

PRAGMATIC FUNCTIONS OF ATTITUDE MARKERS IN KÎTHARAKA

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Abstract

KĩĩTharaka is a Bantu language spoken by a minority community in Kenya numbering about 120,000.

Attitude markers belong to the broad category of 'residue' elements in language commonly called 'discourse markers'. Alternative terms for discourse markers are: Discourse particles, discourse/speech modifiers, pragmatic markers, pragmatic particles, or discourse operators.

As the term 'attitude' markers itself suggests, attitude markers may best be defined as a set of expressions in language which the speaker applies to clarify his or her feelings, emotions or views contained in the utterance being made. Attitude markers 'amplify' the speakers intended meaning. Moore (2001: 5) observes that English speakers use expressive verbs to convey attitudes to or about a state of affairs e.g. 'apologize', 'appreciate', 'congratulate', 'deplore', 'detest', 'regret', 'thank', and 'welcome'. It is such kind of expressions that are investigated in this research on KĩĩTharaka. This dissertation highlights on this linguistic phenomenon with the view that to ignore the role played by attitude markers in communicating meaning in KĩĩTharaka may reduce the accuracy of the speaker's or the writer's intended message.

Bearing in mind that attitude markers are similar to discourse markers in that both are not part of the conceptual (i.e. the referential) information of the speaker's utterance, the critical distinction to be made between discourse markers and attitude markers is that unlike discourse markers, attitude markers do not function as connectives i.e. they do not primarily establish discourse cohesion.

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CHAPTER 1

OVERVIEW OF THE RESEARCH

The current chapter provides the aim and the background to the research at hand and establishes the problem under investigation. It also spells out the rationale and states the objectives of carrying out the study. Furthermore, it contains the significance of the investigation. The chapter concludes by determining the scope of the research.

1.0 Research Background

The dissertation contributes to the sparse research on KĩĩTharaka. In particular, it aims at investigating the pragmatic functions of *attitude markers* in KĩĩTharaka and reflects on their significance in utterance meaning. Attitude markers in KĩĩTharaka are scantily understood from a scientific point of view. The starting point of the analyses is speech data and acceptability judgements that were gathered from the native speakers of KĩĩTharaka (for details of the empirical study, see paragraph 7 below).

Grimes (2000: 143) classifies KĩĩTharaka as a Bantu language. According to Guthrie (1970) the central Kenya Bantu languages consist of Kikuyu, Kamba, Meru, Embu, and KĩĩTharaka.¹ Kenya's latest population census of 1999 shows that KĩĩTharaka is one of the 53 languages spoken in Kenya (Ethnologue n.d). Researchers have given this language a variety of different names, for example 'Saraka' and 'Sharoka' in Grimes (2000: 143).² Ethnologue (n.d) records that KĩĩTharaka has about 120,000 speakers called [A]Tharaka people. They live in the Eastern Province of the Republic of Kenya (compare map 1 below).

The main questions that the current research addresses are: Which linguistic means are used in KĩĩTharaka to express the speaker's attitude, i.e. which linguistic forms are employed as attitude markers (e.g. word classes, phrases, idioms) and what are their pragmatic functions? (The above key questions are summarized from chapter 1.1 below and discussed later in chapter 4 below).

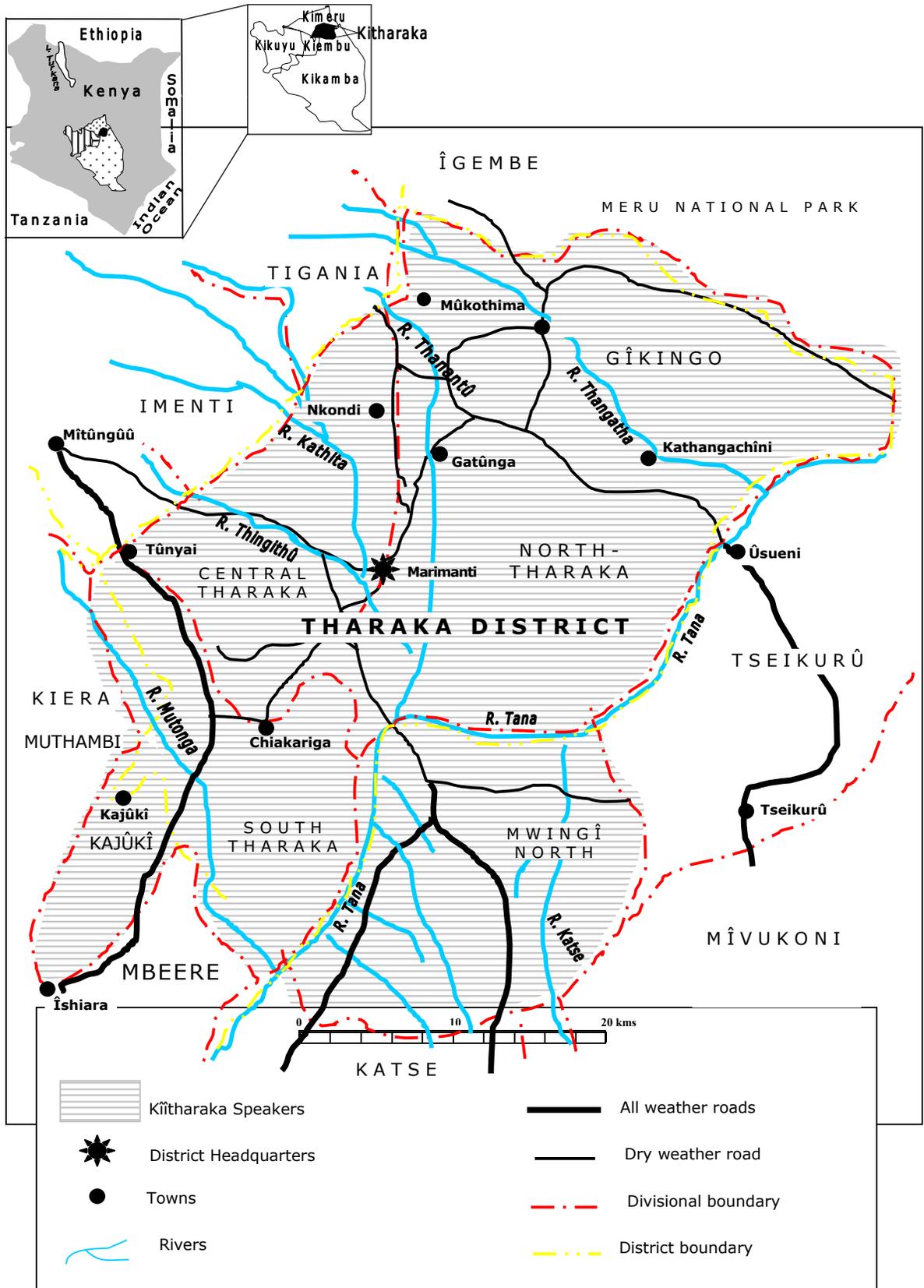
The research was carried out with the assumption that in KĩĩTharaka attitude markers are used in utterances to constrain their interpretation by the hearer.

¹ In Guthrie's (1970) sub classification system, KĩĩTharaka carries the code E54.

² In this research I use the term 'KĩĩTharaka' because it is the name by which it is almost exclusively identified in the literature.

As a native speaker of KĩĩTharaka, I know that it is almost impossible for the hearer to accurately understand a message without first comprehending the meaning of the particular attitude marker used in the utterance because each different marker alters the communicative meaning of a KĩĩTharaka utterance to which it is applied.

Map 1: Map of Kenya showing KĩTharaka in relation to its neighboring languages (BTL: 2006).



Dialects of KĩĩTharaka are specially manifested in the pronunciations of some words and in minor lexical differences. Therefore, existing slight dialectal differences are not expected to have an impact on the pragmatic function of attitude markers. However, in order to test this assumption each of the four KĩĩTharaka dialects³ was represented in the empirical study by ten informants totaling to forty in all.

The following are selected examples⁴ which illustrate how an attitude marker can alter the meaning of an utterance in KĩĩTharaka. In the examples, I use five attitude markers which I perceive as models to introduce how indispensable attitude markers are in KĩĩTharaka utterances. The examples⁵ exemplify the supposed prototypical pragmatic function of the respective attitude markers. It is a central question of the research to evaluate by way of interviews and speech data obtained from native speakers and written source whether these are indeed the prototypical pragmatic functions of the respective attitude markers. The background of the examples is typical for a rural [A]Tharaka home situation, in which the villagers lack many basic amenities such as piped water and electricity. In the examples, I will use three imaginary characters namely: Mũthoni, Kĩthĩnji and Mũkethi. For example (1), I will imagine that Mũthoni has heated water⁶ for her husband, Kĩthĩnji, to bathe and wants him to bathe. The statement from Mũthoni, in this example does not include an attitude marker: If Mũthoni uses utterance (1) Kĩthĩnji will have to rely on the immediate context to determine the intended message from his wife.

1. *Rũũjĩ rũkoora*
Water will-get-cold
“The water will get cold.”

This statement could mean that Kĩthĩnji was already told to go and bathe, and thus, may be communicating the message that Kĩthĩnji is taking too long and should go to bathe now. This same utterance could convey various other meanings depending on which attitude marker Mũthoni decides to use. Let me imagine that on a hot day Kĩthĩnji is expected to arrive home in a short moment. On previous similar occasions Kĩthĩnji has preferred using cold water to bathe. If Mũthoni has gone ahead and heated the water and says utterance (2) to Mũkethi, this utterance will mean that Mũthoni had forgotten that Kĩthĩnji would prefer cold water on a hot day.

2. ***Guri,*** *rũũjĩ rũkoora*
[MARKER-gladness] water will-get-cold
“**I am glad that** the water will get cold.”

³ The four dialects of KĩĩTharaka are: Gatue’ i.e. ‘Tharaka North dialect’, ‘Ntugi’ i.e. ‘Tharaka Central dialect’, ‘Thagicũ’ i.e. ‘Tharaka East dialect’, and ‘Igoki’ i.e. ‘Tharaka South dialect’.

⁴ Due to lack of exact translation equivalents in English, the provided translations in this demonstration are in essence approximations to their respective meanings.

⁵ I am grateful to Jacob Maũki Njagi for his contribution to these examples.

⁶ Due to the lack of piped water and electricity among other amenities in rural Tharaka, one has to use either a three–fire stone (firewood), a charcoal burner, rarely a kerosene stove or a gas burner in order to heat water or to cook. Heated water for bathing is put in a big basin and then taken to a small structure (‘bathroom’), which is commonly built separately from the main house. According to Tharaka traditions it is the responsibility of wives to do domestic chores such as heating water for their husbands to bathe, etc. and not the other way around. It is uncommon for a couple to share household duties.

Moreover, Mũkethi will conclude that Mũthoni has at this moment remembered that Kĩthĩnji would not like to use warm water to bathe and she is glad that the water will be cold by the time Kĩthĩnji arrives home. The statement in example (1), above, can convey a different meaning to the one expressed in (2) when a different attitude marker is employed. Supposing it is cold and at midnight and Kĩthĩnji is about to arrive home from a long trip, and Mũthoni utters statement (3) to Mũkethi;

3. *Mũkai* *rũhĩĩ* *rũkoora.*
 [MARKER-regret] water will-get-cold
 “I would regret if the water got cold.”

Mũkethi is going to understand that Mũthoni has already heated the water, and that she would probably want to go to bed, but she is afraid that the water may get cold before her husband arrives home, which may make him complain.

Mũthoni can also express surprise, as in utterance (4), below;

4. *Keke,* *rũhĩĩ* *rũkoora!*
 [MARKER-surprise] water will-get-cold
 “I am surprised; the water will get cold!”

Mũkethi will interpret it to mean that Mũthoni heated the water a while ago and informed Kĩthĩnji that he should go and bathe but Mũthoni is surprised to realize that her husband has not taken his bath yet the water is getting cold.

The attitude marker in utterance (5), below, conveys Mũthoni’s sarcasm and mockery. Let me suppose that Kĩthĩnji normally uses cold water for bathing but for some reason has lately become stubbornly abusive and therefore he insists that Mũthoni must heat the water for him to bathe. In this context, Mũthoni has reluctantly heated the water and is informing Kĩthĩnji to now go and bathe.

5. *Kaayia* *rũhĩĩ* *rũkoora.*
 [MARKER-sarcasm] water will-get-cold
 “The water will get cold (sarcastically, of course).”

One can evidently see that if the attitude marker is omitted the utterance is rendered ambiguous. Thus, in my view, a KĩĩTharaka attitude marker has an explicit pragmatic function.

The current dissertation reflects the perceived view of KĩĩTharaka speakers, namely, that attitude markers are important carriers of the speaker’s meanings in utterances (the 5 examples above attempt to illustrate this point). Furthermore, I agree with earlier research done by Fraser (1999: 950), who argues that if an attitude marker is omitted in an utterance the hearer is left to approximate the accurate meaning of the

utterance using the context. In addition, according to the ‘Cooperative Principle’ (Grice 1989: 26) a speaker’s contribution should relate clearly to the purpose of a given discourse exchange. Against this background, linguistic analyses and a discussion of KĩĩTharaka attitude markers is mandatory. Otherwise, their significance in creating pragmatic meaning may be overlooked. Thus, in chapter 4.2, below, data reveal KĩĩTharaka attitude markers that are considered dispensable in propositional meaning and those that are regarded indispensable.

The study is guided by a pragmatic approach. For the analyses of my empirical data and the theoretical discussion thereof, I will adopt findings and concepts from Pragmatic Markers and Propositional Meaning (Andersen 1997) ‘Speech Act Theory’ (Austin 1962), the ‘Cooperative Principle’ (Grice 1989) as well as ‘Relevance Theory’ (Sperber & Wilson 1986, Wilson & Sperber 1995). Chapter 2 provides reasons as to why these notions are adopted for the analyses of data in this research. In the current paragraph I briefly introduce the five notions mentioned above (a more elaborate account is provided in chapter 2, below): In Speech Act Theory, (Austin 1962) puts forward that we do not just use language to make statements, but that while speaking we simultaneously *perform actions* such as “make promises, lay bets, issue warnings, christen boats, place names in nomination, offer congratulations, or swear testimony” (Fromkin & Rodman 1993: 159). The Cooperative Principle (Grice 1989) draws attention to four maxims, which speakers and the hearers more often than not make an effort to adhere to for effective communication. According to Grice (1989: 22–40) the four maxims are the following: Quantity, Quality, Relation, and Manner. ‘Relevance Theory’ (Sperber & Wilson 1986, Wilson & Sperber 1995) may be understood to be a concise version of the Cooperative Principle (e.g. Moore 2001). The theory may be summarized to mean that during talk exchanges the participants consider the relevance of new information by revising the beliefs that already exist in their minds.

1.1 Rationale Behind The Study

To the best of my knowledge no indepth studies have been carried out yet in the area of KĩĩTharaka semantics/pragmatics and or discourse analysis. Besides, the study on attitude markers is intricate because like other elements in the residue category of discourse markers they do not fall within one single grammatical category. Moreover, they lack a clear semantic denotation and a definite syntactic role. They are typically spoken and not written. De Bryun (1998: 127) remarks that pragmatic markers are a universal phenomenon (the term pragmatic markers is used by some linguists to refer to both terms: discourse markers and/or attitude markers). The fuller discussion of these terms is provided below in chapter 2 on Literature Review.

What motivated the researcher to conduct the investigation at hand? The current investigation was inspired by the following questions:

1. What attitude(s) does each KĩĩTharaka attitude marker express?
2. What expressions do the native speakers of KĩĩTharaka *perceive* as conveyers of speakers' attitudes?
3. Which linguistic expressions do KĩĩTharaka speakers use to *convey* attitudes? Adverbs, parenthetical verbs, clauses, and exclamatives, which are common in English? (See Andersen 1997: 8, De Bryun 1998: 134, Fromkin & Rodman 1993: 159–160 and Moore 2001: 5). Can KĩĩTharaka also employ definite phrases, whole sentences and figures of speech such as idioms to convey attitude?

Thus, the objectives of this study are:

1. To identify linguistic expressions that serve as attitude markers in KĩĩTharaka.
2. To investigate the nature of attitude markers in KĩĩTharaka.
3. To pursue the question: What are the pragmatic functions of attitude markers in Kĩĩtharaka?
4. To address the assumption that each attitude marker has an overt pragmatic function by exploring and describing how KĩĩTharaka attitude markers are interpreted by hearers to constrain utterance meanings.
5. To strive to clarify the importance of attitude markers for utterance interpretation in KĩĩTharaka.
6. To consider the significance of attitude markers for both spoken and written KĩĩTharaka.

One additional rationale for studying attitude markers in KĩĩTharaka is the fact that KĩĩTharaka has an oral but not a written tradition. However, the development of written KĩĩTharaka is currently under way. Thus, the analysis of a pertinent feature of spoken KĩĩTharaka may contribute insights towards the development of the written register. The relation between spoken and written registers is outlined by Palmer (1981: 155) who provides four compelling reasons for studying spoken language. He argues that “the spoken language is ‘prior to’, or more basic than written” because:

1. The human race had speech long before it had writing and there are still many languages that have no written form.
2. The child learns to speak long before he learns to write.
3. Speech plays a far greater role in our lives than writing. We spend far more time speaking than writing or reading.
4. Written language can, to a large extent, be converted into speech without loss. But the converse is not true; if we write down what is said we lose a great deal.

Against this background the current investigation strives to discuss the significance of attitude markers for the written register of KĩĩTharaka while simultaneously considering the fact that in many languages attitude markers are commonly used in the spoken rather than in the written register.

Thus, it is vital for this investigation to determine which expressions native speakers of KĩĩTharaka intuitively recognize as ‘cues’ of speaker attitudes. The analyses start from the assumption that attitude markers are a means of signaling the speaker’s attitudinal stance or commitment (Aijmer 1986: 125; Biber & Finegan 1998 quoted by Greenbaum 1969: 127–128). More specifically, “Whenever speakers (or writers) say anything, they encode their point of view towards it: Whether they think it is a reasonable thing to say, or might be found to be obvious, questionable, tentative, provisional, controversial, contradictory, irrelevant, impolite, [...]” (Andersen & Fretheim 2000: 207).

On a more general level, research is carried out to increase knowledge and understanding of situations and may provide solutions to problems or simply shed some light on problematic areas (Oliver 1997). In the light of this statement, the current dissertation attempts to contribute to linguistic research on attitude markers in general besides documenting KĩĩTharaka attitude markers scientifically.

1.2 Scope Of The Research

Pragmatics may be defined as being concerned with “meaning beyond the words [...] and as] a way of explaining language use in context. It seeks to explain aspects of meaning which cannot be found in the plain sense of words or structures, as explained by semantics” (Moore 2001: 2). In line with the above stated definition of pragmatics by Moore (2001: 2) and against theoretical assumptions from Pragmatic Markers and Propositional Meaning, Speech Act Theory, the Cooperative Principle and Relevance Theory (refer to chapter 1 section 1.0 above and also chapter 2, below) the study attempts to analyse the applicability of attitude markers in the written register of KĩĩTharaka. Consequently, chapter 5 discusses the question: Which role do attitude markers play in the written KĩĩTharaka? This question is especially relevant against the background that the written register of KĩĩTharaka was first designed as late as in 1993 through the initiative of a Christian based organization in Kenya and is still open for further investigation. This essential organization is registered under the name; Bible Translation and Literacy (BTL), East Africa. It was formed in Kenya in the early 1980s and mainly through the mainstream protestant churches in East Africa it advocates the maintenance and promotion of Eastern Africa’s (and beyond) indigenous–minority languages by studying and developing them regardless of the number of their speakers. One of the beneficiaries of this initiative is the KĩĩTharaka Language Programme, which

was set up in about 1990. Since the development of the KĩĩTharaka writing system several booklets have been written in KĩĩTharaka. These include the following: Tales (traditional narratives and the history of the [A]tharaka community), folklores, songs and poems, ‘how-to-do’ texts i.e. procedural stories/instructions, educative and development materials, pre-primary school and lower primary school reading primers, among others. The KĩĩTharaka translation of the New Testament portion of the Christian Bible was published by Bible Translation and Literacy (BTL), East Africa in the year 2001.

In summary, this chapter introduced the perceived view of native speakers of KĩĩTharaka: That, in decoding meanings of KĩĩTharaka speakers’ utterances, attitude markers are essential conveyors of speakers’ intended meanings. I also highlighted that research is sparse on KĩĩTharaka, and more so, in the areas of semantics/pragmatics and the related field of discourse analysis. KĩĩTharaka is one of the minority languages in Kenya. It has an oral tradition. And until in the recent years, KĩĩTharaka was overlooked by the agents of language development in Kenya. Therefore, recognising the dearth of research on KĩĩTharaka, I expressed the hope that my investigation provides a starting point for further in depth research on attitude markers, and also on the other phenomena in the fields of KĩĩTharaka semantics/pragmatics and discourse analysis. In the current chapter I moreover introduced theoretical framework of the study which comprises Pragmatic Markers and Propositional Meaning (Andersen 1997), Speech Act Theory (Austin 1962), Relevance Theory (Sperber & Wilson 1986, Wilson & Sperber 1995) and the Cooperative Principle (Grice 1989). In addition, assuming that attitude markers clarify the speaker’s point of view, I have stated the main focus of the research i.e. it is an analysis of the linguistic means (forms such as word classes, phrases, idioms etc.) that are used in KĩĩTharaka to express the speakers’ attitudes. Furthermore, considering the fact that many attitude markers across languages appear in the oral register, the chapter concludes by posing the question: What is the role of attitude markers in written register of KĩĩTharaka?

CHAPTER 2

LITERATURE REVIEW

Wellington (2000: 34) points out that the researcher should not “mould [his/her] own brick but slot it into the wall of existing understanding in the field”. As such, I realize that a study needs to be located within the context of what has been done before. I begin the chapter by examining work done on KĩĩTharaka.

The few pieces of research on KĩĩTharaka include the following: Wa-Mberia (1993) in addition to writing several articles on KĩĩTharaka phonology, Kĩbiũbũ and Margetts (1993) and Harford (1997) on grammar. The others are the following brief, unpublished papers: On the paralinguistic phenomenon of tone in KĩĩTharaka (Nyaga n.d.), on the writing system (i.e. the orthography) of KĩĩTharaka (Kindiki, Shroeder, & Lunn 1999), and the only study in the area of KĩĩTharaka semantics/pragmatics and discourse analysis (Njagi 2001). The other studies on KĩĩTharaka are two master's degree theses on grammar (Muriungi 2004) and on literacy (Nyaga 2005). Muriungi (2004) has written several papers on KĩĩTharaka grammar. Currently, clearly, efforts toward an in depth research on KĩĩTharaka mainly concern phonology, grammar, and literacy. Therefore, this research on KĩĩTharaka attitude markers ventures into addressing the paucity of studies in the area of KĩĩTharaka pragmatics. Nevertheless, since previous research is available on discourse markers and attitude markers in general, in the current chapter I will review selected literature linked to my topic. I begin by providing definitions of terms that are key in my investigation.

2.1 Definitions Of Terms : Discourse Markers And Attitude Markers

The two key terms discussed in this section are 'discourse markers' and 'attitude markers'. Certainly, discourse markers in general are not within the narrower of this investigation. However, it is crucial to explain in details the distinction between the two terms, i.e. discourse markers and attitude markers, to avoid possible misunderstandings and/or misinterpretations of my topic. The reason of defining the terms is to 'sift' as much as possible the term 'attitude markers' from the term 'discourse markers'. This section also provides a working definition for the analysis to follow as Watson (2001) observes that misunderstandings and misinterpretations of concepts and terminologies can be problematic. The remark by Watson (2001), above, informs that it is necessary for the reader to understand the meaning of a term and to also know how it is used in a context. Therefore, it is indispensable to spell out the difference between discourse markers and attitude markers. Besides, the two terms are closely linked. Consequently, this section answers the following question: What is the distinction between discourse markers and attitude markers?

The term 'discourse markers' is commonly used as an umbrella term for 'residue' elements in language. The word 'residue' is used here to refer to expressions which do not fall under any of the known grammatical categories i.e. nouns, verbs, adverbs, adjectives, prepositions, *et cetera*. Many attitude markers are included in the residue category, however, attitude markers are unique in their own right (see the next paragraph).

The available research, for example by Walrod (n.d.) remarks that discourse markers is a phenomenon in language that function at the discourse level, more than at the morphological or syntactic level. Walrod (n.d.) argues that “one of the characteristics that set these apart from apparently similar phenomena, is the difficulty of analyzing them and describing them based on morphological or syntactic criteria, or for that matter even lexemic criteria.” Nevertheless, Walrod (n.d) states that the functions of discourse markers include the following: marking of interactional boundaries during speech exchanges, providing utterance interpretive cues (signals) and expressing attitudes (Walrod n.d.). De Bryun (1998: 134) explains that a common characteristic of discourse markers and attitude markers is that they are similarly determined as a pragmatic class that does not entail conceptual meaning and whose specific interpretation is negotiated in the context of utterance. Schiffrin (1987) elaborates further that mutual attributes of discourse markers and attitude markers are that, semantically, many do not inform on the propositional content of the speaker’s sentence, discourse, turn, but rather they inform about the speaker’s relation to the addressee or about the planning of his/her sentence or discourse: in a word, they do not provide “referential” information, but rather they inform on the speaker’s mental states. In relation to the above observation,

Fraser (1998: 22) argues that although a discourse marker cannot make a sentence “ungrammatical and/or unintelligible”, in the context of an on-going conversation the omission of discourse markers “removes a powerful clue about what commitment the speaker makes regarding the relationship between the current utterance” and the preceding utterance.

Furthermore, De Clerk (2005: 2) asserts that:

[...] work has been carried out on discourse markers [and attitude markers] in recent years, analysing them from a discourse analytical perspective (e.g. Schiffrin, 1987), from the point of view of conversation analysis (Owen, 1983; Watts, 1987), interactional sociolinguistics (Watts, 1989), the theory of Relevance (Blakemore, 1987; Watts, 1988, Junker, 1993) and a lexical standpoint (e.g. Bolinger, 1989).

She notes that the existing diversity of analyses on discourse markers is reflected in a comparable diversity of terms suggested for them. Some of the proposed alternative terms for discourse markers include the following: ‘Discourse markers’ by Levinson (1983), Schiffrin (1987), Fraser (1988, 1990) Walrod (n.d.); ‘discourse particles’ by Schourup (1985) and Walrod (n.d.); ‘discourse operators’ by Redeker (1990); ‘speech/discourse modifiers’ by De Clerk (2005); ‘pragmatic markers’ by Andersen (1997), De Bryun (1998) and by Blakemore (2002).

At this point, perhaps, an appealing question to reflect on is the following: How well does the term ‘discourse markers’ identify with the fundamental nature of the elements which are identifiable by the term in contrast to those elements which are called ‘attitude markers’? The question serves the interest of

this dissertation in that it constrains the discussion at hand. In order to derive terminological clarity, I follow Halliday & Hasan (1976) in applying the terms ‘discourse transition markers’ or ‘sentence connectives’ in reference to elements which are identifiable by the term ‘discourse markers’ only, i.e. excluding the embedded specific member elements, which can be identified as ‘attitude markers’. In my view, the terms ‘discourse transition markers’ and ‘sentence connectives’ show a substantial correlation between the terms themselves and the function of the elements they denote. The elements described by the terms ‘discourse transition markers’ and ‘sentence connectives’ primarily function as the connectives between sentences (and/or larger discourse portions) as determined by the speaker or the writer. They establish discourse cohesion by indicating how the segment they introduce relates to the segment prior to it. Nevertheless, the alternative terms suggested in the literature: ‘Discourse markers’ by Levinson (1983), Schiffrin (1987), Fraser (1988, 1990) Walrod (n.d.); ‘discourse particles’ by Schourup (1985) and Walrod (n.d.); ‘discourse operators’ by Redeker (1990); ‘speech/discourse modifiers’ by De Clerk (2005); ‘pragmatic markers’ by Andersen (1997), De Bryun (1998) and by Blakemore (2002) remain as possible terms for the general inhomogenous class, in which attitude markers are traditionally included. Examples of discourse markers in English include “[...] small words and phrases such as *well, oh, like, I mean, you know, and I think*, which are highly common in spoken language” (Andersen 1997: 8). Schiffrin (1987: 9) observes that discourse markers like those provided above do not convey propositional meaning but serve as guides “used by the speakers and hearers to find the meanings which underlie surface utterances”.

And what are attitude markers? Bearing in mind that attitude markers are similar to discourse markers in that both are not part of the conceptual (i.e. the referential) information of the speaker’s utterance, the critical distinction to consider between discourse markers and attitude markers is that unlike discourse markers, attitude markers do not function as connectives i.e. they do not primarily establish discourse cohesion.

In keeping with the scope of this dissertation, the term ‘attitude markers’ may best be defined as a set of expressions, which “serve as a means by which the user of the language makes obvious what his [or her]⁷ feelings, emotions or views are about the propositional content of the utterance being made” (De Bryun 1998: 127). Moreover, the above definition underscores the concept of attitude markers adopted for this investigation from Sperber and Wilson (1986) as well as Wilson and Sperber (1995), who state that an attitude marker is used to describe the attitude of a speaker toward a situation. This attitude includes the speaker’s belief in its reality or likelihood, and captures his/her estimation of the relevance of the situation to himself/herself.

⁷ The words [or her] are my addition.

However, it is necessary to point out that we lack an exact definition of the term ‘attitude markers’. This difficulty is expressed by, among others, Schiffrin (1987) and Fraser (1990) who argue that attitude markers are a class of linguistic items which are not homogenous as for their grammatical category. They include verbs, adverbs, interjections, [and even] whole idioms. Consequently, in the existing literature some linguists prefer identifying attitude markers by their umbrella term i.e. discourse markers. Other linguists such as Payne (1997) suggest that attitude markers may alternatively be defined as *mood particles* or simply *modality*. De Clerk (2005: 2) backs up the above views and agrees that “we still lack a clear definition of exactly what is understood by the term ‘attitude markers.’”

As the term ‘attitude’ itself suggests, attitude markers may be understood to refer to units that express or convey (i.e. they mark or clarify) the attitude of the speaker in relation to his or her utterance. The speaker uses an attitude marker as a means of expressing his or her feelings with certainty toward a particular situation. In other words, attitude markers reinforce what the speaker intends to communicate through a particular referential information. De Bryun (1998: 127) explains that the main function of attitude markers is to “serve as a means by which the user of the language makes obvious what his [or her] feelings, emotions or views are about the propositional content of the utterance being made.” Therefore, attitude markers are a linguistic property of the speaker’s utterance. They complement the speaker’s informative intention by ‘amplifying’ his or her intended meaning. Generally speaking, (and in particular I paraphrase Biber and Finegan (1968) quoted by Greenbaum (1969: 127–128), attitude markers are a speaker’s means of signaling attitudinal stance or commitment toward their utterances. Consequently, although attitude markers are not part of the referential information, they nonetheless contribute to the overall meaning of an utterance in a significant way unlike discourse markers. Thus, one may conclude that to ignore the role played by attitude markers in communication may reduce the accuracy of the speaker’s or the writer’s intended message.

Apparently, a logical conclusion on attitude markers is that when an attitude marker is omitted the context in which the speaker uses his or her utterance does not guarantee that the hearer will succeed in decoding the intended meaning.

In addition, a basic characteristic of attitude markers across languages is that attitude markers are socially and culturally bound, they are “mostly formed arbitrary (sic), but known to the community where they are used [..., they] cannot always be lexicalized, and are monomorphemic without flexion or derivation”

(De Bryun 1998: 134). Some of the examples that De Bryun (1998: 134) gives of attitude markers in English are the following: 'Please', 'thank you', and the interjection 'oh!' among a few others.

Kopple and William (1997) explain that the function of attitude markers is to reveal the attitude or the emotional orientation of the speaker. This is exemplified by Moore (2001: 5), e.g., who states that to express attitudes in English one may use adverbs such as 'luckily', 'unfortunately', and 'happily'. The speaker may also express his or her attitude by using parenthetical verbs such as 'I regret' and 'I rejoice'. In addition, one may use clauses such as 'I wish that', 'I am grateful that', 'I am afraid that', or 'It is alarming to note that'. Furthermore, one's attitude may be expressed by also using exclamation like 'how awful that'. Moreover, Moore (2001: 5) observes that speakers use expressives to convey attitudes to or about a state of affairs, using such verbs as: 'apologize', 'appreciate', 'congratulate', 'deplore', 'detest', 'regret', 'thank', and 'welcome'. Thus, I investigate this kind of expressions in the current research on KĩĩTharaka.

2.2 Theoretical Framework

In 2.1, above, I have made an effort and elaborated that this research is narrowed down to attitude markers within the broad category of expressions in literature commonly referred to as discourse markers among other alternative terms for the same.

The general view held in the current research is that attitude markers in KĩĩTharaka enhance accuracy in communicating the speaker's intention and considerably reduce the hearer's mental processing effort in decoding the speaker's intended meaning during utterance exchanges. The above observation is the basis on which the theoretical frame work (indicated in section 1.0 of chapter 1 above) was identified for the current investigation. The present research reviewed the previous research, for example by Levinson (1983) and Schiffrin (1987), to name but a few, who advance the view that the omission or the inclusion of the broad class of discourse markers i.e. attitude markers as well, does not render a sentence ungrammatical or unintelligible and compared their argument to that of Aijmer (1996), Biber and Finegan (1998), Greenbaum 1969, Fraser (1998) Redeker (1990), Andersen (1997), Kopple and William (1997), De Bryun (1998), Andersen and Fretheim (2000), Moore (2001), Blakemore (2002), De Clerk (2005), Walrod (n.d.), *et cetera* (see mainly 1.1 and 2.1, above) who argue that not all discourse markers can be omitted without 'robbing' the sentence into which they are applied meaning.

2.2.1 Pragmatic Markers And Propositional Meaning

Fraser (1999) Schiffrin (1987: 9), *et cetera* (see 2.1 above) uphold the established notion that, usually, the phenomenon of discourse markers in general have no propositional meaning. Consequently, by implication, their view suggests that the omission of attitude markers “does not seem to affect propositional meaning (Andersen 1997: 9) Thus, they contend that, “there is usually a possibility of omitting a marker without depriving the utterance of its semantic integrity or causing syntactic anomaly. Moreover, pragmatic markers can display great syntactic freedom and certain markers can, seemingly, appear virtually anywhere within an utterance (quoted in Andersen 1997: 9). However, Andersen (1997: 9) notes that even if discourse markers “may seem readily dispensable from the point of view of their contribution to propositional meaning, not all pragmatic [discourse] markers are equally easily accounted for in this respect”. Therefore, the general view of the current research stated under (2.2, in the 2nd paragraph, above) is held in the light of Andersen (1997) observation. The researcher endeavored to carry out an analysis of KĩĩTharaka attitude markers, specifically, with reference to their positioning in utterances being an attempt to establish the significance of attitude markers in relation to their contribution in sentence meaning.

The current step integrates Walrod (n.d.) view that the impact of attitude markers on utterance meaning could be ‘prosodic’. Walrod (n.d.) explains that, “prosody usually refers to phonological features such as tone and intonation, that typically have a sphere of influence that extends beyond the phonological segment or syllable.” By the same token, the current research explores the possibility of KĩĩTharaka attitude markers having functions similar to those of tone and intonation i.e having a scope that can influence even whole utterances in which they are uttered. Thus, remembering that even though tone in KĩĩTharaka (Nyaga n.d.) might be used in theory, it is considered extremely impolite to use tone in order to express attitude (I refer to 2.2.5, below).

2.2.2 Speech Act Theory

In Speech Act Theory (Austin 1962) discovered that more often than not we use language to make things happen e.g. we ask someone to pass an item or to marry us, place an order of a meal or make an appointment e.g. to see a doctor. Furthermore, Speech Act Theory (Austin 1962) argues that by using particular words we may promise or threaten to do something.

The theory also explains that by uttering words like “I baptize you in the name of ...” or by saying “I now pronounce you man and wife” certain particular people with a special social, legal or other standing create new, unique acts of social or psychological reality (Fromkin & Rodman 1993). Other related acts include the following: Declaring war, awarding a penalty kick during a ball game, or, sentencing an offender to pay a fine and/or serve a jail term. Speech Act Theory explains that in English, for example, one main way of performing actions using words is done by the use of ‘performatives’ verbs.

According to Speech Act Theory (Fromkin & Rodman 1993: 159 – 160), a performative verb does not make a statement but performs an act. Some of the performative verbs in English include the following: “ask”, “bet”, “nominate”, “resign”, “state”, “challenge”, “order”, “promise”, “threaten”, “terminate”, “warn” (Fromkin & Rodman 1993: 159 – 160) and many more. In English, a straightforward test to identify performative verbs is by inserting the word “hereby” between the subject and the verb (Fromkin & Rodman 1993: 159–160). For example, compare “I *hereby* promise the management that I will abide by the company rules” with the somehow odd “I *hereby* eat my lunch”.

Besides the use of performative verbs, there are two important terms that are used in the attempt to capture the all inclusive notion of how to do things using words. The terms are ‘implicature’ and ‘explicature’. They were introduced by Grice (e.g. 1989). The terms implicature and explicature refer to the essential inferences that people make for effective communication. The difference between the two concepts can be captured as follows: Implicatures are the decoded meanings of linguistic expressions used in a context of an utterance, where as, explicatures are the inferred (communicated) meanings of utterances as communicative acts in a given context (setting) (Moore (2001).

At this point, it may be necessary to explain the meanings of some of the key words that are applied in Speech Act Theory. In the study of speech acts, the actual, uttered words by the speaker are referred to as locution and the purpose of the utterance, i.e. the speaker’s intended meaning, is described as the illocutionary force or as illocutionary acts (Moore 2001: 5). Furthermore, Moore (2005) asserts that illocutionary acts may be classified into five broad categories namely ‘representatives’ (the speaker asserts

a proposition to be true using verbs such as “affirm”, “believe”, “conclude”, “deny” and “report”), ‘directives’ (the speaker tries to make the hearer do something with words like “ask”, “beg”, “challenge”, “command”, “dare”, “invite”, “insist” and “request”), ‘commissives’ (the speaker commits himself or herself to a future course of action by making use of verbs like “guarantee”, “pledge”, “promise”, “swear”, “vow”, “undertake” and “warrant”), ‘expressives’ (the speaker expresses an attitude to or about a state of affairs using verbs like “apologize”, “appreciate”, “congratulate”, “deplore”, “detest”, “regret”, “thank”, and “welcome”), ‘declarations’ (the speaker alters the external status or condition of an object or situation by making the utterance e.g., “I now pronounce you man and wife”, “I sentence you to be hanged by the neck until you are dead” or “I name this ship ...”).

The effect of the utterance on the hearer(s) i.e. the required or the expected response (action) from the hearer(s) by the speaker is called the ‘perlocution’ while both the speaker and the hearer(s) are identified as the ‘interlocutors’. Speech Act Theory observes that during speech exchanges the interlocutors are acutely aware of the importance of the context of the utterance. Thus, Speech Act Theory falls under pragmatics because the illocutionary force depends on the context of the utterance (Fromkin & Rodman 1993: 160).

However, although this investigation was carried out with the assumption that KĩTharaka attitude markers are used during speech exchanges in the context of specific utterances in a given period of time and in a particular, shared setting, this research does not adopt Speech Act Theory since context is not the focus of the current study. As a result it seemed to the researcher that there are better suited theoretical concepts for the analysis of KĩTharaka attitude markers.

2.2.3 Relevance Theory

According to Sperber and Wilson (1986) as well as Wilson and Sperber (1995) most utterances are potentially ambiguous in more than one way. Thus, Sperber and Wilson (1986: 96) state that “An utterance makes manifest a variety of assumptions the hearer attends to as many of these as seem relevant to him”. They further claim, that, therefore, the hearer mostly infers (deduces) the speaker’s meaning by considering what is and what isn’t relevant to the current conversation. Much along the same lines, Blakemore (2000) explains that Relevance Theory assumes that attention and thought automatically turn towards information that is conceptualized as ‘relevant’ to a current speech exchange. Conversely, attention demand implies that the information being communicated be relevant.

Wilson and Sperber (1995: 120-122) 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 to find out in which way it can be used to clarify the speaker’s meaning. In this context Blakemore (2000) observes that since the speaker or the writer communicates with a particular addressee(s) in mind, he or she formulates his or her messages according to the addressee(s)’ ability to interpret the intended message in the most economical way. 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 (Wilson & Sperber 1995: 120-122).

And what contextual effect does an attitude marker have with respect to an utterance? Relevance Theory explains that an utterance may not only contain an explicit propositional content; it may also express supplementary information like the attitude of the speaker towards the utterance. Different attitudes may be expressed in language by tone,⁸ adverbs, adjectives, and more rarely by the use of attitude markers, which the speaker may use in specific contexts.

Against this background, Relevance Theory is adopted for the current investigation as it distinguishes attitude markers from linguistics elements that are part of the proposition proper and accounts for their pragmatic function of conveying the speaker’s attitude. Brown and Yule (1993), add that ‘Relevance’ is about the use of language in context by a speaker/writer and is concerned with the relationship between the speaker and the utterance, on the particular occasion of use and the potential meaning conveyed to the hearer. Moreover, Sperber and Wilson (1986) as well as Wilson and Sperber (1995) hold that an attitude marker may be understood as connecting up with the referential information to ensure the relevance of the speaker’s utterance in a given context.

The following are tentative combinatorics between referential content and attitude markers. Their validity is reviewed in chapter four under data analysis.

The first possible occurrence is what is exemplified in chapter 1 (1.0 on Research Background), above, whereby, we find that in a statement like

⁸ Even though tone might be used in theory, it is considered extremely impolite to use tone in order to express attitude in KĩĩTharaka.

1. *rúújí* *rúkoora*
Water will-get-cold
“The water will get cold”

one can utter an attitude marker sentence–initial as seen in sentence two, below:

2. ***Guri***, *rúújí* *rúkoora*
[MARKER-gladness] water will-get-cold
“**I am glad that** the water will get cold.”

The second seemingly accurate positioning of an attitude marker in KĩĩTharaka is sentence–final, e.g.

3. *rúújí* *rúkoora*, ***Guri***
water will-get-cold**[MARKER-gladness]**
“The water will get cold, **I am glad**”

From the two examples, above, it appears possible that any other of the three attitude markers provided as examples in 1.1, above, i.e. **mukai** [MARKER-regret], **keke** [MARKER-surprise], and **kaayia** [MARKER-sarcasm] can replace ***Guri*** [MARKER-gladness] at either sentence–initial or sentence–final positions without creating syntactic anomaly.

The observation made here is that it does not seem plausible to have a KĩĩTharaka attitude marker between the subject and the verb. Thus, the sentence:

- *4 *rúújí* ***Guri*** *rúkoora*
Water **[MARKER-gladness]** will-get-cold
*“The water I am glad will get cold”

is ungrammatical. An asterisk (*) is used to indicate that the sentence is ungrammatical.

2.2.4 The Cooperative Principle

Grice (1989) is credited for the Cooperative Principle. The cooperative principle is held to underly effective communication and is closely linked to conversational maxims that are being adhered to as long as the cooperative principle is being obeyed by the interlocutors in a talk exchange. Grice (1989) identifies four categories of conversational maxims, which interlocutors apply for effective communication. He explains that the maxims in the category ‘Quantity’ relate to the amount (i.e. the quantity) of information to be provided during speech exchanges, whereas the maxims under the category ‘Quality’ account for the speaker’s honesty, while the maxims of ‘Relation’ focus on the relevance of an utterance and the maxims that fall into the category ‘Manner’ clarify “how what is said is to be said” (Grice 1989: 27). Below are the four categories of maxims (Grice, 1989: 27).

Quantity

- i) Make your contribution as informative as is required (for the current purposes of the exchanges)
- ii) Do not make your contribution more informative than is required

Quality

- i) Do not say what you believe to be false
- ii) Do not say that for which you lack adequate evidence

Relation

- i) Be relevant

Manner

- i) Avoid obscurity of expression
- ii) Avoid ambiguity
- iii) Be brief (avoid unnecessary prolixity)
- iv) Be orderly

In addition, the Cooperative Principle posits that there are all sorts of maxims that are normally observed by participants in talk exchanges, which may also generate nonconventional implicatures e.g. artistic, social or moral in character such as “Be polite” (Grice 1989: 28).

The Cooperative Principle is considered for the present study mainly because of the opinion held: That, the speaker utters an attitude marker to clarify as accurately as possible his or her emotive response in a current conversation. This view is reflected in Grice’s maxims, more so, in the category of Quantity. In addition, the Cooperative Principle is relevant for the study because in KĩĩTharaka the speaker is assumed to appropriately utter an attitude marker, which matches with (i.e. is relevant in respect to) both the referential information it clarifies and the context of the talk exchange the interlocutors are engaged in. Moreover, the first three maxims in the category of Manner (see above) capture the assumed fundamental nature of attitude markers in KĩĩTharaka, i.e. that attitude markers are a speaker’s explicit, supplementary means of avoiding utterance obscurity, ambiguity and wordiness.

In summary, the current chapter deals with two indispensable aspects of the current research: Firstly, it reports on existing literature and provides an explanation of the distinction between discourse markers and attitude makers; i.e. the prevailing argument that both discourse markers and attitude markers do not convey the referential information. However, discourse markers (strictly stating) mainly function to provide discourse cohesion, whereas, attitude markers have the following functions: They...

1. Inform of the speaker's mental states.
2. Signal the speaker's emotive state i.e. they are a means by which the speaker 'amplifies' his or her feelings toward a particular situation in relation to the addressee.
3. 'Increase' or 'reduce' the strength of the hearer's assumption(s): They reduce the hearer's mental processing effort when decoding the speaker's utterances.
4. Describe the speaker's estimation of the relevance (i.e. the significance or the importance) of the situation to himself or herself.

Secondly, this chapter has indicated that the theoretical framework of the current investigation comprises of Pragmatic Markers and Propositional Meaning (Andersen 1997), Relevance Theory (Sperber & Wilson 1986, Wilson & Sperber 1995), and the Cooperative Principle (Grice 1989). In this chapter, I have highlighted two, partly opposing views from research done in the past, *viz*: discourse markers are readily dispensable since they do not contribute to propositional meaning, and not all discourse markers are dispensable because of their individual contribution to propositional meaning and more so, because it is possible for attitude markers to have a sphere of influence that extends to the other parts of the utterance (Walrod n.d.). Speech Act Theory is described in this chapter as the theory that explains how words become actions in talk exchanges, i.e. how we carry out actions using words. Moreover, I have introduced Relevance Theory, which is a rejoinder to the Cooperative Principle. I have stated that 'Relevance Theory argues for the simple criterion of relevance, implying that all of Grice's maxims of talk exchange could be embedded in relevance. The Cooperative Principle (Grice 1989) identifies four maxims for effective communication, namely, Quantity i.e. the amount of information to be provided during speech exchanges, Quality i.e. the speaker's honesty in a conversation, Relation i.e. the relevance of an utterance with regard to an on-going conversation, and Manner i.e. "how what is said is to be said" (Grice 1989: 27).

CHAPTER 3

RESEARCH METHODOLOGY

This chapter describes the research design and methodology used in carrying out the investigation. Detailed accounts of data collection methods are given, which include the procedures and the techniques that I employed while gathering the data.

3.1 Research Design And Data Collection

This empirical study mainly uses primary data. The study is designed as an attempt to provide an analysis of Kĩtharaka attitude markers and as an endeavor to give an account for their respective pragmatic function. Kĩtharaka is spoken in Kenya (see chapter 1.0 above), and I had the opportunity to be in Kenya for data collection at the end of 2006. I started gathering the data in December 2006 and finished by the end of January 2007 (ethical clearance had previously been obtained. See appendix 1.3). I used the following means of data collection:

1. *A questionnaire.* The questionnaire tested the participants' use and understanding of attitude markers in Kĩtharaka. Besides, it gathered background information about the participants (gender, age, mother tongue, which dialect of Kĩtharaka they speak) as well as information about their proficiency in Kĩtharaka and their attitude towards the language. However, since the research is not centering on language and identity issues, the questionnaire does not go into greater detail but rather provides a background against which to evaluate potential divergences in the answers of individual participants during the interviews.

I used a questionnaire because the study is concerned mainly with views, opinions, and/or perceptions of the respondents and such variables cannot be observed.

2. *Audio recorded interviews on attitude markers in Kĩtharaka.* This method provides data from naturally occurring speech (discourse contexts) to supplement the questionnaire data. As proposed by Dorian (1999) I conducted the interviews with individual participants not as a group discussion. Moreover, Dorian's qualitative approach suggests that a linguistic fieldwork interview be held as an open 'problem centred' conversation in which an interviewer leads the interviewee to certain topics and problems while the interviewee answers without restraint and without pre-set alternatives for answers. Why did I not interview people in groups? I did not conduct group interviews because group interviews are more applicable where a large number of people are to be interviewed (Wray et al. 1998: 170). Moreover, Wray et al. (1998: 180) acknowledge that during group interviews it is likely to find that one person or only a few people in the group dominate the discussion and may influence the others with their own thoughts, ideas, and suggestions leading the group into apparent agreement. Besides, in a group discussion, naturally, people tend to talk at the same time. Thus, the researcher may not be able to know who contributed what and worse still some of the points that informants contribute may be lost altogether.

I promised my informants confidentiality, which I exercise in reference to the individuals, who volunteered the information recorded in both the questionnaire and also the audio interviews (I refer to appendices 1 and 2 containing consent letter/form). Furthermore, Wray et al. (1998: 169) advise that

confidentiality is the norm in research methods. They argue that for a linguist researcher to know for example “who has and who has not returned their questionnaire [...]” confidentiality is preferred as opposed to anonymity, especially “[...] if you may need to do follow-up interviews”. They explain that “anonymity means that you will not request the respondents’ names; but it also precludes you from using any sort of code number that can lead even you back to an identity for each respondent”. However, they say that anonymity is suitable, when, for example a researcher is investigating delicate issues such as names for private parts of the body.⁹

Both the administration of the questionnaires as well as the interviews were carried out by myself on a one on one basis with my informants, many of which are illiterate and would not have been able to fill in the questionnaire by themselves. During the interviews, I followed the suggestion by Wray et al. (1998: 183) of proposing situations and asking specific questions in order to elicit KĩĩTharaka speakers’ intuitions on attitude markers (see appendix 5 for copies of both the questionnaire and the interview schedule). I chose this approach of data collection against that of using a proxy, posting my questionnaire, or delivering it in advance for interviewees to complete at their own time as proposed by Wray et al. (1998: 170). My reasons of choosing this approach were that, firstly, I wanted to have the assurance of a relatively high completion rate of the questionnaire, secondly, I did not want to miss the opportunity to explain by myself any unclear question to my informants as suggested for a language researcher to do by Wray et al. (1998: 170) and thirdly, I was well aware of the fact that a number of my participants would be illiterate and thus not able to complete a written questionnaire. As I have already indicated in chapter 1 under 1.0 Research Background, above, I interviewed a total of forty KĩĩTharaka native speakers, both men and women of different age groups and social status in the four dialects of KĩĩTharaka. I arrived at the above total figure of informants by applying all inclusion criteria through representatives. The idea is significant for my research taking into consideration that in language we find some variation across the respective speakers as Fasold and Connor-Linton (2006: 6) inform that,

The variability of language is indexical. Speakers vary the language they use to signal their social identities (geographical, social status, ethnicity, and even gender), and also to define the immediate speech situation. People let the world know who they are by the variety of their language that they use. They reveal their geographical and social status origins after saying just a few words. People also use their variety of language to signal membership in a range of overlapping social groups—as male or female, as a teenager or an adult, as a member of a particular ethnic group.

In acknowledgement of the above idea of variability, the current study, therefore, considers divergence in KĩĩTharaka and strove for a fair representation of its speakers.

⁹ Moreover, bullet 5 of the Informed Consent Form obligates the researcher to treat the identity of informants with confidentiality. Accordingly, the ‘names’ of respondents found in the data extracts are pseudo names which refer to the names of KĩĩTharaka dialects (e.g. Thagicu i.e. Tharaka East dialect). Each pseudo-name is followed by a letter (e.g. A) that represents the interviewee’s ‘position’ in the sequence of interviews, e.g. letter A indicates that the particular informant was the first person to be interviewed within the particular dialect he/she represents.

In addition, I have supplemented the data by:

3. *KiĩTharaka text samples from the Christian Bible*. The extracts are taken from the translated New Testament portion of the Bible (I refer to chapter 5 below), which is currently the only most authentic text available in KiĩTharaka. The motivation of including these text samples is to highlight the phenomenon of attitude markers in KiĩTharaka and its implications for the translation of texts into KiĩTharaka. Having had the privilege of participating in the translation of the New Testament into KiĩTharaka, I was challenged in the process of translating the particular passages (provided herein as samples) excluding attitude markers. Thus, in this research I used Purposive Sampling technique (Oso & Onen 2005: 35). Oso and Onen (2005) explain that Purposive Sampling technique involves the researcher’s decision on who [or what] to include in the sample. The purpose of this technique is to collect focused information. Thus, Purposive Sampling technique is applied in the selection of typical and useful cases only (Oso & Onen 2005: 35).

3.2 Sampling

A further essential matter for me to address at this juncture is the method that I used in identifying my informants. To get a representative sample of KiĩTharaka speakers, I applied the ‘Simple Random Sampling’ (SRS) technique as suggested by Kothari (1978: 59), Wray et al. (1998: 168) as well as Oso and Onen (2005: 33–34) in order to select a random, representative sample without bias from the accessible population. Kothari (1978: 59) and Oso and Onen (2005: 33–34) explain that (SRS) technique ensures that each member of the target population has an equal and independent chance of being included in the sample. Thus, Kothari (1978: 59) concludes that SRS technique is also called Probability Sampling (PS) or Chance Sampling (CS) or so to say, ‘lottery’ method since individuals “are picked up from the whole group not deliberately”.

CHAPTER 4

DATA ANALYSIS AND IMPLICATIONS

This chapter focuses on the actual analysis and discussion of data. Firstly, it shows the implication of data to the aim, the questions of the research and reassesses the objectives of the research. Secondly, key notions outlined in chapter 2 above provide the background against which the data is discussed in this chapter.

The aim of the current study (I refer to 1.0, above) was to explore the pragmatic functions of attitude markers in KĩĩTharaka and to reflect on their significance in utterance meaning. The first objective was: To identify linguistic expressions that serve as attitude markers in KĩĩTharaka and the second objective was: To investigate their nature. To achieve the above objectives, the respondents were asked questions one and two, respectively. Question one was: How would you express yourself in KĩĩTharaka when you are e.g. [...] ? And question two was: In what situation (context) would you use the expression that conveys the feeling that you are [...] ? During the actual interview I filled in the blank space i.e. [...] with each one of the suggested attitudes (see appendices 4 and 5). In pursuit of the above objectives, therefore, this initial step of data analysis aimed at obtaining a clearer picture of which linguistic expression have to be included into the class of KĩĩTharaka attitude markers. Furthermore, the analysis found out attitudes that are expressed through different markers. In this step, examples of attitude markers provided in 1.0 above were evaluated to ascertain their exemplary pragmatic functions. Data was gathered by administering a questionnaire, audio recording of interviews on attitude markers in KĩĩTharaka and by examining selected texts in KĩĩTharaka New Testament (I refer to 3.1, above). Data was analyzed on the basis of recurring patterns that are established through similarities and differences among the interviewees as determined by the questionnaire, the audio recordings and the written source.

4.1 The Set Of KĩĩTharaka Attitude Markers

Table 1 below shows a considerable convergence of knowledge and use of attitude markers across KĩĩTharaka speakers, which seemed to be largely independent of the gender, age and the dialect of the individual speakers. The research aimed at informants across the different gender, ages, and dialects of KĩĩTharaka speakers as is evident from the set of questions in my questionnaire. The above observation tied in with the assumption made in chapter 1.0 that the slight differences in the four KĩĩTharaka dialects would not be reflected in the ‘attitude markers lexicon’. The words [...] *not mentioned* were used to point out the percentage of interviewees who did not provide a response for a particular attitude marker, whereas, the statement *informants didn’t want to say [...]* is to be interpreted to mean that informants considered the attitude marker in question to be impolite (evidence for this is available in both audio and transcribed versions of the data). Consequently, [...] indicates places where the informants were reluctant in uttering the particular attitude marker under question. In such cases, the informants explicitly explained to me that they were uneasy to utter such an expression.¹⁰ The diversity of attitude markers listed for each attitude can be accounted for by the fact that I conducted the interviews as open ‘problem centred’ conversations and allowed the interviewees to give their responses without restraint and without

¹⁰ Informants were at liberty to respond or to not respond to any of my questions according to research ethics (I refer to the Informed Consent Form; bullet 5 under the heading: Other Details).

pre-set alternatives for answers as proposed by Dorian 1999 (compare the sub-section on interviews in chapter 3).

Column one of the table shows a range of attitudes, which include the initial attitude types (I refer to 1.0, above). These are included in the outcome list of analysis because they were confirmed by the informants during the actual field research (see **guri** [MARKER-gladness] in number 20, **mukai** [MARKER-regret] in numbers 13, 15, and 16, **keke** [MARKER-surprise] in number 25 and **kaayia** [MARKER-sarcasm] in numbers 1 and 2). The numbering of attitude markers in the table below was meant to serve only the purpose of making references to each attitude and/or its marker(s). Column two reflects the informants' 'intuitive' awareness of attitude markers. The term intuitive is used here in reference to the ability of the speakers to identify particular expressions in KĩĩTharaka and discern them as conveyors of a KĩĩTharaka speaker's attitude. The third column shows the various percentages of the informants' responses. The percentages were arrived at by adding the number of responses for each attitude marker and dividing each obtained total by the total number of informants (i.e. forty) and then multiplied by a hundred. Nearly all the informants gave more than one response for one attitude.

Table 1 below shows the percentages of response(s) with regard to each of the identified attitude markers. The first column of this table considers the first interview question: How would you express yourself in KĩĩTharaka when you are e.g. [...]?' The question was to obtain spontaneous data from native speakers, i.e. to collect a corpus of the speaker's attitudes in KĩĩTharaka. The table below summarizes the obtained spontaneous responses.

Table 1: Data Set Of KĩĩTharaka Attitude Markers

INTERVIEW QUESTION How would you express yourself in KĩTharaka when you are e.g.:	SPONTANEOUS RESPONSE	% OF RESPONSES
1. mocking someone	kaayia kaayia (not mentioned) yauku yauku (not mentioned)	77.5% 22.5% 7.5% 2.5%
2. being sarcastic/ironic	kaayia kaayia (not mentioned) yauku yauku (not mentioned)	82.5% 17.5% 5% 5%
3. disregarding someone	inu/ina (impolite) informants didn't want to say inu/ina (impolite) inu/ina (not mentioned)	55% 40% 5%
4. scolding or censuring someone	anga/ingi anga/ingi (not mentioned)	72.5% 27.5%
5. ridiculing someone	mwa mwa (not mentioned)	95% 5%
6. being sadistic	kawamuke kawamuke (not mentioned) koobere koobere (not mentioned) kaguure kawone ugu kawone ugu (not mentioned) koomie (impolite) informants didn't want to say koomie (impolite) koomie (impolite) (not mentioned) kawone untu bukurige kawone untu bukurige (not mentioned)	90% 10% 92.5% 7.5% 100% 80% 20% 55% 27.5% 17.5% 75% 25%
7. angered by someone's stubbornness (nagged/irritated)	waa waa (not mentioned)	95%
8. warning someone to stop engaging in slanderous talk	ona mma ... • menya untwethia muramba na iraa tu • menya undeteera ○ ikuugia gorogoro ikuugia gorogoro (not mentioned) ○ ikuugia ncuuga ikuugia ncuuga (not mentioned) mutiro uri ndamata mutiro wi-ndamata (not mentioned) nkome na miraagi iri nkome na miraagi iri (not mentioned) ○ nkome na miraagi ya kiama nkome na miraagi ya kiama (not mentioned) ○ cookera agu wana Thagana niacookeere Karigica cookera agu wana Thagana niacookeere Karigica (not mentioned) • ncaana iri mukanda wa kwaira nku • ncaana iri mukanda wa kwaira nku (not mentioned) • menya umbaikia mbaka ya rubia menya umbaikia mbaka ya rubia (not mentioned)	100% 100% 65% 35% 75% 25% 92.5% 7.5% 80% 20% 95% 5% 95% 5% 67.5% 32.5% 75% 25%
9. rebuking someone	we (low tone) we (not mentioned)	85% 15%
10. overstressing or complementing or Praising someone or something	wee (high tone)/ wewe wee (high tone)/ wewe (not mentioned) [aba] kirimo/kirugu aba] kirimo/kirugu (not mentioned)	95% 5% 97.5% 2.5%
11. sympathizing with someone	[ha/ho/hu] yauku [ha/ho/hu] yauku (not mentioned)	97.5% 2.5%
12. grieving or being sorrowful	yauku yauku (not mentioned) mukai iru iru (not mentioned)	87.5% 12.5% 100% 70% 30%
13. expressing shock	mukai mukai (not mentioned) iru iru (not mentioned) mbu mbu (not mentioned)	82.5% 17.5% 77.5% 22.5% 67.5% 32.5%
14. expressing alarm over a hazard	iru iru (not mentioned) mbu mbu (not mentioned) jii jii (not mentioned) ui nanu ui nanu (not mentioned) uugui uugui (not mentioned)	92.5% 7.5% 60% 40% 75% 25% 22.5% 77.5% 87.5% 12.5%
15. regretting	mukai mukai (not mentioned)	85% 15%

As becomes evident from the revealed set of attitude markers in table 1, above, the following four attitude markers appear marked in KĩĩTharaka and are, therefore, not widely used: **Inu/ina** (degrading attitude), **koomie** (sadistic attitude), **ui nanu** (alarm over hazard attitude), and **ntujia/ntujii** (firm stance attitude). **Inu/ina** (degrading attitude) and **koomie** (sadistic attitude). Obviously, native speakers regard them as impolite attitude markers. They are akin to swearwords (vulgar). **Ui nanu** (alarm over hazard attitude) is understood by 22.5% of the interviewees to be widely used in KiMeru, a neighboring language (see the chapter 1.0) and this attitude marker is therefore most probably a borrowed expression used by only a few KĩĩTharaka speakers. By further observing the data, it appears that attitude markers in KĩĩTharaka may possibly be grouped into three basic categories. A further observation of the three groupings, above, indicates that the majority of attitude markers in KĩĩTharaka belong to category one.

The first category comprises of different attitude markers, which express one attitude. These are:

- Being sadistic
 - **Kawamuke** (LIT. Let you be enlightened), **koobere** (LIT. Let you experience unpleasantness), **kaguure** (LIT. Let you perish), **kawone ugu** (LIT. Let you go through that for/by yourself), **koomie** (*impolite*) (LIT. Let you shit [on yourself]), and **kawone untu bukurige** (LIT. Let you go through a mystifying experience): (Sentences)
- Expressing anger (nagged/irritated)
 - **Waa** (particle), **ha** (exclamation), **hai** (exclamation), and **haae** (exclamation)
- Warning someone to stop engaging in slanderous talk
 - **Ona mma menya untwethia muramba na iraatu** (idiomatic expression), **menya undeteera ikuugia gorogoro/ikuugia ncuuga/mutiro uri ndamata/nkome na miraagi iri/nkome na miraagi ya kiama** (idiomatic expressions), **menya umbaikia mbaka ya rubia** (idiomatic expression), **cookera agu wana Thagana niacokeere Karigica** (idiomatic expression), **mborobera [jia] munugu uri ngoya/kioya** and **ncaana iri mukanda wa kwaira nku** (idiomatic expressions)
- Overstress or Excitement
 - **Wee** (*high tone*), **wewe**, **[aba] kirimo/kirugu** (particles)
- Grief/sorrow
 - **Yauku, mukai, iru** (particles)
- Shock
 - **Mukai, iru, mbu** (particles)
- Alarm over hazard
 - **Iru, mbu, jii, ui nanu**, and **guugui** (particles)
- Regret

- **Mukai, auuwa, and arume mma** (particles), **ntakimenya** (LIT. Had I known)
- Self pity
 - **Mukai [wajia], ii rutaana banjari, ndaagura, ii kuru-i, yiarume/biarume** (particles), **ii nkuura** (LIT. I am perishing), **ndaura ata-i?** (LIT. what [a awful] way to perish, really!), and **ii nkumia** (impolite) (LIT. without doubt I am going to shit [on myself]): (Sentences)
- Anger
 - **[Aba] mbu, aba mma, and [aba] kirimo/kirugu mma** (particles)
- Frustration
 - **Yiarume/biarume mma, mma [mma] [mma]** (particles)
- ‘Light’ refusal or ‘mixed’ reaction to nuisance
 - **Tacia, ndeka** (particles)
- Amazement (stunning)
 - **Ene muuro, jii** (particles).

The second category consists of individual attitude markers, which convey more than one attitude i.e. the following:

- Mockery, sarcasm, irony
 - **Kaajia** (particle)
- Sympathy/empathy/compassion, grief/sorrow
 - **Yauku** (particle)
- Grief/sorrow, shock, regret, self pity
 - **Mukai** (particle)
- Grief/sorrow, shock, alarm over hazard
 - **Iru** (particle)
- Shock, anger, alarm over hazard, predicted result come true
 - **Mbu** (particle)
- Self pity, anger/resentment
 - **Yiarume (biarume)** (particle)

In the third category of attitude markers in KĩĩTharaka one attitude is conveyed through one attitude marker. They include:

- Expressing uncertainty
 - **Anga/Ingi** (particle)

- Rebuke
 - **Wee** (*Low tone*) (particle)
- Gladness/Joy/Happiness
 - **Guri** (particle)
- Firm stance
 - **Ntujia (Ntujii)** (particle)
- Surprise
 - **Keke** (particle)
- Wonder (disbelief)
 - **We** (particle)

Out of the three categories, a group of KĩĩTharaka attitude markers there are markers that are applied in more than one context, and in effect, they are used to express more than one attitude unlike the rest in the other two categories. As a result, I observe that they are characterized by their seemingly similar, overlapping feelings. These are the following:

- 1) Mockery, sarcasm, irony: **Kaajia** (particle)
- 2) Sympathy/empathy/compassion, grief/sorrow: **Yauku** (particle)
- 3) Grief/sorrow, shock, regret, self pity: **Mukai** (particle)
- 4) Grief/sorrow, shock, alarm over hazard: **Iru** (particle)
- 5) Shock, anger, alarm over hazard, predicted result come true: **Mbu** (particle)
- 6) Self pity, anger/resentment: **Yiarume (biarume)** (particle)

In conclusion, the current section claims that, knowledge and use of attitude markers is evident across KĩĩTharaka speakers. As a result, the research compiled the above list of KĩĩTharaka attitude markers that has not been in existence previously. The section also shows that KĩĩTharaka attitude markers occur in the form of words (see numbers 1, 2, 3, 4, 5, 7, 9, 10, 11, 12, 13, 14, 15, 16(the first three), 17, 18, 19, 20, 21, 22, 23, 24, 25, (the last one) 26, and 27), agglutinated phrases (see numbers 6, 16 (the last six), and 25) and as whole idioms (see 8). Besides, this section reveals attitudes in KĩĩTharaka that are expressed through different markers(see 1, 2, 3, 4, 5, 6, 8, 10, 11, 12, 13, 14, 15, 16, 17, 19, 23, 24, and 25), whereas, each one of the following attitudes (see 7, 9, 18, 20, 21, 22, 26, and 27) is expressed in KĩĩTharaka through one respective marker. KĩĩTharaka attitude markers, many of which are particles, appear 'loaded' or 'compressed' with the attitude the writer or speaker expresses in a particular context.

4.2 Pragmatic Markers And Propositional Meaning

This second step is undertaken in the light of the claim that some attitude markers are not bound by word order restriction but “can, seemingly, appear virtually anywhere within an utterance” (Andersen 1997: 9). In the current step, the third and the fourth objectives were reviewed at the same time. The third objective was: To pursue the question: What are the pragmatic functions of attitude markers in KĩĩTharaka? And the fourth objective was: To address the assumption that each attitude marker has a pragmatic function by exploring and describing how KĩĩTharaka attitude markers are interpreted by hearers to constrain utterance meanings. Moreover, I gathered acceptability judgments from KĩĩTharaka speakers regarding the circumstances in which they find omission of attitude markers permissible. The outcome shows attitude markers that form an obligatory part of well-formed KĩĩTharaka utterances. The above objectives were achieved by asking the informants question three. Question 3 (b), below, was introduced to establish if my informants had other opinions that would have been overlooked through question 3 (a), below. Besides, by including question 3 (b), I also wanted to know whether there were exceptions, etc.

3. (a) Compare the following sentences and judge from them which ones are correct according to you. Please, consider the positioning of that part of the sentence which conveys to the hearers (attitude marker) what the writer feels towards the situation.

- i. **Guri**, *rũũjĩ* *rũkoora*
[MARKER-gladness] water will-get-cold
 “I am glad that the water will get cold.”

- ii. *rũũjĩ* *rũkoora*, **Guri**
 water will-get-cold**[MARKER-gladness]**
 “The water will get cold, I am glad”

- iii. *rũũjĩ* **Guri** *rũkoora*
 Water **[MARKER-gladness]** will-get-cold
 “The water I am glad will get cold”

I substituted **guri [MARKER-gladness]** with each of the following; **mukai [MARKER-regret]**, **keke [MARKER-surprise]**, and **kaayia [MARKER-sarcasm]** to test my assumed similarity between them (see 1.0 and 2.2.4, above). Furthermore, the questions included the seemingly three categories of KĩĩTharaka attitude markers i.e. individual words, phrases and sentences (idioms). Thus, I as well substituted **guri [MARKER-gladness]** with the phrase: **ene muuro [MARKER-amazement (stunned)]** and the idiom: **ona mma, menya untwethia muramba na iraa** **[MARKER-warning someone to stop engaging in slanderous talk]** being examples of attitude markers as phrases and idioms, respectively.

(b) Which of the following positions in your sentence would you consider appropriate to place that part of your sentence which conveys to your hearers what you feel towards the situation?

- Sentence initial
- Inter-Sentential
- Sentence Final

During the interviews I used expressions that literally mean in KĩĩTharaka ‘the beginning of what you want to say (sentence)’, ‘at the middle of what you want to say (sentence)’ and ‘at the end of what you want to say (sentence)’, respectively, to elaborate on the linguistic terminologies: Sentence initial, inter-sentential, and sentence final, in that order.

The data was analyzed in respect to the scope of attitude markers, i.e. by considering the range of information the attitude marker in question modifies. Thus, the issues pursued here are: does the marker modify the whole sentence i.e. the whole of the propositional content or only part of it i.e. one word, a phrase or a clause? If the attitude marker modifies only part of the propositional content, then, under what conditions? The present step reviews the few examples introduced under 2.2.4, above, and provides evidence for these and others from the gathered data. In order to address this issue, I looked at word order phenomena and analyzed attitude markers that appeared obligatorily topicalised and others that seemed to occur in utterance internal and post-utterance position. The outcome shows attitude markers in KĩĩTharaka that appear dispensable and those that seem indispensable.

The summary table 2, below, reflects high percentages for nearly all attitude markers because after each interview I read the obtained attitude markers from previous informants and asked current interviewees to comment and elaborate on their use. The total number of informants who approved the use of each attitude marker is divided by the total number of informants (i.e. forty) and then multiplied by a hundred to arrive at the various percentages shown in the summary table below. The data reveal that almost all the obtained attitude markers are integrated in speech for well-formed KĩĩTharaka utterances with the exceptions of impolite and a borrowed attitude marker. Impolite attitude markers **inu/ina** (disregard), **koomie** (sadistic), and **ii nkumia-i** (self pity), are not acceptable to many informants; however, their justification statements are based on decency of talk as model for the young ones. All the interviewees who reject the attitude marker **ui nanu** (alarm over a disaster) unanimously claim that it is a borrowed term from a neighboring language, KiMeru and is not fully adopted into KĩĩTharaka.

Table 2: Summary of acceptability judgments on KĩĩTharaka attitude markers

EXPRESSION IN KIĨTHARAKA	ATTITUDE	% OF ACCEPTABILITY
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	EXPRESSED	
Kaajia	Mockery/sarcasm /irony	100%
Inu/ina (<i>impolite</i>)	Disregarding	40%
[Anga]/[ingi]	Scorn <i>or</i> censure someone	100%
Mwa	Ridicule	100%
Kawamuke Koobere	Sadistic	100% 100%
Kaguure		100%
Kawone ugu		100%
Koomie (<i>impolite</i>)		45% 100%
Kawone untu bukurige		
Waa	Angered by Stubbornness (nagged/irritated)	100%
i.) Ona mma ... <ul style="list-style-type: none"> • menya untwethia muramba na iraatu • menya undeteera <ul style="list-style-type: none"> ○ ikuugia gorogoro ○ ikuugia ncuuga ○ mutiro uri ndamata ○ nkome na miraagi iri ○ nkome na miraagi ya kiama • menya umbaikia mbaka ya rubia • cookera agu wana Thagana niacokeere Karigica 	Warning someone to stop engaging in slanderous talk	100% 100% 100% 75% 95% 95% 75% 75% 95% 100%
(ii.) Mborobera [jia] ... <ul style="list-style-type: none"> ○ munugu uri ngoya/kioya ○ ncaana iri mukanda wa kwaira nku 		100% 100% 77.5%
Wee (<i>low tone</i>)	Rebuke	100%
Wee (<i>high tone</i>)/wewe [Aba] kirimo/kirugu	Overstress <i>or</i> Praise	100% 100%
Yauku	Sympathy /Empathy /Compassion	100%
Yauku Mukai Iru	Grief/ Sorrow	100% 100%

		100%
Mukai Iru Mbu	Shock	100% 100% 100%
Iru Mbu Jii Ui nanu Guugui	Alarm over hazard	100% 100% 100% 27.5% 100%
Mukai Auuwa Arume mma Ntakimenya	Regret	100% 100% 100% 100%
Mukai [wajia] Ii kuru-i Ii rutaana banjari Yiarume (Biarume) mma Ndaagura Ii nkuura Ndaura ata-i? Ii nkumia-i (<i>impolite</i>)	Self Pity	100% 100% 75% 100% 80% 100% 100% 45%
[Aba] mbu Aba mma [Aba] Kirimo/Kirugu mma	Anger/Resentment	100% 100% 100%
Mbu	Predicted result come true	100%
Yiarume (Biarume) mma Mma[mma] [mma]	Frustration	100%
Guri	Gladness/Joy /Happiness	100%
Ng'ong'o	Firm (<i>rude</i>) refusal	100%
Ntujia (Ntujii)	Firm stance	65%
Tacia Ndeka	'Light' refusal or 'Mixed' reaction to nuisance	95% 100%
Ona mma	Absolute denial	100%
Ene muuro Jii	Amazement (<i>stunning</i>)	100% 100%
Keke	Surprise	100%
We	Wonder (<i>disbelief</i>)	100%

Attitude markers that are perceived impolite and borrowed display an acceptability score of less than 50%. For that reason, these may be regarded as dispensable because many KĩĩTharaka speakers were reluctant in using such indecent markers and rejected the attitude marker **ui nanu** (alarm over a disaster) by claiming that it is not a fully adopted expression into KĩĩTharaka.

On syntactic positions of KĩĩTharaka attitude markers, two common positioning appear to be sentence initial and sentence final as responses to question 3 (b) are summarized below:

Table 3: Summary of opinion on positioning of attitude markers in KĩĩTharaka utterances

	Agree	Not decided	Disagree	Total
Sentence initial	40	0	0	40
Inter sentential	3	6	31	40
Sentence final	38	2	0	40

The above data result indicate that, in KĩĩTharaka, forty informants i.e. 100% preferred sentence initial attitude markers (no one indicated otherwise). Three out of the forty i.e. 7.5% suggested the possibility of inter sentential attitude markers in KĩĩTharaka, six out of forty i.e. 15% were uncertain of the possibility of attitude markers occurring intersentential and thirty one out of forty i.e. 77.5% disagreed that we can have attitude markers at inter sentential position. Thirty eight out of forty i.e. 95% agreed that attitude markers in KĩĩTharaka can occur sentence final, two out of forty i.e. 5% were not decided and no one disagreed. The respective percentages were arrived at by dividing the total number of each particular category of responses by the total number of informants i.e. forty and then multiplied by one hundred.

Supplementary data extract, below, exemplifies typical responses with regard to the question concerning the canonical position of KĩĩTharaka attitude markers .

Thagicu B: Njira ya mbere nio ntumagira magiita mara maingi.
I think it is the first option that I usually use.
Kwa ngerekano nwa mbuge; “**mukai**, urimbiira
For example I may say; “**mukai (shock, etc.)**, do you mean to tell me that
kaana kara gakwa ikaraayirue!” Indi nkauga, “Urimbiira kaana kara gaakwa,
my child has fallen ill!” But if I say, “Do you mean to tell me that my child,
mukai, ikaraayirue!” kana “Urimbiira kaana kara gaakwa
mukai (shock), has fallen ill ?” or “Do you mean to tell me that my child
ikaraayirue, **mukai!**”, mbuga weegua ntikubiia wana weegua muntu nwa
has fallen ill, **mukai (shock etc.)!**?, if I am not wrong, even if a person may
auge ugu njira ira mbega cwe ikwamba kugweta mukai mbere kana akarigia neo
say that, the best way is to first mention **mukai (shock etc.)** or [mention] it last

kuringana na bura mbaragia KĩĩTharaka.
according to how I speak KĩĩTharaka.

Thagicu E: Ngerekano ingi ... ooo, yii, nwa mbuge, “**Yauku**, mukuru ura
Another example ... ooo [recalling], yes, I may say, **Yauku (grief, etc.)** that man
narakuire!?”
has died!?”

- Interviewer:* Tageria gwikira **yauku** bantu gatigati
Try to place **yauku** somewhere in the middle [of your sentence]
na ucooke ugerie kumiikira muthiani umbiire weegua muntu
and then try to put it at the end [of your sentence] and tell me if you think one
amutumira na njira ta inu.
may use this expression in such alternative ways.
- Thagicu E:* [...] Mukuru ura, **yauku**, narakwire!?”
[...] That man, **yauku (grief, etc.)**, has died!?”
Yauku nwa itumike aaga indi itikwagira bwega ta
Yauku (grief, etc.) may be used in this way, but it does not sound as fitting as
iri mbere kana muthiani.
when it is uttered first or last.
- Interviewer:* Na iri muthiani? Tageria umbiire bura ukuthugaania.
And how about when it is at the end? Try it and tell me what you think.
- Thagicu E:* “Mukuru ura narakwire, **yauku!**” Yii, wana iindi muntu nwa auge
“That man has died, **yauku (grief, etc.)!**” Yes, even now one may say
uugu indi ndiona muntu abatiirue amba kugweta **yauku** iri mbere.
that, but I think one should first mention **yauku (grief, etc.)** before saying what he/she wants to say.
- Interviewer:* Na [...]
And [...]
- Gatue A:* Teeteera ... eee ...Ndithugaaania aka bonka ibaugaga **mukai** kwonania kiao.
Wait ... eee ...I think only females who use **mukai (shock, etc.)**
- Interviewer:* **Mukai?**
Mukai (shock, etc.?)
- Gatue A:* Yii ... kwa ngerekano woomba kwigua muka auga, “**Mukai**, ing’ania uyu aathiinire
Yes ... for example you may hear a female say, “**Mukai (shock, etc.)**
ing’ania uyu aathiinire ugu!?” weegua imuntu baiyi naari
is this so and so who became this miserable!?” if it is someone they know owned
na into. Antu arume batiugaga **mukai** indi nwa bauge
property (previously rich). Men do not say **mukai (shock, etc.)** but they may say
ciaku kana **kaajia**.
Ciauku (grief etc.) or **kaajia (mockery)**.
- Interviewer:* Gankuurie ..., twaumba kugweta mugambo ta **mukai** kana **ciauku** gatigati ka
Let me ask you ..., can we apply a word like **mukai** or **ciauku** in the middle
untu bura uthiite kuuga kana muthiani?
or at the end of what you want to say [sentence]?
- Gatue A:* Ata?
How?
- Interviewer:* [...].
- Gatue A:* Ooo ... “Ing’ania uyu, **mukai**, aathiinire ugu!?”
Oh, “is this so and so, **mukai (shock, etc.)** who became this miserable?”
- Interviewer:* Urithugaania ata?
What do you think?
- Gatue A:* Muntu nwa auge ugu na antu bakamenya bura auga indi
One may say that and people will know what he/she means, but
arikara ta muntu akuriganiritue kuuga mukai
it sounds like the speaker had forgotten to mention **mukai (shock, etc.)**
mwanjirioni
at the beginning [of the sentence].
- Interviewer:* Imuthiani? Muntu aumba gutumira mukai kana mugambo ungi tau muthiani?
At the end? And is it good to use **mukai** or another similar word at the end?
- Gatue A:* Nukumbuuria kana twatumira **mukai** muthiani wa

Are you asking me if we may use **mukai (shock, etc.)** at the end of
bura muntu akuthiite kuuga?
what I am about to say [sentence]?

Interviewer: Yii? Tauga ugu wauga, indi muthiani ugwete
Yes, say what you have just said but at the end use
mugambo ungi taitiga **mukai** twigwe irikara ata.
a similar word to **mukai** and let us hear how it sounds.

Gatue A: “Ing’ania uyu aathiinire ugu, **yauku [bai]!?”**
[...] “Is this so and so who became this miserable, **yauku [bai] (sympathy!?)”**
Wana iindi kuuga ugu ti KiiTharaka kithuuku indi ndiona mugambo to uyu ukibua nkuruki
Even now to say this is correct KiiTharaka but I think such words sound better
muntu aambite kumigweta mbere ya auga bura athiite kuuga.
if one first introduces them before saying what he/she intends to say [sentence].

The observation made is that attitude markers in KiiTharaka seem to modify the whole utterance by the fact that their scope appear to comprise the entire propositional content by occurring mainly sentence initial or sentence-final.

4.3 Attitude Markers In View Of Relevance Theory

In this step, the analysis further examines KiiTharaka attitude markers in view of Relevance Theory to establish the effect of information added by the use of attitude markers based on how attitude markers relate to the referential information in a given utterance. Relevance Theory postulates that attitude markers are used to describe the attitude of a speaker toward a particular situation. Furthermore, Relevance Theory explains that “attitude” includes the speaker’s belief in its reality or likelihood, and describes his/her estimation of the relevance of the situation to himself/herself.

In summary, the obtained data supports the claim made in Relevance Theory in the following two ways:

- Firstly, in an on-going KiiTharaka discourse, any new information that is added has some contextual effect in a particular context. Thus, when a KiiTharaka hearer perceives the contextual effect of an attitude marker in an utterance, he/she does not only find it necessary for ‘relevance’ but also sufficient enough for clarifying the speaker’s attitude.
- Secondly, a KiiTharaka attitude marker either ‘increases the strength’ or ‘weakens’ (i.e. it ‘reduces the strength’) of the hearer’s assumption(s) by clarifying the speaker’s attitude. Moreover, a KiiTharaka attitude marker connects up with the referential information to ensure the ‘relevance’ of the speaker’s utterance in a given context as argued in Wilson and Sperber (1995: 120-122).

The data extract, below, gives an example of the native speakers’ understanding of the types and the effect of information added by attitude markers in relation to the utterance into which they are uttered. 34 out of 40, which translates to 85% of my informants favoured the use of attitude markers and

referential information combined compared to only 6 out of 40 i.e. 15% of the informants who were undecided on which was the best option for them.

Interviewer: Uriona KĩĩTharaka kibatiirue kwarua ata?
What is your opinion on how KĩĩTharaka should be spoken?
Gankwire njira ithatu uthuure:
Let me give you three options for you to choose from:

- **Gutumira migambo ira yonanagia bura buri nkoroni ya muntu yonka**
To use expressions which convey the attitude of the speaker (attitude markers) only
utagutumira migambo yongwa ira ikuuga untu bubu bungwa
omitting plain words which say the point (referential information)
- **Gutumira migambo yongwa ira ikuuga untu bubu bungwa yonka utagutumira**
To use plain words which say the point (referential information) only omitting
migambo ira yonanagia bura buri nkoroni ya muntu
expressions which convey the attitude of the speaker (attitude markers)
- **Kana igutumira migambo ira yonanagia bura buri nkoroni ya muntu**
Or to use expressions which convey the attitude of the speaker (attitude markers)
amwe na migambo yongwa ira ikuuga untu bubu bungwa?
and also plain words which state the point (referential information)?

Thagicu E: Njira ya ithatu nio mbega.
The third option is the most suitable one.

Interviewer: Iki?
Why?

Thagicu E: Nunt'u njira ya ithatu nikurikithiiria bura muntu akwenda kwonania itagutiga muthikiiria
Because the third option reassures the hearer of the speaker's intended meaning
na kiuria gia kuuria bura muugi akwenda kwonania bungwa nata. Njira inu ingi wangwetera: njira ya
leaving no ambiguity or loss of his/her actual meaning. The other two options: the first one
mbere na ya ciiri ciaumba gutuma muntu arigwa kumenya tariiria bura muugi akwendete kwonania
and the second one, may make the meaning of the speaker unclear to the hearer
nuntu itikumburira muntu cwe bura buri nkoroni.
because the hearer cannot be guaranteed of the speaker's attitude.

In summary, the obtained data supports the claim made in Relevance Theory in the following two ways:

- Firstly, in an on-going KĩĩTharaka discourse, any new information that is added has some contextual effect in a particular context. Thus, when a KĩĩTharaka hearer perceives the contextual effect of an attitude marker in an utterance, he/she does not only find it necessary for 'relevance' but also sufficient enough for clarifying the speaker's attitude.
- Secondly, a KĩĩTharaka attitude marker either 'increases the strength' or 'weakens' (i.e. it 'reduces the strength') of the hearer's assumption(s) by making clear the speaker's attitude. Moreover, a KĩĩTharaka attitude marker connects up with the referential information to ensure the 'relevance' of the speaker's utterance in a given context as argued in Sperber and Wilson (1995: 120-122).

4.4 Attitude Markers In View Of Cooperative Principle

I have already mentioned above that Relevance Theory sums up the Cooperative Principle. However, I examine KĩĩTharaka attitude markers in view of the Cooperative Principle to show how the established four maxims are being realized with attitude markers in KĩĩTharaka. Grice's four super maxims are Quantity, Quality, Relevance, and Manner and embedded in these four are nine maxims of effective conversation.

Quantity

Under the category of Quantity are two maxims: One states that the participants contribution in an on-going conversation be as informative as is required (not too little information) and the other one requires that the participants do not make their contribution more informative than is necessary (not too much information.) The above explain the primary claim of the research on the role of KĩĩTharaka attitude markers. For example,

Interviewer: Tampa ngerekano ya bura gumba gutumira migambo ira yonanagia bura buri nkoroni [...].
[Please] give me an example of how you could use any one attitude marker

Thagicu C: Nwa mbuge; **“Mbu**, ntigukwiraga wona nwe aagendeera aaga eengeerie
I can say; **“Mbu (particle)**, didn't I tell you that [I sensed] he/she was destined
kurutha manene?”
to do no good?”

In the view that “Whenever speakers (or writers) say anything, they encode their point of view towards it: Whether they think it is a reasonable thing to say, or might be found to be obvious, questionable, tentative, provisional, controversial, contradictory, irrelevant, impolite, or [...]” (Andersen & Fretheim 2000: 207), as seen in the above example, the inclusion of attitude markers in KĩĩTharaka utterances demonstrate the speaker's attempt to be as informative as is required as suggested by the above maxims of quantity. Therefore, one may deduce that the omission of an attitude marker may cause a KĩĩTharaka utterance to be less informative on the part of the hearer by leaving it to the hearer to estimate the speaker's personal view.

Quality

The two maxims in this category require the honesty of the participants in a talk exchange. This requirement applies to KĩĩTharaka speakers as attitude markers are applied by the speaker to clarify the meaning of their expressed referential information The following example illustrates this maxim:

Thagicu A: [...] Twana natu, kwa ngerekano rira twana tukwenda kwonania itugukeneera mucuari aacooka
[...] About children, for example when they want to express their joy to see their parent's

mucii ... na nuntu aciari bacoookaga mucii na kanyamu gakurigwa naana, na muno, muno return home ... and since parents, especially, mothers return home with something to be agina ba twana ... eee ... twana tuugaga, “**Guri, guri**, baabu akuuya” kana bakauga, “**Guri**, aten by the children ... eee ... children meet them saying, “**Guri, guri**, dad has arrived” or “**Guri, guri** taata kana maitu akuuya.” Kana, “**Guri, guri** cuucu akuuya”, wora ukeegua aayite. mum has arrived.” Or, “**Guri, guri** granny has arrived”, depending on who has arrived. Ibu twana twa Atharaka tuugaga ugu. That is what Tharaka children say.

Looking at the above use of KĩĩTharaka attitude marker, **guri, guri** [MARKER-gladness] we find that honesty is expressed by KĩĩTharaka children in the context that the parent or the close relative is in actual fact returning home.

KĩĩTharaka attitude markers can be better viewed in the light of the two super maxims i.e. the maxims of relevance (under which the speakers’ contributions in an on-going conversation have to maintain relevance of the talk) and manner (under which the maxims included necessitate the participants to avoid obscurity, ambiguity, etc.)

CHAPTER 5

OUTLOOK: ORAL vs. WRITTEN REGISTER IN KĨĨTHARAKA

This final chapter presents an interpretation of the data, which might have an impact on future research in the study of attitude markers. The current chapter reassess objectives five and six. Objective five was: To strive to clarify the importance of attitude markers for utterance interpretation in KĩĩTharaka, whereas, objective six was: To consider the significance of attitude markers for both spoken and written KĩĩTharaka. In addition, this chapter reviews the additional rationale for studying attitude markers in KĩĩTharaka (see 1.1 above) which states that KĩĩTharaka has an oral but not a written tradition. However, it was stated in 1.1 above that the development of written KĩĩTharaka is currently under way. Thus, the analysis of a pertinent feature of spoken KĩĩTharaka may contribute insights towards the development of the written register. Consequently, the following questions are explored: Which role do attitude markers play in the written register of KĩĩTharaka? Should attitude markers be excluded or included in written KĩĩTharaka? Maybe, some need to be included and others might not. Furthermore, this paragraph debates on the implications of neglecting attitude markers in translations of texts done into KĩĩTharaka.

In the preceding chapters I have demonstrated the centrality of attitude markers in communication in KĩĩTharaka. In the current paragraph I show how attitude markers may be used in translation. And since the Bible is currently the only credible translation work done into KĩĩTharaka, I refer to selected passages (see 3.1 above) and reflect on the applicability of attitude markers in KĩĩTharaka (see 1.0) by discussing

the subject of either including or excluding them in the written register of KĩĩTharaka. The sample verses under the current discussion were selected (see 3.1 above) as examples of instances where the context and/or the referential information do/does not guarantee a KĩĩTharaka reader explicit meanings of the respective verses being discussed. In view of the above, we now examine the first example of a written text.

- (a) 1 Corinthians 4: 8 “You are already filled, you have already become rich, you have become kings without us; and indeed, I wish that you had become kings so that we also might reign with you” (NASB).

By relying on the immediate context of what comes before and after the above verse, one can suggest that sarcasm or ridicule is strongly implied. However, since the verse in English translation lacks an attitude marker, if it is translated for a KĩĩTharaka reader without minding the inclusion of an attitude marker to convey the original writer’s attitude it is likely to be ambiguous or even misleading. But, when the appropriate attitude markers are included in the written translation of this verse into KĩĩTharaka, the interpreter and or the translator explicitly assures the listeners or readers of KĩĩTharaka that the original writer was not actually praising his target audience, instead, he was mocking and ridiculing them. Look at the suggested translation below:

- (b) **Mwa**, ìnaka gùtirì kíò bùtarì: mwanka agu bùrì itonga na **kaayia** buri anene
[Ridicule] you lack nothing: so far you are rich people. **[mockery/sarcasm/irony]** you are kings
 bara tiigù tùtarì. Ûtakũgwa nwabu kũrì natiũ tũkaathana bukiathana.
 unlike us. How I wish that indeed you are [kings], so that we also might rule together with you.

If Matthew 27: 40 is also translated into KĩĩTharaka and the appropriate attitude marker is excluded, KĩĩTharaka readers will have to use a lot of mental processing effort.

- (c) Matt. 27: 40 and saying, “You who are going to destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, go down from the cross” (NASB).

So, to understand that the writer of the book of Matthew expresses the people’s scornfulness in the current verse, the inclusion of an attitude marker appears necessary to KĩĩTharaka readers. However, if the right attitude marker is used it makes it obvious for the KĩĩTharaka reader to recover the original intended message by the author. Look at the translation below:

- (d) **Matt. 27: 40** bakiugaga, “**Anga ingĩ** utiomborania nyomba ya Ngai na ùmĩake
 saying, “**[Scorn]** you, who will demolish the house of God (temple) and rebuild
 kairì yùyùre na ntugù ithatù! wegua ùrì Mwana wa Ngai teebambũre agu ùrì”.
 it completely in three days; if you are the Son of God, get yourself off the cross”.

The prophetic passage in Amos 4: 4-5 is even more complicated. It is what I would call an ‘extended’ irony, because the prophet uses the whole paragraph to show how Israelites were unfaithful to God. However if this passage is not accurately translated it could be understood to mean that the Lord was actually sanctioning the Israelites to go and sin, which is not the case. Below, compare the way it appears in NASB and then in my translation to KĩĩTharaka below.

- (e) Amos 4: 4-5
 “Enter Bethel and transgress;
 in Gilgal multiply transgression!
 Bring your sacrifices every morning,
 your tithes every three days.
 Offer a thanks offering also from that which is leavened,
 and proclaim freewill offerings, make them known.
 For so you love to do, you sons of Israel,”
 declares the Lord GOD (NASB).

I observe that it is necessary for an interpreter and or a translator to include attitude markers in the above passage. This is because without them the passage is likely to pose ambiguity for a KĩĩTharaka hearer or reader to know the author’s intention. Thus, the inclusion of attitude markers that are indispensable in utterance interpretation (chapter 4) reliably enables a KĩĩTharaka speaker to realize from the onset of the passage that the author is not literally stating what has been written down. Compare the translation below:

- (f) **Mwa!** ari ìthini Betheri búkeeyie;
[Ridicule] go into Bethel and sin
 Nabwathi Gilgali bwíyie kinya nkúrúki.
 And when you go to Gilgal, sin the more.
 Ríru **kaayia** búcooke búrute igongwana wa kira rúkúiri,
 Then **[irony]** offer your sacrifices every morning
 na icunci bia íkúmi nyuma ya ntugu ithatù.
 and your ‘one out of ten portions’ (tithes) after every three days.
 Rírikírani na mwanki mîgaate ìtari ìmúkîre ndawa ya kwimbithia mma
 Also, burn with fire (offer) unleavened bread being your offering of appreciation (thanks offering)
 menyithaniani biewa bira búrutaga bia kúibendera
 make it known when you freely make an offering
 Núntù úgu ibu búkenagíira kúrútha, biu antu ba Iciraeri.”
 Since that is what you love to do, you the people of Israel.”
 Úgu ibu Mwathani Ngai akuuga.
 That is what the Lord God says (declares).

According to Blakemore (2000), the speaker or the writer has a particular addressee(s) in mind and hence formulates his or her messages according to the addressee(s)’ ability to interpret the intended message in the most economical way. As a result, textual structures may be seen the guides for the addressee(s) to access the intended background assumptions and draw the intended conclusions. Furthermore, “[...] a translation, instead of resembling the meaning of the original, must lovingly and in detail incorporate the original’s mode of signification, thus making both the original and the translation recognizable [...]”. Further, Benjamin quoted in The language practitioner: South Africa Institute of Translation bulletin of translators and interpreters 1985: 2 explains that, “A real translation is transparent: it does not cover the original, does not block its light, but allows the pure language, as though reinforced by its own medium, to shine upon the original more fully”.

Commenting on both Blakemore (2000) and Benjamin's (1985: 18) observations, above, one may remark that the interpreter or the translator of messages into KĩĩTharaka is obliged to consider the applicability of attitude markers as one possible means of enhancing the accuracy and the clarity of the speaker's or the writer's intended meaning. Moreover, according to Benjamin (1985: 18), it seems that one possible way of obscuring the meaning of the source text into KĩĩTharaka is by taking for granted the essential expressions of attitude markers. This research suggests a review of interpretations and translations done from other languages into African languages, especially the languages related to KĩĩTharaka.

Moreover, this study suggests a review on the topic of the inclusion or the exclusion of attitude markers in the written form of related African languages. My observation is that, for example, a present dissimilarity exists in the writing systems of KĩĩTharaka and Kimeru, a related language to KĩĩTharaka (I refer you to chapter 1: 1.0 on Research Background). One evident lack of correspondence between the two languages in their respective writing systems is seen in the different choices made in representing the 7 vowel sounds that are present in both languages. Designers of Kimeru orthography chose to use 5 symbols (i.e. letters) to represent the 7 vowel sounds. And as a result, we find 2 symbols representing 4 sounds (BTL 2006). Regrettably, this causes a practical reading difficulty to the readers of Kimeru texts, more so, if one is not a native speaker of Kimeru to be able to apply intuition in detecting the vowel sounds that are underrepresented. It is established by (BTL 2006) that the developers of Kimeru were influenced by the writing system of Kiswahili (a related language and the lingua franca in East and Central Africa), which in actual fact has 5 vowel sounds in its phonology. However, KĩĩTharaka writing system has the existing 7 vowel sounds represented by a distinct symbol each.

In conclusion, I have demonstrated in this chapter that the phenomenon of KĩĩTharaka attitude markers begs for the attention of the interpreter and or the translator in the process of transmitting a message into KĩĩTharaka; whether the message is being expressed orally or is conveyed in the written form. Besides, the data reveal that the appropriate application of attitude markers in a KĩĩTharaka utterance makes communication free of ambiguity. The discussion in the current chapter alerts the interpreter and or the translator of both the spoken and the written KĩĩTharaka discourses to consider the implication of including or excluding KĩĩTharaka attitude markers (in relation to their analysis in chapter 4, above).

Therefore, I suggest that attitude markers be considered for written texts because of their common use and significance in communicating meaning in KĩĩTharaka. However, attitude markers that are perceived dispensable (impolite and borrowed) should not necessarily be considered in the written texts.

A possible concern for future research might require an investigation to establish the relationship between attitude markers being included in written KĩĩTharaka and the fact that currently KĩĩTharaka is in transition from its oral tradition to the written form. Perhaps, future research might reveal the implication(s) written communication has on KĩĩTharaka speakers who are used to oral messages but not written information. This research has also revealed that a possible future research could investigate reasons for the use of certain attitude markers by children, while others are exclusively used by females and males, respectively.

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Appendix 1

Consent Letter/Form in KĩĩTharaka

Appendix 2

Consent Letter/Form in English

Appendix 3

Ethical Clearance

Appendix 4

Questionnaire and Interview Questions in KĩĩTharaka

Appendix 5

Questionnaire, Interview Questions in English and Interview Schedule

Gicunci kia 1: BAARUA YA GUKUROMBA RUUTHA RWA GUKUURIA BIURIA

Niu Stephen Kithinji Kindiki ingugucokeria nkaatho nuntu bwa gwitigiiria nkuuria biuria iguru ria kithoomo giakwa. Kithoomo giki giakwa kiricoa kumenya migambo ya mwanya ya KĩĩTharaka ira mwaria atumagira kwonania bura bungwa buri nkoroni yake na mathugaaniani make. Kithomo giki igia kwegwa ndigirii yakwa ya ciiri iyunibasti ya KwaZulu-Natal naara Afrika ya Kusini.

Thooma uciukirwe bwega bura baarua ino yugiite mbere ya wandika riitwa riaku kana uciana kwonania nugwitigiiria nkuuria biuria bira nkwenda gukuuria iguru ria kithoomo giakwa.

KITHOOMO

Migambo ya KĩĩTharaka ira mwaria atumagira kwonania bura bungwa buri nkoroni yake na mathugaaniani make: Naata itumikangaga na yonanagia ata?

Muthoomi

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Murungamiiri wa Muthoomi

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MWOROOTO WA KITHOOMO

Mworooto wa kithoomo giki igucoa kumenya migambo ya mwanya ya KĩĩTharaka ira mwaria atumagira kwonania bura bungwa buri nkoroni yake na mathugaaniani make. Ndariikia kumimenya ngacooka ncue kumenya bura mwaria amitumagira rwariani kumenyithia muthoomi bura bungwa mwaria akwenda muthikiiria aciukirwa.

BURA MUURUA BIURIA AKWIRIGIIRWA AMENYA

Nukuurua kana wenda gwitigiiria ugacookia biuria iguru ria migambo ya mwanya ya KĩĩTharaka ira mwaria atumagira kwonania bura bungwa buri nkoroni yake na mathugaaniani make. Gucookia biuria gukaathukia ta ndarika ikumi ugu.

MANTU MANGI

- Imenya ati gucookia biuria gwaku iwakwiruta. Kwogu, gutiri mbecha kana gintu kingi ukeegwa kiri irii ria thaa ciaku ira ugaatumira kana umenyo bwaku bwa KĩĩTharaka.
- Indi amwe noogu, inkwirigiira ugaakeneera kwaraniria nani bura wiyi KĩĩTharaka.
- Na tatiga kwandika macookio maku maratadini mara mari na biuria bira mbangite gukuuria, ingukumenyithia ati ngakoobia migambo yaku na tiburekonda kaingo nyumani rira ngaakara nthi gucunkuuna macookia maku mbona kana bura ukeegua kwandikitwe maratadini ibukugwatanira na migambo ira mikoobie na tiburekkonda.
- Ntitambia mantu mara ukambiira. Kwogu, nkaamatumira kithomoni giki gionka aki. Na ririkana uri na ruutha rwa kumbuuria kiuria kionthe kira utagiciukirwa ikio.
- Ntiumbura riiwa riaku mbuga iwou umbiiriite mantu mara nkaandika kuuma mwanjirioni wa kithoomo giki mwanka muthia wakio.
- Na untu bungi nabu nati menya uri na ruutha rwa kurekana na gucookia biuria weegua utikwenda kuthi na mbere na kweyana macookio maaku na ntibatirue nkuuria gitumi giaku gia kurega.

Lindi nwa uthi na mbere ukoonania aaga iti weegua nukwenda kana utikwenda nkuuria biuria. **(Onania nugwitigiiria kana utigwitigiiria na rwano rwa X tuthandukuni tutu turi bwa njara urio ya biuria)**

	YES	NO
1. Numenyithitue bwa kugana (na thimu kana na njira ingi) iguru ria kithoomo giki?		
2. Muthoomi nakwete kanya gakumuuria biuria bira umba kwigua uri nabio?		
3. Ibugwatanirite nwa urege gucookia kiuria weegua utikwenda gugicookia?		
4. Ibugwatanirite nwa urekane na na gucookia biuria weegua utikwenda kuthi na mbere na kweyana macookio maaku na ura agukuuria biuria atibatirue akuuria gitumi giaku gia kurega?		
5. Ibugwatanirite ati mantu mara monthe ukauga na njira ya kwandika maratadini ma biuria kana na njira ya gucookia biuria bira ngaakoobia na tiburekonda matitambua?		
6. Nugwitigiiria kuuria biuria?		

Saina aaga:

Andika tariki cia imunthi aaga:.....

Ntiji KĩTharaka kia ndeni kwa ngerekano njuno na ntai					
Ntiaragia KĩTharaka kiongwa kira gitaungene na rwaria rungi					
Ntikenagiira kwaria KĩTharaka					
Ntiji mantu maingi ma kiiwithire kia Atharaka					
Ntiji migambo yonthe ya KĩTharaka					

Gicunci kia 3: BIURIA BIA KWARANIRIA MACOOKIO

1. Tathugaania uri na ubatu bwa kwenda muntu amenya bura bungwa buri nkoroni yaku na mathugaaniani maku. Kiri mantu mama maandikitwe aaga rungu ri, imigambo iriku ya mwanya ya KĩTharaka ira wenda gutumira kwonania

- Nukunyorunta muntu
- Nugucambia kana nukuthekeera muntu
- Nukwigua muntu kiao
- Uri na kieba
- Muntu agukuthuuria
- Ugukena
- Ukurigara
- Nukumakira muntu
- Nukwirira
- Ukumaka
- Nukwaga untu bungi urutha

- Utikugwatanira na muntu
- Nugukaania muntu
- Untu bungi

2. Bukiaragia na muntu ri, tathuura kiri mantu mama mathatu mandikitwe aaga rungu bura ukwona buri bwega:

- Igutumira migambo ya mwanya ya KĩĩTharaka ira mwaria atumagira kwonania bura bungwa buri nkoroni yake na mathugaaniani make indi utagutumira migambo yongwa ira ikuuga ugu
- Igutumira migambo yongwa ira ikuuga ugu indi utagutumira migambo ya mwanya ya KĩĩTharaka ira mwaria atumagira kwonania bura bungwa buri nkoroni yake na mathugaaniani make
- Kana, igutumira migambo yongwa ira ikuuga ugu amwe na migambo ya mwanya ya KĩĩTharaka ira mwaria atumagira kwonania bura bungwa buri nkoroni yake na mathugaaniani make

3. Tagweta wega kana uthuuku bwa gutumira wakira imwe ya njira inu iri ithatu?

4. KĩĩTharakani ri, iku rwariani ukwona aagirite akugweta migambo ya mwanya ya KĩĩTharaka ira mwaria atumagira kwonania bura bungwa buri nkoroni yake na mathugaaniani?

- Imwanjirioni wa bura mwaria athiite kuuga
- Igatigati ka bura mwaria athiite kuuga
- Kana imuthiani wa bura mwaria athiite kuuga

Is the position the same for the different attitude markers?

Nukwona ta bantu amwe aki mwaria aumba kugweteera migambo ya mwanya ya KĩĩTharaka ira mwaria atumagira kwonania bura bungwa buri nkoroni yake na mathugaaniani make?

Ingugucokeria nkaatho inyingi muno nuntu bwa gutumira thaa ciaku gucookia biuria bibu bionthe na nuntu bwa gutumira umenyo bwaku.

UNIVERSITY OF KWAZULU-NATAL

**ETHICAL CLEARANCE APPLICATION FORM
(SOCIAL SCIENCES AND HUMANITIES)**

Inquiries:

Ms Phumelele Ximba

Tel: 260 3587

Email: ximbap@ukzn.ac.za

**PLEASE NOTE THAT THE FORM MUST BE COMPLETED IN TYPED SCRIPT;
HANDWRITTEN APPLICATIONS WILL NOT BE CONSIDERED**

SECTION 1: PERSONAL DETAILS

- 1.1 Full Name & Surname of Applicant :** Stephen Kithinji Kindiki
1.2 Title (Ms/ Mr/ Mrs/ Dr/ Professor etc): Mr.
1.3 Student Number : 206519443
Staff Number : N/A
1.4 Discipline : Linguistics
1.5 School : Language, Literature and Linguistics
1.6 Faculty : Human Sciences
1.7 Campus : Howard College Campus
1.8 Existing Qualifications : BA
1.9 Proposed Qualification for Project : MA Linguistics

2. Contact Details

Tel. No. :
Cell. No. : 078 3368802
e-mail : stephenkithinji@yahoo.com and
206519443@ukzn.ac.za

3. SUPERVISOR/ PROJECT LEADER DETAILS

NAME	TEL. & FAX	EMAIL	DEPARTMENT / INSTITUTION	QUALIFICATIONS
3.1 Prof. Heike Tappe	083 428 1695 031 260 1131	Tappe@ukzn.ac.za	Linguistics	Prof./PhD, MA
3.2				
3.3				

SECTION 2: PROJECT DESCRIPTION

Please do *not* provide your full research proposal here: what is required is a short project description of not more than two pages that gives, under the following headings, a brief overview spelling out the background to the study, the key questions to be addressed, the participants (or subjects) and research site, including a full description of the sample, and the research approach/ methods

Project title

Attitude markers in the KĩĩTharaka language—how are they used and what are their semantic/pragmatic meanings?

2.1 Location of the study (where will the study be conducted)

- University of KwaZulu-Natal, Howard Campus, Durban (short dissertation)
- Tharaka, KENYA (data collection)

2.3 Objectives of and need for the study

(Set out the major objectives and the theoretical approach of the research, indicating briefly, why you believe the study is needed.)

The main aim of this study is to explore the various KĩĩTharaka attitude markers and demonstrate how they are used in utterances to constrain their interpretation by the hearer (i.e. to investigate the importance of attitude markers for utterance interpretation). The study adopts the semantic/pragmatic theory of relevance, which is advanced by among others, its pioneers Sperber and Wilson (1986), who argue that an utterance does not only contain an explicit propositional form but it also expresses certain linguistically determined elements like the attitude of the speaker toward the utterance. The theory explains that these different attitudes are expressed in language by tone, adverbs, adjectives, and more rarely by use of attitude markers, which the speaker uses in specific contexts. This theory is relevant to the related field of discourse analysis.

In addition, this research is necessary because KĩĩTharaka language is in a transition from an oral form to a written form. Presently, KĩĩTharaka is highly under researched. Hence, linguistic research is needed for the development of 'standard' i.e. written register. Dialectal differences are not expected to have any significant impact on the semantic/pragmatic functions of the attitude markers. However, to control for this factor, participants of this empirical study will comprise speakers of the four dialects of KĩĩTharaka. This study is hoped to reveal some valuable insights about KĩĩTharaka and fill a gap in the literature by linking the insights drawn from other researches done in the past on utterance interpretation in the fields of semantics/pragmatics. Moreover, the impact of this study will be the preservation of a minority-indigenous language of Africa.

2.4 Questions to be answered in the research

(Set out the critical questions which you intend to answer by undertaking this research.)

This inquiry is to establish the fundamental function of attitude markers in the KĩĩTharaka language by demonstrating how they are used while over and above this the main question to be answered is; what is the meaning of each one of the attitude markers in the KĩĩTharaka language? To answer this question the researcher will do an analysis of the semantic/pragmatic meanings of the various KĩĩTharaka attitude markers. The assumption is that each attitude marker has a core semantic/pragmatic meaning. And since the KĩĩTharaka language is in a transition, as already indicated in 2.3, above, the researcher will incorporate a discussion on the question; should attitude markers be included or excluded in KĩĩTharaka's 'standard' register/written format? Data evidence will be used in answering this question.

2.5 Research approach/ methods

(This section should explain how you will go about answering the critical questions which you have identified in Section 4. Set out the approach within which you will work, and indicate in step-by-step point form the methods you will use in this research in order to answer the critical questions. For a study that involves surveys, please append a provisional copy of the questionnaire to be used. The questionnaire should show how informed consent is to be achieved as well as indicate to respondents that they may withdraw their participation at any time, should they so wish.)

This study will mainly use primary data. It will involve testing the target audience's use and the understanding of attitude markers. This will be done through a questionnaire and field recordings/follow-up interviews on the language. Moreover, data will be drawn from natural surrounding speech/discourse contexts to supplement the questionnaire data. This will be achieved through audio recordings and references to any available extracts from the few written materials in KĩĩTharaka.

The researcher will seek the participants' consent before administering the questionnaire (provisional copy of the questionnaire appended). The data to be obtained will be analyzed on the basis of recurring patterns that will be established through similarities and differences among the interviewees as determined by the questionnaire and the audio recordings. Forty KĩĩTharaka speakers (men and women—both the young and the old) will participate in this study. Thus, these will represent the four KĩĩTharaka dialects (ten participants for each dialect).

2.6 Proposed work plan

Set out your intended plan of work for the research, indicating important target dates necessary to meet your proposed deadline.

Month / Year	Description	Outcomes
August 2006 to Dec 12 th 2006	<p>Review of attitude markers literature</p> <p>NB. The researcher is also working on both the ethical clearance forms and the research proposal at this same period.</p>	<p>-Identification of the relevant literature on attitude markers</p> <p>-Selection of the appropriate approaches and theories on the analysis of attitude markers</p> <p>-Ethical Clearance</p> <p>-Research proposal</p>
January 2 nd 2007 to February 2 nd 2007		<p>-Data</p>
February 5 th 2007 to March 2007	<p>Administer the questionnaire in Tharaka, Kenya</p>	<p>-Approval of proposal</p> <p>-Establish hypothesis</p>
April –July 2007	<p>Submit research proposal and analyze data</p>	<p>-first Draft and familiarization with pertinent theories</p>
September 2007	<p>Write the first draft of the first 4 chapters, More literature review</p>	<p>-Complete first Draft</p>
October 2007	<p>Write the first draft of chapter 5</p>	<p>-Final draft</p>
	<p>Work on supervisor's final comments, proofread</p>	

SECTION 3: ETHICAL ISSUES

The UKZN Research Ethics Policy applies to all members of staff, graduate and undergraduate students who are involved in research on or off the campuses of University of KwaZulu-Natal. In addition, any person not affiliated with UKZN who wishes to conduct research with UKZN students and / or staff is bound by the same ethics framework. Each member of the University community is responsible for implementing this Policy in relation to scholarly work with which she or he is associated and to avoid any activity which might be considered to be in violation of this Policy.

All students and members of staff must familiarize themselves with AND sign an undertaking to comply with the University's "Code of Conduct for Research".

QUESTION 1.

Does your study cover research involving:	YES	NO
Children		*
Persons who are intellectually or mentally impaired		*
Persons who have experienced traumatic or stressful life circumstances		*
Persons who are HIV positive		*
Persons highly dependent on medical care		*
Persons in dependent or unequal relationships		*
Persons in captivity		*
Persons living in particularly vulnerable life circumstances		*

If "Yes", indicate what measures you will take to protect the autonomy of respondents and (where indicated) to prevent social stigmatisation and/or secondary victimisation of respondents. If you are unsure about any of these concepts, please consult your supervisor/ project leader.

QUESTION 2.

Will data collection involve any of the following:	YES	NO
Access to confidential information without prior consent of participants		*
Participants being required to commit an act which might diminish self-respect or cause them to experience shame, embarrassment, or regret		*
Participants being exposed to questions which may be experienced as stressful or upsetting, or to procedures which may have unpleasant or		*

harmful side effects		
The use of stimuli, tasks or procedures which may be experienced as stressful, noxious, or unpleasant		*
Any form of deception		*

If “Yes”, explain and justify. Explain, too, what steps you will take to minimise the potential stress/harm.

QUESTION 3.

Will any of the following instruments be used for purposes of data collection:	YES	NO
Questionnaire	*	
Survey schedule		*
Interview schedule	*	
Psychometric test		*
Other/ equivalent assessment instrument		*

If “Yes”, attach copy of research instrument. If data collection involves the use of a psychometric test or equivalent assessment instrument, you are required to provide evidence here that the measure is likely to provide a valid, reliable, and unbiased estimate of the construct being measured. If data collection involves interviews and/or focus groups, please provide a list of the topics to be covered/ kinds of questions to be asked. **(Questionnaires and Interview Schedules attached – See appendices)**

QUESTION 4.

Will the autonomy of participants be protected through the use of an informed consent form, which specifies (in language that respondents will understand):	YES	NO
The nature and purpose/s of the research	*	
The identity and institutional association of the researcher and supervisor/project leader and their contact details	*	
The fact that participation is voluntary	*	
That responses will be treated in a confidential manner	*	
Any limits on confidentiality which may apply	*	
That anonymity will be ensured where appropriate (e.g. coded/ disguised names of participants/ respondents/ institutions)	*	

The fact that participants are free to withdraw from the research at any time without any negative or undesirable consequences to themselves	*	
The nature and limits of any benefits participants may receive as a result of their participation in the research	*	
Is a copy of the informed consent form attached?	*	

If not, this needs to be explained and justified, also the measures to be adopted to ensure that the respondents fully understand the nature of the research and the consent that they are giving.

QUESTION 5.

Have efforts been made to obtain informed permission for the research from appropriate authorities and gate-keepers (including caretakers or legal guardians in the case of minor children)?	YES N/A	NO
---	-------------------	-----------

If not, this needs to be explained and justified.

QUESTION 6.

How will the research data be secured, stored and/or disposed of?

Electronically in MS word, and protected against unauthorized access. The data will not be personalized.

QUESTION 7.

In the subsequent dissemination of your research findings – in the form of the finished thesis, oral presentations, publication etc. – how will anonymity/ confidentiality be protected?

The researcher will at no time access the names of the participants in the study. Participants' identities will not be revealed.

Selected Bibliography:

Sperber, D. & Wilson D. (eds) 1986, *Relevance: Communication and Cognition*.
2nd Oxford and Cambridge: Blackwell.

Blakemore, D. 1987, *Semantic Constrains on Relevance*. Oxford: Blackwell.

_____. 1992, *Understanding Utterance: An Introduction to Pragmatics*.
Oxford: Blackwell.

_____. 2000, 'Propositional attitude and mutual manifestness' in Andersen,
G. & Thorstein F. (eds) 2000, *Pragmatic Markers and Prepositional Attitude*.
Amsterdam/Philadelphia: John Benjamins Publishing Company.

Appendix 1: INFORMED CONSENT FORM

I, Stephen Kithinji Kindiki would like to thank you for your willingness to participate in my research. This linguistic inquiry is designed to analyze KĩĩTharaka attitude markers as part of the requirement for my Masters degree in linguistics at the University of KwaZulu-Natal (UKZN) in South Africa. Please, read carefully through the contents of this form before writing down your name and appending your signature to confirm your participation in this investigation.

RESEARCH TITLE

Attitude markers in the KĩĩTharaka language—how are they used and what are their semantic/pragmatic meanings?

RESEARCHER'S DETAILS

Stephen Kithinji Kindiki,
Student Number 206519443
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SUPERVISOR'S DETAILS

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Department of Linguistics
School of Language, Literature and Linguistics
University of Kwazulu-Natal
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Office Telephone: +27 (0)31 260 1131
Email: tappe@ukzn.ac.za

AIM OF THE RESEARCH

The main aim of this research is to explore the various KĩĩTharaka attitude markers and demonstrate how they are used in utterances to constrain their interpretations by the hearer (i.e. to investigate the importance of attitude markers for utterance interpretation).

TASKS IN PARTICIPATION

You are requested to participate in this study by answering a questionnaire based on attitude utterances/expressions by KĩĩTharaka speakers. The questionnaire will take about ten minutes at most.

OTHER DETAILS

- Your participation is voluntary. Thus, there are no financial or material benefits that you will receive to compensate you for your time and knowledge. However, you may find it exciting to share your knowledge of our KĩĩTharaka heritage with me.

- Besides writing down your responses on the questionnaire, your voice will also be audio recorded for me to counter check the information that you will provide for accuracy of my analysis.
- The information you will provide shall be treated with utmost confidentiality and shall be used only for this stated purpose. Furthermore, you are free to ask me any relevant question(s) for clarification. You may choose not to respond to a question you do not want to answer.
- Your identity as well shall be treated with utmost confidentiality and remain anonymous throughout this study.
- You are at liberty to withdraw from this study at any point without giving your reason(s) if you may feel that you do not want to participate any more in this study.

Now you may proceed and confirm or not confirm your participation.

(Please indicate your answer with an X)

1. Have you been (telephonically/otherwise) adequately informed about the research?
2. Have you had the opportunity to discuss further questions with the researcher?
3. Do you understand that you are free to refuse to answer any questions?
4. Do you understand that you may withdraw from the study at any time without giving your reasons?
5. Do you understand that any information you provide (interviews and questionnaires) will be treated as confidential?
6. Do you agree to take part in the study?

YES	NO

Signature: Date:

Name in block letters, please:

I confirm that quotations from the interview can be used in the final research report and other publications. I understand that these will be used anonymously

Signature: Date:

Name in block letters, please:

Appendix 2: QUESTIONNAIRE

Please fill-in the questionnaire by either ticking or writing on the spaces provided for each one of the questions below.

1. Are you a (a) Male?

(b) Female?

2. What is your age? years

3. What is your mother tongue? _____

4. Where do you live in Tharaka?

i. Gatue i.e. Tharaka North

ii. Ntugî i.e. Tharaka Central

iii. Thagicû i.e. Tharaka East

iv. Îgoki i.e. Tharaka South.

5. Please tick appropriately (one tick against each statement)

	Strongly agree	Agree	Not sure	Disagree	Strongly disagree
I do not know the deep structures of the KîîTharaka language e.g. meanings of proverbs, idioms etc					
I do not speak 'pure' KîîTharaka					
I am not proud to speak KîîTharaka					
I do not know much about Atharaka culture					
I am deficient (lacking) in Kitharaka vocabulary					

Appendix 3: TENTATIVE QUESTIONS FOR THE INTERVIEW

1. Imagine that you are in a situation (context) in which you would express the following attitudes. Please, say how you would you express yourself in KĩĩTharaka, e.g. when you are

- Mocking someone
- Being sarcastic
- Sympathizing with someone
- Conveying grief or sorrow
- Angered or irritated by someone
- Glad
- Surprised
- Alarmed
- Regretting
- Shocked
- Frustrated
- Uncompromising
- Warning
- Others

2. In an on-going conversation, what would you prefer to use between these three:

- To only use the part of your sentence that conveys to your hearer(s) what you feel towards the situation excluding the referential information
- To only use the referential information (excluding that part of your sentence that conveys to your hearer(s) what you feel towards the situation)
- Or, to use both the part of your sentence which conveys to your hearer(s) what you feel towards the situation and also the referential information?

3. What do you think would be the effect of using each of the three ways of expression suggested above?

4. In KĩĩTharaka, which of the following positions in your sentence would you consider appropriate to place the part of your sentence which conveys to your hearer(s) what you feel towards the situation?

- Sentence initial
- Sentence internal
- Sentence final

Is the position the same for the different attitude markers?

Thank you so much for your time and knowledge.

SECTION 4: FORMALISATION OF THE APPLICATION

I have familiarized myself with the University's Code of Conduct for Research and undertake to comply with it. The information supplied above is correct to the best of my knowledge.

.....
SIGNATURE OF APPLICANT

.....
DATE

.....
DATE:

.....
SIGNATURE OF SUPERVISOR/ PROJECT LEADER :

RECOMMENDATION OF FACULTY RESEARCH COMMITTEE

FULL NAME : **(CHAIRPERSON)**

DATE :

SIGNATURE :

RECOMMENDATION OF UNIVERSITY RESEARCH ETHICS SUB-COMMITTEE (HUMANITIES AND SOCIAL SCIENCES)

FULL NAME : **(CHAIRPERSON)**

DATE :

SIGNATURE :

INTERVIEW QUESTIONS

1. How would you express yourself in KĩĩTharaka when you are e.g.
 - Mocking someone
 - Being sarcastic
 - Sympathising with someone
 - Conveying grief or sorrow
 - Expressing anger or irritation
 - Rejoicing
 - Expressing surprise
 - Expressing alarm
 - Regretting
 - Expressing shock
 - Expressing frustration
 - Uncompromising
 - Warning someone
 - Other attitudes [if suggested by the informants]

2. In what situation (context) would you use the expression that conveys the feeling that you are [...]?
 - Mocking someone
 - Being sarcastic
 - Sympathising with someone
 - Conveying grief or sorrow
 - Expressing anger or irritation
 - Rejoicing
 - Expressing surprise
 - Expressing alarm
 - Regretting
 - Expressing shock
 - Expressing frustration
 - Uncompromising
 - Warning someone
 - Other attitudes [if suggested by the informants]

3. (a) Compare the following sentences and judge from them which ones are correct according to you. Please, consider the positioning of that part of the sentence which conveys to the hearers (attitude marker) what the writer feels towards the situation.
 - i.

<i>Guri,</i>	<i>rũũjĩ</i>	<i>rũkoora</i>
[MARKER-gladness]	water	will-get-cold
“I am glad that	the water	will get cold.”

 - ii.

<i>rũũjĩ</i>	<i>rũkoora,</i>	<i>Guri</i>
water	will-get-cold	[MARKER-gladness]
“The water	will get cold,	I am glad”

 - iii.

<i>rũũjĩ</i>	<i>Guri</i>	<i>rũkoora</i>
Water	[MARKER-gladness]	will-get-cold
“The water	I am glad	will get cold”

Note: to substitute **guri** [MARKER-gladness] with each of the following:

mukai [MARKER-regret]

keke [MARKER-surprise]

kaayia [MARKER-sarcasm]

To test also attitude markers that may appear as a verb, an adverb, a phrase, a clause, a sentence/an idiom or any other.

(b) Which of the following positions in your sentence would you consider appropriate to place that part of your sentence which conveys to your hearers what you feel towards the situation?

- Sentence initial
- Inter-Sentential
- Sentence Final

4. In an on-going conversation, what would you prefer between these three:

- To only use that part of your sentence which conveys to your hearer(s) what you feel towards the situation excluding the referential information
- To only use the referential information (excluding that part of your sentence which conveys to your hearer(s) what you feel towards the situation)
- Or, to use both that part of your sentence which conveys to your hearer(s) what you feel towards the situation and also the referential information?

5. Why (what do you think would be the effect of using each of the three ways suggested above?)

Interview schedule (work plan/ time-frame)

Month / Year	Description	Outcomes
December of 2006	Be at Thagicu (KĩTharaka East Dialect)	Gather data i.e. fill in the questionnaire and conduct interview
2 nd week of January	Be at Ígoki (KĩTharaka South Dialect)	Gather data i.e. fill in the questionnaire and conduct interview
3 rd week of January 2007	Be at Ntugĩ (KĩTharaka Central Dialect)	Gather data i.e. fill in the questionnaire and conduct interview
4 th week of January 2007	Gatue (KĩTharaka North Dialect)	Gather data i.e. fill in the questionnaire and conduct interview