

Strategies Used For Emphasis in Kimuthambi

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Abstract

Emphasis is inherent in everyday communication and is very important in relationships, leadership, peace building and success in virtually every area of livelihood. This study's main goal is to provide an analysis of emphasis in Kimuthambi. The objective of the study is to identify and discuss strategies used for emphasis in Kimuthambi. The study is guided by the relevance theory by Sperber and Wilson. It utilizes both qualitative and quantitative research designs and is carried out in Muthambi Division, Tharaka Nithi County, Kenya. The population includes all the Kimuthambi communicative events. The researcher purposively sampled ten real life communicative events conducted in Kimuthambi which involved fourteen speakers. Data was collected using a digital audio recorder and an observation schedule. The recorder captured conversations in Kimuthambi in the selected communicative events and the observation schedule was used to record the contextual information. The researcher transcribed utterances from the data collected that utilizes strategies used for emphasis. The transcribed utterances are one hundred and thirty six. Then guided by the communicative principle of relevance, the researcher identifies and discusses fifty two utterances used for emphasis in Kimuthambi. The study establishes that emphasis in Kimuthambi is mainly through the use of intensifiers and repetition. This study enhances the analysis of Kimuthambi as a language variety and adds to the existing knowledge on strategies of emphasis in various languages of the world.

Key words: Emphasis, Kimuthambi, Strategies, Relevance

INTRODUCTION

Emphasis is inherent in everyday communication and is very important in relationships, leadership, peace building and success in virtually every area of livelihood. Emphasis refers to the act of giving special importance to something; a word, a sentence or information (Covino & Jolliffe, 1995). At times emphasis is used to persuade but when the speaker need not persuade his/her targets, in situations for instance where no options exist, emphasis is used to show what information the speaker highlights for particular action or just to clarify facts (Breaden, 1996). In some cases, speakers may begin persuading their targets but when persuasion is achieved, the rest of the utterances would be aimed at emphasizing the already agreed upon position.

Kimuthambi is an SVO Kenyan Bantu language spoken by people of Muthambi Division, Tharaka-Nithi County in Kenya who are believed to be part of the Meru people. Fadiman (1976) suggests that before the colonial occupation, the name 'Ameru' referred only to five of the present nine subdivisions of the Meru people, namely: Igembe, Tigania, Imenti, Mituini and Igoji. He further asserts that only when the British colonialists came did they chose to include Tharaka, Mwimbi, Muthambi and Chuka.

Ndwiga (2008) argues that Kimuthambi, Kitharaka, Kimwimbi and Gichuka have no connection with the Meru people and claims that Gichuka is a language on its own. Mutegi (2012) studies the image of the woman in Kimuthambi folktales thus treating Kimuthambi as a distinct linguistic variety. This study also treats Kimuthambi as a distinct language variety because other than the cited authorities who have treated the various geographical dialects of Kimeru as distinct, Kimuthambi, like all language varieties, is spoken by people of a unique culture which has a bearing on the pragmatics of a language. This study analyzes the pragmatics of Kimuthambi utterances used for emphasis; an area of linguistic study that other scholars have not focused on.

Levinson (1983) and Adegbija (1999) advance the idea that utterances can only be properly interpreted within the social cultural context in which they are made. Pragmatics as a field of study as theorized by Austine (1962), Searle (1975), Grice (1975) and Sperber and Wilson (2002) encompass elements like intention, presupposition, inference, implicature, speech act, context and relevance. These scholars posit that language use is of crucial importance and they draw attention to the fact that the occasion of an utterance is important and that the specific context of such an occasion must be fully understood before the meaning of an utterance can be fully grasped. They disagree with structural linguists who posit that the meaning of an utterance is solely determined by its structure (surface arrangement of words).

In the context of this research work, pragmatics is the study and analysis of language use, meaning encoding and decoding, utterance understanding and interpretation in particular communicative situations. Specifically communication in various communicative events in Kimuthambi, which takes cognizance of the message being passed, the speaker's intention, the object being referred to in the speech and also the relevant aspects of the physical or social setting of the speech is considered.

Previous studies on Kimuthambi include Ileri (2011) who finds that there are several misinterpretations in English-Kimuthambi Church sermons and that the verb and the verb phrase are the most frequently misinterpreted categories, and Mutegi (2012) who discovers that majority of Kimuthambi folktales portray women negatively. Studies done on the sister language varieties (Kimwimbi, Kitharaka and Gichuka) are mainly in the areas of syntax, phonology, semantics and sociolinguistics. In syntax there is Muriungi (2008), Ndwiga (2008), Kinyua (2010), Mbaka (2013) and Mutegi (2014). In sociolinguistics we have Muembu (2012) and Kindiki (2008).

Pragmatics unlike semantics, syntax, sociolinguistics and other linguistic studies rely on culture and the context of utterances. Every community, speaking a distinct language variety, has a unique culture. This study investigates strategies used for emphasis in a language which is typologically very different from the languages previously studied. To achieve cross linguistic generalizations, it is necessary to collect data from as many languages as possible and

use different methodology and theories for studies of this nature; that deal with language in use.

LITERATURE REVIEW

Emphasis refers to the act of giving special importance to something; a word a sentence or information (Hornby & Lewis, 2005). Most times emphasis is used to persuade but when the speaker need not persuade his targets, in situations where no options exist, emphasis is used to show what information the speaker highlights for particular action or just to clarify facts. In English, there are different ways of adding emphasis to a sentence or part of it. According to Zapata (2008), on particular occasions, special emphasis can be given to a part of sentence by stressing the pronunciation of a word, or words, that are considered important. Zapata (2008) suggests that sometimes, emphasis can be added by moving a sentence element to the beginning of the sentence, which causes an inversion in the position of the subject and the auxiliary verb (Note: if the sentence does not have an auxiliary, you must supply it: either do, does or did). This is common in writing and in formal speaking. Here are some common cases of inversion. First, when we begin the sentence with a negative adverbial, such as never, never again, nowhere, not for one minute, not since, not until, rarely, seldom, no sooner...(than), hardly...(when), hardly ever, at no time, in no way, on no account, not only...(but also). For example: He had never eaten such a huge meal. 'Never had he eaten such a huge meal. I rarely go to the cinema. 'Rarely do I go to the cinema.' Second, when we begin the sentence with the restrictive expressions little, only when, only after. For example 'I realized the value of my parents' advice only when I myself became a parent. Third 'Only when I myself became a parent did I realize the value of my parents' advice.' Third, 'when we begin a conditional sentence with either the auxiliary had, should or were. (Note: if is omitted.) For example 'If you had arrived a minute earlier, you would have seen a most remarkable sight. 'Had you arrived a minute earlier, you would have seen a most remarkable sight', If you should ever come to London, come to visit me.' Should you ever come to London, come to visit me.'

Scott and Murray (2012) posit that one key to communication is capturing and holding the audience's attention. They argue that since no one likes to be bored, and no communicator likes to send boring messages, speakers do their best to keep their communications dynamic and interesting. They examine some of these strategies and how they are used to strengthen messages.

Dlugan (2012) does an analysis of "I Have a Dream" by Martin Luther King Jr. which is one of the most memorable speeches of all time. He notes that it is worthy of lengthy study as all can learn speech skills from King's historic masterpiece. He focuses on five key lessons in speechwriting and delivery that can be extracted from Martin Luther King's most famous speech.

Elizabeth, et al., (2013) suggest many techniques that can be used for emphasis and this study will utilize them to identify Kimuthambi utterances used for emphasis. They discuss repetition, use of intensifiers and assertions among others. Elizabeth (2013) posit that repetition refers to repeated words, phrases, sentences or ideas. It gives emphasis and prominence to a point or idea and this helps to reinforce a point and make the listener remember.

This study seeks to establish whether repetition (general or anaphora) is a major strategy used for emphasis in Kimuthambi. It also attempts to determine if Kimuthambi utterances utilize strategies like the use of quotations and allusions, examples and metaphors to achieve emphasis.

Abdulaziz (2004) opines that there is little documentation on strategies of emphasis or intensity or amplifying in Swahili. Ashton (1944) as quoted in Abdulaziz (2004) describes reduplication in a short section which is briefly repeated in almost all Swahili grammars compiled since then occasionally mentioning emphasis as one of the functions of reduplication besides showing redistributiveness. Abdulaziz (2004) finds that several strategies are employed by first language speakers of Swahili to express emphasis, intensity or amplicativeness, whereas second and third language speakers of Swahili resort only to simple reduplication or paraphrasing. This study is beyond syntax (that is the organization of elements in a sentence). It deals with utterances that achieve emphasis not only because a certain word has received stress or focus but also due the contextual considerations.

In his study; Focus Marking in Kikuyu, Morimoto (2014) asserts that focal information is that information that is considered by the speaker to be the most important or salient information for the addressee to integrate into his pragmatic information in the given communicative setting. This study looks at how Kimuthambi speakers show focal information.

THEORETICAL FRAME WORK

This study is guided by the relevance theory according to Sperber and Wilson (2002). They posit that "An utterance makes manifest a variety of assumptions the hearer attends to as many of these as seem relevant to him" (p.96). They further claim that the hearer mostly infers (deduces) the speaker's meaning by considering what is and what isn't relevant to the current conversation.

Sperber and Wilson (2002) advance that in an ongoing discourse; any new information that is added has some contextual effect. They suggest that when the hearer perceives the contextual effect of new information in an utterance he or she will not only strive to interpret its 'relevance' but also to find out in which way it can be used to clarify the speaker's meaning. During this communicative information exchange, any contribution by the speaker either 'increases' or 'weakens' the strength of the hearer's assumptions; deletes them altogether, or, adds new beliefs. However, information that merely duplicates available information or has no connection to the already existing information is not perceived as being relevant (Sperber &Wilson, 2002).

This study utilizes this theory to determine the Kimuthambi utterances that are used to emphasize. This is by the expectation that speakers are able to produce utterances with the intention of showing emphasis in a particular utterance. Speakers are able to do this because they expect the hearers to pick the most relevant meaning from their expressions informed by the input and the context of utterance.

Guided by the communicative principle of relevance, that a speaker may be able to produce a stimulus which is likely to attract the audience attention, to prompt the retrieval of certain contextual assumptions and to point them towards an intended conclusion, the researcher was able to identify the expressions that Kimuthambi speakers use to emphasize. This is because speakers are able to predict and manipulate their audience's mental states assured that the audience will tend pick the most relevant stimuli in their environment and process them so as to maximise their relevance.

Population

The target population is the larger group to which the researcher hopes to apply the findings (Frankel & Wallen, 1993). The population for this study includes all communicative events conducted in Kimuthambi.

Sampling Procedure and Sample Size

The study adopted purposive sampling technique to arrive at real life communicative events conducted in Kimuthambi that will be used in the analysis. Mugenda and Mugenda (2003) observe that this is a sampling technique that allows the researcher to get cases that have the required information.

The researcher limited the study to ten real life communicative events and recorded the entire conversations that involved fourteen speakers. These included: marriage negotiation ceremonies, family meetings, chiefs barazas, political meetings, farmers consultative meetings, land buying processes and church meetings. The events generated sufficient data for the study. Though the researcher had collected data from more communicative events, analysis beyond this would have been repetitive. Kothari (2004) posits that under non-probability sampling, the researcher purposively chooses particular units for constituting a sample on the basis that the sample will be representative of the whole

Methods of Data Collection

Data was collected using a digital audio recorder and an observation schedule. The recorder captured conversations in Kimuthambi in the selected communicative events and the observation schedule was used to record the contextual information. The contextual information was used to determine which utterances were used for emphasis.

Methods of Data Analysis

This study utilizes both qualitative and quantitative methods in data analysis. The researcher transcribed all the utterances from the data collected via a voice recorder onto a guiding card. Guided by Elizabeth, Imogen, and Melanie (2013) suggestions on strategies used for emphasis, the researcher picked all the utterances from the transcribed utterances that had the suggested characteristics. Guided by the communicative principle of relevance (Sperber & Wilson 2002) the researcher constructed a hypothesis about the speaker's meaning which satisfied the presumption of relevance conveyed by the Kimuthambi utterances. This aided in determining and discussing utterances are used for emphasis.

Strategies Used for Emphasis in Kimuthambi

In communicative event one (C1), which is a funds drive towards the purchase of church land, the message which is emphasized depends on the speaker. There are many invited guests but only two and the master of ceremony speak. The first speaker, who was the M.C in the event uses utterances for emphasis in Kimuthambi as follows.

C1.1 Umundi notugurire kithaka. Kana tibu?

Today we must buy land. Isn't it?

C1.2 Ntuku nikinyire na niyo ino.

The day his here with us

Utterance C1.1 uses an interrogative to emphasize the event while utterance C1. 2 uses a pun to emphasize the day and the effect is to prepare the audience for the task ahead. These

utterances also serve as introductory remarks before the speaker begins the actual speech. Emphasis in the main body of the speech then begins with utterances C1.3 to C1.6.

C1.3 Kambitikie omuntu niebangite bungwa. Nibwibangite?

Let me believe you are all prepared. Are you prepared?

C1.4 Ntikwigwa.

I can't hear.

C1.5 Bukaruta mbece wega?

Will you give generously?

C1.6 Ndienda turute mbece na mpui na mpui tutigutindikirua.

I want us to contribute fast fast without any coercion.

Utterances C1. 3 and C1.4 use repetition to emphasize the messages that the speaker had. That is, preliminaries to the intended content. Repetition is a technique that achieves this very effectively. In utterance C1.4 the repetition is of a special nature where the speaker asks the audience to respond to affirm something, while in utterance C1.5 an interrogative is used to achieve emphasis and repetition achieves the same in utterance C1.6. Consider the following utterances.

C1.13 Antu ba Muthambi ndabwirire nitubwendete muno .

People from Muthambi, I told you that we love you,

C1.14 Butikwona bwu? Inibukwona?

Can't you see? Can't you see?

C1.15 Twina (Speaker C) wetu tukite guku maita megana?

How many times have we visited you with our (speaker C)?

In utterance C1.13 speaker B uses an intensifier to emphasize his love for Muthambi people. He then uses repetition in utterance C1.14 and a rhetorical question in utterance C1.15 which effectively emphasizes the fact that the two leaders are committed to their people by provoking the audience to remember how often they visit them. Speaker B also uses emphasis in utterance C1.25 and speaker C uses it in utterance C1.28 as follows.

C1.25 Gatukathoma antu betu. Tuthome piu piu

We have to get schooled our people. Schooled properly, properly!

C1. 28 Bukugwata. Ndukanerigwe.

You are right. Don't forget yourself.

In his concluding utterance (C1.25) speaker B emphasizes the need for education using repetition. Speaker C uses assertion in utterance C1. 28 to emphasize how he cares for the audience. In his speech speaker C also uses two utterances for emphasis. He uses assertion in utterances C1.29 and C1. 30 to achieve this.

C1.29 Umundi mbugire nombijire kugura mugunda wa kanitha.

Today I purposed that I must come to help you purchase church land.

C1.30 Kanisa ino ni yetu na nindimiji muno.
This church is ours and I know it too well.

In communicative event 2, which is a meeting of the assistant chief, the speaker uses emphasis to insist that the audience and people in his jurisdictions should not borrow money that they cannot repay. Consider utterances C2.1, C2.4 and C2.10.

C2.1 Antu baingi nibagwiukia mbeba jia runi na batikumba kuria, nibwonete ugu?
Many people are borrowing money that they can't afford to repay. Have you witnessed this?

C2.4 Aremwa kuria jionde, akathi gichecho, mbeba jiina baita nene muno muno
When unable to repay s/he gets money from a shylock which has a very high interest.

C2.10 Wakoba, koba turia ukaumba kuria.
Borrow only what you are able to repay.

In utterance C2.1 the speaker uses a question to emphasize, in C2.4 he uses an intensifier and in C2.10 repetition. These strategies aid in reinforcing the message that the speaker intends to put across in this meeting. The hearers are able to infer the emphasized messages in these utterances and take appropriate action. Consider utterances C2.11

C2.11 Kwogu ntikegue antu bagitawa nturani ino
Let me not hear people being auctioned in this village

The speaker had already made his point in earlier utterances. Therefore utterance C2.11 is an assertion just to emphasize the agreed upon position- that people should desist from indiscriminate borrowing.

Communicative event three (C3) is an event bringing together people from the groom's side and those from the bride's side. It is the bride's people that are visiting the home of the groom to bond with their in-laws. This happens after negotiations that involve a lot of persuasion. This bonding event therefore involves more of utterances for emphasis than those for persuasion. Consider utterances C3.1 to C3.3.

C3.1 Mbere ni gucokia nkatho ni gukaribishwa guku wega muno.
We are very grateful for the great welcome in this home.

C3.2 Ndiambiria na kuuria uria uturetete guku kuunde arungame bumwone.
Let me start by requesting the one that has made us come all the way here to stand.

C3.3 Twi baingi muno, tukire banini tu, kurungamira bonde.
We are very many, we came to represent all.

Utterances C3.1, C3.2 and C3.3 use intensifiers, 'muno' (very), 'kuunde' (all the way) and 'muno' (very) respectively. Using the relevance theory it is obvious that these utterances are not meant to persuade. This is because this event is not primarily for persuasion. Most utterances therefore are meant to emphasize the already existing relationship. Let us look at utterances C3.4 to C3.7.

C3.4 Omuntu niarungame, auge ritwa riae kenda tumenyane, weega
Let us stand and introduce ourselves so that we know each other, properly

C3.5 Na omuntu arie nainya eguike. Eguike weega
Please let all speak up

C3.6 Ni wega ni wega. Nkurikia
Thanks, thanks, i am done with introducing this side

C3.7 Mbere mbikara ndi ndekeria mbuga tuuntu tunini twa bata muno.
Before I sit allow me to say a few important things

In utterance C3.4 the speaker uses an intensifier to achieve emphasis while in utterance C3.5 and C3.6 he uses repetition. The aim is to encourage the hearers to introduce themselves fully and properly so that their in-laws can know them. The main purpose of this meeting being –to belong and bond, the utterances will be inferred as emphasizing rather than persuade. The speaker in utterance C3.7 uses an intensifier ‘tunini’ ‘few’ to emphasize that he intends to say just a few words.

Communicative event four involves the principal talking to parents so that the school can introduce a boarding wing. Though many of the utterances were meant to persuade, The following were more concerned with achieving emphasis than persuasion. Let us consider utterances C4.2 and C4.12.

C4.2 Cukuru ino ithitwe ikirutha wega muno, nanibwiji ugu wega muno.
This school has been performing very well and you know that very well

C4.12 Butikaenue ni, butikaenwe.
Don't be cheated, don't be cheated.

Utterance C4.2 uses intensifier ‘muno’ ‘well’ to emphasize the school's performance. Utterance C4.12 on the other hand utilizes repetition which reinforces the information which the speaker had intended to deliver.

In communicative event five (C5), the first speaker, that is the farmers' spokesperson utterances were mainly meant to emphasize the agreed upon position- to put to task the dairy officials on the reasons for low pay out rate. Let us focus on utterances C5.1 to C5.3.

C5.1 Niwega muno arimi niuntu bwa guka nikenda twariria ntento ino
Thank you farmers for coming so that we address this issue

C5.2 Arungamiri betu batwire gitumi turiwa na kiwango kindi muno ugu.
Let our officials explain why the pay rates were that low.

C5.3 Ikundi iu jingi bariitwe mirongo ithatu na inyanya natwi bugaturia ndi ya mirongo ithatu na itano mieri ithatu?
Other groups have been paid at thirty eight shillings, yet you have paid us below thirty five for three months?

Utterance C5.1 uses praise to emphasize their togetherness as they forge a united front against alleged oppression. Utterance C5.2 uses intensifiers to show how little the farmers are being paid while utterance C5.3 is a sensational comparison between the amount other dairy farmers have been paid and the farmers in this communicative event. The farmers' spokes person cannot be said to be persuading his or her targets. He is emphasizing the state of affairs. Let us consider utterances C5.4 and C5.5.

C5.4 Ona itikwania nithaathaauragwa abai.

We don't have to complain for you to note our demands

C5.5 Turienda kumenya nimbi ikwenderea, twireni nimbi ikwenderea guku

We want to know whats going on. That's our main mission

To emphasize the magnitude of the problem and the dissatisfaction of the farmers, the speaker uses a proverb in utterance C5.4 and repetition in utterance C5.5. Proverbs are known to contain deep wisdom and are used sparingly; only when necessary. For this speaker to use one, it shows the matter was really serious. The repetition in utterance C5.5 is sensational and the goal is to show that it cannot be business as usual if things don't change. Let us now consider utterances C5.6 and C5.7.

C5.6 Kana butwire bukuremwa ni wira tunenkere bangi

Or you admit you've failed we employ other people

C5.7 Mauntu mama makarega kubwa, ona notuthimire iria kungi

If there's no improvement, we can even shift to another seller

Utterance C5.6 is a direct attack on the failure of the dairy officials while Utterance C5.7 is a sensational utterance that makes the case even more complicated. It is a threat to the officials; that the farmers can leave that dairy for another. This is emphatic and it got to the official in this magnitude going by their response in utterances C5.8 to C5.15 (See appendix vii).

Communication event six (C6) is a marriage negotiation meeting. Specifically it is the second meeting where the groom's people intend to secure the wedding date. After several utterances for persuasion, the spokes persons use some utterances for emphasis; to consolidate the already agreed upon position. Let us look at utterances C6.7 and C6.9.

C6.7 Ngiri ikumi aki

Ten thousands only

C6.9 Ni sawa, nabwi butikagaruke ntuku iu nene yakinya

That's ok, but make sure you don't add more things on the wedding day

In utterance C6.7 speaker A uses an intensifier 'Aki' 'only' to emphasize the only amount of money they can add. Speaker B insists that the amount must be added in utterance C6.8 (see appendix vii) and speaker A finally agrees to the deal. After that agreement he uses an intensifier in utterance C6.9 to emphasize that when they give that amount there should be no more additions on the wedding day. Let us focus on utterances C6.10 to C6.12.

C6.10 Nitwi twingwa twingwa bukethira.

You will find. Ourselves. Ourselves

C6.11 Niwega. Tugukena muno

Thank you. We are very happy.

C6. 12 Butikagie na nkanja mauntu monthe makabwa muno.

Don't doubt everything will flow very well

Speaker B in utterance C6.10 uses a repetition to emphasize that no more additions will be made before the wedding takes place. The gratitude by the groom's side is expressed using an intensifier 'muno' in utterance C6.11 and the brides side moves to dispel any fear by emphasizing that everything will be fine using an intensifier in utterance C6 12.

C7.1 Untu uria munene muno utumite tutirimana ni ndwari ya umwe wetu

The main reason for our meeting is to deliberate on the sickness of one of us

C7. 4 Tamaka bekirite ntuku ya kwithirania mbece, ntuku iria ntwina untu ungi, indi tukarutha monde.

The fund drive is on a day that we have another major function in our family.

But we will handle the two.

The convener of this meeting uses an intensifier in utterance C7.1 to emphasize the reason for that particular meeting. In utterance C7. 4 the speaker uses assertion to emphasize and explain a misnomer in the way events that involve the same family members have been scheduled the same day.

Communicative event eight (C8) is a water project meeting that involved persuasion and also some instances of emphasis. Let us look at utterances C8.1, C8.2 and C8. 10.

C8.1 Niwega antu betu niuntu bwa kwija mucemanio uu wa bata muno.

Thank you very much for attending this very important meeting.

C8. 2 Tamaka twitanaga mucemanio antu bakarega kwija na ruuji ruru ni rwao, ni ruao. Kana Karwirwau.

Imagine people fail to attend our meetings yet this water is theirs, it is theirs or whose is it?

C8.10 Niwega muno ki baria batugwatirite wega. Endereani ougu

I thank those that are very supportive and urge them to continue with the same spirit.

The speaker uses the first two utterances to emphasize the importance of the meeting. In utterance C8.1 She thanks the people for attending the meeting and uses an intensifier 'muno' 'very' to show how important that meeting and others like it are. In utterance C8.2 she uses repetition and an interrogative to underscore the importance of the meeting. Finally at the end of the meeting she uses an intensifier in utterance C8.10 to thank those who attended that particular meeting.

Communicative event nine (C 9) is a haggling process for land between speaker A: the buyer and speaker B: the seller. Though much persuasion was involved in this process, some instances of emphasis were there especially when the buyer is stating facts at the beginning,

and the final remarks at the end after an agreement had been arrived at. Consider utterances C9.1 to C9.2.

C9.1 Twerua niukwendia mugunda, twuga gatuke twionere twingwa.

We've heard you are selling land and we have decided to come and see it ourselves.

C9.2 Niuma, ninkwendia nusu ika shilingi milioni imwe aki.

It is true I am selling half an acre at one million shillings only.

In utterance C9.1 the buyer uses assertion to state that upon the knowledge that land was being sold they decided to visit the place 'themselves' this reflexive pronoun serves to emphasize why the buyer and his witness had to visit in person. In utterance C9.2 the seller after confirming that he is selling, uses an intensifier 'aki' 'only' to show that he is selling very cheaply. Let us focus on utterances C9.3 and C9.4.

C9.3 Mbonia aria wambiritie na urikiritie mbone buria ukari.

Please show me where that piece falls exactly.

C9.4 Mugunda uu unde. Ni munene muno na nimwega bungwa.

That is the land, very big and very good indeed.

In utterance C9.3 the buyer uses repetition to emphasize he needed to know the size of the land before the haggling process. In utterance C9.4 the seller immediately employed intensifiers 'muno' 'very' and 'bungwa' 'indeed' to show the land to the buyer and emphasize on its size and quality. Let us now look at utterances C9.12 and C9.13.

C9.12 Kambitikirie. Tukabanga buria tukandikanira twambirie wira. Kana tibu?

Its okay. We will plan how we will formalize the process. Isn't it?

C9.13 Thenkiu muno. Ngukena muntu wakwa. Tukabanga twambirie rugendo.

Thank you very much. I am very happy. We will plan how we will proceed.

After a successful haggling process the seller agrees to the final price and in utterance C9.12 uses an interrogative to consolidate that agreement with the buyer. This utterance is meant to emphasize the agreed upon position. The buyer is finally glad and in utterance C9.13 he uses an intensifier to emphasize that gladness and build the way forward.

Communicative event ten (C10) was the meeting of a wedding planning committee. The speaker seeks to convince members to give their pledges promptly. Through much persuasion there were instances of emphasis. Consider utterances C10.1 to C10.9.

C10.1 Bwegua turutite ngiri inyanya aki indi twandikithitie nkiruki ya ngiri fote.

You've heard we have contributed only eight thousands but we have pledged more than forty thousands.

C10.8 Twarutha ugu tukathi wega mibangoni ino na tukarathimwa muno.

If we do that we will succeed in these plans and will be blessed indeed.

C10.9 Niwega muno akamiti arata betu, gatuthini na mbere gutethania.

Thank you very much our friends-the committee members, let us continue supporting each other.

The speaker uses an intensifier in utterance C10.1 to emphatically announce the amount of money the members had given and the amount that had remained. This was meant to emphasize the need for the speech he intended to deliver (utterances C10.2 to C10.7) see in appendix viii. After the speech that attempted to persuade the committee members to honour their pledges, the speaker (the chair of the committee), uses intensifiers to emphasize the importance of his speech in utterances C10.8 and C10.9. Table 1 is a summary of the strategies used for emphasis in Kimuthambi.

Table 1: Summary of Strategies used for Emphasis in Kimuthambi

Strategy	Emphasis	Percentage
Intensifiers	22	42.31
Repetition	13	25
Assertion	6	11.54
Interrogatives	5	9.62
Sensationalism	2	3.85
Praise	1	1.92
Exclusion /Attack	1	1.92
Proverbs	1	1.92
Pun	1	1.92
Total	52	100

CONCLUSION

The researcher identified fifty two (52) utterances used for emphasis from the ten communicative events. They account for thirty seven point five percent (37.5 %) of the total utterances transcribed. The data shows that emphasis in Kimuthambi is achieved mainly through the use of intensifiers. The speakers used intensifiers in twenty two out of fifty two utterances used for emphasis. This accounted for (42.31%) of the total utterances used for emphasis. In utterance C3.1 below for example the speaker uses the intensifier 'muno' to emphasize his gratefulness.

C3.1 Mbere ni gucokia nkatho ni gukaribishwa guku wega muno.

We are grateful for the great welcome in this home.

The second strategy through which emphasis is achieved in Kimuthambi is by repetition. Thirteen out of fifty two utterances used for emphasis had this strategy utilized. This accounted for 25 % of the total utterances used for emphasis. Speakers repeated words, phrases or entire clauses within an utterance to emphasize various concepts. For instance in communicative event C8.2 the speaker repeats the phrase 'ni rwao' 'its theirs' to underscore the idea of ownership of the project.

C8.2 Tamaka twitanaga mucemanio antu bakarega kwija na ruuji ruru ni rwao, ni ruao. Kanakarwirwau?

Imagine people fail to attend our meetings yet this water is theirs, it is theirs or whose is it?

The third significant strategy for emphasis in Kimuthambi is the use of assertions. Six utterances used this strategy which accounted for 11.54 %. Five utterances utilized questions or interrogatives which accounted for six (9.62%) while two utterances accounting for 3.85 % utilized sensationalism. Praise, exclusion or attack, use of proverbs and pun were used in one utterance each accounting for 1.92%.

The main strategies for emphasis in Kimuthambi are the use of intensifiers, repetition and assertions. The use of interrogatives, sensationalism, attack, puns and proverbs did not feature prominently for emphasis in this language. This could have been caused by the nature of the communicative events. The events were mainly transactional and not just casual interactions. Transactional events are formal and they utilize more formal strategies like assertions, intensifiers and repetition. Strategies like proverbs and puns may feature more in informal set ups.

The utterances used for emphasis in Kimuthambi were collected from real life natural settings. This context, being oral, most likely influenced the outcome of this study. In oral discourse repetition and intensifiers may increase unlike in written discourse where there is greater keenness to avoid redundancy.

SUMMARY

Fifty two (52) utterances that employ strategies used for emphasis were identified from the collected one hundred and thirty six (136) utterances which accounted for (38.24%) of all the utterances.

Firstly, emphasis in Kimuthambi is achieved mainly through the use of intensifiers. The speakers used intensifiers in twenty two (22) out of fifty two (52) utterances. This accounted for (42.31%) of the total utterances used for emphasis. Secondly, emphasis in Kimuthambi was achieved through repetition which accounted for thirteen (13) out of fifty two (52) or 25% of the utterances used for emphasis. The third and fourth significant strategies for emphasis in Kimuthambi are the use of assertions and interrogatives which accounted for 11.54% and 9.62% respectively.

CONCLUSION

Emphasis in Kimuthambi is achieved mainly through the use of intensifiers and repetition.

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