupt it. Topic closing sentences close the topics and prepare us for the opening of new topics. In narrative texts, the topic opening sentences open to the different episodes in the narrative that signpost to the listener the plot of the narrative.

We also looked at some of the discourse roles played by these lexical relations that lead to the speaker's choice of given lexical items as opposed to others to build up given relationships and coherent texts. This is because of given conversation functions played by these lexical relations, which include summarisation, topic closing, opening, expansion and development, topic foregrounding, the context of usage, situation of occurrence, the semantic field of the lexical items and the participants as well as the topic of discussion.

CHAPTER FIVE

MAJOR OBSERVATIONS FINDINGS AND CONCLUSION

5.1: Introduction

In this chapter we draw conclusion about the findings of this research in relation to the research objectives. We also present recommendation for further research.

5.2 Lexical Relationships in the Kisa Dialect

From the texts examined in this study we identified the following types of lexical relationships. There are relationships of synonymy- sameness of meaning. This is a case where two or more different lexical items mean the same thing in the context in which they are used. Secondly there is the relationship of antonymy; this is a relationship of oppositeness in meaning. Here two lexical items mean the opposite of each other. There are different categories of antonyms in the Kisa dialect which include converse antonyms, binary antonyms, gradable antonyms and complementary antonyms. The third category of lexical relationships that was identified in the Kisa dialect is the relationship of homonymy. This is a relation in which a lexical item has the same shape and form but has different meanings. We also identified hyponymy as the fourth category of lexical relationships in the Kisa dialect. This is inclusion relation where one lexical item includes other lexical items and lastly we identified cases of polysemy, where one lexical item has more than two meanings. We cannot avoid mentioning here that part whole relations as well as collocation were also identified in the Kisa dialect.

The most of the lexical relationships observed are synonyms and the least are part whole relations. This leads to the conclusion that synonyms appear commonly in the speech of Kisa speakers while Kisa speakers least use part whole relations in their speech. In the category of antonyms the most were binary antonyms followed by gradable antonyms, and the least were multiple incompatibilities, hence the conclusion that binary antonyms appear commonly in the speech of Kisa speakers while Kisa speakers least use multiple incompatibilities in their speech.

In the analysis of spoken texts, we saw how the identified lexical relationships are manifested in the texts. The manifestations of the identified lexical relationships in spoken texts in the Kisa dialect of Luhya language show that, the lexical relationship

links are co referential and are not only formed in a simple linear chaining manner but also in complex interwoven nets. In the Kisa dialect this applies perfectly for relations involving synonyms, polysemous words, antonymy, homonyms and hyponymy. This is seen clearly in the nets drawn for these relations in chapter three. But there is a completely different picture for, part whole relations and collocations, whose relations involve simple linear chains seen more from a chaining manner than a non chaining one.

We also saw how the different lexical relations are manifested in texts in terms of their frequency in the different situations of occurrence. Texts from the market place are characterised more by antonymy relations whereas those from oral narrative sessions, have more of synonymy relations and a lot of repetition relations. Texts from the church and the homes show manifestations of a mixture of all the relations distributed almost evenly.

Kisa spoken texts meet the seven standards of textuality (cohesion, coherence, intentionality, acceptability, informativity, situationality and intertextuality) as postulated in the theoretical framework in this study to form meaningful and communicative texts.

5.3: The Role of Context in the Interpretation of the Lexical Relationships

We noted that context is important in the interpretation of synonyms, polysemous words and homonyms in the Kisa dialect of Luhya language. These relations are greatly affected by context because such lexical items mean one thing in one context and completely a different thing in another context. For their meaning to be understood, the hearer must turn to the context of usage in order to get their meaning correct.

5.4: The Role of Lexical Relationships in the Cohesiveness of Kisa Spoken Texts

Speech is made up of words, which bear meaning, and the words cannot just be placed together in a haphazard manner and make sense. They must be organised, linked and chained in specific ways to bring out this meaning. They are thus chained according to cohesion and coherence properties of text.

Lexical relationships have a great role to play in the cohesiveness of spoken texts in the Kisa dialect of Luhya language. These lexical relationships are brought about by the lexical items chosen by the speakers to consciously form links and bonds between

sentences, which are interpreted together as a whole resulting into coherent texts. The lexical relationships as manifested in different sentences, link the sentences enabling them to make sense together. Such sentences, with great numbers of these relationships, are interpreted as consecutive though they may be separated by other sentences. Hence they make sense together bringing about cohesive texts. The presence of cohesive ties is not criteria of cohesiveness. We perceive ties between words and set relationships between sentences to be interpreted as whole units.

In the study, the researcher observed that, narrative texts have a lot of repetition links and as such the sentences considered to be linked by having some material in common do not make sense together, such sentences cannot be brought together to form sub summaries of the text. This is opposed to the other texts in different situations of occurrence, in which, linked sentences make sense together, even when separated by other filler sentences and can be merged to make sub summaries of the text. Narratives thus, are seen to cohere due to the manifestation of the repetition relations and that every sentence is important to the cohesiveness and meaning of the text, whether linked or not.

Looking at the significance of the lexical relationship bonds and their properties, we see clearly other roles of lexical relations in the cohesiveness of texts. The lexical relationships that exist in sentences of the texts point to the identification of marginal and central sentences in the text. The marginal sentences are seen not to have great bonding with other sentences in the text and as such, do not have much to contribute to the content of the text. They are used as filler sentences in the text and can be omitted and the text will still have its content unaltered. Central sentences on the other hand, have great bonding with other sentences. They contribute a lot to the meaning of the text. And their omission leads to incoherent texts, with a lot of gaps to be filled in terms of the subject matter. This is not the case for narrative text in which every sentence counts as important whether marginal or central and hence cannot be omitted without affecting the flow and meaning of the text as a whole.

Lexical relationships in texts also help in the marking of topic opening and topic closing sentences, which direct and steer the conversation in a forward direction, enabling the participants to observe and adhere to conversational rules, which make the conversation possible and real. Topic opening sentences in narrative texts act as

signposts to the listener. They change the direction of the story and not necessarily the topic, but the scene or episode. Topic closing sentences on the other hand close the opened episodes. This is due to a lot of repetition relationships manifested in such texts as opposed to the other texts in different situations of occurrence.

Though not part of our initial investigation, we also noted that lexical items play other roles in spoken texts. They organise the text in a given way.

5.5: Discourse Functions of the Lexical Relationships

Lexical relationships, other than contributing to cohesion, also contribute a lot to the coherence of texts. The links they form between themselves and which hold among the sentences of the text are the ones that make them to be interpreted as a whole. They are these lexical relations that enable the speakers to adhere to certain conventions of speech and exploit them for specific conversational functions, contributing to the cohesiveness of texts.

In this research we saw a number of functions performed by lexical relationships in Kisa spoken texts. Speakers choose specific lexical items to introduce or close topics. In the Kisa dialect synonyms are commonly chosen in such cases, and in the foregrounding of topics, emphasis of topics and in order to avoid redundancy.

Specific lexical items are chosen to perform certain conversational functions. For instance in the Kisa dialect, hyponyms and part whole relations, are used for summarising, repetition and synonymy for emphasis and antonyms to give opposites. In order to adhere to and maintain conversational rules and characteristics, the speakers choose specific lexical items. This depends on the context of usage, the semantic field of the lexical item, the participants, the topic of discussion and the situation of occurrence of the text.

The findings of this research are of importance to translations, because the choice of the relationship to use in given sentences is important in maintaining the original meaning in any piece in question. To language teaching and learning, these findings are important especially for the student who is learning a second language. Such a student needs to know the synonyms for example in that language and understand that these synonyms are to be used in daily speech in order to grasp them. This is also important to

them when they embark on composition writing and argumentation in general. Grammarians can also find this information important in coming up with a grammar of this dialect.

5.6: Recommendations for Further Research

In the process of this research we discovered some areas where further research can be directed. First, the study disclosed that lexical relationships actually have a role to play in the organisation of spoken texts but our research was not directed to this area. Second, more research can be directed to the question: whether the choice of lexical items is affected by age, sex and education status and the effects of such findings to the use of lexical relationships in the cohesiveness of texts. Third, links exist between pairs of elements of a text (words, phrases, clauses, sentences and paragraphs) many of them having further linkage. The question then is 'how and in what order are these links created?' Fourth, the strategies of text formation reflect some influences of the order in which tenses and aspect are used in the organisation of time in a textual world. This was observed in this study but since it was not the major concern of this study, further investigation need be geared towards establishing this.

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