

**THE SIGNIFICANCE OF SELECTED FORMS OF ADDRESS IN TOKA-LEYA: A  
SOCIO-PRAGMATIC PERSPECTIVE**

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## DCLARATION

I, **Royce Siampwili**, do declare that **ADDRESS FORMS IN TOKA-LEYA: A SOCIO-PRAGMATIC PERSPECTIVE** is my own work and has not previously been submitted for a degree at this or any other university and that all sources that I have used or quoted have been indicated and acknowledged by means of complete reference.

Signed \_\_\_\_\_

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**APPROVAL**

This dissertation of **ROYCE SIAMPWILI** has been approved as fulfilling the requirements for the award of the degree of Master of Arts in Linguistic Science by the University of Zambia.

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## **ABSTRACT**

The study explored Address forms in Toka-leya from a socio-pragmatic perspective within the framework of sociolinguistics and pragmatics. This research was done in order to assess the socio-pragmatic significance of address forms as they are used in different social contexts. Primary data was collected using unstructured and semi-structured interviews from 40 participants. Simple non-participant observation and participant observations were also conducted to collect data as people were carrying out their daily activities in Mukuni village. Mukuni is a Toka-leya speech community located in Kazungula District, Southern province. The participants were selected in terms of five variables, namely age, gender, marital status, educational status and occupation. Three theories were tested in this study namely, Austin's (1962) and Searle's (1969) Speech act theory, which elaborates communicative acts performed by what has been said; Brown and Levinson's (1987) Politeness theory (which emphasizes the idea of face) which in this study helped the researcher to study the behavior of interlocutors, and the Gricean theory of conversational implicature which guided the researcher in finding out the intention of the speaker in using a particular type of address form. As regards the data analysis and interpretation, the study adopted the qualitative approach. Findings were categorized according to the research objectives. The major findings indicated that forms of address in Toka-leya are culture specific and are not used haphazardly. The study illustrates that forms of address in Toka-leya are systematically used in that they follow the culture and beliefs of a speech community; they reflect the social order in society. The study further reveals that Mukuni is an age-set society in that the age of a person is the primary determiner of address choice. The male gene also receives superior status in address behavior. It is also observed that women statuses reflect their graduation in terms of marriage and the production of children. It is recommended that more studies of similar kind should be undertaken based on a comparative basis of particularly African languages. Such studies will go a long way in describing similarities and differences in both linguistic and the social structures of different cultures.

## **KEYWORDS**

Address forms, power and solidarity, implicatures, politeness; positive and negative face; socio-pragmatics, names, titles, and teknonyms; kinship terms, pronominal and honorific systems.

## **DEDICATION**

To my husband: Andrew Manchisi Sibwaalu and my daughters, Chimuka Dehorah Sibwaalu and Chipso Iris Sibwaalu.

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# CHAPTER ONE

## INTRODUCTION

### 1.0 General

This chapter is an introduction to the study entitled, “*The Significance of selected Address Forms in Toka-leya: A Socio-pragmatic perspective*”, which is analyzed using the speech act theory, Politeness theory and theory of Conversational Implicature. The study sought to assess the socio-pragmatic significance of address forms as they are used in different social contexts. The study demonstrates how language depends on both sociolinguistic and pragmatic factors. The study is motivated by the fact that few (or no known) studies have been done on the socio-pragmatic significance of address forms in Toka-leya.

The chapter starts by providing the general introduction to the study, the Toka-leya and its sociolinguistic situation. Thereafter, it provides the background information to the study, on socio-pragmatics. It also presents the actual problem which the study sought to investigate. In order to contextualize the study, the Chapter presents the aim of study, objectives and research questions and significance of the study. There is also an inclusion of the scope of the study and operational definitions. The chapter concludes with the structure of the dissertation and a summary of the introduction.

### 1.1. General introduction

Language, in principle, is a complicated spectacle in terms of its usage. In this respect, as circumstances change, language also changes. This supports Edward Sapir’s view cited by Kilgour (1999) that, “language is not only a vehicle for the expression of thoughts, perceptions, sentiments, values and characteristics of a community. It also represents a fundamental expression of social identity. Sapir said, “The mere fact of a common speech serves as a peculiar potent symbol of the social solidarity of those who speak the language.” Of course, language signifies the means by which individuals plan their thought to express various situations they find themselves in. Indeed, it is through language, in which human beings construct and enact different processes within society. Language can be used as a tool to unite or divide people, expressing feelings, ideas and so

on. It is, thus, in this context of wanting to express ideas, feelings and thoughts that the linguistic phenomenon of address forms arises.

Although the concept of address forms has been studied in other languages, there seems to be little research of how Toka-leya speakers use their language as forms of address and how they deal with issues of interpersonal relations and socio-cultural communication. This study, therefore, seeks to analyze the significance of selected forms of address in Toka-leya from the socio-pragmatic perspective, with particular reference to address forms that reflect respect, solidarity, deference, social distance and meaning which is not plainly stated by the speaker (implied meaning). Socio-pragmatics has to do with the analysis of significant patterns of interaction, in a particular social system, such as speech acts, which may be realized differently in different social contexts and situations as well as among different social groups within a given speech community.

This study was partly motivated by the fact that the usage of Toka-leya language is limited since it is not used as a medium of instruction in schools and as such has not attracted much scholarly attention, hence risk being endangered. According to United Nation Educational, Scientific and Cultural Organization (UNESCO, 2003), “A language is endangered when its speakers stop to use it in less number of communicative domains.” Karanja (2006) adds on to say, “One of the indicators of language endangerment is not being documented.” Therefore, to preserve a language from extinction, there is need to engage in active and prolonged programs of language documentation. Batibo (2006) points that, “a systematic description and codification of indigenous languages would empower these languages for public use, preserve them for future generation as well as give them utilitarian value.” It is in this view that this study will analyze the socio-pragmatic significance of selected Toka-leya forms of address.

### **1.1.1 Toka-leya and its Sociolinguistic situation**

The Mukuni Dynasty which currently presides over the Toka-leya people is an offshoot of ‘Bene Mulopwe’ grouping of Bayeke Empire in Congo (Brelsford, 1965 and Gray, 1961). Geographically, the Toka-leya people are found in the Southern Province of Zambia. In linguistic zoning, it caters for Kazungula, Livingstone and some parts of Zimba and Kalomo Districts. It is also spoken in Zimbabwe around Hwange District. The term Toka-leya is used to refer to both the people group as well as the language. The prefix ‘ba’ is used to denote the people group as ‘baleya’

and 'ci' to denote the language as '*Cileya*' or '*Citoka-leya*'. Toka-leya as a language was born out of intermarriages between the Tonga and the Lozi people. The intermarriages brought into existence a different language called Toka-leya, which is a combination of Tonga and Lozi (Sawka, 2016). According to Sawka et.al (2013), "Toka-leya language shares 62% lexical similarity with Tonga and 21% lexical similarity with Lozi." In Guthrie's classification, Tonga is coded M64 and Toka-leya being a dialect of Tonga falls under this group. Going by the Zambia 2010 Census of Population and Housing in Zambia, "there are about 55 000 native speakers of Toka-leya.

### **1.1.2 Background to the study**

A socio-pragmatic study encompasses both sociolinguistics and pragmatics. In order to provide a meaningful definition of pragmatics, it is helpful to examine it concurrently with semantics. Semantics focuses on the literal or face value meaning of words and phrases (McCabe, 2011). Meaning is defined outside its contextualized use, that is, in abstract terms. Pragmatics on the other hand, takes semantics a step further and considers meaning in relation to the situation; prominence is given to the speakers and the hearers as users of language (Ariel, 2010; McCabe, 2011). Attention is paid to meaning as a triad relation: the word or phrase, the world out there and the situation in which the utterance is used (Leech, 1983). Whereas, semantics responds to the question, 'what does X mean?' Pragmatics relates to the question, 'what did you mean by X?' (Ibid, 1983). Thus semantics deals with "what an ideal speaker would know about the meaning of a sentence when no information is available about its context," (Katz, 1977 in Ricanati, 2004:447). By contrast, in pragmatics, the context of an utterance plays a role in how utterances are understood. According to Leech (1983), semantics deals with sentence meaning, while pragmatics deals with utterance meaning. Clearly, the study of semantics is a requirement for the study of pragmatics. Within this framework, pragmatics rides on the back of semantics, making the two complementary fields.

Sociolinguistics on the other hand, investigates the relationship between language and society, that is, the way in which language is used in a society (Wardhaugh, 1992; Dickey, 2002). The goal of sociolinguistic investigation is a better understanding of the structure of language and its functioning in communication in a society. Sociolinguistics is thus the study of language in relation to social factors such as social class, education, age, sex, ethnic origin and so on (Richards et al.,

1985). Socio-pragmatics deals with the analysis of significant patterns of interaction in a particular social situation which may be realized differently in social contexts and situations as well as among different social groups within a given speech community. It examines the different ways of using address forms in society during interaction so that their usage in different contexts is understood and well interpreted. The concept of socio-pragmatics has been used in this paper so that circumstances which might cause the usage of address forms to change during interaction may be identified. There is an interplay between sociolinguistics and pragmatics in that both depend on context.

During interaction, language is used differently by different people as they interact in day to day activities. People relate differently in different societies or communities. That being the case, even the way they address each other is also different since situations vary within a speech community. (Afful, 2007).

In this study, a socio-pragmatic perspective is one that believes that there exists a relationship between language (Toka-leya) and society (Toka-leya speakers). It also looks at the linguistic structure (the address system) as utterances in which meaning is a triad relation. A socio-pragmatic perspective also studies the linguistic structure (the address system) in relation to social structure (interpersonal relationships, social context,) of Toka-leya speakers.

### **1.1.3 Address Forms**

Dickey (2002) defines the concept of an ‘address’ as “a speaker’s linguistic reference to his or her collocutors.” Included in this definition are nouns, pronouns and titles. Forms of address may also be described as words used to address somebody whether in speech or in writing (Richards et al. 1985) to designate the person they are talking to while they are talking to them (Fasold, 1990; Oyetanda, 1995). It is held that address forms are used when the speaker has her or his listener’s attention. Knowledge of the address system includes knowledge of the different types of address to be used with different people that an individual speaks to and in different situations (Richard et al. 1985). Thus, the address system is part of the speaker’s communicative competence. One important area of communicative competence is sociolinguistic competence which, according to Hudson (2000), concerns the acknowledgement and expression of social relationship and circumstances. Koike (1992) adds to say, “An address form is not inherently polite or deferent. Its

politeness or deference status is generated by its social context and the rules of conduct and expectations established by that society. Since every society is different from others, it follows that the forms of address in Toka-leya will be different from other forms in other societies because it is an independent linguistic system. Holmes (1992:247) writes that, “Language varies according to its uses as well as to its users, according to where it is used and to whom, as well as to who is using it.” The analysis of the address system in Toka-leya is, therefore, an attempt at understanding the socio-cultural rules, values, norms and practices underlying Toka-leya culture, and of how these linguistic forms are used to foster human interactions at interpersonal levels.

Forms of address are linguistic items speakers use to distinguish addressees from others. Thus, they are words, phrases or expressions speakers use to designate the person they are talking to or about during an interaction, or identifying phrases to distinguish them from the rest. It is also useful to note that address usage is a rule-governed behavior without whose knowledge and its subsequent proper application, speakers are unlikely to achieve overall success of communication (Dickey, 1997). This simply means that forms of address follow important rules of conduct. They are sometimes norms of society which represent fundamental markers indicating the nature of the social relationship existing between the speaker and the person being addressed. Goffman (1964:474) explains them as, “the rules of conduct that constitute part of the etiquette of the group and impose on each member an obligation to conduct himself or herself in a particular way towards others.” Decided upon by society, forms of address have characteristics which are fixed. They have been in existence for a long time. Therefore, are but an integral part of human society. Therefore, they are universally used but in different forms.

Apart from what has been explained above, an address form is an identifying appellation signifying status or function. For instance, ‘Mr, Mrs, Professor, the Inspector General’ and many others, are formal titles of respect, titles of appellation, denomination, designation and so on. In any conversation it is important to use appropriate forms of address so that there is no communication breakdown.

Normally, forms of address aim at distinguishing the addressee from others. When people interact, they use address forms which have communicative intentions as explained by Bach (1987a & 1987b). Address forms are not haphazardly used. The way people decide which form of language

to use in a particular context depends on factors such as their relative status, occupation, age, gender, the purpose of the conversation and the context.

Unlike Labov's (1992) ways of dealing with boundaries among adolescents, in Toka-leya and in this study, boundaries are considered according to age, sex and gender categories. It is in this context, therefore, that the speech act theory and the politeness theory were applied to facilitate the understanding of the phenomena. The speech act theory was chosen to guide the researcher as she was collecting data and analyzing data to examine the different types of address forms so that the linguistic acts they perform are recognized (locutionary act) from what has been said, the speaker's intention in the utterance is interpreted (illocutionary act) and the reaction of the addressee to the type of address form used, the effect of form used, (perlocutionary act) is observed. Cooperative social interaction and displaying consideration for others are universal characteristics of every social group. Politeness theory includes what is referred as the 'theory of face' by Brown and Levinson (1987). 'Face' being the public image that an individual would like others to recognize and respect.

#### **1.1.4 Importance of forms of address in language use.**

The importance of address forms cannot be underestimated in the use of language in any human society. Brown and Levinson (1987:126) states that, "they serve as an indicator of social relationship between a speaker and a listener in terms of status and social distance. They are a kind of emotional capital, which may be invested by putting others at ease, and a means of saving one's 'face.'" Face is the public image that an individual would like others to recognize and respect. That is why people in general would not like to be intimidated or have certain things imposed on them. Interlocutors can address each other by a word or a phrase which is chosen as an expression of friendliness, although friendliness may have a limit because of the existence of an age difference between the interlocutors. Significant patterns of interaction are established and used in different social contexts and situations. The choice of address terms signals the relationship between language and society and how individuals use language within this society." Address forms therefore, provide Sociolinguistic information about the interlocutors as well as pragmatic aspects of the situation.

Address forms perform important functions wherever they are used in that they act as a guide to life in a speech community. They are conventions or norms shared by native speakers of a language as a way of avoiding embarrassment, offering comprehensive advice on the correct way to call others. As strategies to overcome communication breakdown, address forms take into consideration interactants, knowledge of the linguistic items to use, how and when to, and when not to express them. In line with what society expects of its members, address forms promote societal etiquette. This is one of the aspects of deference. In addition, address forms create harmony between the speaker and the addressee or promote mutual understanding between individuals, strengthen relationships between and among individuals and reflect respect and solidarity for different age groups and generations, as might be expected of them, as well as sometimes expressing deference because of a power imbalance that exists in society. Communication would be difficult without such linguistic items which enable speakers to be clear in what they are saying. Mathews (1997) observes that “address forms are any of the distinct forms speakers must or will normally use to addressees who are, for example, of different social standing or with whom their personal relationships are different.

## **1.2 Statement of the Problem**

Address forms are some of the linguistic items that people use as they interact. As might be realized, these are forms such as pronouns, names, titles, expressions and any other terms of endearment that encode either social distance or solidarity between a speaker and a listener. Their use has remained an integral part of human society. While literature on the history of Toka-leya exists, for example Simakando (2015), Sawka et.al (2013), Siloka and Mukuni (2013) and Clark (2002), there may not be studies done on the socio-pragmatic significance of address forms from the Toka-leya perspective. Since the functions of these address forms may not have been investigated in Toka-leya, it is not clear as to how they are acknowledged and appreciated and used during an interaction by users. Equally, it is not clear as to which address forms express respect, solidarity, deference and many other functions where ever they are used. It is also important to examine the roles they play as they are used in social interactions, and the possibility of them changing during interactions owing to a change in the pragmatic context. Stated in question form, the problem being investigated in this study is: What is the Socio-pragmatic significance of some address forms in Toka-leya?

### **1.3 Purpose of the study**

The purpose of this study is to analyze the Socio-pragmatic significance of selected address forms in Toka-leya.

### **1.4 Specific Objectives**

In order to achieve the above stated Aim, the following specific objectives have been set:

- (i) To identify a range of address forms in Toka-leya.
- (ii) To analyze the identified forms of address for their socio-pragmatic significance.
- (iii) To establish the relationship between the identified address forms and socio-cultural context of their use within the broader pragmatic (speech) context.

### **1.5 Research Questions**

To achieve the outlined objectives, the study seeks to answer the following questions.

- (i) How do the Toka-leya speaking people address each other during interaction?
- (ii) What address forms in Toka-leya are used to express respect, solidarity, deference and meaning that is implicitly expressed and other functions wherever they are used?
- (iii) Is there a relationship between the use of address forms in Toka-leya and social factors such as gender, age, status and purpose of interaction?

### **1.6 Significance of the study**

While there is substantial literature on address forms in other languages, there is lack of linguistic research in general and nothing on the topic of address forms in Toka-leya (like most Bantu languages).

A number of studies have been conducted on address forms in other languages such as; address forms in Tonga (Hanchoko, 2014), Nicknaming in football: A case study of selected nicknames of National football teams in Southern Africa (Mambwe and Da costa, 2015), Personal names in lunda cultural milieu (Mutunda, 2011), Enhanced masculinities: Names of male aphrodisiacs in selected Southern African countries (Mambwe and Da costa, 2016), but not in Toka-leya.

This study was therefore intended to fill this knowledge gap that has not been given sufficient attention. Thus, this study remain significant as it sought to investigate the socio-pragmatic significance of address forms in Toka-leya. It was hoped that once this study was carried out, it would make a useful contribution to descriptive linguistics. Additionally, the study may contribute to the existing literature on Bantu languages as it will serve as a first reference grammar of the language for the generations to come which in the long run may preserve a potentially endangered language, Toka-leya. The study also may provide a starting point for further linguistic studies in Toka-leya. Further, in light of the literature reviewed, the study sought to establish whether or not the socio-pragmatic significance of address forms that apply to other languages will also apply to the Toka-leya speech community.

### **1.7 Scope of the study**

This study examines the socio-pragmatic significance of forms of address with particular emphasis on identified forms of address in Toka-leya. Therefore, the findings were interpreted within the framework of the socio-pragmatic significance of address forms in Toka-leya. Although Toka-leya is spoken in three chiefdoms of Kazungula District namely: Mukuni, Musokotwane and Sekute, Data was only collected from Mukuni Chiefdom because the area was suitable for the solicitation of the needed data for the study.

### **1.8 Operational Definitions**

This section presents a brief linguistic descriptions of the main concepts applied in the study. Most of the definitions have been adapted from the Sociolinguistic and pragmatic perspectives. This is because they deal with language use and meaning in context as language users interact. The relevant operational definitions employed in this study are meant to make readers follow the flow of information.

**1.8.1 Social interaction:** it is the interaction between individuals and groups and the welfare of the people as members of society.

**1.8.2 Address forms:** linguistic items that people use as they call each other which can be a name, pronoun, title that you give someone when you speak or write to them.

**1.8.3 Domain:** The contextualized sphere of communication (circumstances in which something occurs). For example, home, work, school, church, rehearsals, community events.

**1.8.4 Pragmatics:** “is the study of linguistic acts and the contexts in which they are used” (Asher ed. 1994); (Mukonde, 2009). Pragmatics refers to a systematic way of explaining language use in context. It is a branch of linguistics that analyzes our choice of language in social interaction and the effects of our choice on other people. It is concerned with meaning that words convey when they are used, or with the speaker’s intended meaning. In addition, the pragmatic approach is to analyze how it happens that more communicated than said. There is a link between sociolinguistics and pragmatics where social variables such as age and gender are fixed, whereas pragmatic variables are characteristics/traits that are dynamic (those that change as the conversation continues). Context or situation, increase or decrease of intimacy, and the purpose of interaction are some of the characteristics which keep on changing.

**1.8.5 Sociolinguistics:** “the study of the means in human communities and the meanings to those who use them” (Asher (ed) 1994:423). Yule (1996) defines sociolinguistics as, “the study of relationships between language and society.”

## **1.9 Structure of the Dissertation**

This study consists of eight chapters. The first chapter presents the introduction and background to the problem under investigation, the statement of the problem, the presentation of the rationale and the purpose of the study, objectives, research questions as well as the significance of the study. The rest of the chapter present the scope of the study, operational definitions and the structure of the dissertation.

The second chapter presents a review of literature related to the topic under study. The chapter presents some of the reviewed literature available and directly pertinent to the present study. This is so as to put this study within the context of other similar studies and provide justification for it.

Chapter three contains the theoretical framework of the study within which the data has been analyzed. Chapter four presents Research methodology and Design used in the study which includes research approach, research design, research site, population, sampling techniques, research instruments, data collection procedures and analysis as well as ethical considerations.

Chapter five presents the findings and discussion of objective one. Chapter six consists of the findings and discussions of objective two. Chapter seven consists of findings and discussions of objective three. The eighth chapter is the final chapter of the dissertation containing the conclusion of the study and the recommendations that necessitate further studies.

### **1.10 Summary**

The chapter has introduced the study by providing the background information, stating the problem under investigation, the Aim of the study, outlined the objectives and research questions to the study. Under this chapter are also the significance of the study, the scope of the study, definition of terms along with the structure of the Dissertation. The succeeding chapter presents the literature review on the study under focus.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 General

The preceding chapter introduced the study by providing the background information to the investigation, stating the actual problem under study, the aim and the objectives of the study. The chapter has also presented the significance of the study, the scope of the study, definition of terms and the structure of the dissertation.

The current chapter reviews the literature which has a direct bearing on the contemporary study. Numerous studies have been carried out in the area of socio-pragmatics. The study under discussion is not isolated from past researches conducted in the area of socio-pragmatics. The literature review has been sub-divided into five parts namely: literature on Names, Studies on Socio-pragmatics, studies on different types of address forms, studies done on African cultures and studies on the socio-pragmatic functions of address forms.

In principle, address forms in English and other languages in the world have been adequately defined and explained but very little work has been done in Toka-leya and as such there is very little data which substantiates that address forms have been studied in Toka-leya.

The purpose of this study as earlier alluded to is to investigate the significance of some forms of address in order to enrich and justify it. This study is based on three theories: the speech act theory, politeness theory and conversational implicature.

#### 2.1 Literature on Names

A name is term used to denote a specific individual, identifying him or her directly (Lehrer, 2006; Hanks, 2006). It is what is used to address someone or something. “A name singles out the entity by directly pointing to it, not by specifying it as a member of a class”, (Zgusta, n.d). Thus, a name is a word or set of words by which a person or entity is known, addressed or referred to.

In most societies, there is a two-name structure of personal names. The first basic element of the personal name is a given name chosen after birth and the second one is a family name (Hanks, 2006). The family name or surname is automatically inherited by the child after birth, and indicates

his or her parentage, family, or clan membership. Personal names identify human beings as individuals rather than by group or function. Both first names (FN) and last names (LN) are examples of nominal forms that designate the addressee as a specific individual (Martiny, 1996). In terms of this view, however, a distinction can be made between FN and LN. FN represents a clearer incursion into the personal preserve or territory of the addressee. However, both of them allow a personalized address to be made to the interlocutor.

Obeng (2001) in Anchimbe (2011) holds that in Sub-Saharan African and Asian societies, personal names are not mere labels indicating the person who is responsible for a child's birth. In these cultures, there is a close identity between the name and the bearer of the name such that the name links to the name-givers overall experiences of life (Anchimbe, 2011). From this perspective, names go beyond mere representations; they carry socio-pragmatic undertones. The name giving process is founded on the name-givers' past experiences and aspirations for the new born child. In these societies, the random choice of names is not allowed because they (names) "have an impact on the destiny of their bearers, [and] evil spirits may be attracted to, or repelled by, certain names," (Ibid, 2011:1475). Thus naming in such societies is laden with meaning. In these particular societies, names whose meaning constrains its use, are taken from common vocabulary. Mandende, (2009:1) writes, "African societies use personal names as a means of conveying the cultural values and traditions of their daily experiences. Before people could read and write, personal names were used as a means of documenting important event...." In terms of this theory, the personal naming practice is a social activity and every name given to a person in Toka-leya culture at any given stage in life has a meaning and a morphological structure.

Other cases of the referentiality of names can be seen in Togo, where, for instance, the names 'Kazhuko, Kofi and Koovi' are possible names for a first born son, a child born on a Friday and a fifth born daughter, respectively (Lehrer, 2006). Here names can follow the days of a week in which a child was born in. In Japanese and Akan of Ghana, children can be named according to the order in which they were born. Changes in naming practices reflect the redefinition of the social reality within which names are given (Masiri, 1999). There is, therefore, a link between address forms and society in naming children.

Naming can take the form of nicknames. Nicknaming is the sub class of personal names. Different names can be used to address the same individual by each of his many friends. In each case the

addresser uses a particular name to the addressee to express the relationship between the two parties.

Naming can also be analyzed from a socio-pragmatic approach. A Socio-pragmatic approach is concerned with interrelating the ways in which address forms are employed in speech act realization with a number of variables (Ibid, 1996). These variables, which indicate that forms of address can serve various purposes are the sex, age and socio-economic background of the speaker, the relationship between the speaker and the addressee and the presence of an audience or other people than the speaker and the addressee at the time and place of speaking. Additionally, the religious beliefs of the speaker, the place of residence or origin of the speaker and the political or ideological views of the speaker also play a major role. The other variables include the degree of emotional solidarity prevailing between the speaker and the addressee and in the case of a familial situation, the existence of family ties between the speaker and the addressee.

In line with the same, Mambwe and Da costa (2016) investigated names of male aphrodisiacs in selected Southern African countries. The study gave an insight into how names are given in postcolonial Africa, particularly in the area of traditional medicines. The study revealed that the naming of herbal medicines is descriptive of the aphrodisiac effect on the users and the practice is a reflection of dominant beliefs and values about masculinity, sex and sexuality in African societies. Thus some names are associated with sexual performance enhancing herbs. The study further revealed that names of these herbs are diverse since societies are linguistically diverse. These concepts have been found appropriate in the present study because they offer some insights on address usage.

Another study was done by Mambwe and Da costa (2015) on nicknames given to National football teams in Southern Africa. In their study, Mambwe and Da costa discuss the creativity and innovativeness of speakers in manipulating language in order to meet their desired social goals. The study revealed that nicknames tell something about people's identities and what is most treasured about them and that nicknames convey some needed or preferred attributes of the respective teams. However, these nicknames do not always reflect the performance of the teams in question but rather merely express the desires of the fans. Nicknames also reveal the deep rooted passion for the game of football in Africa and its unifying effect. Mambwe and Da costa's study is of help because the scope of their work is closely related to the current study.

Mutunda (2011) carried an investigation on personal names in Lunda. His study revealed that socio-cultural factors play a major role in the selection and bestowal of personal names in lunda. He discusses that lunda personal names are the foundation of one's identity. Their meanings and circumstances in which they are chosen suggest that they are not mere linguistic phenomenon or arbitrary labels without any meaning whatsoever. Rather, they convey the social and cultural existence of the lunda people. Names given to children are carefully chosen by parents and relatives so as to reflect and reveal the social circumstances in which the baby is born. Mutunda's study is beneficial to the current study in the sense that it offers some insights into some aspects of address forms and socio-pragmatics

In the analysis of Toka-leya address forms, it may be helpful to pay attention to the application of pragmatic principles, in particular Grice's Conversational analysis (Leech, 1983). Such framework will unpack address tendencies in the broader Toka-leya culture as well as those applicable to Toka-leya speakers in the area in which the study is conducted.

## **2.2 Studies on Socio-pragmatics**

This section of the dissertation discusses literature on some studies done on socio-pragmatics. There are few researchers in Zambia who have carried out studies in the area of Socio-pragmatics. Other studies on Socio-pragmatics were carried out by researchers from other countries.

Mwanambuyu (2011) carried out a socio-pragmatic analysis of Silozi Euphemisms. The study aimed at establishing whether there is any relationship between the use of Silozi euphemisms and social factors such as age, gender, status and occupation. In the investigation of Silozi euphemisms, the researcher pointed out the reason as to why people decide which forms of language to use in a particular context depend on some factors such as the social distance between participants, their relative statuses and the formality of the context. Different contexts require the use of appropriate linguistic units or choices. It is important for a speaker of a language to know what variety to use in what situation, how to vary the style according to whom he or she is addressing, when to speak and when to remain silent and what kind of gestures are required to accompany speech.

The researcher investigated the use of Silozi euphemisms in seven domains. In all these domains, it was observed that language choice was determined by addressees. The choice of language in

these domains is considered to have the function of speeding communication, helping to establish a good relationship between human beings and even strengthening social stability.

Although Mwanambuyu's work was on the socio-pragmatic analysis of Silozi Euphemisms, the researcher found his arguments and revelations to be relevant and applicable to Toka-leya as well because he touches on address forms which has a bearing on this study. His study is within the perspective of socio-pragmatics which is key to this study. Therefore this text is useful to the current study because it offers some insights into some aspects of address forms and socio-pragmatics.

Hanchoko (2014) investigated the socio-pragmatic significance of address forms in Tonga. In her study, Hanchoko discusses five concerns: types of address forms, domains where they are used, address forms used to express power, deference, solidarity, respect and the relationship between address forms and social factors. Her findings revealed that there are different types of address forms used in different domains and these forms performs different functions. She established that social functions and the purpose of interaction determine the type of address forms to use. The study by Hanchoko is related to the present study because it analyzed the significance of address forms in Tonga, however, the present study seeks to analyze the significance of selected address forms in toka-leya from a socio-pragmatic perspective. The present study fills the gap by analyzing the address forms from the Toka-leya perspective. Hanchoko's study will be of help because the scope of her work is closely related to the current study.

Maharani (2009) carried out a study entitled: A Socio-pragmatic Analysis of Refusal Utterances in Cartoon Movie Manuscripts. The aim of this study was to analyze refusal utterances in a script of the cartoon movie, Disney's Mulan. In this study, he utilized theories of socio-pragmatics which are: Implicature, face threatening act, cooperative principle, Context of speech and politeness strategy. Maharani's (2009) research brought to our attention that refusal was concerned with the ways in which people refuse, say, requests, commands, offers, invitation, suggestions and so forth. He argued that people had different needs, wishes and opinions in society which were expressed through various utterances on particular occasions. He went on to say refusal was considered to be one of the familiar utterances that were often used in communication and meant to declining to take or accept. There is what is referred to as direct refusal which is to say 'no' and is considered impolite and the other one is indirect which is considered polite. He advised that interlocutors

should bear in mind that communication dealt with language used with regard to the type of society, situation, condition, educational background, setting, time, level of social status and psychological state. He pointed out that, “To adjust the ways of conducting language in conversation related to the context of speech is not only to avoid miscommunication in a social interaction but also is done in order to avoid embarrassing other people or making them feel uncomfortable in conversation.” The quotation may be capitalized upon to qualify the fact that the Toka-leya address forms are used according to the context of speech. Maharani’s (2009) study of *A Socio-pragmatic Analysis of Refusal Utterances in Cartoon Movie Manuscripts* used theories such as implicature, face threatening act, cooperative principle, politeness theory and context of speech, which were both befitting and beneficial to the current study of *A Socio-pragmatic study of Address Forms in Toka-leya*, in the sense that the socio-pragmatic theory which he used motivated the present researcher to try and apply it to the study of Address in Toka-leya.

Winarsih (UMS: 2006) carried out a research entitled: “*A Socio-pragmatic Analysis of Apology and Forgiveness Utterances in Cartoons Movie Manuscripts.*” The purpose of the study was analyse the intention of apology and forgiveness utterances by applying Speech Act Theory. The findings showed that speakers uttered apology and forgiveness to reflect consoling, regretting, accepting the blame and requesting for forgiveness. She also discovered that some reasons of employing apology and forgiveness were to show: guilty, regret, accept blame, request for forgiveness, respect, being afraid and to express close relationship. Based on the study of Winarsih (2006), the current study adopted the Speech Act Theory to the analysis of the Socio-pragmatic analysis of Address Forms in Toka-leya.

Dewi (UMS: 2005) carried out a study entitled: “*Socio-pragmatic Analysis of Refusal Utterances in Children Movie Manuscript.*” To analyse the meaning of the use of refusal utterances employed in cartoon movie manuscript, the writer applied Implicature Theory, cooperative principle, Politeness Theory, the Speech Act Theory and the Speech Context. From this study, Dewi identified eight reasons as accounting for variations in the use of refusal utterances in English Children Manuscripts. The eight are power or authority, showing anger, showing freedom, showing disagreement, showing dislike, showing conviction, showing modes and showing solidarity. She identified the specific meaning of refusal utterances as: declaration, representative,

expressive, commissive, informing and directive. The present study adopted Dewi's approach in that it also utilized the same theories.

Harlow (1980) describes socio-pragmatics as the study of communication in its socio-cultural context while Crystal (1987) considers socio-pragmatics as, "the study of language from the point of view of users and the choices they make." He discusses the conflict or problems users encounter using the language in social interactions, and the effects their use of language has on other participants in the act of communication. It is for this reason, therefore, that this study examined some forms of address in Toka-leya from the socio-pragmatic perspective. As people interact, they are likely to be addressed differently for various reasons: firstly, the community where interlocutors reside has its own norms and practices on which people base their forms of address. Secondly, people interact as individuals where conversations may be between two people. Hence, the address forms depend on people involved as well as social factors such as age, sex, intimacy of individuals and so on.

Significant patterns of interaction in particular social domains or situations and systems such as speech acts may be realized differently in different social contexts and situations. Harlow (1990) as cited by Thomas (1995) points to a distinctive feature of socio-pragmatics which there is an inter-dependent relationship between linguistic forms and social cultural contexts. It is the knowledge on how to vary the language output in speech acts according to different situations and/or social consideration. Socio-pragmatics is the analysis of significant patterns of interaction in particular social situations and systems such as speech acts which may be realized differently in different social contexts and situations as well as in various forms within a speech community. This means that socio-pragmatics takes into account considerations of the speech act theory. According to Austin (1962), in which the process of conversation, acts are performed through utterances produced, and the politeness theory emphasizing 'face' saving act. When people make utterances, they perform actions and when they converse, they cooperate. Both positive and negative face will be considered in this study. These concepts have been found appropriate in the present study because they offer some insights on address usage.

### **2.3 Studies on Different Types of Address Forms**

This section of the Dissertation discusses literature on some studies done on types of address forms by different scholars. Their studies have a bearing on this study.

Different languages distinguish uses of pronouns in different ways. Even within one language, there are differences between groups (Older people and people of higher status tend to use and expect respectful language and between registers of one language; for instance, a traditional counselor would give correct information to the girls in the initiation camp following his register of a counselor). Scholars such as Brown & Gilman (1969), Brown & Ford (1961), Ervin Tripp (1972) and Brown & Levinson (1987) outline a number of address forms in general, which among others include pronouns, names and terms of endearment encoding both status (the position one holds in society) and the solidarity relationship between the speaker and the addressee. Forms of address are one of the linguistic means by which speakers mark their psycho-social orientation to the addressee (Soyaye, 1984).

When forms of address and personal names are used, they may be noticeable shifts within a conversation, from informal to formal and vice versa. A mother's shift from 'Joan' to 'honey' to 'Joan Smith' in a conversation with her daughter is likely to signal a considerable shift in her approach to her daughter. In Toka-leya this will be 'Joan' 'Cibbamu' my love to 'Mukasimiti' Mrs Smith.

Wardhaugh (1985) discusses in general ways of handling conversations. He brings up the issue of how one would address another person; how people would address each other in a conversation, particularly at the beginning of the conversation; deciding whether and when to use the first or last name or the title for those who make the speaker nervous or sometimes anxious. He goes on to say that many languages have elaborate systems of address which require the speaker to relate oneself to the listener. For example older or younger, related or unrelated, superior or inferior and so on. Consequently, address forms must be used with care.

In addition Wardhaugh makes it clear that individuals can choose to use such things as names, endearments and titles either frequently or infrequently. A variety of styles of address can be used in certain normal settings (domains) such as classroom, home, church wedding and many others. The domain will affect the usage.

Names in different forms are used as address forms. The naming system or aspect arises from what society agrees upon or sometimes on what interlocutors feel. Brown and Ford (1961) in their study of, "American Address Forms" discovered the use of multiple names (MN) for example 'Brian James' is common. This occurs when people, who are close friends, exclusively use first names feel that 'Brian' for example, no longer seems enough to symbolize friendship. In this case, they will address each other with multiple names (Brown & Ford 1961:450). These forms are used in more or less free variation and the person who uses multiple names need not expect reciprocation.

Leeds-Hurwitz (1980) also discusses the use of multiple names. She reports how a woman who has just been promoted to a somewhat vulnerable position in a business concern used non-reciprocal multiple names to help her carve out her place in the institutional hierarchy. Arising from this view, this study therefore, also investigates the way people are addressed at their work places, at church, at home and during a social gathering like a wedding.

Similarly, Goffman (1964:474) outlines the rules of conduct constituting part of the etiquette of the group and which impose on the members an obligation to conduct themselves in a particular way towards others. They are informed of the rules of conduct which are an integral aspect of everyday interactional and conversational events that serve as prelude to the establishment of social relationships. They help mark placing of boundaries of interactions.

Ervin Tripp (1972) in her research of address forms of an American Academic Community located in the west, observes that speakers who are on reasonably close terms use some forms of address that are appropriate. This agrees also with Brown's (1998) observation on the use of address terms in American English. In Toka-leya such situations also exist in that men usually change to '*mudala*' or '*mwaalumi*' from using pronoun 'you' 'nywebo' as a way of showing respect because of closeness that has developed between them.

The explanations given by Leeds (1980), Goffman (1964), Brown and Ford (1961), Brown and Gilman (1969), Brown and Levinson (1987) and Ervin (1972) on different types of address forms, and the domains helped the researcher in analyzing similar Toka-leya forms of address and the domains in which they belong.

## 2.4 Studies Done in African Cultures

There are also studies done on address forms in African cultures. Soyaye (1984), Akindele (1991) and Salami (2004) all indicate that they are all part of a complete semantic system having to do with social relationships. Other types are devices used for the expression of different social relationships apart from addressing by name and second person pronoun 'you.' These include kin names such as father, mother, brother, sister, niece and cousin. People with higher status are addressed by their surname while a subordinate is addressed with first name. However, Brown & Ford (1961) argue that it is not always the case that the older people have higher status than younger ones. For instance, occupational status can take precedence in the case of a younger executive and an older junior.

In family contexts, even combinations of names like father, mother plus the own child's name like, 'Baba Abadan' father of Abadan can be used as address forms. Sometimes, these come as a result of the addressee having been in the same place for a long time. Tecknonyms may also involve the addition of the names of the profession of one's child, for example 'Baba Doctor' Doctor's father (Akindele, 1993, p. 89-90). This aspect will have to be investigated among the Toka-leya speaking people of Zambia. The studies on African cultures done by Soyaye (1984), Akindele (1991) and Salami (2004) are important to this study because they have provided a detailed account of address forms whose scope is related to this study.

In contrast, the Yoruba situation is a unique one in that the Yoruba speaking people use titles. Soyaye (1984) observed that the normal way of addressing people is by title only (1984:31) which includes occupational titles such as '*Oluwa mi*' (my lord) for a judge or a medical doctor. Traditionally, wives are normally addressed by nicknames derived from the physical attributes of the person concerned. Examples include '*agha owu*' which describes a plump/fat girl; '*okuro yeyo*' the short beautiful lady; '*ibadiaran*' a lady with prominent buttocks. Studies consulted indicate that the Yoruba are fond of titles to an extent that they get annoyed when not addressed by such titles. They also do not favor the use of first names. The study demonstrate how language helps to define and reinforce gender relations, and examines the influence of changing social structures such as the variables of education, age, and religion on Yoruba women's use of address forms to their spouses. Furthermore, the paper shows that educated women in Yoruba society today are motivating change in the use of address forms so that they change the existing style there, Salami

(2004:9). Although Yoruba is not a Bantu language but a language that belongs to the Niger-Congo family of languages and is not closely related to Toka-leya, some descriptions provided are insightful and helpful to the researcher.

In some domains, address forms are determined by the context itself, social and cultural factors. Another study in Ghana by Afful (2007:3) studied address form usage among university students there, an ethnographic design. He used four descriptive phrases which are denotatively and culturally pejorative like '*kwasi*' 'stupid boy.' Address terms were conditioned by context situations and socio-cultural indices such as solidarity, gender, age, social factors and pragmatic factors such as context, purpose of interaction and the existing relationship between the speaker and the addressee. Study findings suggest that such phrases provide a description of a person to enable him or her realize that he or she is being addressed. They enable listeners to either check for features being described or take appropriate action to combat the act or behavior implied in the form used (Recanati 1989 and Duranti 1972).

Similarly, in the ten provinces of Zambia, people speak different languages with numerous dialects as divergences from the main or standard languages. Each ethnic grouping has its own cultural patterns of address forms. Address forms vary according to locality. The major local languages in Zambia have recorded very few studies done on address forms. It is for this reason that this study will investigate the significance of address forms in Toka-leya from a socio-pragmatic perspective.

Mutunda (2006) investigated language use in Lusaka, particularly the use of Nyanja slang. In his study, Mutunda discusses the various linguistic structures and lexical patterns of Nyanja slang in the Zambian capital, Lusaka. The researcher gives reasons for the use of slang such as the need to break away from the conventions of the past, or even the present, and achieve originality. The idea behind such acceptable deviance by the group who display it is to maintain an appropriate level of being in fashion. It is therefore, fair to say that for youth throughout the world, slang functions as a mark of their identity.

The researcher in line with Brown and Gilman (1962) observed that although Nyanja slang is highly colloquial, youth in Lusaka, both educated and uneducated, tend to use it in order to address highly colloquial, youth in Lusaka, both educated and uneducated, tend to use it in order to address people. Mutunda (2006:4) gives examples of forms that indicate power to establish who has the authority over another. He goes on to say, "it should be noted that power is asymmetrical because

two people may not have the power over each other. In addition power may be demonstrated by social factors like age, status, occupation or other fixed attributes.” In nyanja slang, status can be expressed by the use of pronouns of address. For example, ‘*a mdala*’ ‘old man,’ ‘biggy’ ‘big,’ ‘*a zungu*’ ‘white people’ because they were regarded as employers in the colonial era. It should be noted that, prefix ‘a’ used in a form of address is a second person plural marker used ‘honorifically’ (Mutunda, 2006). Mutunda’s work is of help because the scope of his work is closely related to the current study.

It is from what has been highlighted that it is realized that language is dynamic, so are address practices. In addition, these practices often reflect linguistic and cultural changes in the way human relations and identities are perceived. Thus, male motorists parking in Lusaka town center parking lots are referred to as ‘*a mdala*’ ‘old man’ even though they may not be. The concept behind the use of the term stems from the traditional notion that ‘*a mdala*’ ‘old man’ looks after the boys who take care of his car by giving them tips, and is therefore, in the same category as the head of the family who fends for his children. The researcher concluded that forms are gender biased since only men are being talked about. What was not clear was the reason why only men motorists were mentioned as if there were no female motorists. The current study, therefore, investigated what the situation is like in Toka-leya or whether there is slang use in address forms deriving from lexical borrowing. (the speaker makes use of words from other languages to refer to things, processes and ways of behavior, organization or thinking, for which words or phrases are not available or convenient in one’s own language) (Mutunda, 2006).

Chisanga (1980) undertook a survey on kingship relations in forms of address terms in Bemba and notes personal references and address forms among the people. Her study concentrated on the use and structures of Bemba kingship terms. Unlike Chisanga who analyzed address forms at kingship level only, this researcher of this current study extended the approach by examining and analyzing the socio-pragmatic significance of address forms in different domains in the Toka-leya speech community. The situation in which they are used are also to be established. This enabled the current researcher to learn what determines their uses and later categorize data according to which theoretical insights are developed.

Forms of address are used differently and have different meanings and interpretations wherever they are used (Mambwe, K. 2014). They are linguistic units used to address others in both speech

and written texts. They may be distinct vocabularies that social groups always tend to use to distinguish themselves from other groups by developing, among other things, a particular speech variety.

## **2.5 Studies on some Pragmatic Function of Address Forms**

Some studies depart from this trend of using names, slang and other forms of address discussed above because they deal with various aims of interaction, which among others, may include avoiding communication breakdown, establishing feeling of rapport, reinforcing social relationships between people by using respect, fear and so on. Scholars who have tackled such a topic generalized their information from the reactions of those tackled. The current study, therefore, explored the functions highlighted above so that the socio-pragmatic significance of address forms in Toka-leya is established.

The study therefore, looks at address forms in Toka-leya and the role they play in the light of the work done by other researchers. Coates (1986) states that, “members of a speech community may be seen as closely connected to each other in social networks. Moreover the links between people may be of different kinds. People can relate to each other as relatives, as neighbors, as workmates, as friends.” This means that while speaking the same language, people use variations in forms according to their social networks. For instance, a woman who works will be addressed as ‘mother’ by her children at home. When she is at school as a teacher, they will address her as ‘madam or teacher. In Toka-leya she will be addressed as ‘*maye*’ or ‘mama’ mother and ‘*muluti*’ teacher at school. It appears to be a universal phenomenon that plural pronouns can be singular (address) in meaning to show respect. For example ‘you’ which could be replaced by ‘*Bamuka Munjebwe*’ using prefixation in Toka-leya where prefix ‘*ba*’ before someone’s name is added. The plural pronoun ‘*ba*’ could denote plural or singular to show respect to the one being addressed (Mambwe, 2014).

It is established that such address forms are used in situations such as during interaction, when interactants consider themselves to be socially intimate because of the type of relationship existing between them. Sometimes, forms of address are used when social groups are unequal because there is power imbalance such as ‘*mwaalumi a mukaintu*,’ ‘husband and wife’ ‘*muzyali a mwana*’ parent

and child. These imbalances need to be explored in Toka-leya. Depending on the intimacy between two people in the interaction, names can be used instead of pronouns.

Asymmetrical usage encodes the relationship of power and status. For example employer/employee shows the positions of each individual mentioned. Symmetrical usage encodes solidarity. When a father, for instance, addresses his daughter as ‘mama’ mother in Toka-leya, it does not mean that his daughter is his mother. ‘Mother’ in this context is only used for solidarity, and not for elevating. ‘Mother’ can be a term of endearment in this context. Such is a form of affection deference. This is an instance in Toka-leya to show respect or honour. Thus address form usage show social structure in detail.

When addressing people in Toka-leya, the subject is the noun phrase and it is usually in two parts, the root and the prefix. As other has mentioned, with the use of affixation in Toka-leya, the prefix ‘*ba*’ (noun class 2; honorific) is added before the person’s name, for instance ‘*ba Muleya*’. This root (*muleya*) gives a general meaning, the prefix ‘*ba*’ gives precision. A prefix is added to the root and the word formed is usually used to address people in general and to refer to meanings not stated by the speaker. The prefix ‘*ba*’ in Toka-leya can be used reciprocally before someone’s name even if the speaker and the addressee are not age mates. It is not restricted to an older person.

In Toka-leya, the pronoun ‘you’ is translated into two uses. The first one is used to someone lower in status. For instance, the word ‘*yebo*’ or ‘*iwe*’ is used for such in Toka-leya. The second one is to someone older or higher in status where ‘*nywebo*’ or ‘*inwe*’ can be used. These variations are not accidental: these address forms reflect the social structure and also the precise nature of the particular interaction. This means that address forms have socio-pragmatic significance.

## **2.6 Conclusion**

Whatever the findings, the researcher related them to others who have done studies on similar phenomenon. The major trends in most literature reviewed are that in each locality or speech community, the system of address forms is not randomly used. The few used in each one of them are appropriate for each context. Besides, what may be applicable in one situation may or may not be applicable in another. All this, therefore, makes it clear that most researchers share the view that there are various functions of address forms and that people address each other differently. The information gap in Toka-leya still stands as to why some of these address forms are used in

different domains. It is clear that people use different forms in different domains but the functions which they perform wherever they are used are not very clear.

## **2.7 Summary**

Through scholarly work reviewed in this chapter, it is evident the concept of address forms has been done in a number of languages. In principle some scholars have attempted to study the history of the Toka-leya people. However, they may not be studies of address forms in Toka-leya. The available literature reviewed is very helpful as it gives a gist of how to go about with the contemporary study. The literature review was done in the following sections: literature on names, studies on socio-pragmatics, studies on different types of address forms and studies done in African cultures. It was indicated that choice of names as address forms is underpinned by underlying socio-cultural rules. This study intends to empirically conduct an analysis of address forms in Toka-leya.

## CHAPTER THREE

### THEORETICAL AND CONCEPTUAL FRAMEWORK

#### 3.0 General

The previous chapter gave a review of the available literature which was considered to be directly relevant to the present study so as to place the investigation within the context of similar surveys thereby enriching it and providing a justification for it. Precisely, it focused on studies in socio-pragmatics done by various researchers in other countries, as well as those done in Zambia.

The present chapter explains the theoretical and conceptual framework. This study is guided by three theories: The Speech Act Theory, which elaborates the communicative act performed by what has been said; The Politeness Theory (particularly the positive face), which helped the researcher in finding out the kind of address forms used to prevent conflicts during interaction; and the Theory of Conversational Implicature, which guided the researcher in finding out the intention of the speaker when using a particular type of address form. That is, working out the meaning from what has not been plainly stated. This section of the chapter defines terms and concepts that have been used in the present study.

#### 3.1 Speech Act Theory

Speech Act Theory (SAT) is the theory which shows that linguistic communication essentially involves acts produced with certain intentions (Giglioli, 1972, and Grice 1969). This happens when the speaker produces a particular type of address form. He or she would characteristically have performed acts within a class which includes informing, irritating and sometimes boring his addressee. He could further, characteristically, have performed acts of asserting, warning, commanding, interrogating and reporting. It is possible that whatever form of address used may have an impact on the addressee in one way or another. Owing to these three layers of meaning, the researcher found it necessary to use the speech act theory as the basis for this study.

The Speech Act Theory is also defined as a pragmatic perspective which considers language as performing communicative acts. This theory was formulated by John Austin (1962) who at the time proposed the concept of ‘performatives’ which state that the issuing of an utterance is the performing of an action. Declaratives such as, “I pronounce you husband and wife”, “I name this

ship Queen Elizabeth” are some examples of performatives and he noted that to achieve their performative function as a speech act, such utterances need to meet certain contextual conditions called felicity conditions which were later formalized by Searle (1969). Austin pointed out that an utterance produced by a speaker conveys three layers of meaning which are interrelated to one another, vis a vis: The literal meaning of the utterance produced by the speaker, the speaker’s intention conveyed in the utterance and the effect that the utterance has on the hearer. These three layers of meaning are the three types of acts.

A locutionary act: which is responsible with the production of sounds and words with meaning.

An illocutionary act: which has to do with the issuing of an utterance with a conventional communicative force achieved in saying something, and

A perlocutionary act: deals with the actual effect achieved by saying something.

Austin (1962:92-101) went on further to give an illustration pertaining to what transpires when one says, ‘Don’t smoke!’ Not only does he utter these words which subsume the locutionary act but also performs an illocutionary act which is concerned with advising or ordering someone not to smoke. Due to this utterance, if one stops smoking, then the perlocution is that speaker convinced someone not to smoke.

Due to the fact that Austin’s speech acts showed flaws, Searle (1969) improved on Austin’s (1962) work by proposing a systematic framework whereby the illocutionary acts were incorporated into linguistic theory. According to Searle (1969:21), “the speech act is the minimal unit of communication.” Being aware of the significance of context, Searle 1969 (Ibid) took Austin’s felicity conditions a step further and systematized the nature of the condition as: the prepositional content condition, the preparatory condition, the sincerity condition and the essential condition which are necessary for a particular utterance to count as a given act. For successful performance of a particular speech act, a set of felicity conditions that affect correspond to the speech act performed have to be met. Furthermore, he introduced several ideas that contribute to the application of speech act theory in spoken and written discourse, such as the classification of speech acts and indirect speech acts. He relied on some taxonomic principles which reflect the different types of conditions underlying speech acts and proposed five different classes of speech acts: representative, (e.g asserting); directive, (e.g requesting); commissive (e.g offering);

expressive (e.g thanking or appreciating); declarative (e.g naming or appointing). So of the five, most empirical studies on pragmatics have focused on the speech acts in this category which include ordering, commanding, requesting among others. As any speaker produces an utterance, he or she may have communicative intentions. Speech acts relate to this study in that when different types of address forms are used, they serve different purposes, perform different functions which will be identified, categorized and interpreted by the researcher in this study.

From the pragmatic perspective, it is believed that, for a conversation to succeed, both the speaker and the listener should cooperate (Grice, 1975). This means that certain norms and beliefs should be followed to avoid communication breakdown. In an attempt to exchange meanings in a conversation, interactants must cooperate. As people interact, they use address forms which allow them to perform linguistic acts such as thanking, commanding, pleading, and appreciating and many others.

### **3.2 Politeness Theory**

In the current study, politeness theory has been used according to Brown and Levinson (1987), who describe Politeness as, “getting the linguistic expression of social distance right as far as your addressee is concerned.”(Holmes, 1992:300). In this sense, politeness calls on the addresser to make proper usage taking into account the relationship between themselves and the addressee and socio-cultural factors, among others in an interaction. This theory emphasizes the idea of ‘face’ which is the public image an individual would like others to recognize and respect. Face is a fundamental concept in the description of social interaction. The speaker is constantly aware of this self-image that they want to claim and that of the addressee in verbal interaction. This theory can be interpreted as a genuine desire to be pleasant to others. Politeness can also be defined as, “consideration for others and adherence to conventional standards expected of a well-bred person.”(Lakof and Ide, 2005:4). This view sees politeness as a two-fold phenomenon, namely positive and negative face. The basis for the distinction between the two forms of politeness is provided by the dimensions of social distance or solidarity, and relative power and status of individuals in an interaction. In the subsection that follow, attention is paid to the two types of politeness.

### 3.2.1 Positive face

Positive politeness can be defined as, “communicating to the listeners that the speaker’s wants are in some ways similar to those of the listener,” (Koike 1992:21). This form of politeness is used by the addresser in an attempt to gratify the addressee in one way or the other. The speaker can use several strategies of communicating positive politeness. The addresser can show interest or approval of the addressee’s wants. He or she can claim common opinions or attitudes. Alternatively, the speaker can give reasons for the form of the address that has been chosen. The strategies give substance to Holmes (1992:297) postulation that positive politeness “emphasizes shared attitudes and values.” It entails projecting a self that is affiliated and connected with others, and that is identified with part of ‘we’. The needs of the individual’s positive face include the need for approval from others. These needs are addressed through, among others, showing empathy to others, including them in the in-group. Address forms can thus be used as in-group identity markers of positive politeness, and as a reminder to the addressee that he has a connection to him (Dickey, 1997).

Another example of positive face move is when a boss tells a subordinate to address him by his first name, for instance ‘*Cikuta*’ rather than by his title and last name, for example ‘Professor *Cikuta*’. Such a move expresses solidarity and minimizes status differences, hence the contention that positive face is solidarity-oriented (Holmes 1992). Familiar Toka-leya terms of address such as ‘*kalungu kaamoyo*’ (my sweetheart), ‘*sikweebwa*’ (lovely) are some of the speech moves that can serve as further examples of positive politeness. It is therefore, apparent that speakers’ choice of familiar address forms may in part, be motivated by positive politeness, that is, the addresser’s interests to promote a positive face.

### 3.2.2 Negative face

Koike (1992:21) describes negative politeness as, “consideration of the listener’s wish to be unimpeded in taking action and having attention.” Thus the goal of negative politeness is to pay people respect and to avoid intruding on them. This type of politeness strategy is primarily employed to social superiors, and consists of efforts to avoid hindering the addressee in any way or annoying him by undue familiarity (Dickey 1997). It involves the need for a person to express oneself appropriately in terms of social distance and respecting status differences.

Finegan (2004) writes that negative face as an aspect of politeness rests on the assumption that human beings respect one another's privacy, independence and physical space. That is, people show negative politeness by respecting others' independence without intruding on their lives. This form of politeness requires people to leave others alone. It inscribed the right to be independent. Through forms of address, interlocutors can send each other messages, implicitly or explicitly, about their need for independence and the right to freedom from intrusion.

Some of the ways of observing negative politeness, that is, showing respect or deference to others, include the use of relatively formal modes of address such as '*tate*' father or '*mama*' mother when children address their parents, or '*mwanaangu*' my child, when parents address children. Further, it could be contended that negative politeness may involve the formality of the situation in which the interlocutors are situated. The dimension of formality requires the consideration of participants' roles in the context of the choice of a form of negative face. In Toka-leya, it may be inappropriate to address a married man by his first name in front of his wife or children, while this form of address may be acceptable while with friends. Negative politeness, therefore, slopes in the direction of relative power or status of individuals.

The distinction between positive politeness and negative politeness illustrates important dynamics of sociolinguistic competence in interactions. Sociolinguistic competence is the knowledge which underlies people's ability to use language appropriately (Holmes, 1992). From this standpoint, it becomes apparent that communicative competence enables speakers to express social expectations and to present a self that the address system signifies.

This theory guided the study in that the researcher was able to use the idea of 'face' to study the behavior of the interlocutors during an interaction and to interpret subsequent findings. The idea of 'face' was used to analyze and explain the importance of forms of address in Toka-leya.

### **3.3 Conversational Implicature**

Conversational implicatures are located within the field of pragmatics rather than semantics or sociolinguistics. A pragmatic approach locates the address system in a speech situation. The speech situation of an utterance consists of a number of elements (Leech 1983). These are the addresser, the addressee, the context, the goal of utterance, the illocutionary act of the utterance and the utterance as a product of a verbal act. The context includes the background knowledge shared by

the interlocutors, and thus contributes to the addressee's interpretation of the meaning of the utterance. Meaningful interpretation comes into being "when interactants share sufficient background about the context of the interaction, about each other and their society, and about the world in general," (Finegan 2004:204). The illocutionary act of an utterance views the utterance as a form of activity. Thus pragmatics "deals with verbal acts or performances which take place in particular situations, in time. Furthermore, a speech situation focuses not on the verbal act itself, but on the utterance as a product of a verbal act. In addition, the time and the place in which the utterance takes place may also be factored in speech situations.

This approach to pragmatics is made of conversational principles. One important principle is Paul Grice's cooperative principle which explains how people act in conversations and the cooperation between speakers when using the conversational maxims (Richards et al. 1985). Cooperative principle touches "on an unspoken pact that people will cooperate in communicating with each other, and that speakers rely on this cooperation to make conversation efficient"(Finegan 2004:300). This unspoken cooperation, as stated by the cooperative principle, creates pragmatic implications or implicatures.

The act of cooperation is spelt out in four categories of communication known as conversational maxims of the cooperative principle and these can be described as follows:

1. The maxim of quantity – which requires the speaker to make his contribution as informative as is required without providing too much information so that his interlocutor must be able to understand his utterance without reading too much into it.
2. The maxim of quality – which prohibits an interlocutor from giving false information or saying things without adequate evidence.
3. The maxim of relation – being relevant in what a speaker says
4. The maxim of manner – calls speakers to be brief and orderly in their utterances.

Conversational maxims form a necessary part of the description of the linguistic meaning because they attempt to explain the meanings of sentences where a speaker appears to mean more than what he says. This explanation is constituted by means of these pragmatic implications or conversational implicatures. The concept of implicatures refers to "meaning of an utterance that goes beyond its literal meaning." Implicatures result as a consequence of the cooperative principle, which participants expect each to observe.

Conversational implicature refers to the meanings that are not found in what has not been plainly stated. It emerges that implicature is the contrast between the said and the meant (Anchimbe and Janny, 2011), and derivatively, between the said and the implicated; the implicated being the meant-but-unsaid (Horn, 2004). A component of speaker meaning that constitutes an aspect of what is meant in a speaker's utterance without being part of what is said. What a speaker intends to communicate is characteristically far richer than what she directly expresses; linguistic meaning radically underdetermines the conveyed and understood. Speakers tacitly exploit pragmatic principles to bridge this gap and counts on hearer to evoke the same principles for the purposes of utterance (Horn, 2004). Conversational implicature with its emphasis on inferred meanings is used to enhance the understanding of address forms that may have meanings that are inferred as they are not directly expressed in the forms used. When the speaker implies them (meanings), the hearer is able to infer (work out, read between lines) these meanings in the utterance by appealing to the rules governing successful conversational interaction. Grice (1975) proposed that implicatures can be worked out by understanding three things:

1. The usual linguistic meaning of what is said.
2. Contextual information (shared or general knowledge).
3. The assumption that the speaker is obeying what Grice calls the cooperative principle.

The success of the conversation depends upon the various speakers' approach to the interaction. People try to make the conversation work by cooperating (Haspari, 2011). We can understand it partly by noting those people who are exceptions to the rule, and are not capable of making the conversation work.

These theories are linked in that all three approaches attempt to analyze how people interact. When people converse, utterances are made (Haspari, 2011). At the same time meanings are often implicit because of external factors which help the speakers to decide what forms of address to use. The stated theories helped the researcher to pay particular attention to the type of address forms that has been used. If the intention of the meaning of the speaker in using such a form is not understood, the meaning is then worked out from the context in which the form has been used. This helped in addressing the information gap in the research. That is, the functions address forms

serve in various domains are understood. The three theories are relevant to the study in that they explain how meaning is arrived at during interaction.

Three theories were employed in this research, to be precise, speech act theory, politeness theory and theory of conversational implicature. The theories have helped in designing the data collection by way of interviews and observation. They have provided a framework for the study in that they explained how meaning is arrived at during interaction.

## **CHAPTER FOUR**

### **METHODOLOGY**

#### **4.0 General**

The present chapter explains the research procedures and techniques adopted in the study in an attempt to find answers to the research questions raised in the first chapter of the study. This chapter presents details relating to the type of research approach and research design executed in the study, the study area and sample size, the data collection instruments and procedures and the data analysis process. The chapter also states the criteria used to come up with each research method and clearly explains the whole research process.

#### **4.1 Research Design**

Every ideal research study has a structure or frame which elaborately defines the steps to be pursued right from the beginning to the end in the process of executing the work. “This structure is outlined in a way that seeks to provide answers to the research questions set out in the study.”(Mambwe, 2014:88). Therefore, a research design is an overall structure of how research is to be conducted or done in a particular study so as to answer the research questions set out in a particular study.

A research design is, “the conceptual structure within which research is conducted. It constitutes the blueprint for the collection, measurement and analysis of data.” (Kothari, 2004:30). It has also been defined as a plan or strategy which moves from the underlying philosophical assumptions to specifying the selection of respondents, the data gathering techniques to be used and data analysis to be done, (Maree, 2007). It is, “a systematic arrangement of procedures and methods used during a study and sets the logic by which researchers make interpretations at the end of their studies to avoid haphazard approach,” (Tshuma and Mafa, 2013:115).

This study used a descriptive research design which aims at describing the state of affairs as they are at present. It is concerned with conditions, practices, structures, differences or relationships that exist, opinions held, processes that are going on or trends that are evident.

## **4.2 Delimitation**

The study was carried out in Kazungula District, particularly Mukuni village, for primary data collection. The study site was carefully selected as the area was suitable for the solicitation of the needed data for the study.

## **4.3 Study Population**

Regarding the study population, Marczyk (2005:18) indicates that, “the population is all individuals of interest to the researcher.” Arising from this point, the population for the study was basically participants from the many villages within Mukuni village. The target population included parents, children, church leaders, village headmen and women, traditional counsellors, the youth and selected workers of Mukuni local court.

## **4.4 Sample Size**

In respect to study sample, Podesva and Sharma (2013:74) state that this is, “a subgroup of people that reflect the population as a whole (in terms of their social and linguistic characteristics), and therefore lends itself to generalizations.” Kumar (2011:394) expounded that descriptive research, “describes the measure, and believes in, in-depth understanding and small samples.” As Kumar recommends, on using small study samples, primary source of data involved the collection of data from 40 respondents, included are three (3) church leaders of which one (preferably a sister) from Catholic church, one from Seventh Day Adventist church and one from Church of Christ; sixteen (16) parents of which ten (10) will be female and six (6) male; fourteen (14) children (7 female and 7 males); two (2) village headpersons (1 female and 1 male); two (2) traditional counsellors; two (2) workers of Mukuni local court and one program presenter at Musi-ou-tunya radio station. Out of the total number, twenty two (22) females were interviewed. The anticipated sample size covered the people of the mentioned area and included all age groups, professions and genders. The selected area had enough respondents to represent the Toka-leya people of Mukuni chieftdom in Kazungula District of Southern Province. The church, home, palace, funeral house and a social gathering (wedding) are some of the domains the researcher investigated during data collection.

### **4.4.1 Purposeful Sampling**

Purposeful sampling is one of the methods of sampling. Kumar (2011:207) says, “Purposeful sampling is your judgment as to who can provide the best information to achieve the objectives of

your study.” You as a researcher only go to those people in your opinion who are likely to have the required information and be willing to share it with you. In light of this, purposeful sampling was employed in the research by virtue of the perceived quality of the sample size which the researcher thought would render true results once employed in the research. As such proficient Toka-leya speakers were designated for the work. Purposive sampling was particularly relevant to this study because the researcher is concerned with exploring the functions of form of address and understanding the participants as they use these forms during interactions. The selected area constituted a suitable, reliable and representative population.

#### **4.5 Data Collection**

Primary Data collection in this study was done through observation and interviews; taking notes as well as recordings.

##### **4.5.1 Data Collection Procedures**

In data collection, both primary and secondary data were used to guarantee the authenticity of the work. In view of this, primary data was collected through introspection and semi-structured interviews. Initially, the researcher employed a field list (appendix 2) available pertaining to the address forms. The list was used for clarification from some respondents. The data collection exercise from the sites was undertaken over a period of four weeks of a selected area. After permission was sought from the Mwendambeli through the Senior Headman. Permission was sought and agreement on the time of interviews was decided by the participants with the researcher. The researcher then began the research by trying research questions with three individuals to find out if they were appropriate (the pilot study). The researcher then carried out face to face interviews with participants who were willing to take part in the study. Responses were written down as the interview progressed. All types of interviews were used depending on what the researcher wanted or the type of information required. The researcher then continued collecting data by conducting observations of factual activities in different domains. Comments on observations were noted and analyzed. In the case of participant observation, the researcher collected information through direct participation and observation of a group or community. This was done in order to obtain data.

In the last segment of data collection (procedures), the researcher studied the facial expressions and gestures of those being addressed. This helped the researcher to become aware of how contexts

or situations contribute meaning through address forms. Since the researcher is the native speaker of Toka-leya, she requested some informants to verify the list of forms of address which had not been tackled during interviews.

#### **4.5.2 Data Collection Instruments**

The Data upon which the study is based were derived from observation of both spontaneous and deliberate spoken discourse as well as interviews of the forty (40) sampled respondents comprising village headmen and women, church leaders, traditional counsellor, workers at Mukuni local court, parents, children and the youth in the area of study.

##### **4.5.2.1 Interviews**

Interviews in Toka-leya, semi-structured, audio-taped ranging in length from thirty to one hour were administered to families, church leaders, the youth, court personnel, and traditional leaders. The researcher collected information directly from the source by asking questions or by carrying out a question guided discussion.

###### **4.5.2.1.1 Un-structured Interview**

A respondent is asked to comment on widely defined situations and is also free to respond. At times, the interviewer can interrupt just to ask for clarifications but no directives are given. Alternatively, a list of issues is given with questions to be asked and their sub-questions prepared on an interview schedule. This kind of interview solicits careful elaboration. The researcher then probes for an elaboration. For instance, the researcher would say ‘what does that mean?’ Primary data were obtained as participants were able to express themselves on what they knew about types of address forms and why they are used in different forms. When asked to list them, responses were given without hesitation and sometimes similar answer would be given such as using Tecknonyms where the two respondents confirmed that they use the child’s name when addressing each other.

###### **4.5.2.1.2 Semi-structured Interview**

In respect to semi-structured interview, Tchaponwa (2013:127) posits that, “When conducting semi-structured interview, the researcher begins by asking a series of structured questions and then delves more deeply by asking open-ended questions in order to obtain more complete data.” A

semi-structured interview was of great use when interviewing respondents about what they knew. Respondents were given the chance to fully express themselves. To intensively investigate the reasons for using identified address forms in such domains, a focused interview gave the researcher a detailed understanding of the topic under investigation. A list of questions was used; For instance, the interviewer would say, ‘why do you say that?’ an explanation would be given as to why a child’s name is used plus the relationship that is there, for instance, among the Toka-leya, the couple stays at the groom’s place after the wedding and the woman will be addressed using the child’s name given even when they don’t have a child yet. For instance ‘*Ina Ncuute*’ ‘mother of *Ncuute*. This is done as way of showing respect. Everyone in the home including the husband will be addressing the woman by the given name.

### **4.5.3 Observation**

The first set of data was obtained from both participant and non-participant observation of actual usage of address forms in selected homes, churches, local court, funerals and weddings attended. Observations took place in open places of various sites of mentioned domains such as homes, inside of church buildings during service or mass, rehearsal rooms, burial sites, court yards and many others.

**4.5.3.1 Simple observation-** The researcher just observed a particular activity and recorded the information. For instance, villagers show respect by kneeling down before entering the visitor’s room (*Nabeene*) at the palace and also kneel down several times before meeting the ‘*Mwendambeli*’ ‘The Prime Minister’ for a discussion. The kind of respect the informant showed is deference in that it goes together with the authority bestowed upon the *Mwendambeli*.

**4.5.3.2 Participant Observation-**the researcher participated in the activities of the locality in order to obtain data. The researcher collected information through direct participation and observations of a group, tribe or community as activities were going on. It was observed, for instance, that towards the end of the funeral procession, relatives and those invited do sit to decide on who takes up the task of administrator of the estate of the deceased. During such a meeting, the spokesperson said, ‘*ino nywebo bamukamufu mwaamba kutinzi?* What are you saying as a widow? The highlighted item is the address form used to designate the widow from other women whose husbands are still alive.

#### **4.5.3.3. Unobtrusive Measures**

In order to learn the socio-pragmatic significance of those address forms, the researcher studied facial expressions and gestures on various occasions to identify ways in which context contributes to meaning. For instance, in a home, it was discovered that children are special beings that do not hide their feelings. When called upon, one child came running to where everyone was but as soon as he realized there was a visitor, the boy went back crying because the mother used a nickname, '*simbilu*' in the presence of a visitor. This is clear indication that context contributes to meaning in that if it were not for the visitor present, the boy would not have cried or run away. The address form used was not appropriate in that context. In another instance, the wife pulled her face and closed her eyes when her husband called her '*Muzwiti*' because she understands that form as a humiliating way of letting everyone that she is very dark and probably very dirty. The inappropriate form used was the underlying cause of the reaction of the addressee. This is clear demonstration of speech act theory where the speaker's intention was to make a representation (asserting) or confirming that his wife is very dirty. When talked to, the poor woman just said, 'I know what he means. That is one way of telling me to improve my appearance. He uses it but not in public. In such a situation, the researcher did not share the background with this particular couple. She had to work out the meaning from the reaction of the wife.

#### **4.5.3.4 Introspection**

Introspection was yet another data collection instrument which was used in the assemblage of data. Since the researcher was well Ablest with the language, she used it as a means of data collection. Podesva and Sharma (2013:29) comments that Chomsky says that, "native speakers has grammatical competence in their native language: by this we mean that they have tacit knowledge of the grammar of their language...of how to form and interpret words, phrases and sentences in the language." In addition Radford (2004:24) states that, "collecting judgments allows the researcher to question speakers about what they have said." The researcher analyzed data which was collected from 40 participants and as such, introspection was employed in processing data, owing to the researcher who has a grammatical competence in the language under study.

#### **4.6 Data Analysis**

Data analysis, in qualitative research approach, commences when data gathering is ongoing (Mugenda and Mugenda, 1999). As Mugenda and Mugenda put it, soon after the collection of comprehensive data, the analysis of data began while in the field. Subsequently, introspection was carried out in the last phase of data analysis. Furthermore, the arrangement of data was done in accordance with the stipulated specific objectives enshrined in this document. Finally sorting and analyzing of data was done in line with address forms in Toka-leya. The address forms in Toka-leya were examined so as to establish the significance of these address forms in Toka-leya from a socio-pragmatic perspective. The address forms were examined using three theories namely: Speech act theory, Politeness theory and theory of conversational implicature.

Data analysis started during the data collection exercise by arranging the field notes according to themes in relation to the objectives. This was done followed by identification, description, explanation and interpretation of the emerging conceptual patterns or response categories in the contexts in which they occurred. Quotations of significant portions of responses recorded were also used to depict respondents' attitudes in their own words and were cited as samples obtained from respondents (see appendix 3a). Finally, a summary was made and conclusions were drawn.

The speech act theory, politeness theory and conversational implicature helped data analysis in that during observation and interviews, the researcher was able to analyze the address forms by studying what was said by the speaker, the response(s) from the addressee(s) and the reactions expressed in various ways. Collection of data and analysis were done simultaneously. It was possible to analyze and understand why speakers used different address forms in various contexts. All that helped the researcher work out the meaning of what was said.

Martin and Hanglton (2012:74) explain that, “the purpose of the data analysis stage is to summarize the data in such a way that the findings can be implemented....” To this end, only the findings that were related to the study area were used in the write-up of the final document.

#### **4.7 Ethical Issues**

There are ethical considerations associated with carrying out research projects. According to Bell (2005:46) research ethics are concerned with, “the agreements that researchers enter into data

collection in terms of interviews, questioning and observations.” In other words, these are the people from whom data will be gotten from for the research project.

The researcher ensured privacy and confidentiality of participants and their responses in utmost professional manner. In order to seal the identity of the participants, there was no provision to indicate neither personal names nor names of departments on the interview guide. The participants had the right to provide data or not to provide if so desired without any demand for justification. Therefore, those who excused themselves during interviews were not be forced or bullied but instead, they were quickly replaced by other participants who had no busy schedule. The objectives were explained orally before each interview and the purpose of the interview was well explained to all participants that the work was purely for academic purpose.

It is worth noting that while there was no need for consent in observing various activities, the researcher had to assure the interviewees of anonymity and confidentiality regarding the use of data collected. One couple signed the consent form because they are marriage counselors and they both represent traditional leaders in that village. Others never minded about signing consent forms.

#### **4.8 Conclusion**

The chapter provided information on the research design, and on data collection, where the population involved was specified in terms of study area and the sample size. The instruments used for collecting data and making data analysis were described. Each data collection instrument provided some information pertaining to address forms through responses given. For example, through observation, the following data were collected. ‘*Bedyango*’ ‘Chieftainness’ that pertain to address form for the female ruler. ‘*Bakambosi*’ the preacher, in this case refers to the Pastor, Priest or Reverend among church leaders. Through interview, similar address forms were given except in homes where all of those had to do with the relationship existing between the speaker and the addressee such as ‘mama’ ‘mother’. This is the address form a child uses to address the mother though there are other meanings attached to that in that any elderly woman can be addressed as ‘mama’ to show respect. In establishing the socio-pragmatic significance of some address forms, the researcher had to study participants’ reactions through verbal responses and facial expressions and gestures. An expression like smiling by wives when called upon by their husbands, verbal responses such as ‘*shaa*’ and sometimes ‘*zwa*’ disrespectful way of responding, which are

displayed or expressed. These responses and many others were noticeable reactions from some addressees. The researcher also used a checklist to verify what each word on the list meant and why it is used. The succeeding chapter presents the findings of the study.

## CHAPTER FIVE

### DATA PRESENTATION

#### 5.0 General

In the previous chapter, the research methodology of the study has been discussed. This chapter presents and discusses the findings of objective one stated as:

- (i) To identify a range of address forms in Toka-leya.

The objective is analyzed in line with the theoretical framework of the study. This chapter therefore, aims at establishing the types of address forms used in the Toka-leya speech community in order to provide answers to the first question in chapter one of the study, which sought to identify some of the types of address forms the Toka-leya people use and the domains in which they are used. It sets out with the analysis and description of the address forms. Later, the presentation and discussion of the findings.

During data collection, a number of Toka-leya address forms were collected (a full list is presented as appendix, at the end of the document). However, for the purpose of the analysis to be done in this study, only those which were prominent during data collection are presented below. A few examples of the identified address forms from different domains will be subjected to the morphological analysis so as to establish their morphological structure. It is hoped that an analysis of the Toka-leya address forms will enhance the understanding of their meanings. The unmarked constructional patterns of all Toka-leya personal names are:

#### 1. NOUN PREFIX (NP) + NOUN STEM (NS)

EXAMPLE: Prefix + Stem

*Mu + ntu → Muntu*

#### 2. AUGUMENT + PREFIX +STEM

EXAMPLE: Augument + Prefix + Stem

*i + ba + ntu → ibantu*

### 5.1 Address Forms used in a Home setting

To systematically show the address forms used in a home setting among the Toka-leya, the data has been presented in table 1 below.

ENGLISH GLOSS	ADDRESS FORM	POTENTIAL ADDRESS	POTENTIAL CONTEXT
Aunt	<i>Nene</i>	Elder/younger sister to male parent	Vocative (calling)
Uncle	<i>Simizyesu</i>	Elder/younger brother to parent	Vocative (calling) Ostensive (pointing out)
Mother in-law	<i>Bamamaziyala</i>	Mother in-law of the man or woman	Ostensive (pointing out)
Father in-law	<i>Batazalya</i>	Father in-law of the man or woman	Ostensive (pointing out)
Brother in-law	<i>Mulamwe</i>	Brother in-law of the man or woman	Vocative (calling) ostensive (pointing out)
Sister in-law	<i>Bamance</i>	Sister in-law of the man or woman	Vocative (calling) Ostensive (pointing out)
Son in-law	<i>Mukwe</i>	Husband to the daughter of the man or woman	Ostensive (pointing out)
Daughter-in-law	<i>Musangakazi</i>	Wife to the son of the man or woman	Ostensive (pointing out)
Fellow wife	<i>Mukwatwama</i>	Wives in a polygamous marriage	Ostensive (pointing out)
Fellow servant	<i>Muzikema</i>	Sister in marriage	Ostensive (pointing out)

Fellow parent	<i>Mucembelema</i>	Female parents (mothers) to the couple address each other as fellow parent	Vocative (calling) ostensive (pointing out)
Fellow parent	<i>Muzyazi</i>	Male parents (fathers) to the couple	Vocative (calling) ostensive (pointing out)
Aunt	<i>Mama</i>	Elder/younger sister to female parent	Vocative (calling) ostensive (pointing out)
Fellow married man	<i>Mukwasyi</i>	Men married in the same family	Vocative (calling) ostensive (pointing out)
Husband	<i>Mwaalumi</i>	Married man	Ostensive (pointing out)
Wife	<i>Mwanakazi</i>	Married woman	Ostensive (pointing out)
Single woman	<i>Nabutema</i>	Unmarried woman	Vocative (calling) Ostensive (pointing out)
Beloved wife	<i>kalungukaamoyo</i>	Most loved woman	Vocative (calling)
New wife	<i>Nyeele mpya</i>	Newly married woman	Vocative (calling) Ostensive (pointing out)
Maggot/Ghost	<i>Mabole/Ceelo</i>	A child born after another child has died	Vocative (calling)
Bearer of bad news	<i>Syamabi</i>	Child born from an incestuous union	Vocative (calling) Ostensive (pointing out)

Last born	<i>Ntule</i>	Name given to a child to signal that one is done with child bearing.	Vocative (calling)
Grave	<i>Mulindi</i>	Child born after a still birth	Vocative (calling)
I did not find him/her	<i>Sibajene</i>	Child born after one member of the family has died	Vocative (calling)
Follow others	<i>Muyakwabo</i>	Child born after a series of still births	Vocative (calling)
Lion	<i>Munchindu</i>	Child/adult	Vocative (calling)
Elephant	<i>Mudenda</i>	Child/adult	Vocative (calling)
Crocodile	<i>Mweetwa</i>	Child/adult	Vocative (Calling)
Monkey	<i>Muloongo</i>	Child/adult	Vocative (calling)
Tall person	<i>Muzwambalala</i>	Child/adult	Ostensive (pointing out)
Talkative person	<i>Syadomolitopota</i>	Child/adult	Ostensive (pointing out)
Poor person	<i>Munjebwe</i>	Child/adult	Vocative (calling)
Wanderer	<i>Mweendanjangula</i>	A person who just wanders	Ostensive (pointing out)
Step child	<i>Muzaanyina</i>	Step child	Ostensive (pointing out)
Hard-working woman	<i>Shimbi-lombe</i>	A woman who works like a man	Ostensive (pointing out)
Unemployed Successful person	<i>Ciindababeleka</i>	A hard working man or woman	Vocative (calling) Ostensive (pointing out)
Mother to the Doctor	<i>Ina Dokota</i>	Mother to the doctor	Vocative (calling)

Mother to the Teacher	<i>Ina Mwiiyi</i>	Mother to the teacher	Vocative (calling)
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## 5.2 Categories of Address Forms used in a home.

This section shows the categories of the identified address forms used in a home setting. From the data collected, we can categorize address forms used in a home setting as follows:

### 5.2.1 Pronouns

As can be seen, interactions occur between family members, that is, spouses, parents and children, and brothers and sisters. G

Generally, the Toka-leya people use two second person pronominal forms to address each other in the family. That is the honorific ‘*inywe*’ and the non-honorific ‘*iwe*’ pronoun. The pronoun ‘*inywe*’ (you) is used both as a singular form or plural form depending on the context it is used and ‘*iwe*’ (you) is used as a singular form only. The pronoun ‘*inywe*’ (you) can be used as a singular form to show respect when talking to an elderly person. Although the form ‘*inywe*’ is plural, the meaning is singular since it is addressing a single entity. In this context, it is honorifically used. The pronoun can also be used as a plural form to address a group of people, for instance, ‘*inywe abana kamuza kuno*’ (you children come here).

In the Toka-leya traditional practice, the pronoun ‘*inywe*’ is also used by in-laws to address each other as they fail to use the actual names. This is done to show traditional respect. The pronoun ‘*iwe*’ (you) on the other hand, is used when addressing someone younger or an age mate who might not need traditional respect or politeness. Cousins and brothers and sisters in-law do use the pronoun ‘*iwe*’ regardless of the age. Thus a schema emerges with respect to the structural configuration of address forms used to address children by their parents.

### 5.2.2 Kinship terms

Kinship is brought about by birth or marriage either of which binds individuals in a kinship relationship (khapoya, 2013). Thus kinship is the main organizer of social relationships. Below are some of the examples of kinship terms used in a home:

1. *Mucebelema*  
*Mu-cembelema*

CL1 – fellow old woman

The term ‘*mucembelema*’ is used by female parents of the couple to address each other. ‘*Mucembelema*’ is translated as fellow old woman. Mu as a singular noun prefix has been used to indicate number, that is, one fellow old woman. The plural form is ‘*bacembelema*’.

2. Muzikema

*Mu-zikema*

CL1- fellow servant

*Muzikema* is derived from the noun ‘*muzike*’ slave. It is a proper noun prefixed with mu- noun prefix from class 1to form *muzikema*. Women who are married in the same family (to the brothers) address each other as ‘*muzikema*’ fellow servant/save.

3. Muzyazi

*Mu-zyazi*

CL1- fellow parent

Male parents to the couple address each other as ‘*Muzyazi*’ fellow parent.

However, there are times when these kinship terms are used in special situations such as when one gives birth. In this instance, the mother to the baby will be addressed as ‘*batumbu*’ (one who has given birth).

EXAMPLE *Batumbu*

*Ba-tumbu*

CL2- woman who has given birth

Ba- is a plural noun prefix from class 2. However, in this context the noun prefix has been attached to the noun stem –*tumbu* to form *batumbu* not to pluralize the nominal but to show respect.

A different kinship term can also be used in an instance where one is given something and in return the receiver can address the one who has given as, ‘*mwaabi*’ (giver).

EXAMPLE: *Ndalumba loko kundipa maheu, uli mwaabi.*

*mwaabi*

*Ø-Mu-aabi*

CL1-giver/generous person

The address form *mwaabi* ‘generous giver’ is a common noun where *mu-* a noun prefix has been attached resulting in semivocalization *u+a* ‘*mwa*’ to form a common noun *mwaabi*.

### 5.2.3 Titles

In a home, titles such as ‘*singanda*’ (first wife in a polygamous marriage), ‘*Mwalumi*’ man, ‘*Mukaintu*’ woman are used. Below are the descriptions of the examples:

1. *Singnda*

*Ø-Si-nganda*

CL1a- owner of the house/marriage

*Singanda* is a common noun which is used to refer to the first wife in a polygamous marriage. It is derived from the noun ‘*nganda*’ house. It is prefixed with *si-* a zero morpheme noun prefix.

2. *Mwalumi*

*Mu-alumi*

CL1-*Mwalumi*

The address form *mwalumi* is a common noun which is used to refer to any married man. The name is formed by prefixing a noun prefix *Mu-* to *-lumi* where *u+a* result in semivocalization ‘*mwa*’ forming a noun *mwalumi*.

3. *mukaintu*

*Mu-kaintu*

CL1- *Mukaintu*

The noun prefix *mu-* class 1 has been attached to the stem *-kaintu* to form the common noun ‘*mukaintu*’ woman.

### 5.2.4 Expressions

Expressions are also used as address forms in the home setting. Expressions which might be situational such as '*kalungu ka moyo*' (the one I love); '*Nyeele mpya*' new wife are used.

1. *Kalungukaamoyo*

*Kalungu-kaamoyo*

CL12-my love

This expression is a compound nominal, made up of two nouns, *kalungu* 'small bead' and '*Moyo*' heart. This is an expression used to praise the lover in an intimate relationship. The noun prefix '*ka*' class 12 has been prefixed to form '*kalungukaamoyo*', with a conjunction '*ka*'

2. *Nyeelempya*

*Ni-eelempya*

CL9- new flute referring to the newly married wife/woman

This expression is a common noun used to refer to a newly married wife. The expression '*nyeelempya*' is as a result of the combination of two words a noun *nyeele* 'flute' and an adjective *-mpya* 'new'.

### 5.2.5 Names

To systematically show names used as address forms in a home setting among the Toka-leya, the names will be categorized as follows:

#### 5.2.5.1 Situational Names

The following are some of the identified situational names used in a home setting among the Toka-leya speaking people.

1. *Mabole*

*Ma-bole*

CL6- maggots

This name '*mabole*' maggots is used to address someone who is the only surviving child after having a series of still born babies. This common noun among the Toka-leya speakers has been

converted into a proper name for someone who breaks (stops) the chain of still births the mother experienced. The noun prefix *ma-* from class 6 has been attached to the stem to form a proper noun ‘*mabole*’.

2. *Manyando*

Ø-*Ma-nyando*

CL6-problems

*Manyando* is a borrowed term from Lozi language together with its concept or idea it stands for. A noun prefix *Ma-* from noun class 6 has been prefixed to form a situational name ‘*Manyando*’ problems. The name *Manyando* is given to a child born at a time when the family was experiencing challenges, for instance, death of a family member or sickness of a family member.

3. *Sibajene*

Ø – *Si-bajene*

CL1a – I did not find them

*Sibajene* is a proper noun translated in English as ‘I did not find them’. It has been properised hence having a zero morpheme from class 1a. The name is given to a child born after the demise of the father or any other member of the family or after the child is born, the mother dies.

4. *Ciloto*

Ø-*Ci-loto*

CL7 – a dream/a surprise

*Ciloto* is a common noun, a term used to refer to a dream. It has been converted into a proper noun to show the circumstances surrounding the birth of a child. The name ‘*Ciloto*’ dream is given to a child born from parents who least expected to have a child. In short the child came as a surprise after fruitless efforts to conceive.

### 5.2.5.2 Clan Names

Clan names begin as praise names ‘*ntembauzyo*’. Due to the fact that these names begin as praise names and that they are clan names, (common names), they take a plural form. They are derived from common clan names which are made of two morphemes; class prefix marker which is always

‘mu’ and a nominal stem. The class prefix marker becomes part of the noun stem, forming a simplex noun stem. To the stem, class 1 prefix marker is prefix – meaning that names derived from clan names are made up of two morphemes. The following are the clan names among the Toka-leya people. Each Toka-leya belongs to one of these clans and each group belonging to a certain clan is praised in a particular way in relation to the animal belonging to that clan. The clan names are presented below:

### **LIONS – *BANCHINDU***

Lions are known to be powerful, dangerous, and vicious and meat eaters. The lion is the king of the jungle. The name ‘*Munchindu*’ connotes a hard working person, a hunter. Such a person is feared in society. When parents address their child (ren) with this name, they are making known what attributes they want their child to have. The addressee is praised as a fearless warrior.

For instance:

**Mother:** *kofwamba omunchindu, omwini sakka* (hurry up, king of the jungle).

#### *1. Munchindu*

*Mu-nchindu*

CL1 - clan

### **ELEPHANTS – *BADENDA***

**Badenda**, a clan to which elephants belong is known to be a clan of strength. The given name connotes strength and is synonymous with hard work. These are attributes the addresser has in mind when he or she addresses the bearer of the name. Among the Toka-leya people, clan names are used as praise names, ‘*kulibanda*’ or ‘*kulitembaule*’ praising oneself or his children to show respect. For instance, when a woman gives birth to a baby boy, the elderly women will give a royal clap, praising the woman for bringing forth ‘an elephant’ (hard worker).

‘*Twakambilila kutwetela mudenda, syamilimo. Banasyalyoonda batayoowi masakka.*’ (we thank you for bringing forth the hard worker, the fearless warrior).

#### *2. Mudenda*

*Mu – denda*

1- Clan

### **DOGS – BANSAKA**

This name is derived from the clan name ‘*Bansaka*’ to which dogs belong. The name connotes a person who loves hunting. The bearer of the name can self- praise himself or herself as, ‘*ndemunsaka, ndecibwa camazakala kuluma cilatobola.*’ (The fearless hunter who cannot be intimidated).

#### 3. *Munsaka*

*Mu – nsaka*

1- clan

### **HARES – BANSANJE**

The name *munsanje* is derived from the clan name *bansanje* which is the clan of hares. Hares are known to be incredibly intelligent in the tales told among the people. This animal’s intelligence is admired by many. The name *munsanje* connotatively announces intelligence and quick of mind to discern things and make decisions the bearer possesses. The *bansanje* praise themselves as, *bana komaano* (the intelligent ones). In a situation where one has excelled exceedingly in education, one can praise himself/herself as, “*ndabeleka ndemunsanje, ndemuna sulwe, ndemuna koomaano.*”

#### 4. *Munsanje*

*Mu – nsanje*

1 – clan

*Munsanje* is a common noun prefixed with mu- from class 1.

### **CROCODILES – BEETWA**

*Beetwa* is the clan of crocodiles. People who belong to this clan praise themselves as, ‘*tobana koona milonga*’ (the owner of the rivers).

#### 5. *Mweetwa*

*Mu – etwa.*

1 – clan

The clan name is formed by prefixing a noun prefix mu- to the stem. Where u+e result into a semivocalization ‘mwe’ forming a noun mweetwa.

## **DOVES – BAYIINDE**

*Bayiinde* is a clan name to which doves belong. Doves are associated with peace and calmness. As a given name, *mwiinde* connotes peace, calmness and humility. Among the Toka-leya, peace and humility are crucial as they foster togetherness which is key to community unity. *Bayiinde* praise themselves as, ‘*bakunongo yabulungu civwunisyo nimpande*’ (an embodiment of beauty).

For instance: **Grandmother:** *koza kuno mwiinde, omunono, owakeebelwa nzoka mibwina.*

### 6. *Mwiinde*

*Mu – inde*

CL1 – clan

The address form *mwiinde* is formed by prefixing the noun prefix mu- where *u+i* results into semivocalization ‘*mwi*’ forming a noun *mwiinde*.

## **GOATS – BALEYA**

*Baleya* is a clan name to which goats belong. ‘*Muleya*’ is common among people who belong to the ‘*baleya*’ clan. Such names are mostly used as surnames. Among the Toka-leya people, the address form ‘*Baleya*’ denotes both the people (*Baleya*) and the language (*Cileya*). Although the Toka-leya are commonly known as the leya people, not all of them belong to the ‘*Baleya*’ clan. The *baleya* group praise themselves as,

‘*mbananda, mbana mpongo, mbanacilembalemba*’ (the owner of the home, the most active).

### 7. *Muleya*

*Mu – leya*

CL1 – clan

*Muleya* is a clan name derived from the common clan names. It is made up of two morphemes; the noun prefix mu- which is part of the noun stem forming the simplex noun stem.

### **5.2.5.3 Nicknames**

The other category of names is nicknames. A nickname is a name that an individual is given by the community which is usually descriptive because it sums up that individual’s character and physical shape. It was revealed by the interlocutors in homes and social gatherings that nicknames

are given for various reasons such as describing someone's character by talking about what he does or how he behaves or what he is fond of doing as a way of bullying, praising and encouraging him or her. These end up as real or personal names, especially in the generation that follows. The following are examples of nicknames given:

*Shimbi-lombe* describes a hard working woman (her strength is associated to that of a man). Such a woman is praised as, '*Ooyu mukaintu ngu shimbi lombe.*' The nickname *shimbi-lombe* is made up of two nouns: *shimbi* (huge girl/woman) and *Lombe* (boy/man).

### 1. *Shimbi-lombe*

Ø – *shimbi-lombe*

CL1a-girl-boy

The address form '*shimbilombe*' which is translated as, 'girl-boy' is formed by the combination of two nouns *shimbi* 'girl' and *lombe* 'boy' to form a Toka-leya name *shimbilombe* hence having a zero morpheme noun prefix.

*Siadomolitopota* (The talkative one) is another expression used as a nickname. This is a pejorative address form which is mostly used on someone who talks too much and what he says does not make sense at all. Equally, a woman who gossips a lot can be addressed as such. For instance, one can say, '*abalo aaba batakkalwi nzinini kumulomo, basiadomolitopota.*' This nickname is made up of a noun '*domo*' (huge mouth) and the verb '*topota*' (talkative).

### 2. *Siadomolitopota*

Ø – *Siadomo-litopota*

CL1a-talkative person

The address form *siadomolitopota* 'talkative person' is as a result of combination of two nouns – '*domo*' 'big mouth' and '*litopota*' that talks.

The other address form used as a nickname is '*mweendanjangula.*' This form of address is used to refer to someone who moves too much. Mostly people who are addressed as such undertake long

journeys. The address form is used to try to counter bad behavior. For instance, one can say, ‘*ino uyayi kale, iwe mweendanjangula.*’

### 3. *Mwendanjangula*

*Mu-endanjangula.*

CL1-one who undertakes long journeys

*Mwendanjangula* is an address form used in a Toka-leya society to refer to someone who is always on the move. The name *mwendanjangula* is formed by attaching the noun prefix *mu-* from class 1 resulting in semivocalization *u+e* ‘*mwe*’ to form a common noun *mwendanjangula*.

#### 5.2.5.4 Teknonyms

Alford (1988) in Mandende (2009:53) defines teknonym as, “a practice whereby parents at the birth of a child ceases to be known by their personal names and are known as “father of (child’s name) and mother of (child’s name).” Teknonyms are used where a parent(s) is addressed using different situations: using the child’s name such as ‘*ina mwandu*’ (mother of *mwandu*);

#### 1. *Mwandu*

Ø- *Mu-a-ndu*

CL1-*Mwandu*

The name *mwandu* is a proper noun. The noun prefix *mu-* from noun class 1 is attached resulting in semiocalization *u+a* ‘*mwa*’ to form a proper noun *mwandu*.

Using the situational name after having a series of miscarriages as in ‘*ina Mubitana*;

Mother to *Mubitana* can be addressed as, ‘*ina mubitana*’

#### 2. *Mubitana*

Ø- *Mu-bitana*

CL1-*Mubitana*

*Mubitana* is a proper noun prefixed with a noun prefix *mu-* from class 1.

Using the description of the type of work one's child does, for instance, *ina simagaadi* (mother of the gardener)

3. *Simagaadi*

Ø-*Si-magaadi*

CL1a-owner of the gardens

*Simagaadi* as an address form in Toka-leya is a proper noun prefixed with a zero morpheme noun prefix from class 1a.

Or using the occupation of the child as '*ina dokota*, (mother to doctor).

Example: "*Mwabuka buti ina dokota?*"

4. *Dokota*

Ø-*dokota*

CL1a -mother to the Doctor

'*Dokota*' Doctor is as a result of borrowing the title from English language and has adapted the Toka-leya phonology and morphology partially. It has been transliterated from English to Toka-leya.

This is in line with Akindele (1993:89-90) who in his studies asserts that, "a parent can be addressed by the title of the occupation of the child." Teknonyms are used as a means of showing respect to the parent (mother/grandmother) of the child.

### **5.2.6 Address forms used at church**

The church is another domain where a variety of address forms are used. It is well known that a church is responsible for religious activities. A church in this study is not considered as a building for public Christian worship but as a group of Christians. Three different churches namely, Church of Christ, Seventh day Adventist church and Catholic Church were visited and interviewed to represent other denominational groupings in the research area. Going by office bearers in a church, it was noted that the address forms used motivate people addressed by such to work harder as they feel appreciated and respected. Table 3 below presents the address forms used at church.

**Table 3: Address Forms used in Church**

ENGLISH GLOSS	ADDRESS FORM	POTENTIAL ADDRESSEE	POTENTIAL CONTEXT
God	<i>Leza</i>	God	Ostensive
Jesus	<i>Jeso</i>	Jesus	Ostensive
Pastor	<i>Mupaizi</i>	Pastor	Vocative/ostensive
Elder	<i>Baalu</i>	Elder	Vocative/ostensive
Chorister	<i>Sikwiimbya</i>	Chorister	Vocative/ostensive
Church members	<i>Basinkeleke</i>	Church members	Vocative/ostensive
Preacher	<i>Bakambosi</i>	Preacher	Vocative/ostensive
Angel	<i>Mungeli</i>	Angel	Ostensive
Evangelist	<i>Muvangeli</i>	Evangelist	Vocative/ostensive

From the data collected on address forms used in churches, the following are the descriptions of the address forms:

1. *Leza*

Ø-*Leza*

CL1a- God

*Leza* as a Toka-leya name is from a proper noun *Leza*, a name of a supreme being of the Toka-leya before the coming of Christianity among the Toka-leya society which has been converted into a name hence having a zero (Ø) morpheme noun prefix.

2. *Mupaizi*

Ø-*Mu-paizi*

CL1- Pastor/priest

The ‘Mu’ singular noun prefix has been used to indicate number, that is, one priest. The plural is ‘*bapaizi*’ where ‘*ba*’ is used as plural noun prefix. The term ‘*Mupaizi*’ is a common noun which

can be used to refer to any priest. This common noun has been properised as a form of address of priest hence being prefixed with mu- from class 1.

3. *Sikwiimbya*

Ø-*Si-kuimbya*

CL1a-chorister

*Sikwiimbya* is a common noun, a term used to refer to one leading the singing in church. It has been converted into a proper noun hence being prefixed with a zero morpheme.

4. *Mulengi*

Ø-*Mu-lengi*

CL1-creator

*'Muleng'i* creator has been properised as a form of address from a common noun. It is a name which is used to refer to God as our creator in Toka-leya society.

5. *Siatwakwe*

Ø-*Si-a-tuakwe*

CL1a- Almighty

*Siatwakwe* 'Almighty' is a proper noun. Noun prefix 'tu' from noun class 13 is attached (resulting into semivocalization *t+u* 'twe') to form a proper noun *siatwakwe* which is later prefixed with an augmentative and outstanding of God's power noun prefix *si-* as God is believed to be great and unique.

6. *Jeso*

Ø-*Jeso*

CL1a-Jesus

*Jeso* as an address form has been formed by borrowing, adopting the word 'Jesus' in English language together with its concept or idea it stands for. Jesus has been transliterated from English into Toka-leya as *Jeso*. The address form has adapted the Toka-leya phonology and morphology partially.

7. *Muvangeli*

Ø-*Mu-vangeli*

## CL1- Evangelist

'*Muvangeli*' Evangelist address form is as a result of borrowing the title from the English Bible. The nominal has been formed by prefixing mu-noun prefix from class 1.

### 8. *Sinkeleke*

Ø-*Si-nkeleke*

CL1a-church member

The address form *sinkeleke* is a common noun derived from a proper noun *-nkeleke* 'church' to which a zero morpheme prefix *si-* has been prefixed to form *sinkeleke* 'church member' hence having a zero morpheme noun prefix. The plural form of this term is *basinkeleke* where *ba-* is used for augmentation to indicate number.

### 9. *Baalu*

Ø- *Ba-alu*

CL2-Elder in the church

*Baalu* is a proper noun, a term which is used to refer to a leader a church. This proper noun has been properised as a proper noun where *ba-* morpheme from class 2 has been prefixed as a noun prefix to form a Toka-leya name *baalu*. Although the plural morpheme *ba-* has been used, it does not indicate number but does show respect.

### 10. *Angelo*

Ø-*Angelo*

CL1a-Angel

'*Angelo*' Angel is borrowed from English language and has adapted the Toka-leya phonology and morphology partially. *Angelo* is a proper noun of divinity which has been converted into a Toka-leya name hence having a zero morpheme noun prefix.

## 5.2.7 The Media (Radio station)

The media is one of the domains the researcher included and investigated. Radio Musi-ou-tunya was chosen to investigate the prevailing situation concerning address forms. It was discovered that

the forms of address used in the media follow the type of work one does. Some of the address forms used in the media are presented in the table below.

**Table 4: Address Forms used in the media**

ENGLISH GLOSS	ADDESS FORM	POTENTIAL ADDRESSEE	POTENIAL CONTEXT
Director	<i>Sikwendelezya</i>	Directorof programmes	Vocative/Ostensive
New caster	<i>Sikwambilizya</i>	News caster	Vocative/ostensive
Producer	<i>Sikubamba makani</i>	Producer	Vocative/ostensive
Audience	<i>Buleya</i>	Audience	Vocative/ostensive
Listeners	<i>Baswilizi</i>	Listeners	Vocative/ostensive
Interpreter	<i>Mutoloki</i>	Interpreter	Vocative/ostensive

1. *Mutoloki*

Ø-Mu-toloki

CL1- interpreter

The address form ‘*Mutoloki*’ interpreter is a common noun. The nominal is formed by prefixing the noun stem *-toloki* with a noun prefix *mu-* from class 1 to form *mutoloki*.

2. *Buleya*

Ø-bu-leya

CL14- Audience/listeners

‘*Buleya*’ audience is a common noun. This common noun is prefixed with noun prefix *bu-* from class i4.

3. *Sikwambilizya*

Ø-Si-kwambilizya

CL1a-announcer/news caster

*Sikwambilizya* ‘news caster’ is a common noun where the noun prefix *ku-* is attached resulting into a semivicalization *u+a* ‘*kwa*’ to form a common nominal *kwambilizya* to which a secondary noun

prefix si- for augmentation is prefixed for properisation hence the attachment of si- to form a common noun, *sikkwambilizya*.

### 5.2.8 Address forms used during social gatherings

Some address forms are used at social gatherings such as weddings and funerals.

#### 5.2.8.1 Weddings

A wedding ceremony is a social context where a variety of address forms are used. At a wedding, however, the situation is different from other domains in that the address forms used are dictated by the prevailing circumstances at the time of speaking to keep the audience entertained. The person officiating at such a function bears in mind that whatever forms are used should maintain communication, respect and solidarity between the speaker and the audience.

The Table below presents some of the address forms used at a wedding ceremony.

**Table 5: Address Forms used at Wedding Ceremonies**

ENGLISH GLOSS	ADDRESS FORM	POTENTIAL ADDRESSEE	POTENTIAL CONTEXT
Negotiator	<i>Sikumakkoma</i>	One who negotiates for marriage on behalf of the groom's family	Ostensive
Groom	<i>Sikukwata</i>	Man who is marrying	Ostensive Table belowe
Bride	<i>Sikukwatwa</i>	Girl who is being married	Ostensive
Bride guider	<i>Sicilidiimane</i>	The young girl who guides the bride in a traditional marriage	Ostensive
Master of ceremony	<i>Sikweendelezya</i>	Master of ceremony	Vocative/ostensive
Relatives	<i>Inzubo</i>	Family members	Vocative/ostensive

1. *Sikumakkoma*

Ø-Si-kumakkoma

CL1a-negotiator

*Sikumakkoma* is a common noun, a term used to refer to one who negotiates for the marriage on behalf of the groom's family. It has been prefixed with a zero morpheme noun prefix si-.

2. *Inzubo*

Ø- I-nzubo

CL9-family members

This address form *Inzubo* 'family members' a common where 'n' from class 9 has been prefixed as a noun prefix to form a Toka-leya name *nzubo* which is later prefixed with i- for augmentation as a noun prefix to indicate emphasis.

### 5.2.8.2 Funerals

A funeral, though difficult to handle, is another event where members of a community/family usually meet. The address forms used signal sorrow and are said in low tones. These address forms are used during the mourning period, for instance, during speeches at the burial site, on the day of selecting the administrator of the estate of the deceased and during interaction especially when the conversation has to do with the bereavement. The Table below presents some of the address forms used during a funeral.

**Table 6: Address Forms used at a Funeral**

ENGLISH GLOSS	ADDRESS FORMS	POTENTIAL ADDRESSE	POTENTIAL CONTEXT
Mourners	<i>Balili</i>	The bereaved	Ostensive
Widow	<i>Mukamufu</i>	Woman who have lost a husband	Ostensive
Widower	<i>Sikufwidwa</i>	Man who has lost a wife	Ostensive

Orphans	<i>Bamucaala</i>	Children of the deceased	Vocative/Ostensive
Deceased	<i>Sikuzaya</i>	The person who have passed on	Ostensive
Cleanser	<i>Sikusalazya</i>	A relative to the deceased who performs traditional rituals to cleanse the surviving spouse	Ostensive

1. *Sikusalazya*

Ø-Si-kusalazya

CL1a- one who cleanses the widow/widower

*Sikusalazya* ‘one who cleanses the wife or husband to the deceased’ is a common noun where the prefix *si-* is prefixed to form *sikusalazya*. It has properised hence having a zero morpheme from class1a.

2. *Mucaala*

Ø-Mu-ccaala

CL1-orphan

*Mucaala* ‘orphan’ has been properised as an address form from a common noun. It is a name which is used to refer to an orphan in Toka-leya society.

3. *Sikuzaya*

Ø-Si-kuzaya

CL1a- the deceased

*Sikuzaya* is a Toka-leya address form which is used to refer to a deceased person. The nominal is prefixed with a zero prefix *si-* to form the name *sikuzaya*.

4. *Mukamufu*

Ø-Mu-kamufu

CL1- wife to the deceased man

The address form ‘*mukamufu*’ wife of a deceased is a proper noun prefixed with the noun prefix mu- from class 1. *Mu-* is a singular noun prefix to indicate number.

### 5.2.9 Village meetings

It was observed that during village meetings, address forms are used and these differ in form, context and functions. Address forms are used so that the meeting runs smoothly. Address forms used at village meetings are presented in the table below.

**Table 7: Address Forms used at Village Meetings**

ENGLISH GLOSS	ADDRESS FORMS	POTENTIAL ADDRESSEE	POTENTIAL CONTEXT
Village matriarchs	<i>Basimise</i>		Vocative
Basimiinzi/ Basibbuku	<i>Village headmen/women</i>	Man/woman in charge of a village	Vocative
Ritual coutiers	<i>Basitunsiyansiya</i>	Person who performs rituals	Ostensive
Listeners	<i>Baswiilizi</i>	People being addressed	Ostensive
Audience	<i>Buleya</i>	General assembly of people	Ostensive
Chairperson	<i>sicuuno</i>	One chairing the meeting	Vocative
Enemies	<i>sinkondo</i>	Wrong doer	Ostensive

1. *Sicuuno*

Ø- *Si-cuuno*

CL1a-chairperson

This address form comes from the noun ‘*cuuno*’ stool/chair to which a derivational morpheme *si-* is attached hence having a zero morpheme from class 1a to form ‘*sicuuno*’ chairperson.

1. *Sibbuku*

Ø-*Si-bbuku*

CL1a-headman/headwoman

This address form comes from the noun ‘*bbuku*’ book to which a derivational morpheme *si-* is attached hence having a zero morpheme from class 1a to form ‘*sibbuku*’ headmam.

3. *Baswiilizi*

Ø- *Ba-suiilizi*

CL2-audience

Ba- is a plural noun prefix to indicate number. That is many listeners. *Baswiilizi* is a proper noun prefixed with a noun prefix *ba-* from class 2.

2. Sinkondo

Ø-*Si-nkondo*

CL1a-enemy/one who fights

*Sinkondo* is a common noun derived from a proper noun ‘*nkondo*’ a fight. It has been prefixed with *si-* which is a zero morpheme from class 1a to form the nominal ‘*sinkondo*’, fighter.

### 5.2.9 Address forms used at the Courts of Law

The Mukuni local Court was one area the researcher included in her research of address forms. This court is responsible for trying civil cases like assault, divorce, insult pregnancy cases, rape and accusations of witchcraft. Personnel at this local court are addressed differently as highlighted below.

**Table 8: Address Forms used at the court of Law**

ENGLISH GLOSS	ADDRESS FORMS	POTENTIAL ADDRESSEE	POTENTIAL CONTEXT
Local court staff	<i>Basinkambe</i>	People who work at the court	Vocative/ostensive
Prosecutors	<i>Babetesi</i>		Vocative/ostensive

Interpreter	<i>Mutoloki</i>	One who translates what someone has said	Ostensive
The accused	<i>Simulandu</i>	One who has committed a crime	Vocative/ostensive
Clerk	<i>Mabbalani</i>	The secretary in the court of law	Vocative/ostensive
Prisoner	<i>sintolongo</i>	People who are arrested	Ostensive
Audience	<i>Buleya</i>	People listening to the proceedings of the court session	Vocative/ostensive
Judge	<i>sikucacisya</i>	Personnel who decide cases in a court of law	Ostensive
Witness	<i>Kamboni</i>	Eyewitness	Vocative/ostensive

1. *Kamboni*

Ø- *ka-mboni*

CL12-witness

The address form is a proper noun formed by attaching the noun prefix *ka-* from class 12 to form the name ‘*kamboni*’ witness.

2. *Sintolongo*

Ø-*Si-ntolongo*

CL1a-prisoner

*Sintolongo* is an address form used in Toka-leya to refer to a prisoner. This name is derived from a proper noun ‘*ntolongo*’ prison. The name has been converted into a Toka-leya address formed by attaching the prefix *si-* to form ‘*sintolongo*’ prisoner. It has been properised hence having a zero morpheme.

3. *Sikucacisya*

Ø-Si-kucacisya

CL1a-judge

*Sikucacisya* is a proper noun, a term that can be used to refer to a judge. It has been converted into a common noun for judge hence prefixed with a zero morpheme.

4. *Simulandu*

Ø-Si-mulandu

CL1a- the accused

*Simulandu* as a Toka-leya address form is from a proper noun '*mulandu*'. The noun prefix *si-* from class 1a has been attached hence converting the proper noun to a common noun with a zero prefix.

5. *Basinkambe*

Ø-Ba-sinkambe

CL2-staff at a local court

This address form is a common noun derived from a proper noun '*nkambe*' court. The prefix *si-* has been attached to the proper noun to convert into common noun '*sinkambe*' and later *ba-* augmentative noun prefix is prefixed to form a plural nominal '*basinkamb'e* staff at a local court'.

### 5.2.10 Address forms in non-familial context in Toka-leya

Address forms are also used in non-familial contexts. These contexts include between boyfriends and girlfriends, between neighbours and between friends and strangers. The following are some of the Toka-leya address forms used to address non family members:-

**Table 9: Address Forms used in Non Familial Contexts**

ENGLISH GLOSS	ADDRESS FORM	POTENTIAL ADDRESSEE	POTENTIAL CONTEXT
Friend	<i>Mulikani</i>	Friend	Vocative (calling) Ostensive (pointing out)
Boy/girl friend	<i>Nyazi</i>	Intimate friend	Ostensive (pointing out)

Neighbor	<i>Simukoboma</i>	Neighbor	Ostensive (pointing out)
Stranger	<i>Nanyenda</i>	Stranger	Ostensive (pointing out)
Foreigner	<i>Sinakoma</i>	Foreigner	Ostensive (pointing out)

1. *Mulikani*

Ø-*Mu-likani*

CL1-Friend

*Mu-* is a singular noun prefix which has been used to indicate number. That is, one friend. The prefix *mu-* from noun class 2 has been attached to the stem *-likani* to form the common noun ‘*mulikani*’.

2. *Nyazi*

Ø-*N-iazi*

CL9-intimate friend

*Nyazi* is an address form which has been formed by borrowing, adopting the word ‘*nyazi*’ from lozi language together with the idea it stands for. *n-* a noun prefix from noun class 9 is attached resulting into semivocalization *i+a* ‘*nya*’ to form a common nominal, ‘*Nyazi*’.

3. *Sinakooma*

Ø-*Si-nakooma*

CL1a-Foreigner

*Sinakooma* is a common noun, a term which can be used to refer to a foreigner. This common noun has been properised as a form of address of foreigner hence being prefixed with a zero (Ø)

Noun prefix.

### 5.2.11 Summary

This chapter has presented the identified address forms used in different domains and has analyzed the morphological structure of Toka-leya address forms. The various morphemes and parts that make up these address forms have been shown. It can also be noted that different noun classes have been used of which class 1 for *Mu-* has been the highest followed by class 1a for  $\emptyset$  then followed by class 12 for *ka-* and finally class 9 for *n-*. From the analysis of nouns, it has been found that some Toka-leya address forms have been derived from proper or common nouns where a noun prefix from class 1a ( $\emptyset$ ) has been prefixed. This is in line with Doke (1948:295) who postulated that, “in most Bantu languages, some proper nouns are formed by transferring of common nouns into proper nouns using class 1a.” This is also in line with Ha’gombe (2015) and Kabaso (2016) who also stated that, “anthroponym or nickname denominals are derived from common or proper nouns through the prefixation of class 1a.

From the analysis of this study, it has been found that some of the denominals of the noun stems of the Toka-leya address forms are simplex in nature. They are simplex in the sense that they are free morphemes, nominal or names without any attachment of any nominal affix; they do not undergo any morphological modification.

This data which has been analysed on Toka-leya address forms indicates that *Mu-* noun prefix from class 1 [CL1] was used to indicate number (singular) and *ba-* noun prefix from class 2 indicates the plural form. The noun prefix *ba-* was also used to praise the name bearer, the case of clan names. The morpheme ‘*i*’ was used as an augment on some address forms to show emphasis to the noun (s).

The analysis also indicate that some address forms were prefixed with *si-* morpheme which is a zero noun prefix ( $\emptyset$ ) to show ownership. For instance names like *Sicuuno*, *Singanda* show ownership.

From the data which have been analyzed above, it has been concluded that the Toka-leya address forms are a composition of noun prefix (NP) and noun or nominal stem (NS). This is in consistency with (Spitulnik and Kashoki, 2001) who posited that “Bantu noun or nominal comprises a class prefix which is called a noun prefix and a stem which is called noun or nominal stem.”

Noun prefix is a composition of noun class. It is represented by different noun classes with different semantic values which add value and meaning to whichever particular morpheme or word they are attached to.

The first objective which sought to identify a range of address forms in Toka-leya has been achieved in that this chapter has presented samples of a range of selected forms of address and the domains in which they are used.

## CHAPTER SIX

### ANALYSIS OF SOCIO-PRAGMATIC SIGNIFICANCE OF THE IDENTIFIED

#### ADDRESS FORMS

##### 6.0 General

In chapter five, the results of the analysis of the identified forms of address were presented and discussed. In the present chapter, the socio-pragmatic significance have been presented and discussed according to objective two stated as:

- (ii) To analyze the identified forms of address for their socio-pragmatic significance.

This chapter therefore, presents the different types of address forms that were identified in the area of study with regard to the functions which they perform wherever they are used, especially forms that express respect, solidarity, deference, status and meaning which is not clearly stated by the speaker. For easy understanding of findings, the discussion has been arranged according to the themes following the objectives in chapter one.

##### 6.1 The Socio-pragmatic significance of address forms in Toka-leya

Each address form serves a purpose. Unlike most of the studies reviewed. This study fills the gap that was indicated in the statement of the problem in chapter one which states that there is lack of clarity as to why these address forms are used. The following are some of the functions of address forms identified:-

###### 6.1.1 Solidarity

From the observations carried out, it was discovered that pronouns, names and terms of endearment encode both status and solidarity between the speaker and the addressee. The forms of the two second person pronouns of address '*Iwe/Inywe*' in Toka-leya signal power and solidarity. In general usage, power is the ascendancy, authority, influence or control one person has or exerts over another, whereas solidarity is commonly defined as a relationship of mutual dependence, unity of purpose among individuals and connotes human rapport. Within the descriptive framework of this study, we will define the pronoun of power as the second person singular pronoun which implies social distance and non (social) solidarity between speaker and

addressee, for instance the use of *'Inywe'* by a speaker of inferior social status to address his or her social superior. The pronoun of solidarity is the second person singular pronoun which is used reciprocally between speaker and addressee to express togetherness, affective closeness, like-mindedness, Equality of status, intimacy or a high degree of familiarity. For instance, the titles used during prayers express solidarity between God and mankind as in

*'Taata Wesu ooli Kujulu'* (Our Father who art in Heaven).

Christians in general address God as their father as in the example above. Expressions and, or descriptions such as, *'taata wesu'* our father, show how solidarity is between God and human beings. Solidarity in this respect is expressed by worshippers who regard God as their father. This is an expression of unity existing between worshippers and their God. This is one way of strengthening the relationship between them. According to congregants, there are common interests shared between them which are determined by the context in which such address forms are used.

Similarly, when a father addresses his daughter as *'baama'* or *'nobacembele'*, he does not mean that his daughter is his mother but *'baama'* in this context is used for solidarity because of the affection the father has for his daughter.

### **6.1.2 Deference**

Deference refers to polite and considerate behavior that you show to someone because you have a lot of respect for them or for their authority. Among the Toka-leya, males inherit deference at birth. Men are born with higher statuses and as such are addressed by their last names right at birth. Although men are born with higher statuses, women's statuses reflect their graduation in terms of marriage and the production of children. Women are given lower status.

Men also avoid addressing their wives with their first names as a strategy to achieve the realities of power and status dynamics. They would instead use kinship terms to hide the fact that men do not address their wives with deference, when in fact they do. Women on the other hand avoid their husband's names in both address and reference to respect the inherent power and status that men have over them.

Pronominal forms of address are also used in particular situations such as social interactions to show deference. In Toka-leya, the second person plural pronoun '*inywe*' is a power pronoun in that it can be used to address a more powerful individual. For instance, '*Inywe ina Cikuta*' (you mother of '*Cikuta*', the 'you' '*Inywe*' here is used honorifically used to show deference. The singular person pronoun '*iwe*' can be used to address less powerful person. Trudgill (1983) is of the view that in every social context, different degrees of politeness and deference are required through the use of address forms. For instance the connotation of the English forms of address such as sir, Mr Jacobs would take a class 2a noun prefix '*ba*' in addition to the name of the person being addressed. The name will be preceded by the noun prefix '*ba*' as in '*ba Mungala*'. These are different in that each has different stylistic implications and rules for the usage.

### **6.1.3 Respect/Politeness**

Toka-leya speakers use different strategies to communicate both positive and negative politeness to their interlocutors. Men, for example give their wives and children positive politeness by addressing them using their first names as a strategy to show their involvement in their (addressees') affairs. Women and children address men by using the kinship term '*bandaanda/bataate*' (father) as a signal of communicating negative politeness to the men. Through this strategy, the addressers give men respect, deference, independency and privacy. Traditionally, the Toka-leya speaking people use certain linguistic items to express respect and or politeness where the speaker does not want to create disharmony during an interaction. for instance, the prefix '*ba*' is used before someone's name as in '*ba Chigola*' and appropriate titles are used in order to avoid offending the one being addressed such as, '*ba Sibbuku*'. This pattern allows the speaker to be cautious of what to say. The Toka-leya culture agrees with Mills (2003) who suggests that politeness is the core of interaction as it is seen as a set of linguistic strategies used by individuals to create harmony during an interaction.

### **6.1.4 Power Imbalance**

Power imbalance is one function identified in the way the Toka-leya use address forms. Power imbalance is a situation where one has control over another. Brown and Gilman (1962) suggest that pronoun usage is governed by two semantic perspectives: the semantic power as in servant/master and the semantics of solidarity showing unity and support resulting from shared

interests, feelings and actions. The study has found that there is a two structure second person pronoun in Toka-leya. The first is the singular form '*Iwe*' (you singular). This type of pronoun is used in two ways. It is used between solidarities; it is also used by a more powerful person to address a lesser powerful person as in '*Iwe coolwe*'. Consequently, this form can be equated with Brown and Gilman's solidarity semantic. The second pronominal form '*Inywe*' (you plural). This form functions concurrently with the plural agreement honorific '*ba*'. It is used in two ways. It is used among people of high status to address each other. Besides, it is used by the less powerful people to address people with power. It therefore, does not come as a surprise to equate '*Inywe*' with the Brown and Gilman's power semantic. Some people use power semantic to address educated people, wealthier people and people with better social positions. Power imbalance is expressed through the use of the prefix '*ba*' before someone's name or title. This is an expression of courtesy in Toka-leya. This means that such address form can be used to mark any official with the title appropriate to the rank or position one holds such as '*ba Mwami Mukuni*' chief Mukuni; '*ba Sibbuku Syanza*' Headman Syaanza. Sometimes the title given to someone may be associated with the work one does as in '*ba dokota 'Muleya*' Doctor *Muleya*; '*bayi ba Syandele*' teacher *Syandele*'. In Toka-leya, power imbalance is expressed through the use of prefix '*ba*' before someone's title.

#### **6.1.5 Other functions of address forms**

Below are some of the other functions of address forms.

##### **6.1.5.1 Promotion of Societal Etiquette**

Generally, society expects people to behave in a particular way and a particular language to be used. For instance, a married woman cannot be addressed by her first name. Instead, she adopts her husband's name as, '*bamuka Masheke*' in a case where a couple has a child, she is addressed by her child's name as, '*ina Mutinta*'.

##### **6.1.5.2 Speeding up Communication**

Forms of address are items that facilitate communication. They are sometimes regarded as strategies to overcome communication breakdown. Conflicts that arise during interactions or conversations are reduced. Socio-pragmatic expressions are used to take into account interactants, the purpose of the conversation and the norms of interaction. This includes knowledge of what to

express as well as when to express it. This in a way avoids misinterpretation of what was said by the speaker.

### **6.1.5.3 Reinforcing Social Relationships**

The most elaborate and formal relationships are the relations between the daughter-in-law and mother-in-law. These reflect marriage rules of the clan. For instance, the mother-in-law can call the daughter-in-law as '*baama*' mother as a way of being polite or expressing respect and endearment. This makes it possible for the daughter to use the same title when addressing the mother-in-law.

### **6.1.5.4 Creating Harmony between the Speaker and the Addressee**

When the husband addresses his wife with the title, '*mwinangu*' my own, it makes the wife to feel loved and respected. This gives her assurance that she is appreciated. This makes the couple lead a pleasant life together.

## **6.2 Summary**

This chapter has analyzed the socio-pragmatic significance of the identified address forms. That is, the functions the identified forms of address perform wherever they are used, especially forms that express solidarity, deference, politeness and power imbalance and the meaning which is not clearly stated.

From the findings, it has been revealed that in Toka-leya, relational address forms express solidarity, politeness, identity and deference depending on the context in which they are used.

The second objective which sought to analyze the identified forms of address for their socio-pragmatic significance has been achieved as the researcher was able to show that address forms perform different functions wherever they are used as outlined above.

## CHAPTER SEVEN

### RELATIONSHIP BETWEEN ADDRESS FORMS AND SOCIAL FACTORS

#### 7.0 General

This chapter deals with the third objective which seeks to establish the relationship between the identified address forms and socio-cultural context of their use within the broader pragmatic context. This aspect explains how address forms used depend on age, gender, relationships and status as well as what prompts the use of such address forms wherever they are used. From the data collected, it was confirmed by informants that these address forms have a system and that their use is guided by social factors such as age, gender, family relationships', status and the purpose of the interaction.

#### 7.1 The Relationship between Social Factors and Address Forms

From the data collected, it was revealed that generally, Toka-leya address forms are determined by social factors such as age, gender, status, family relationships and purpose of interaction. Address forms are guided by social factors such as:

##### 7.1.1 Age

Age refers to whether one is young or old. Age is the primary determiner of address choice in Toka-leya. Correct language use is determined by the age differences between the interlocutors. In terms of this framework, people belong to different generations and thus differ in terms of age. Age therefore, creates inequality between people. The older person acquires inherent power over the younger one, ensuring discretion in terms of choice of address to the younger one. The younger person, by contrast, does not have this discretion to decide how to address his/her superior in age. Thus, in general, younger people are addressed downwardly by their first names, as in '*Mukamunali*' or non-honorific singular pronoun 'Iwe'.to show respect, certain forms are used before someone's name. If the person being addressed is older, the prefix '*ba*' is used before someone's name as in '*ba Mweenda*'. This is one way of showing respect. Descriptive expressions are also used to show respect. One can address a female parent as, '*nomwakatuzyala*'. This description appreciates the role of a woman in a home.

### **7.1.2 Gender**

It has become apparent that age is the primary determiner of address choice in Toka-leya. Following age is a person's gender. The sex of the person determines the address term to be used. Gender refers to being male or female as in, '*mukaintu*' female and '*mwalumi*' male. The implication here is that human beings in this regard are treated differently because of their sex. In toka-leya, a proper noun '*Nabwiinga*' refers to a bride (woman) and '*Sibwiinga*' refers to a groom (man). The prefix 'Na' helps in drawing a distinction between a man and woman in Toka-leya. It was discovered that the elderly people were strict on the pattern of language use as they selected to use when addressing different people. The young ones are guided on how to address people or else they would use address forms wrongly. Such knowledge enhances the distinction between a man and woman. In addition, there are also names that are only given to the male folk and others are for females. For instance, '*Mufuka*' for male and '*Mukamunali*' for female.

### **7.1.3 Social status**

Address forms are also guided by the social status of the person being addressed. Status, according to the Oxford Advanced Dictionary (1995) is "the social, legal or professional position of somebody or something in relation to others." In this regard, one of the two people must have authority over the other. Although the use of title plus last name is more respectful in other contexts to address certain people, in the context of addressing someone who has acquired a higher social status, it is the least form of respect such a person deserves. Addressees may also assume new forms of power or relations through, for example, the acquisition of wealth and the ascendance to the socio-economic position. These forms of power will affect the speaker's relationships with his or her interlocutors leading to the assumption of new forms of address. Some people use the power semantic to address educated people, wealthier people and people with better social positions. For instance, medical practitioners and pastors receive the power semantic across Toka-leya society. People see the need to accord the position of a pastor a higher status regardless of his or her age especially in the presence of people. Although he or she may be a young person, his huge responsibility of bringing up a congregation can be equated to that of a parent, mother or father, looking after his or her children. Addressing a young adult in this way clearly satisfies the Gricean theory of conversation. The conversational goal to the hearer is that the addressee is a man of God. The fact that people are ready to accord a young pastor the necessary deference, demonstrate the

high respect that people have not only the man of God but also God himself. Thus, the people are ready to bend the social cultural rules on the basis the young pastor is addressed with an elevated address. The pastors are addressed as '*bafundisi*' teacher; '*bakambosi*' preacher; '*musololi*' leader; '*mweembezi*' overseer and many other terms befitting his role. Similarly, the medical doctor is also likened to the pastor hence deserves deference more so in the work place because he cares about the people. He or she is addressed as, '*musilisi*' or the borrowed term '*dokota*' Doctor.

Wealthy people are respected among the Toka-leya people. The power brought about by one's wealth accords him or her new address forms. People switch the address form of a wealthy person to other forms. The person may be addressed as '*ciindababeleka*' hardworker or '*silubwelubwe*' owner of Gold.

Similarly, a person with a better education is considered as a person who knows better and thus, this knowledge must be acknowledged; recognized and respected through, among others, the use of an elevated address. For example, a female teacher is addressed as '*basiisi*'. The attachment of the prefix '*ba*' serves to show an elevated address.

#### **7.1.4 Family Relations**

Interpersonal relationships give birth to new forms of address by both the existing family and the new family. The context of marriage can be considered as another factor that brings about new address behavior because it brings about switching in address usage which may become permanent. Address behavior in Toka-leya is a system of graduation. At birth, a child is addressed directly by his/her first name. When one matures into adulthood, switching of address usage takes place. For instance, when a woman establishes her own family, speakers may switch from addressing her by her first name to the use of a teknonym (given family name or the name of her child). When a man addresses his wife by a teknonym as in '*ina Mbweeda*', it is possible to analyze this teknonym using Gricean theory of conversation. It is possible to read a number of implicatures from this. The first one is that the addressed woman is fertile and has a child named *Mbweeda* who happens to be her first child. The children on the other hand addresses the mother as '*mama/maye*' Mother. The other family members can address her as '*nene*' aunt depending on the relationship that exists between them. A married woman avoids addressing the majority of her husband's family members by their first names. The first names of her in-laws including sisters and brothers-

in-law are avoided. Instead she calls her mother-in-law as '*mama/maye*' mother; her father-in-law as '*bataate/bandaanda*' father; she addresses her sister-in-law as '*bamance*' and the brother-in-law as '*mulamu*'. The nieces and nephews will be accorded honorific address prefixed with '*ba...*' as in '*ba coolwe*'.

### **7.1.5 Marital status**

The type of address form used will indicate the relationship between the speaker and the addressee or listener. For kinship relations, most of the forms of address used do indicate the type of relationship existing between the speaker and the addressee. Status according to the Oxford Advanced Dictionary (1995) is the social, legal or professional position of somebody or something in relation to others. In this regard, one of the two people must have authority over the other. It was observed among the Toka-leya of Mukuni, that status is ascribed to the male sex as a birthright. Men are born with higher statuses and are given more elevated address than women. For girls, to ascend to better statuses, they must mature into adulthood, get married and have children. When a woman establishes her own family and begets children, she inherits a new title. She graduates and qualifies to be addressed with a teknonym as in, '*ina Chimuka*'. But for males, deference is inherited at birth. Men are seen as the possessors and inheritors of their family names. Thus, the birth of a male child symbolizes the continuation of the family lineage in posterity. As a norm, women are supposed to lower themselves in the presence of men and are obliged to use more polite forms both in address and in reference to men. Women avoid their husbands' names in address to respect the inherent power and status that men have over them. Thus in a normal face to face contexts of private spousal conversational engagement, men address their wives directly using non-honorific singular second person pronoun '*iwe*'. They may of course switch to other finely graded address forms in the presence of other people, for instance, '*Iwe ina Chimuka koza kuno*'. The women address the males by attaching the prefix '*ba*' to the name as in '*ba Mweene*'. If it is a married woman being addressed, the term '*bamuka*' is attached to show possession as in '*bamuka ba mweene*'. When a man attains a certain title in society as in, '*basimuunzi*' headman, his status is elevated and this in turn expresses power imbalance because the title indicates the position one holds in a particular context. However, such address forms may change the function when used between cousins.

### **7.1.6 Purpose of interaction**

Additionally, address forms are also guided by the purpose of the interaction. Sometimes the type of address form should match the occasion or event. The interlocutors consider the event where they are during the interaction. It can be a formal or informal gathering. The purpose of interaction in this case can mean the prevailing situation at the time of the interaction. What matters here is the purpose of their meeting that determines the kind of address forms to use. It can either be during a formal or informal gathering when particular forms are selected and used appropriately. For instance, during an informal gathering, a speaker is free to use any form appropriate. For instance, two friends can address each other as, '*munyama*' animal as a way of praising each other.

## **7.2 Different Reactions to Express How Context Contribute to Meaning**

During the research, the researcher found it useful to discover reactions which the addressees portrayed in various contexts. It was therefore, revealed that there are specific circumstances that might cause changes in usage of address forms such as pronouns, names, titles, expressions and many others by the same individual during interaction. The obtrusive measures undertaken by the researcher do not necessarily cause changes in the address forms but help interlocutors to be aware of what the reactions might imply in each context. The obtrusive measures undertaken by the researcher do not necessarily cause changes in address forms but help the interlocutors to be aware of what the reactions might imply in each context. Guided by the Perlocutionary act by Austin (1962), the researcher was able to study various reactions by the interlocutors. This helped her understand the effects of address forms used.

### **7.2.1 Gestures**

The reactions observed include:

Smiling - which was common to most interactants.

Showing a dismissal face - For instance, the respondent who all along has been happy expresses unhappiness on the face. This according to the informants is one way of saying, "Please, I am not happy with this kind of address used."

Frowning – this is a situation observed during research where a respondent expressed anger at the type of address form used by her cousin in the presence of the researcher. When asked, the

respondent said, “I had to pull my face because I wanted my cousin to realize that I was serious and angry. That is the only way she understands people’s feelings.”

Nodding the head – is a gesture one respondent portrayed after being called by the father and asked if she had already eaten her lunch. In another development, a different interlocutor nodded because to her, she realized the person she wanted to greet was busy with another person. In this context, therefore, the nodding signaled greeting.

Shrugging shoulders – as a way of rejecting whatever was said. In this case, the address form used by the speaker during interaction can receive such a response.

Squinting eyes – (as a way of saying please do not use that name). This can be understood by the addressee who shares the same background with the speaker.

### **7.2.2 Behaviors portrayed by the addressee**

Crying – such a reaction is understood by a person sharing the same background with the addressee. Otherwise, such a response requires background information. When asked why the girl was crying, she explained that she did not like the way people addressed her in the presence of the visitor (the researcher). Crying in this context expresses disapproval.

Running away from the speaker – the implication here is similar to crying where the addressee runs away to signal displeasure or as a way of not wanting the speaker to use a particular type of address form.

### **7.2.3 Verbal reactions**

Certain words or expressions are used to respond to the address form(s) used. These include ‘*nsiyandi*’ I do not want; ‘*cija*’ or ‘*zwa*’ leave me alone.

The reactions above indicate different moods of the addressee and are signals for the speaker to quickly draw conclusions of what is being meant by such. Some of these were confirmed by responses from the interlocutors during the interviews made. This section of the study has introduced an aspect of address forms which can be taken further and be studied so as to establish the reasons for such reactions. It was therefore, concluded that reactions are healthy because they show how the aspect of ‘face’ is expressed through actions instead of using words.

Since the study involves both sociolinguistics and pragmatics, it was realized that it is equally important to examine the same address forms so that it is clear as to whether there is a possibility of them changing for pragmatic reasons during an interaction. Sometimes address forms culturally do change particularly when the intimacy increases or decreases.

The above various reactions indicate different moods of the addressee and are signals for the speaker to quickly draw conclusions about what is being meant by such. Some of these were confirmed by responses from the interlocutors during the interviews made. This section of the study has introduced an aspect of address forms which can be taken further and be studied so to establish the reasons for such reactions. It was therefore concluded that reactions are healthy because they show how the aspect of ‘face’ is expressed through actions instead of using word.

### **7.3 Circumstances that might cause change of usage of address forms in an interaction**

The other important aspect that was discovered about address forms was the fact that at times, address usage would change depending on the circumstance at the time of an interaction. The following are some of the possible circumstances that might cause address change by an individual during an interaction.

Pragmatically, the meaning of an utterance is worked out by the listener. Therefore, meaning has to be negotiated since the variables involved are dynamic. The following are possible circumstances which might cause the address forms by the same individual to change during interaction.

The presence of other people – from the perspective of the researcher of the present study, third persons have an impactful role in address design in the Toka-leya speech community. The presence of other people in a face to face encounter has a major impact between interlocutors. This has been aptly demonstrated by switching in address usage between spouses in the presence of others. In normal daily usage, change in address forms can be observed from a husband who addresses his wife by her first name when he realizes that nobody is listening. He may use the teknonym as in, ‘*Ina Chipo*’ mother to *Chipo*, in the presence of children or her friends. He may also switch and address his wife as ‘mama’ mother in the presence of his friends. Audience design can also be discussed within the context of address switching to, for example, ‘*simizyesu*’ uncle by a sister to a brother due to birth of children. Change is also manifested in reference by a boyfriend to a

girlfriend. He may address her as, '*kalungukaamoyo*' sweetheart, in interactions with friends; '*nyazi yangu*' girlfriend, in a conversation with his grandfather.

Psychological state of emotion – clearly, when a speaker is experiencing a psychological state of emotion (anger or excitement), he or she may break the rules of address engagement. A person's emotion may involve transient emotional excitement or a permanent emotional attitude of sympathy or antipathy towards an individual or even a class of people (Misra, 1977). In this view, a woman who is angry with her husband for habitual drunkenness may for example switch from addressing him by the endearment term as in, '*baisi Coolwe*' father to *coolwe* to addressing him by his first name, '*Moonga*'.

Similarly, when one is excited, he or she may switch to another address form from another. In a situation where a young man has just gotten married, the uncle can use another address form to congratulate him. He may say, '*eeci cabota mulombwana*' well done gentleman instead of '*wacita kabotu mujwaangu*' well done my nephew. This is one way of praising the addressee.

Intimacy – the closer the two individuals involved are, the more likely they are to switch to a different address form. This was seen in the close relationship between one grandfather and his grandson. The grandfather would always address his grandson as '*mulikani*' my friend instead of using the child's name. This clearly shows the close friendship existing between the two.

Educational attainment – when an individual changes positions in life owing to education, even the way he or she is addressed changes. For instance, after attaining a teacher training, one's title or address form changes according to the career pursued. Thus, '*basiisi* or *bayi*' automatically becomes the appropriate title.

Rebuking – in a situation where a child does something wrong, mostly a parent would use an address that would sound a warning to him or her as in, '*Iwe kaya, leka kusaanya muse*'. The parent will not address the child with his first name but rather with a pronoun. This does not mean that the parent does not know the name of the child, but uses the pronoun to stop the bad behavior the child is portraying. This is an indication of social distance.

Development of relational barriers – this trend was observed in a situation where a child was ordained as priest and attained the title of a 'father'. His title changed and his closeness to them

was reduced since there was need to respect him in honour of his religious life. He is now addressed as, for example, 'Father *Milimo*'.

Marital status – this kind of status affect women only because they adopt their husbands' names as soon as they get married. They switch their maiden name(s) with that of their husband(s). For example, if one is *Chimuka Liseho* and the husband is *Lilanda Munjebwe*, she automatically becomes *Chimuka Munjebwe*.

Anger - If one gets angry with someone, he or she will address him or her with his or her first name. They may change to title plus last name to symbolize the disruption of the relationship. Anger – this is the situation when the speaker utters all sorts of words because of having been annoyed by someone, not necessarily the addressee. It was revealed that at such a level, the speaker does not mind the type of address forms he uses to whoever is around. For instance, if a man was castigated at his place of work over something, when he goes home, he transfers whatever happened at work to members of the family by calling them all sorts of names such as. '*Ceelo*' ghost.

Frustration – if for instance the husband becomes annoyed over an issue, he might quickly forget that he is talking to his wife, and in the presence of his children, will just say, '*iwe kolilemeke*' you behave yourself instead of saying '*inywe kamulililemeke*' honorifically talking to her alone as an individual. This is in line with Brown and Ford (1961) who share a similar view about a reaction which express anger as they assert that in American English, if people are very angry with someone, they usually address with the first name, they might withdraw to title plus last name to symbolize the disruption of the relationship. In the same way, the husband might use a pronoun to address the wife instead of any endearment expressions.

In most of the examples cited, there are three levels of meaning, locutionary meaning (the act of calling out the name); illocutionary meaning (why the name is called) and perlocutionary meaning (the reaction of the one being called) (Austin 1962). The reactions discussed earlier on indicate the effects of various forms used in different contexts.

Over excitement – the mood might be so exciting that the speaker tends to forget to use the correct address forms. But since it is a joyous moment, the speaker seems to ignore respect that is due to the one being addressed.

Change of status – this could be change in position or hierarchy in society. If for instance, an ordinary man is appointed to the position of the village headman; his title automatically changes from Mr *Moono* to Headman *Moono*.

Type of behavior portrayed – this was discovered to be so obvious in society in that when the behavior portrayed is destructive, then people around will use all kinds of descriptions to let the people know the dangers involved if such behavior is not corrected.

The coming of children in a home – when children are born, teknonyms especially in a Toka-leya speaking community are used. Both the father and the mother are now being addressed using the child's name as in, "*Ina mubitana*" mother of Mubitana and "*basya Mubitana*" father of *mubitana*.

#### **7.4 Summary**

This chapter has analysed the relationship between social factors and address forms. It has been noted that the key factor that determines address usage among the Toka-leya speaking people is age. Other than that, the sex of the person determines which of the terms should be used in an interaction. Marriage and children are also important determinants of address usage in Toka-leya culture because they lead to address switching, which may become permanent as well. It has also been seen that the presence of other people is also a significant determinant of address usage.

The chapter also paid attention on the different reactions of interlocutors and how context contributes to meaning. Lastly, the chapter looked at circumstances that might cause change in usage of address forms in an interaction.

It is important to note that the theories chosen are related to the topic in that the researcher was guided in how to identify the different types of address forms used in different domains. Guided by the same theories, it was easier to prove that context contributes to meaning through reactions portrayed by addressees during interactions.

The third objective which sought to establish the relationship between the identified address forms and socio-cultural context of their use within the broader pragmatic context. The objective was achieved since the researcher has established the relationship between identified forms of address and social factors as outlined above.

## CHAPTER EIGHT

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 8.0 General

The previous chapter presented findings on the relationship between address forms and social factors. It was observed that there is a range of address forms in Toka-leya which includes pronouns used differently according to context. It was also concluded that these address forms are used in different domains. They are determined by social factors like gender, age, status and the purpose of interaction. It was clearly indicated that address forms are used in different functions wherever they are used, specifically, respect, solidarity, politeness, identity etc. Apart from that, it is clear that address forms in Toka-leya are determined by gender, age of the speaker and the addressee as well as the position one holds in society. There is a system that is followed. Since the meaning of the address form has to be interpreted by the listener or language user, specific circumstances that might cause usage changes of address forms by an individual were established. The next chapter concludes study by summarizing the findings of the investigation and thereafter, provide the conclusion and some recommendations for further studies on the study.

#### 8.1 Summary of the findings of the study

The purpose of this study is to analyze the significance of selected address forms in Toka-leya from a socio-pragmatic perspective. In order to meet this goal, firstly, the study sought to identify a range of address forms in Toka-leya. That is, how the Toka-leya speaking people address each other during interaction and the social contexts in which these address forms are used.

The first major finding is that it is possible to identify and describe the types of address forms used by Toka-leya speakers in an interaction. It is imperative to state, from the onset, that we did not know the range of address forms used in Toka-leya but now we know that address forms in Toka-leya range from honorifics, names, pronominal forms, titles, teknonyms and kinship terms. Through the analysis of selected recordings and interviews, the study has provided evidence for the variety of address forms used in homes, churches, local courts, media, weddings and funerals. Within the familial context, there are kinship terms for men and kinship terms for women. For example, '*bataate/bandaanda* and *basukulu*' are used to address men while '*mama/maye*' and *nene*' are used to address women. Outside the familial context, forms such as '*simukoboma*'

neighbor; '*mulikani*' friend; '*simweendanzila*' stranger; '*muzwakule*' foreigner are gender neutral. Similarly, the honorifics '*ba*', '*Inywe*' and non-honorific '*Iwe*' are also gender neutral. They do not specify the sex of the addressee.

The study also finds that in-laws are addressed in the same way one addresses one's parents. For example, '*bataata/bandaanda* (father) and '*mama/maye*' (mother) for both mother and father in-law on both sides of the marriage divides. In familial contexts, the forms of address range from the most impolite form to the most polite form. Men normally address their wives and children directly and asymmetrically downwardly using the singular second pronoun '*Iwe*'. But in certain situations men address their spouses using the kinship terms. Similarly, they address their children in work place environment using their last names.

Secondly, the study sought to analyze the identified forms for their socio-pragmatic significance. That is the function they perform wherever they are used. From the interviews and observations carried out, it was discovered that pronouns, names, terms of endearment and kinship terms express power, solidarity, deference, politeness and respect between the speaker and the addressee in an interaction.

From the observations carried out, it was discovered that pronouns, names and terms of endearment encode both status and solidarity between the speaker and the addressee. In general usage, power is the ascendancy, authority, influence or control one person has or exerts over another, whereas solidarity is commonly defined as a relationship of mutual dependence, unity of purpose among individuals and connotes human rapport.

The study has found that there is a two structure second person pronoun in Toka-leya. The first is the singular form '*Iwe*' (you singular). This type of pronoun is used in two ways. It is used between solidarities; it is also used by a more powerful person to address a lesser powerful person as in '*Iwe coolwe*'. Consequently, this form can be equated with Brown and Gilman's solidarity semantic. The second pronominal form '*Inywe*' (you plural). This form functions concurrently with the plural agreement honorific '*ba*'. It is used in two ways. It is used among people of high status to address each other. Besides, it is used by the less powerful people to address people with power. It therefore, does not come as a surprise to equate '*Inywe*' with the Brown and Gilman's power semantic. Some people use power semantic to address educated people, wealthier people and people with better social positions. Solidarity is also expressed through the use of the prefix

'ba' before someone's name or title. This is an expression of courtesy in Toka-leya. This means that such address form can be used to mark any official with the title appropriate to the rank or position one holds such as 'ba Mwami Mukuni' chief Mukuni; '*ba Sibbuku Syanza*' Headman *Syaanza*. Sometimes the title given to someone may be associated with the work one does as in '*ba dokota Muleya*' Doctor Muleya; '*bayi ba Syandele*' teacher *Syandele*'. The attachment of the prefix 'ba' serves to show an elevated status of address.

Pronominal forms of address are also used to show deference in Toka-leya. For instance, when the pronoun '*Inywe*' (you) is used by a speaker of inferior social status to address a social superior, it shows social distance between the speaker and the addressee. The pronoun in the example given is used honorifically to show deference.

Politeness and respect in Toka-leya is shown by using certain linguistic items to express politeness and or respect where the speaker does not want to create disharmony during an interaction. When a prefix is added to someone's name as in '*ba Mungala*'. This shows respect and politeness to the person being addressed.

Thirdly, the study sought to establish the relation between the identified address forms and socio-cultural context of their use within the broader pragmatic (speech) context. That is to establish the relationship between address forms and social factors such as age, gender, status and purpose of interaction.

The findings have also provided evidence that social factors such as age, gender, status and purpose of interaction do influence the use of address forms in Toka-leya. It was seen that interlocutors use different forms of address depending on their differences in age, gender, status and purpose of interaction. It has been noted that the key factor that determines address usage in Toka-leya is age. In dyadic interactions, the speaker judges a person for the purpose of address choice primarily on the basis of this (age) variable. Other than that, the sex of the person determines which of the terms should be used. Men are thus given more elevated address than women. The fact that the person's age and sex determines address behavior implies that Mukuni chiefdom is an age-set patriarchal society and that adherence to conversational principles of cooperation are negotiated primarily by consideration of these factors between parties in an interlocutionary act.

Marriage and children are also important determinants of address forms in Toka-leya because they lead to address switching which may become permanent as well. It has also been seen that the presence of other people is a significant determinant of address behavior in Toka-leya. Similarly, the achievement of education, wealth and social position accord addressees an elevated form of address among the Toka-leya speaking people.

It was also found that a title is an element of being in charge of something. Each title, in this case, has something to do with responsibility. These titles can rightly be regarded as identities of responsible individuals in various walks of life. These forms are not reciprocated. This means that such address forms cannot be transferred to the subordinate. There is power imbalance between the speaker (title holder) and the addressee.

## **8.2 Socio-pragmatic significance of address forms in Toka-leya**

It was revealed that address forms in Toka-leya perform vital functions wherever they are used. During the research, it was observed that different address forms are determined by social factors which, if they are ignored, language users will not appreciate.

Address forms are significant in society in that they promote societal etiquette; that is, expectations of society are obligatory in that all members must comply if they are to remain as members of such a speech community.

Secondly, they reflect respect for different people; depending on who is being addressed, politeness must be exercised so as to maintain self-dignity and respect for others.

They also reinforce relationships, especially those between in-laws, and create harmony between the speaker and the addressee.

Additionally, they act as strategies to overcome communication breakdown. They mark the type of relationship existing in society. Address forms mark the type of relationship existing between interlocutors in society.

When people listen to the type of address forms interactants use, they realize the type of relationships existing in that society, and also be able to identify the speech community which uses (practices) such forms.

Forms of address act as an authoritative guide to help avoid embarrassment and are norms of society.

The main focus was on address forms which express power, solidarity, respect/politeness and meaning which is not plainly stated by the speaker, and the addressee has therefore, to work out the meaning.

The major finding is that the power and solidarity relations, the requirement for politeness and pragmatic implications have an impact on the usage of address forms in Toka-leya. Toka-leya speakers use different strategies to communicate both positive and negative politeness to their interlocutors. For instance, men show politeness to their wives and children by addressing them with their first names. Women and children on the other hand show politeness to the men by addressing them with their kinship terms.

In addition, the study has found that address usage in Toka-leya can be analyzed using the Gricean theory of conversation. For instance when a man addresses his wife as, '*ina Cikuta*', it is possible to read a number of implicatures from this. First is that the woman addressee is fertile and has a child named *Cikuta*.

Different patterns of language to be used are determined by different relationships which exist between and among interactants. It was observed that when addressing an elderly person, even outside the family circles, the prefix '*ba*' comes before the name to show respect when addressing someone, such as '*ba Mweenda*.' The elderly person expects to be respected just by virtue of being older than the person addressing him or her. If the addressee gets married, the address form changes to '*bamuka Malisana*.' Mrs *Malisana* if the husband's name is *Malisana*. If the couple happens to have a baby, Mrs *Malisana* changes to '*Ina Moono*' if the child's name is *Moono*. Age, sex and status determine the address form to be used.

In most of the domains studied, it was indicated that people react to address forms differently. Some pull their faces especially when they do not want a particular form to be used on them, while others either smile or shrug their shoulders or even run away from the speaker signaling displeasure.

The general situations observed in which address forms were used showed approval of the address forms used because of the responses given and moods portrayed by those addressed. Practical examples observed include address forms such as, '*nobanakuliswe*' by the village headman. This made the villagers realize they are important elements of the village and are invited to participate in village activities. If such address forms are constantly used, people are reminded that they have a duty to uphold their cultural norms.

## **8.2 Conclusion**

This section concludes the investigation by discussing five concerns; types of address forms; domains where they are used; forms of address used to express power, deference, solidarity, respect/politeness and other functions; the relationship between social factors and address forms used and circumstances that may cause usage of address forms to change during interaction. From the findings, it has been revealed that there are different types of address forms used in different domains and these forms perform different functions. It was also established that social factors like age, gender, status and the purpose of interaction determine the type of address forms to use. It was concluded that there are specific circumstances that might cause changes in usage by an individual during interaction.

It is important to acknowledge the fact that all the objectives set out in chapter one have been achieved in that all the required data for each objective were collected. The theories applied guided the researcher in identifying the address forms used, recognizing the intention of the speaker in the form used and in observing reactions of the addressees in response to the way they were addressed. The reactions portrayed by the addressees when addressed using certain address forms enhanced the understanding of how context contributes to meaning. Where it was not easy to interpret the meaning of the address forms, meaning had to be negotiated or worked out by the listener. In Tokaleya, relational address forms express politeness, solidarity, identity and deference depending on the context in which they are used. Most of the literatures reviewed are in line with the objectives and findings except for the functions which were not clearly indicated by some scholars, particularly the use of teknonyms as address forms.

In Toka-leya, parents are usually addressed by child (ren)'s name(s). It was also discovered that sometimes speakers use certain descriptions that show either the type of work the person being described does, or his or her physical appearance.

It clearly indicated that in all the homes investigated, the common type of address forms used are names, teknonyms, titles, endearment terms and descriptions. Clan names and nick names are rarely used.

Through the analysis of selected recordings during interviews, the study has provided evidence of the variety of address forms used in homes, churches at funerals etc. it has also been established that social factors influence the use of address forms. The findings seem to suggest that different specific circumstances contribute to the meaning of the utterance as well as effects of the address form used during an interaction. It can be conclusively stated that address forms in Toka-leya serve specific functions wherever they are used. In this regard, they aid communication in its social cultural contexts (sociopragmatically).

### **8.3 Implications**

The findings have a number of implications. In order to communicate effectively during conversations, speakers must use appropriate address forms and listeners must pay particular attention to what is said in order to interpret the intention of the speaker. This helps to distinguish the addressee from the rest. Appropriate presentation of the relationship between social factors and address forms is therefore, essential in creating understanding and preventing communication breakdown.

It was observed that the Toka-leya speaking people have certain social attitudes, changes of behavior and responses when addressing other or being addressed. Address forms in different contexts have pragmatic meaning which may not be clearly stated by the address form used but can be worked out from the context.

The way address forms are used reflects the social structure of the Toka-leya speech community. There is a pattern of interaction approved at society level but which might change under certain conditions at individual level.

The knowledge of the application of these patterns will help solve the problem of misinterpretation and communication breakdown. Through correct use, various forms will be appreciated and acknowledged in different contexts and forms.

#### **8.4 Recommendations**

Considering the overall study and conclusions drawn, the following are some of the recommendations made:

Toka-leya speech communities are vast. These include Musokotwane, Sekute, Zimba and Moomba. Since each of these places may be thought as constituting a different speech community, it is recommended that a similar study should be carried out by other researchers to identify the rules of conversational engagement.

African languages have distinct kinship terms in familial settings. Therefore, there is need for more detailed examination of the implicature in the distinction in these and other terms of similar kind within a particular speech community.

It is also recommended that a comparative study between the Leya of Mukuni and the Reya of Zimbabwe be carried out on address forms.

Since this is the first study of its kind in Toka-leya, it is recommended that further study be carried out to identify other forms of address which reflect the semantics of power in detail.

#### **8.5 Limitations of the Study**

As regards to the limitation of the study, Kate (2018:170) says that, “every study has some study. The author should honestly acknowledge the limitation or shortcomings of their study.” As Kate puts it, this study had weaknesses and these are as follows:

Firstly, since the study investigated address forms used in Kazungula District, the findings should not be generalized since there are other forms of Toka-leya within the District which have not been investigated.

Secondly, the limitation of this study arises from the fact that the analysis of Toka-leya address forms hinged on socio-pragmatics and not on phonology, syntax or semantics.

Thirdly, the results obtained in this research should not be generalized since the investigation was primarily restricted to the discussion of the socio-pragmatics significance of address forms only. It is key to specify that address behavior, similarities and differences between Leya and Toka and

the socio-cultural rules, practices, norms and values that underlie address choice were not discussed in this research hence the limitation.

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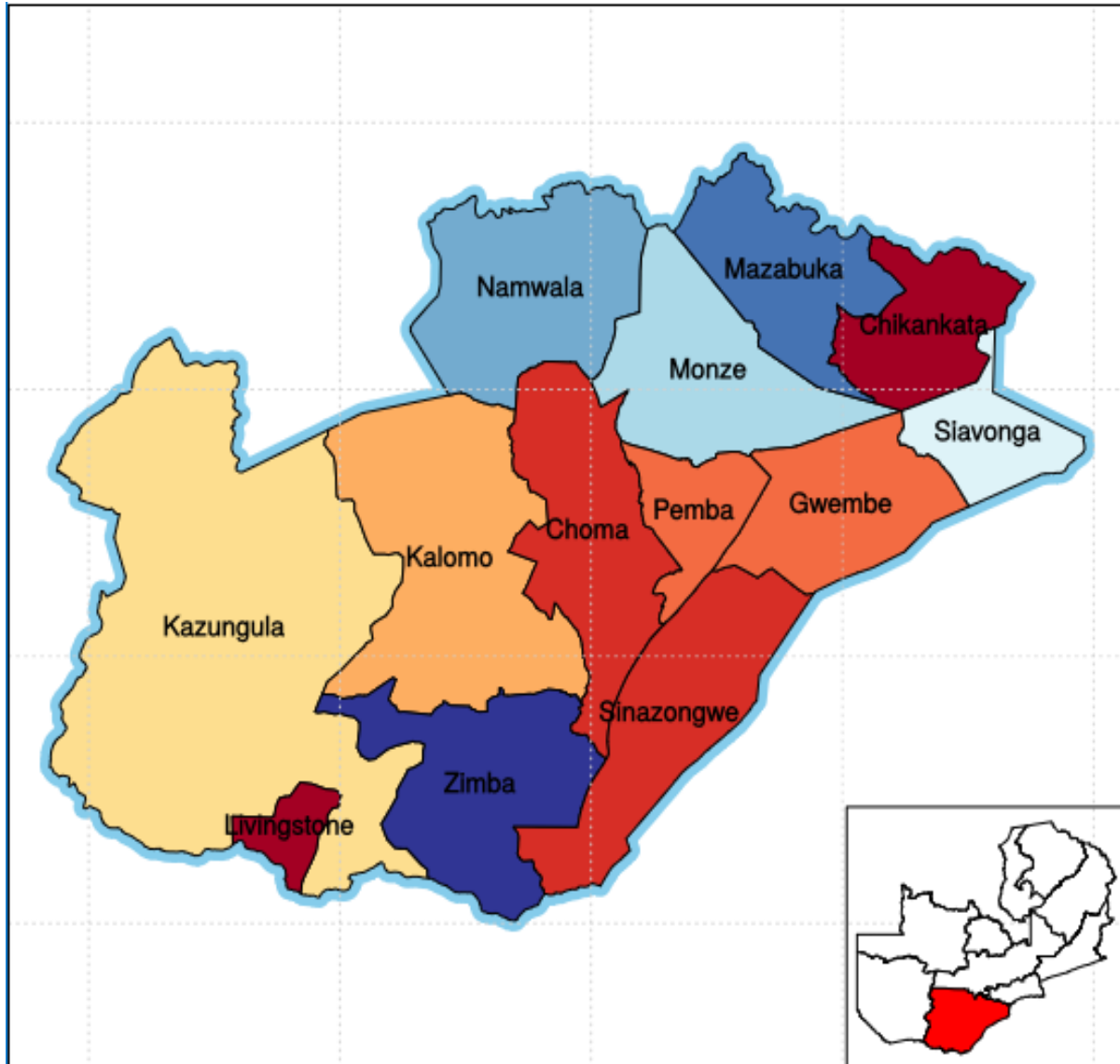
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## APPENDICES

### Appendix A: Maps

#### Appendix A1: Map of Southern Province





## **APPENDIX B**

### **Appendix 1B: Interview Guide**

The following were some of the interview questions that were used for the elucidation of data from all selected participants. Since the investigation was done in a Toka-leya speech community, the question guide is translated into Toka-leya so that the question of language does not arise.

1. What are some of the address forms that people use when addressing different members of a family?  
Ino bantu mukati kamukwasyi baitanabuti?
2. In what domains are these address forms used?  
Ino mumasena nzi ooku kwitana mokubelesegwa?
3. Why are such forms used wherever they are used?  
Nkaambonzi ncabelesegwa mumasena aaya?
4. How do people being addressed react and what does this imply to the hearers and speaker?  
Ino muntu naitwa munzila eeyo ulitondezya buti mukuboneka kwakwe?
5. Are there specific pragmatic circumstances when such usage by the same individual can change during interaction?
6. Sena kuli cimwi cinga capa kuti oku kwiitana kucince?

### **Appendix 2B: Check list.**

Since the researcher is a native speaker of the language under study, the following list was prepared for verification.

Bamance – sister in-law

Bakamosi - preacher

Basintunsiyansiya – these are ritual courtiers, people who perform rituals

Ina Mubitana – ‘mother of graves,’ name given to a woman who gives birth to still babies

Inzubo – relatives

Kalungukaamoyo – an expression used by lovers to each other

Kasyabila – girl friend

Mabbalani – court clerk

Muccaala - orphan

Munjebwe – poor person

Mulikani - friend

Musangakazi – daughter in law

Mutoloki – one who translates or interprets

Muzaanyina - step child

Mwaalu – elder brother or sister

Nanyenda - stranger

Nene – elder or young sister to one’s father or can be used to address one’s grandmother.

Nyazi – boy or girl friend

Sicilidimane – a young girl who guides the bride in a traditional wedding ceremony

Sikuccacisya – the judge

Sikumakkoma – the negotiator in a marriage setting

Simizyesu – (uncle) brother to one’s mother or father

Sin’ganda – first wife in a polygamous marriage.

Syamabi – ‘bearer of bad news,’ a name given to a child born in an incestuous union

### Appendix 2C: Sample Data

The type of data presented in this appendix is purely primary data. This primary data was primarily sourced from respondents through interviews.

**Table 1: Address forms used in a home setting.**

ENGLISH GLOSS	ADDRESS FORM	POTENTIAL ADDRESS	POTENTIAL CONTEXT
Aunt	<i>Nene</i>	Elder/younger sister to male parent	Vocative (calling)
Uncle	<i>Simizyesu</i>	Elder/younger brother to parent	Vocative (calling) Ostensive (pointing out)
Mother in-law	<i>Bamamazyala</i>	Mother in-law of the man or woman	Ostensive (pointing out)

Father in-law	<i>Batatazyala</i>	Father in-law of the man or woman	Ostensive (pointing out)
Brother in-law	<i>Mulamwe</i>	Brother in-law of the man or woman	Vocative (calling) ostensive (pointing out)
Sister in-law	<i>Bamance</i>	Sister in-law of the man or woman	Vocative (calling) Ostensive (pointing out)
Son in-law	<i>Mukwe</i>	Husband to the daughter of the man or woman	Ostensive (pointing out)
Daughter-in-law	<i>Musangakazi</i>	Wife to the son of the man or woman	Ostensive (pointing out)
Fellow wife	<i>Mukwatwama</i>	Wives in a polygamous marriage	Ostensive (pointing out)
Fellow servant	<i>Muzikema</i>	Sister in marriage	Ostensive (pointing out)
Fellow parent	<i>Mucembelema</i>	Female parents (mothers) to the couple address each other as fellow parent	Vocative (calling) ostensive (pointing out)
Fellow parent	<i>Muzyazi</i>	Male parents (fathers) to the couple	Vocative (calling) ostensive (pointing out)
Aunt	<i>Mama</i>	Elder/younger sister to female parent	Vocative (calling) ostensive (pointing out)
Fellow married man	<i>Mukwasyi</i>	Men married in the same family	Vocative (calling) ostensive (pointing out)

Husband	<i>Mwaalumi</i>	Married man	Ostensive (pointing out)
Wife	<i>Mwanakazi</i>	Married woman	Ostensive (pointing out)
Single woman	<i>Nabutema</i>	Unmarried woman	Vocative (calling) Ostensive (pointing out)
Beloved wife	<i>Kalungukaamoyo</i>	Most loved woman	Vocative (calling)
New wife	<i>Nyeele mpya</i>	Newly married woman	Vocative (calling) Ostensive (pointing out)
Maggot/Ghost	<i>Mabole/Ceelo</i>	A child born after another child has died	Vocative (calling)
Bearer of bad news	<i>Syamabi</i>	Child born from an incestuous union	Vocative (calling) Ostensive (pointing out)
Last born	<i>Ntule</i>	Name given to a child to signal that one is done with child bearing.	Vocative (calling)
Grave	<i>Mulindi</i>	Child born after a still birth	Vocative (calling)
I did not find him/her	<i>Sibajene</i>	Child born after one member of the family has died	Vocative (calling)
Follow others	<i>Muyakwabo</i>	Child born after a series of still births	Vocative (calling)
Lion	<i>Munchindu</i>	Child/adult	Vocative (calling)
Elephant	<i>Mudenda</i>	Child/adult	Vocative (calling)
Crocodile	<i>Mweetwa</i>	Child/adult	Vocative (Calling)

Monkey	<i>Muloongo</i>	Child/adult	Vocative (calling)
Tall person	<i>Muzwambalala</i>	Child/adult	Ostensive (pointing out)
Talkative person	<i>Syadomolitopota</i>	Child/adult	Ostensive (pointing out)
Poor person	<i>Munjebwe</i>	Child/adult	Vocative (calling)
Wanderer	<i>Mweendanjangula</i>	A person who just wanders	Ostensive (pointing out)
Step child	<i>Muzaanyina</i>	Step child	Ostensive (pointing out)
Hard-working woman	<i>Shimbi-lombe</i>	A woman who works like a man	Ostensive (pointing out)
Unemployed Successful person	<i>Ciindababeleka</i>	A hard working man or woman	Vocative (calling) Ostensive (pointing out)
Mother to the Doctor	<i>Ina Dokota</i>	Mother to the doctor	Vocative (calling)
Mother to the Teacher	<i>Ina Mwiiyi</i>	Mother to the teacher	Vocative (calling)

**Table 2: Address Forms used in Church**

ENGLISH GLOSS	ADDRESS FORM	POTENTIAL ADDRESSEE	POTENTIAL CONTEXT
God	<i>Leza</i>	God	Ostensive
Jesus	<i>Jeso</i>	Jesus	Ostensive
Pastor	<i>Mupaizi</i>	Pastor	Vocative/ostensive
Elder	<i>Baalu</i>	Elder	Vocative/ostensive
Chorister	<i>Sikwiimbya</i>	Chorister	Vocative/ostensive
Church members	<i>Basinkeleke</i>	Church members	Vocative/ostensive
Preacher	<i>Bakambosi</i>	Preacher	Vocative/ostensive
Angel	<i>Mungeli</i>	Angel	Ostensive
Evangelist	<i>Muvangeli</i>	Evangelist	Vocative/ostensive

**Table 3: Address Forms used in the media**

ENGLISH GLOSS	ADDESS FORM	POTENTIAL ADDRESSEE	POTENIAL CONTEXT
Director	<i>Sikwendelezya</i>	Director of programmes	Vocative/Ostensive
New caster	<i>Sikwambilizya</i>	News caster	Vocative/ostensive
Producer	<i>Sikubamba makani</i>	Producer	Vocative/ostensive
Audience	<i>Buleya</i>	Audience	Vocative/ostensive
Listeners	<i>Baswilizi</i>	Listeners	Vocative/ostensive
Interpreter	<i>Mutoloki</i>	Interpreter	Vocative/ostensive

**Table 4: Address Forms used at Wedding Ceremonies**

ENGLISH GLOSS	ADDRESS FORM	POTENTIAL ADDRESSEE	POTENTIAL CONTEXT
Negotiator	<i>Sikumakkoma</i>	One who negotiates for marriage on behalf of the groom's family	Ostensive
Groom	<i>Sikukwata</i>	Man who is marrying	Ostensive Table below
Bride	<i>Sikukwatwa</i>	Girl who is being married	Ostensive
Bride guider	<i>Sicilidiimane</i>	The young girl who guides the bride in a traditional marriage	Ostensive
Master of ceremony	<i>Sikweendelezya</i>	Master of ceremony	Vocative/ostensive
Relatives	<i>Inzubo</i>	Family members	Vocative/ostensive

**Table 5: Address Forms used at a Funeral**

ENGLISH GLOSS	ADDRESS FORMS	POTENTIAL ADDRESSEE	POTENTIAL CONTEXT
Mourners	<i>Balili</i>	The bereaved	Ostensive
Widow	<i>Mukamufu</i>	Woman who have lost a husband	Ostensive
Widower	<i>Sikufwidwa</i>	Man who has lost a wife	Ostensive
Orphans	<i>Bamucaala</i>	Children of the deceased	Vocative/Ostensive
Deceased	<i>Sikuzaya</i>	The person who have passed on	Ostensive
Cleanser	<i>Sikusalazya</i>	A relative to the deceased who performs traditional rituals to cleanse the surviving spouse	Ostensive

**Table 6: Address Forms used at Village Meetings**

ENGLISH GLOSS	ADDRESS FORMS	POTENTIAL ADDRESSEE	POTENTIAL CONTEXT
Village matriarchs	<i>Basimise</i>		Vocative
Basimiinzi/ Basibbuku	<i>Village headmen/women</i>	Man/woman in charge of a village	Vocative
Ritual coutiers	<i>Basitunsiyansiya</i>	Person who performs rituals	Ostensive
Listeners	<i>Baswiilizi</i>	People being addressed	Ostensive
Audience	<i>Buleya</i>	General assembly of people	Ostensive

Chairperson	<i>sicuuno</i>	One chairing the meeting	Vocative
Enemies	<i>Sinkondo</i>	Wrong doer	Ostensive

**Table 7: Address Forms used at the court of Law**

ENGLISH GLOSS	ADDRESS FORMS	POTENTIAL ADDRESSEE	POTENTIAL CONTEXT
Local court staff	<i>Basinkambe</i>	People who work at the court	Vocative/ostensive
Prosecutors	<i>Babetesi</i>		Vocative/ostensive
Interpreter	<i>Mutoloki</i>	One who translates what someone has said	Ostensive
The accused	<i>Simulandu</i>	One who has committed a crime	Vocative/ostensive
Clerk	<i>Mabbalani</i>	The secretary in the court of law	Vocative/ostensive
Prisoner	<i>sintolongo</i>	People who are arrested	Ostensive
Audience	<i>Buleya</i>	People listening to the proceedings of the court session	Vocative/ostensive
Judge	<i>sikucacisya</i>	Personnel who decide cases in a court of law	Ostensive
Witness	<i>Kamboni</i>	Eyewitness	Vocative/ostensive

**Table 8: Address Forms used in Non Familial Contexts**

ENGLISH GLOSS	ADDRESS FORM	POTENTIAL ADDRESSEE	POTENTIAL CONTEXT
Friend	<i>Mulikani</i>	Friend	Vocative (calling) Ostensive (pointing out)
Boy/girl friend	<i>Nyazi</i>	Intimate friend	Ostensive (pointing out)
Neighbor	<i>Simukoboma</i>	Neighbor	Ostensive (pointing out)
Stranger	<i>Nanyenda</i>	Stranger	Ostensive (pointing out)
Foreigner	<i>Sinakkooma</i>	Foreigner	Ostensive (pointing out)