

**A SOCIO-PRAGMATIC ANALYSIS OF IDIOMATIC EXPRESSIONS IN ICIBEMBA**

BY

**EDWARD CHANDA**

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for the Award of the Degree of Master of Arts in Linguistic Science

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## **DECLARATION**

I, Edward Chanda, hereby declare that this dissertation is my own work and that it has not been submitted by any other person for the award of a degree at the University of Zambia or any other university. I declare that all the sources incorporated and quoted in this dissertation have been highlighted and acknowledged.

Signed ..... Date.....

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## APPROVAL

This dissertation by Edward Chanda has been approved as a partial fulfillment of the requirement for the award of the Degree of Master of Arts in Linguistic Science.

Examiner 1.....Signature.....Date.....

Examiner 2.....Signature.....Date.....

Examiner 3.....Signature.....Date.....

Chairperson Board of Examiners.....Signature.....Date.....

Supervisor .....Signature.....Date.....

## ABSTRACT

This dissertation is a Socio-Pragmatic exploration of the research that was conducted in Mpika District of Zambia. It focuses on how social factors such as age, gender, wealth, education level, relationships as well as cultural norms affect the use of idiomatic expressions. The study goes further to probe those factors which are situational and may not be repeated at any other given moment but can momentarily affect the use of idiomatic expressions. Taking the aforementioned factors into consideration, the research explored discourse surrounding the use of idiomatic expressions. The research was qualitative in nature, and the researcher purposefully selected 12 informants. Among these were six (6) experienced secondary school teachers of Icibemba from different schools, three (3) ordinary people who are fluent speakers of Icibemba two (2) chief's advisors and one (1) Licentiate Medical Officer. All these informants were interviewed on a one to one basis. The interviews were guided by a semi structured interview schedule which the researcher prepared. The rest of the information was collected through observation and introspection because the researcher is a native speaker of Icibemba. The data analysis was informed by Austin's (1962) Speech Act Theory, Brown and Levinson's (1987) Face and Politeness Theory and Grice's (1975) Conversation Implicature. The study identified common idiomatic expressions used in the sampled area and established that they are not used haphazardly but are used in line with local conditions. These are conditions which are socially and culturally reflective. It was also established that the Bemba people use idioms to hide information, to show politeness, to express anger, love and many other attributes. It was also discovered that in the courts of law, there is limited use of idioms due to the ambiguity they (idioms) may bring about. Lastly the study makes the following recommendations to policy makers and people who may want to carry out a similar study: These being that the Ministry of Education should encourage publication of books about figurative language. This will equip learners with good command of Icibemba. On the other hand those who would want to research on idiomatic expressions can focus on those Idioms which are language specific and also investigate their origin or how they came about. To the best of the present researcher's knowledge, no research has been carried out using such theories to analyze idioms in Icibemba. Thus, this study makes a positive theoretical and practical contribution to the body of knowledge in an area that is by and large unexploited.

**Key words:** Socio-pragmatic, Idioms, pragmatics, social linguistics, euphemisms, introspection and social factors.

## **DEDICATION**

To my son Kondwani Chanda, I have run short of suitable words to use in my expression of gratitude but one thing is sure; I will always treasure you.

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## TABLE OF CONTENTS

<b>DECLARATION</b> .....	i
<b>COPYRIGHT</b> .....	ii
<b>CERTIFICATE OF APPROVAL</b> .....	iii
<b>ABSTRACT</b> .....	iv
<b>DEDICATION</b> .....	v
<b>ACKNOWLEDGEMENTS</b> .....	vi
<b>TABLE OF CONTENTS</b> .....	vii
<b>LIST OF APPENDICES</b> .....	xiii
<b>ABBREVIATIONS AND ACRONYMS</b> .....	xiv
<b>CHAPTER ONE: INTRODUCTION</b> .....	1
1.1 General Introduction.....	1
1.2 Background .....	1
1.3. Socio- pragmatics.....	2
1.4 Idiomatic Expressions.....	3
1.4.1 Internal Structure of Idioms.....	3
1.4.2 Semantic or Syntactic contexts of idioms.....	4
1.4.3 Classification of Idiomatic Expressions.....	4
1.4.4 Idioms vs. Metaphors.....	4
1.4.5 Idioms vs. Proverbs.....	5

1.4.6 Idioms vs. Clichés .....	6
1.4.7 Idioms vs. Euphemisms.....	7
1.5 Origin of the Bemba People.....	7
1.5.1 Historical and Cultural Relations.....	8
1.5.2 Ibibemba as Regional Official Language.....	10
1.6 Statement of the problem.....	11
1.7 The purpose of the Study.....	11
1.8 Research Objectives.....	11
1.9 Research Questions.....	12
1.10 Significance of the Study.....	12
1.11 Operational Terms.....	12
1.12 Methodology.....	13
1.13 Limitation of the Study.....	13
1.14 Scope of the Study.....	13
1.15 Structure of the Dissertation.....	14
1.16 Summary.....	14
<b>CHAPTER TWO: THEORETICAL FRAME WORK.....</b>	<b>16</b>
2.1 General.....	16
2.2 The Speech Act Theory.....	16
2.2.1 Locutionary Act.....	17
2.2.2 Illocutionary Act.....	18

2.2.3 Propositions.....	19
2.2.4 Meaning.....	19
2.2.5 Direct and Indirect Speech Acts.....	20
2.2.6 Perlocutionary Act.....	21
2.3 Politeness Theory.....	21
2.3.1 Off-record Politeness.....	25
2.3.2 Politeness Behavior.....	26
2.3.3 Politeness vs. Indirectness.....	26
2.3.4 Impoliteness.....	27
2.3.5 Politeness and Culture.....	28
2.4 Conversation Implicature.....	29
2.5 Summary.....	30
<b>CHAPTER THREE: LITERATURE REVIEW.....</b>	<b>31</b>
3.1 General.....	31
3.2 Psychological Concepts Imbedded in Idiomatic Expressions.....	31
3.3 Idiomatic Expressions in a Cultural Context.....	32
3.4 Comprehension and interpretation of Idioms .....	34
3.5 Idioms as Part of the Palace Language.....	35
3.6 Idioms as Euphemistic Expressions.....	36
3.7 Competence and Appropriateness in use of Language.....	39
3.8 Idiomatic Expressions in Complaints and Requests .....	40

3.9 Categorization of Idioms.....	42
3.10 Avoidance Strategies.....	43
3.11 Conclusion.....	44
3.12 Summary .....	44
<b>CHAPTER FOUR: METHODOLOGY.....</b>	<b>46</b>
4.1 General.....	46
4.2 Research Design.....	46
4.3 Ethnography.....	47
4.4 Qualitative Approach.....	47
4.5 Description of Research Site.....	50
4.6 Population and Sampling.....	51
4.6.1 Population.....	51
4.6.2 Sample Size.....	51
4.7 Methods of Data Collection.....	51
4.7.1 Interviews.....	51
4.7.1.1 Semi Structured Interviews.....	52
4.7.1.2 Unstructured interviews.....	52
4.8 Desk Research.....	53
4.8.1 Internal Desk Research.....	53
4.8.2 External Desk Research.....	53
4.9 Observation .....	53

4.9.1 Participant Observation.....	54
4.9.2 Non Participant Observation.....	54
4.10 Introspection.....	54
4.11 Sampling Techniques.....	54
4.11.1 Snowball Sampling.....	55
4.11.2 Simple Random Sampling.....	55
4.11.3 Convenience Sampling.....	55
4.12 Recording Methods.....	56
4.12.1 Note taking .....	56
4.12.2 Audio Recording.....	56
4. 13 Validity and Reliability of the Study.....	56
4.13.1 Triangulation.....	57
4.13.2 Member Checking.....	57
4.14 Ethical Considerations.....	57
4.15 Data Collection Procedures.....	58
4.16 Data Analysis.....	58
4.17 Summary.....	59
<b>CHAPTER FIVE: PRESENTATION AND DISCUSSION OF FINDINGS.....</b>	<b>60</b>
5.1General.....	60
5.2 Existence of Idioms in Icibemba.....	61
5.2.1 The Chief’s Palace.....	61

5.2.2 The Hospital Domain.....	66
5.2.3 The School Domain.....	70
5.2.4 The Court Domain.....	73
5.2.5 The Market Domain.....	74
5.2.6 The Bus Station.....	77
5.2.7 Other Speech Situations.....	78
5.3 Conclusion.....	81
5.3.1 Summary.....	82
<b>CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMENDATIONS.....</b>	<b>84</b>
6.1General.....	84
6.2 Conclusion.....	84
6.3Recommendations.....	87
<b>REFERENCES.....</b>	<b>88</b>
<b>TABLES.....</b>	<b>77</b>
<b>APPENDICES.....</b>	<b>100</b>

## TABLES

Table 1: Idioms from the chiefs palace.....	61
Table 2: Idioms from the hospital domain.....	66
Table 3: Idioms from the school domain.....	70
Table 4: Idioms from the court domain.....	73
Table 5: Idioms from the market domain.....	75
Table 6: Idioms collected from the Bus Station.....	77

## **LIST OF APPENDICES**

Appendix A: Classification of Idiomatic Expressions.....	100
Appendix B: Idiomatic Expressions from the Informants .....	103
Appendix C: The Difference between Idioms and Proverbs .....	105
Appendix D: Work plan and Timetable.....	106
Appendix E: Informed Consent Form.....	107
Appendix F: Interview Guide.....	109

## ABBREVIATIONS AND ACRONYMS

ARV: Antiretroviral

CP: Cooperative Principle

CSO: Central Statistics Office

DEBS: District Education Board Secretary

DRC: Democratic Republic of Congo

FTAs: Face Threatening Acts.

H: Hearer.

IM: Idiomatic Meaning

JSTOR: Journal Storage

Lit: Literal meaning

LMO: Licentiate Medical Officer

RB: Rural Bemba

S: Speaker.

SPSS: Statistical Product and Service Solution

TB: Town Bemba

Vs: Verses

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 General Introduction**

This chapter introduces the study involving idiomatic expressions in Ibibemba from a socio-pragmatic perspective. The presentation begins with an explanation on what idiomatic expressions are in general. Then there is an attempt to bring out information on the origin of the Ibibemba Language, the specific language whose idioms are under investigation. Further the chapter discusses the status of the Ibibemba in the country as a whole and Muchinga Province in particular. The chapter also provides information relating to the statement of the problem, the purpose of the study, the objectives of the study as well as the specific research questions which addressed the objectives. It is in this chapter also that the summarized description of the study methodology employed in data collection and analysis is given though this is extensively discussed in Chapter Four. The chapter concludes by giving the scope of the study, outlining some of the limitations and a summary of the issues dealt with in this chapter.

### **1.2 Background**

Ibibemba is a language of wider communication in Zambia. It is a Bantu Language which is spoken in Luapula, Northern, Muchinga and Copperbelt Provinces of Zambia. It is also spoken in some parts of Central Province and other areas along the line of rail. The language can also be traced in the Katanga region of the Democratic Republic of Congo. The Comparative Bantu linguist Guthrie (1948) classified Bemba based on geography and relatedness to other languages, thus coded it (M42). The language is classified as a Central Bantu language which is a member of the Benue-Congo family, a branch of Niger-Congo which in turn is a branch of the Niger-Condofanian family. In the early 1800s, Portuguese and Arab traders were quite active in the Bemba-speaking regions and as a result, Bemba has a number of loan words from both Portuguese and Arabic. Many Swahili words have also entered Ibibemba through direct contact with the Swahili-speaking people from Tanzania.

Further, the Bemba language has incorporated a lot of loan words from Afrikaans and Zulu, through mine workers pidgins such as Fanangala, Kabanga and Fanakalo. (Kashoki,1990)

There are dialects which are distinguished by their association with distinct ethnic groups and cultures. Mann (1995) explains that each of these dialects exhibits minor differences in terms of pronunciation, phonology and vocabulary. Because Ibibemba is widely spoken in Zambia, the city dialects have a large number of lexical borrowings from English, the national language. Kashoki(1972) asserts that the Bemba spoken in urban areas such as Copperbelt and along the line of rail is generally referred to as Town Bemba (TB) while that which is spoken in Muchinga, Northern and Luapula Provinces is called Rural Bemba (RB). In Ibibemba, like in any other language, speakers use idioms as they communicate. The frequent, spontaneous, appropriate use of idioms is usually a mark of knowing a particular language well. Such proficiency is also an indicator of a native or near native mastery of a language. This study specifically focused on Rural Bemba which is spoken in Mpika.

### **1.3 Socio-Pragmatics**

The adjective ‘Socio-pragmatic’ is an interface between sociolinguistics and pragmatics. It deals with social rules that constrain and govern speakers’ linguistic choices and hearers’ possible interpretations. (Leech, 1983,p 10) . According to Roever (2011), speakers make linguistic choices based on politeness, possible meaning, cultural norms and prohibitions. This means that in any instance of language use, there are contextual features as well as expectations about interactional discourse which members of a speech community view as appropriate and normal.

The socio aspect has fixed variables such as age, social status, wealthy, level of education and many others. While the pragmatic part is mainly concerned with context which is a determining factor in the interpretation of meaning. The above explanation is in line with Hymes (1967) who says speaking may carry different functional loads in the communicative economy of different societies, and no normal person and no normal community is limited in repertoire to a single variety of code, to an unchanging monotony which would preclude the possibility of indicating respect, insolence, mock-seriousness, humour, role distance and others by switching from one code variety to another.

Concerning factors which determine the use of a given language or speech act, Goffman(1964) asserts that social variables such as age, sex, class and caste, country of origin, region, schooling, cultural cognitive assumptions, bilingualism and so forth, affect speech behaviour. The idea of a

social situation should be analyzed and handled with outmost care. For example, if one is dealing with language of respect, then social situations become occasions when people of different status and relations are present before each other. An implication is that social situations do not have a property and structure of their own, but merely mark, as it were, the geometric intersection of actors making talk and bearing particular social attributes. In other words language does not occur in isolation there should be context and social setting. Therefore, socio-pragmatics is the study of the way in which conditions on language use derive from the social situations.

## **1.4 Idiomatic Expressions**

### **Definitions of Idiomatic Expressions**

Idioms are phrases established by usage whose meaning cannot be deduced from the individual words. Idioms are those categories of phrases which linguists find it extremely difficult to deal with; they misbehave both syntactically and semantically. They are often omitted from dictionaries because it is hard to tie them to particular head words (Blench 2012). The meaning of each idiom is an isolated fact which cannot be inferred from the meaning of the words of which the idiom is made up.

#### **1.4.1 Internal Structure of Idioms**

An idiom might be more carefully defined as a group of two or more morphemes whose meaning as a whole is not deducible from the meaning of its component morphemes and any other sub grouping. Chiyonga(2009) says that idioms are a succession of words whose meaning is not the sum total of the knowledge of individual meaning of constituent parts but a whole. Therefore, irrespective of the grammatical model used, structural meaning has to be taken account of in the semantic identification of idioms just as much as in the semantics of ordinary non-idiomatic utterances. No idiom has been found in which one of the morphemes is a floating component free to fill any one of the many elements within the context while the remainder of the idiom has no such freedom. The internal structure of idioms is built up through regular, compositional structure- building- mechanisms that normally create non-idiomatic structures.

### **1.4.2 Semantic or Syntactic Contexts of Idioms**

Alan Healey (1968) says that the total or idiomatic meaning of an idiom gives some indication of the likely semantic contexts in which it will occur. In discussing the complementarity of polysemy and idiomaticity, Weinreich (1963: 182) prefers to allow a uniquely occurring alloeme of a morpheme to be used in deducing the meaning of an expression so as to avoid accepting or suggesting meaning from a single word in the phrase. If there is a single morpheme or word which is virtually synonymous with the idiom then the idiom is likely to occur in much the same external collocations as this word while it has that particular meaning. For example, *kick the bucket* occurs in the same kind of context in which 'die' occurs referring to physical death. The lack of a one word synonym for a particular idiom forces one to make a more careful investigation of its semantic usage but does not affect the status of an idiom.

The internal structure of an idiom gives us some pointers as to the syntactic contexts in which it may be used, but these are by no means conclusive. Syntactic behavior must be determined separately for each idiom. Some idioms of two or three words behave syntactically like a single word. For example '*smell a rat*' functions like an intransitive verb with the minor qualification that the verb suffixes -ed, -ing and -s attach to smell. The prepositional phrase 'in case' is distributed like a conjunction. Franklin et al.(1964) assert that an idiom for which there is a one word synonym often behaves syntactically like that synonym.

### **1.4.3 Classification of Idiomatic Expressions**

Idioms can be classified according to one's perspective or point of view. Some idioms are semantically linked while others are derived from specialized vocabulary items that have found their way in a given language. Still others categorize idioms in terms of their application or the context in which they are used. Blench (2014) classified African idioms into analytic and pragmatic categories. This researcher adopted Blench's model and applied it on selected idiomatic expressions in Ibibemba. Details are shown in appendix A of this dissertation.

### **1.4.4 Idioms vs. Metaphors**

King (2000) defines metaphor as describing something by using an analogy with something quite different. The following are examples in English:

- a. His temper boiled over
- b. His advice is a valuable guiding light.

Metaphors are rhetorical devices that compare two seemingly different objects. They constitute a large part of everyday language. King (ibid) further states that metaphors are beautiful due to their ability to explain a complex meaning, making them more understandable and clear. While Maaleji(2005) stipulates that both idioms and metaphors have in common the fact that they cannot be understood (if taken) literally. He further indicates that these two figures of speech are culture specific. This means that native idioms and set phrases can blend together ethno-specific concepts pertaining to the world view of speakers, to their national character and traditional social relations. Therefore culture-specific metaphors produce idioms that have no corresponding counterparts in another language. The Longman Dictionary of Contemporary English (2003) defines idioms as a group of words that have special meaning which is different from the meaning of all or some of the individual words. They are used in a special way. The dictionary further defines a metaphor as a way of describing something by referring to it as something different. Carter (1998) says that metaphorical expressions are indistinguishable from idioms. However, Moon (1998) treats metaphors as a subclass of fixed expressions and divides it into three groups namely: transparent, semi-transparent and opaque. This view is in line with Fernando (1996) who asserts that idioms were probably metaphors at first but they are now not live. Therefore, idioms and metaphors are overlapping categories with graded membership and fuzzy boundaries. Idioms involving figurative devices other than metaphor cannot be called metaphor while metaphors that bear the least resemblance to idioms are the innovative and lexically and syntactically highly variable types.

#### **1.4.5 Idioms vs. Proverbs**

According to Ghazala(1995)Proverbs are special, fixed ,unchanged phrases which have special unchanged meanings. They differ from idioms in that proverbs, by and large, display shared cultural wisdom. Thus, proverbs are easily understandable and sometimes the first part of the proverb might be enough to express the whole meaning. For example ‘*do not count your chickens*’ is used instead of ‘*do not count your chickens before they have hatched*’. Moreover, even if proverbs are also considered culture bound and for this, most of them have equivalents in different languages. For example:

- a. English: Do not count chickens before they have hatched.

Bemba: Tekutiwishibile mukolwe mwilini

- b. English: Out of sight out of mind.

Bemba: *Insaka, isakaabalipo.*

Lit: 'The hat shelters those who are in it.

Hatch and Brown (1995) say that Idioms and proverbs are also part of figurative language that produces cultural information and their use shows that the person is part of a social group that uses them. Idioms are bound up with register and other socially defined categories for instance in some societies men are expected to use idiom-heavy speech while women are not expected to use idioms so frequently. This is so because men are thought to be masters over them. Thus that is one way of continuing with their dominion over women. Therefore, the difference between idioms and proverbs is based on their usage and purpose. Idioms are figurative expressions whereas proverbs are brief pieces of wisdom. The idioms have different meanings based on culture while proverbs are based on practical or common knowledge. One can often figure out the meaning of a proverb even if one has never heard of it. But this is not the case with idioms. This is clearly illustrated in the examples below:

**Proverb:** *'Don't cry over spilt milk.'* **Meaning:** *Don't worry about what has already happened.*

**Idiom:** *'Out to lunch.'* **Meaning:** *Someone is behaving strangely or has changed their mind.*

As shown above one can guess the meaning a proverb but not the idiom. For more information see appendix I.

#### **1.4.6 Idioms vs. Clichés**

Idioms may be defined as complex bits of frozen syntax, whose meaning are more than simply the sum of their individual words (Nattinger and De Carrico, 1992:32). Clichés are common phrases or expressions which have been used so many times and with the overuse they have lost their true meaning. Partridge (1978) says that a cliché is an outworn commonplace, a phrase or short sentence that has become so hackneyed that careful speakers and scrupulous writers shrink from it because they feel that its use is an insult to the intelligence of their audience or public. It is likened to the coin that has been so battered by use and thus it is defaced. Some clichés are

literal while others are figurative. Some are a thought which is very true others are said to be stereotypes.

Clichés resembles idioms because they also include patterns which are relatively frozen, but they differ in the sense that the patterns are made of extended stretches of language. Clichés are easy to understand but idioms are phrases which are always figurative and are by and large unique to every culture and language. Additionally, clichés are easily understandable from the meaning of their individual constituents and so any body who has the knowledge of a particular language such as English can understand the meaning of clichés in that language. In contrast idioms are often learnt as a single unit without taking into account the meaning of their parts.

#### **1.4.7 Idioms vs. Euphemisms**

According to Yorio(1986), an idiom is an expression whose meaning is more or less unpredictable from the sum of the meaning of its morphemes. For example the meaning of *red-herring* is not the sum of the meaning of *red* plus the meaning of *herring*. Yorio(ibid) further describes euphemisms as typical cases of idiomatic routine formulas. Therefore, euphemisms are avoidance formulas used to deal with situations that require discretion or to avoid subjects which are considered taboo. A euphemism in other words is an expression intended by the speaker to be less offensive, disturbing or troubling to the listener than the word or phrase it replaces. Kayangula(2016) says a euphemism is a linguistic avoidance strategy in reference to taboo language. She further says that euphemism is the practice of referring to something offensive or delicate in terms that make it sound more pleasant than it really is. In this case euphemisms are a sub set of idiomatic expressions.

#### **1.5 Origin of the Bemba People**

The word "Bemba" has several meanings in present-day Zambia. The core Bemba group are subjects of Paramount Chief Chitimukulu. They live around the center of a plateau called Lubemba in the Northern Province. However, approximately twelve other groups that reside in the Luapula Province, in southern Katanga (Democratic Republic of Congo [DRC]), and in the rural areas of the Copperbelt Province speak dialects of Bemba and consider themselves loosely affiliated with the core Bemba group. They may call themselves by the particular group name—Aushi, Bisa, Chishinga, Kunda, Lala, Lamba,Lunda, Ng'umbo, Swaka, Tabwa, or Unga—but the

tendency in urban areas is to use the generic term "Bemba". In this broad sense the Bemba form the most important ethnic group in the urban areas of the Copperbelt, including Kitwe, Ndola, Mufulira, Luanshya, Chingola, and Chililabombwe in Zambia and a significant minority in Lubumbashi in the Democratic Republic of Congo (DRC).

In terms of population, the core Bemba group's number is approximately 400,000, excluding those who have permanently settled in urban areas. The first colonial censuses between 1910 and 1930 estimated the number at 100,000; in 1963 the figure was 250,000. Including those permanently settled in urban areas, the number of people who identify themselves as Bemba is 741,114. However, those who speak Ibibemba as a first language number approximately 3.7 million, accounting for nearly a third of Zambia's population and a significant proportion of the million inhabitants of southern Katanga. The 2010 census showed that speakers of Ibibemba accounted for 40 per cent of the Zambian population which is approximately 5,200,000 (CSO 2010). The number is a combination of first and second language speakers of Ibibemba.

The language (or Bemba) consists of several dialects that are associated with the distinct Bemba ethnic groups and have minor differences in pronunciation and phonology. An urban dialect called Town Bemba, is a widely used lingua franca in the Copperbelt towns and contains a number of loan words from English in Zambia and from French and Swahili in the southern DRC. Portuguese and Swahili loan words indicate nineteenth-century trading contacts. Bemba is a Central Bantu language which is part of the Benue-Congo branch of the Niger-Congo family.

### **1.5.1 History and Cultural Relations**

The Bemba people in Zambia originated from the Kola region in the Democratic Republic of Congo (DRC, formerly Zaire), and are an offshoot of the ancient Luba empire. The oral tradition of the Bemba court recalls a migration of chiefs from the country of the Luba (Kola). The king of Kola, Mukulumpe, married a woman who belonged to the Crocodile Clan (AbenaNg'andu) and had ears like an elephant. She had three sons—Katongo, Chiti, and Nkole. After the death in battle of Chiti and Nkole, Chilufya became chief. When they came across a dead crocodile, they decided to settle around that area, for they were of the Crocodile Clan. Chilufya became known as Chitimukulu, or Chiti the Great.

Before the migration, there were autochthonous inhabitants who spoke a Bantu language that resembled modern Bemba and had certain cultural and economic practices similar to those found after the Luba/Lunda conquest. They had settled in the area more than a thousand years earlier. The Luba/Lunda chiefs did not alter the cultural and economic practices of the original inhabitants, adapting them while proclaiming descent from royalty to legitimize their rule.

Oral historical accounts differ slightly, but there is general agreement that the Luba immigrants arrived in the high plateau area of north-eastern Zambia (extending from Lake Bangweulu to the Malawi border) sometime during the mid-17th century. This area was already settled by agriculturalists, but by the end of the 18th century the Bemba people had established a powerful kingdom under the central authority of Chitimukulu, the paramount chief. Bemba rule continued to expand widely throughout north-eastern Zambia up until the end of the 19th century, when the first European missionaries and entrepreneurs began to vie for power in the area. In 1898-89, the British South Africa Company's army wrested control of the Bemba territory, and in 1924 the British colony of Northern Rhodesia was established across the entire region of what is now present-day Zambia. Zambia gained independence from British domination in 1964.

In contemporary Zambia, the word "Bemba" actually has several meanings. It may designate people of Bemba origin, regardless of where they live, e.g. whether they live in urban areas or in the original rural Bemba area. Alternatively, it may encompass a much larger population which includes some eighteen different ethnic groups, who together with the Bemba form a closely related ethno-linguistic cluster of matrilineal-matrifocal agriculturalists known as the Bemba-speaking peoples of Zambia.

Because of the political importance of the Bemba kingdom and the extensive richness of the Bemba language, Bemba was targeted as a major language for the production of religious and educational materials in the early 1900s. The White Fathers missionaries published the earliest written texts on and in Bemba, including the first Bemba grammar in 1907 and the first Bemba translation of the New Testament in 1923. The language was also selected by the colonial administration as one of the four main indigenous languages (along with Lozi, Nyanja, and Tonga) to be used in education and mass media. With the extensive migration of Bemba-speaking peoples to the mining areas of the Copperbelt from late 1920s onward, the language's range expanded further. By the late 1940s, Ibibemba and specifically an urban variety known as

Town Bemba, had become well-established as the lingua franca of the Copperbelt region (Spitulnik1998). Extensive urban migration, interethnic marriage, and the high degree of multilingualism in the country have yielded a situation where over half of the national population currently speaks Icibemba. While Nyanja is still the primary lingua franca of the capital city of Lusaka, Icibemba is spoken widely there as well.

### **1.5.2 Icibemba as a Regional Official Language**

English has occupied a unique position in the lives of the Zambian elite. Mwanakatwe(1968) says that English is used in parliament, courts of law, at meetings of municipal and city councils, as well as for the transaction of business in commercial institutions like banks and post offices. However, the government of the Republic of Zambia recognizes seven local languages as regional official languages. These are the languages of wider communication in provinces. Kaplan and Baldauf(1997) stipulate that regional official languages are normally dominant in geographic sub-areas of the polity. This statement is in line with Kashoki(1999) who observed that regional official languages are lingua franca. They are languages of wider communication in the country. Kashoki(1990) puts Icibemba among the seven regional official languages in Zambia. It is used in primary schools, adult education, local courts and other traditional forms of administration. This is the case also with the other regional official languages namely: Nyanja, Lozi, Tonga, Luvale, Lunda and Kaonde. Icibemba continues to be the language used for daily communication for the majority in regions where it is taught in schools. It is the language of instruction in schools at lower grades in the following provinces: Northern, Muchinga, Luapula, Copper belt and some parts of Central Province. At Junior Secondary and Senior Secondary School Levels, Icibemba is taught in the aforementioned provinces as an optional subject. A learners' competence in Icibemba is examined by the Examination Council of Zambia which the official examining body in the country. It is the body which examines learners both at Grade9 (Junior Secondary) and Grade 12(Senior Secondary).

The language is indispensable in the dissemination of information, in the administration of justice and many other aspects of life.(Kashoki, 1990: 50). At political rallies and in campaign adverts, on radio or television, the language is extensively used. The presence of literature in Icibemba has increased readership far beyond the community of native speakers. This has led to greater exchange of information and better intercommunity understanding. Kashoki(ibid)

postulates that the inclusion of Icibemba in the school curriculum of the designated regions is meant to ensure that cultural, integrative and communicative aspects of language are appropriately and adequately provided for.

### **1.6 Statement of the Problem**

The use of idiomatic expressions has always been part of human language. Idioms are important ingredients to one's proficiency in the use of any given language. As a non-literal language they pose a serious challenge to those learning a new language because they carry a metaphorical sense that makes their comprehension difficult. This state of affairs has attracted a lot attention from researchers who have carried out notable studies on idiomatic expressions. Most of these studies however, have focused on semantics, pragmatics, phonology, morphology, interpretation and categorization of idioms. The aforementioned studies have been undertaken in different languages of the world. Although these expressions (idioms) are extensively used in Icibemba, there seem to be no attempt made to study them using a socio-pragmatic approach. Therefore, since some of the idioms are culture specific, a socio-pragmatic study can provide a valuable insight with regard to their use. The intention of this study therefore, is to establish factors which influence the use of idioms in Icibemba. It also endeavored to investigate the role these expressions play in society. The problem therefore, was: It was not known whether or not the use of idiomatic expressions in Icibemba was determined by local conditions.

### **1.7 The Purpose of the Study**

The purpose of this study is to establish the socio-pragmatic functions of idiomatic expressions in Icibemba.

### **1.8 Research Objectives**

The study intended to achieve the following objectives:

- (i) To identify some idiomatic expressions used by speakers of Icibemba
- (ii) To find out why Bemba speakers use idioms
- (iii) To establish whether or not local conditions affect the use of idiomatic expressions.

## 1.9 Research questions

- (i) What are some of the idiomatic expressions used by Bemba speakers?
- (ii) Why do Bemba speakers use idioms?
- (iii) Do local conditions affect the use of idiomatic expressions?

## 1.10 Significance of the Study

The study is significant because it unearthed valuable information on the relationship between local factors and the use of idiomatic expressions. It has contributed to the body of knowledge on the subject. The knowledge is useful to teachers and school going children who learn Ibibemba especially at Senior Secondary level where they are required to use idioms in their narrative and descriptive compositions.

## 1.11 Operational definition of terms

**Local conditions:** the conditions which are socially and culturally reflective.

**Pragmatics:** the study of the ability of language users to pair sentences with contexts in which they would be appropriate and have the intended meaning. It is concerned with intentionality of the speaker.

**Semantics:** is concerned with the meaning of words or linguistic expressions.

**Sociolinguistics:** Study of the relationship between language use and society. How social factors influence language use and how language use reflects social structure. Wardhaugh (2006).

**Idiomatic expression:** phrase composed of words which do not literally indicate its meaning.

**Euphemisms:** milder words or phrases used to blunt the effects of more direct or unpleasant words or phrases.

**Context:** Physical or social setting of an utterance. Any background knowledge assumed to be shared by the speaker(*s*) and hearer(*h*) which contributes to *h*'s interpretation of what *s* means by a given utterance-(Leech, 1983).

**Register:** Linguistic repertoire that is associated with particular social practices and persons who engage in such practices. It can also be said to be a variety of language defined largely by differences in the social situations of use.(Agha, 2004).

**Speech Act:** Verbal act or performance which take place in particular situations, in time. It is a complex act which includes: 1.Uttering a sentence with meaning (sense and reference) 2. What the speaker intends to accomplish by means of the utterance 3.The effect the utterance has on the hearer.

**Politeness:** Showing consideration for others.

**Ethnography:** The study of people using methods which capture them in their natural setting.

### **1.12 Methodology**

The study mainly used a qualitative approach. Introspection, observation and text analysis were some of the techniques used. Twelve participants were purposively chosen based on their experience in the Bemba language. The researcher had a semi-structured interview guide. A text book and an MP3 recorder and a tablet were among the instruments used in the collection of data. Analysis of data started during collection. Details of the research design are outlined in chapter three.

### **1.13 Limitations of the study.**

The study was conducted in Mpika District of Muchinga Province. It was specifically conducted in the central business district area. It would be difficult to generalize the findings to other speakers in other areas and towns. It was also difficult to collect enough data in the courts of law because some sessions were too short while others were frequently adjourned.

### **1.14 Scope of the Study.**

The study's main focus is the socio-pragmatic analysis of idiomatic expressions in Ibibemba. The study explains what idiomatic expressions are and how they are used by Bemba speakers. Three theories were employed in this study namely: Speech Act, Politeness and Conversational Implicature.

### **1.15 Structure of the Dissertation**

The dissertation is made up five chapters. The first comprises the introduction, background, aim, objectives, research questions, statement of the problem and significance. The chapter also outlines the origin of the Bemba language; it focuses on the background and the history of the language whose idioms are under investigation. Further the chapter presents the theories guiding the study. There is also a brief description of the method used although this has been adequately tackled in chapter three. This chapter (chapter one), concludes with a summary of the main issues discussed.

The second chapter reviews some of the available literature related to the current study. Reviewed literature includes that from outside Africa, from Africa and Zambia in particular. The works reviewed provide justification for carrying out this study.

The third chapter consists of a detailed outline of the research design. It describes methods used including the sampling and the informants used in the study. Data collection and instruments used are also included in Chapter Three.

The fourth chapter presents findings and discussions. The presentation is arranged according to the research objectives and questions as set out in chapter one. It is in this chapter that idioms used by Bemba speakers in the study area are presented. The discussions show how the study is in line with the theories adopted and what other researchers found.

The fifth and final chapter concludes the study and offers recommendations regarding future studies in idiomatic expressions.

### **1.16 Summary**

This chapter introduced the investigation into a socio-pragmatic analysis of idiomatic expressions. The words in the title ‘socio-pragmatic’ as well as ‘idioms’ have been explained. It went further to give the historical background of the Bemba language. The status of the Bemba language in Zambia has also been tackled. The chapter presents a statement of the problem, background, and the purpose of the study, objectives and the significance. Further, the chapter has presented definitions of operational terms and gives information on the scope of the study

and concludes with a summary of the entire chapter. The next chapter gives the theoretical frame of the study.

## CHAPTER TWO

### THEORETICAL FRAME WORK

#### 2.1 General

The previous chapter introduced the study involving Ibibemba idiomatic expressions from a socio-pragmatic perspective. The presentation started with background which legitimized idiomatic expressions as a field of study in linguistics. Different definitions and types of idiomatic expressions have been presented in chapter one. The adjective 'socio pragmatic' has also been explained. The chapter also presented information on the history of the Bemba language, the specific language whose idiomatic expressions are under investigation. It went further by explaining the status of Ibibemba in the Republic of Zambia and the particular provinces where it is used as a regional official language. Thereafter, the chapter presented the statement of the problem, the purpose of the study, the objectives of the study and research questions which addressed the objectives and rationale.

This chapter outlines the theoretical framework of the study. It provides depth information on the theories used in the study. The focus is on the Speech Act Theory, Politeness Theory and the Conversational Implicature showing how these three theories are significant in the current study. Speech Act Theory is concerned with how an utterance is defined in terms of the intentions of the speaker and the effect it has on the listener. It is a pragmatic aspect which considers language as performing communicative acts. The second theory (Politeness Theory) helps us to try to develop a model that concentrates on choices interactants make in actual contexts and allows use from cross cultural variability (Brown and Levinson 1987.) While Conversational Implicature, provides general principles underlying the effective cooperative use of language. Thus the three theories are significant in this study because they provide insight on how utterances involving idioms can be analyzed.

#### 2.2 The Speech Act Theory

Speech Act Theory is by and large a pragmatic perspective which considers language as performing communicative acts. Yule (1996) defines Speech Acts as actions performed via utterance since people not only produce utterances containing grammatical structures and words

but also actions via those words. (Searle, 1965) says that a typical speech situation where there is a speaker(s), a hearer (*h*) and an utterance by the speaker has many kinds of acts associated with the speaker's utterance. The speaker may make some noises after moving his jaws and tongue. Further, the speaker's acts might result into the class which include informing, irritating or boring his listeners ; characteristically the speaker can perform acts within the class which include making reference to Peter or James or the moon or perhaps making statements, asking questions, issuing commands, giving reports, greetings and warning. The proponent of this theory is John Austin (1962).

He stated that issuing of an utterance is performing an action. Declaratives such as "I pronounce you husband and wife" and "I name this airport Kenneth Kaunda" are some examples of performatives. Austin notes that for these utterances to achieve their performative function as speech acts, they need to meet certain contextual conditions. According to the theory an utterance produced by a speaker conveys three layers of meaning, which are interrelated. These are:

- i. The literal meaning of the utterance produced by the speaker.
- ii. The speakers intention conveyed in the utterance and
- iii. The effect that the utterance has on the hearer.

The above layers of meaning are linked to the three types of acts namely: A locutionary act which is responsible for 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 which deals with the actual effect achieved in saying something. Grundy (1995) says a locutionary act occurs when one utters a sentence with determinate sense. The meaning and reference in this act are unambiguous. While the second act which is illocutionary performs an act by uttering a sentence. Grundy further calls a perlocution, the effect the utterance might have.

### **2.2.1 Locutionary Act.**

Yule (1996) says a locutionary Act is an act of producing an utterance which is a fundamental act in utterances. When a speaker engages his organs of speech, he produces an utterance. This means that there is a locutionary act within. Leech (1983) also asserts that a locutionary act is

performing an act *of* saying something. This can be exemplified in the following sentence: “ *I am going to kill a mouse this evening.*” The moment the utterance is being uttered by the speaker using his/her organs of speech,(i.e. mouth, tongue, teeth and lips) it is called locutionary act.

### **2.2.2 Illocutionary act**

An illocutionary act can be defined as performing an act *in* saying something- (Leech, 1983). This can be illustrated in the following sentence: “*I will come later.*” The sentence is not just a statement; it is attached to the utterance. The speaker commits him/herself to what he/she has just said. This is by means of a promise to go to the hearer again. Thus, the speaker does the act of promising in his/her utterance. Some of the English verbs associated with illocutionary acts are: state, assert, describe, warn, remark, commend, command, order, request, criticize, censure, approve, welcome, promise, express approval, and express regret. – (Austin 1966). These are sometime called language acts or linguistic acts according to (Searle, 1965). The production of the sentence taken under certain conditions is the illocutionary act. The illocutionary act is the smallest unit of linguistic communication. To perform an illocutionary act is to engage in a rule governed form of behavior. Therefore, doing such things as asking questions or making statements are rule-governed. There are two sets of rules. One set of rules regulates existing forms of behavior while the other does not only regulate but also creates and defines new forms of behavior. These can be referred to as regulative and constitutive rules. Regulative rules can take the form of imperatives as shown in the examples below:

- iv. Science students are to wear white coats in the laboratory.
- v. When peeling potatoes hold the knife in the left hand.
- vi. Soldiers are to stand at attention when singing the national anthem.

On the other hand constitutive rules take a different form as illustrated bellow:

- vii. A penalty is awarded when a player is fouled in the 18 area.
- viii. A red card is shown when a player insults an opponent on the field of play.
- ix. Play is stopped when the weather is adverse.

### 2.2.3 Propositions

Different illocutionary acts often have features in common as exemplified below

- x. Will Banda leave Chipata town?
- xi. Banda will leave Chipata town.
- xii. Banda, leave Chipata town!
- xiii. Would Banda have Left Chipata town?
- xiv. If Banda leaves Chipata town, I will leave also.

The above utterances would perform different illocutionary acts. These acts may include: question, assertion about the future (which can be termed as prediction), order, expressing a wish and expression of intention respectively. In each of the five utterances, the speaker expresses the proposition that Banda will leave Chipata town. As such, the proposition that Banda will leave Chipata town is expressed in all the five sentences above but the assertion of the proposition is only expressed in sentence (xi). Searle (ibid) says that any given sentence has two parts which may not be separated namely: The proposition- indicating element and the function- indicating device. The function indicating device shows what illocutionary force the utterance is to have or what illocutionary act the speaker is performing in the utterance of the sentence. The functional- indicating devices may include word order, stress, intonation contour, punctuation, the mood of the verb as well as performative verbs such as apologize, state, warn and many others. It should be noted here that the context of the speech would determine the illocutionary force of an utterance.

### 2.2.4 Meaning

When one speaks one means something by what one says. Thus the string of morphemes one emits is characteristically said to have a meaning. Grice (1975) gives the following explanation of meaning in form of a formula: to say *A* meant something by *x* is to say that ‘*A* intended the utterance of *x* to produce some effect in an audience by means of the recognition of this intention.’ This above notion means that in speaking a language one attempts to communicate things to ones hearers by means of letting them recognize one’s intentions to communicate just those things. For example the speaker may attempt to get the hearers believe that he ( the speaker) is Spanish by speaking Spanish all the time, dressing in the Spanish manner and having

Spanish friends. On the other hand, the speaker may also attempt to get the hearers believe that he is Spanish by simply telling them that he is Spanish.

However, Searle (ibid) argues that meaning is more than a matter of intention but also a matter of convention. This implies that one means something when one says something is more than just contingently related to what the sentence means in a language one is speaking. Hence, there is need to capture both the intention and the conventional aspect including the relationship between these two phenomena. In performing the illocutionary act the speaker intends to produce a certain effect by means of getting the hearer to recognize his intention to produce that effect. If the speaker uses the words literally, he intends this recognition to be achieved by virtue of the fact that the rules for using the expressions he utters are associated with the production of that effect.

Illocutionary acts can be analyzed further by considering the verb, promise. Below are examples:

- xv. (Employer to the new employee) If you don't come here early in the morning, I promise you I will fire you.
- xvi. (Manager to his subordinates) I hereby promise you that I will improve your working conditions.
- xvii. (Son to his father) I promise you I didn't steal the money.

According to Searle (1965), the above examples (xv, xvi and xvii) are not promises. He describes (xv) as a warning or threat, the second one (xvi) as a commitment while (xvii) he says can naturally be an emphatic denial. He further says that for these acts to be successful there are conditions which must be met. He called these conditions, propositional content, preparatory, sincerity and essential conditions. It is from these conditions that rules are formulated.

### **2.2.5 Direct and indirect speech acts**

Grundy (1995:92) states that many speech acts are doubly pragmatic because they convey meanings that are not entailments (conventional meanings) meanings which are conveyed in non-natural or implicit ways. Below are examples:

- xviii. It's me again
- xix. Would you like me to pick you up at nine?

If one utters sentence (xviii) above to convey an apology, then one is stating the felicity condition that would make it appropriate to apologize. On the other hand sentence (xix) indicates that someone is promising indirectly to pick a friend up by asking one of the felicity conditions on doing it. Grundy(ibid).

### **2.2.6 Perlocutionary Act.**

The perlocutionary act is an act which the speaker performs as an effect on the hearer by his or her utterance. In other words it is the response given by the hearer to the meaning of the utterance which can be verbal, mental or emotional. As an example, when a speaker says, “ *I will come later.*” The effect on the hearer can be a happy one if the hearer really likes the speaker and wants him to come. It can also be a sad one if the hearer wanted to see the speaker now.

This theory is therefore very significant in this study because idioms do not offer any clue with regard to their meaning when one simply looks at the individual words in a given idiom. Healey (1968) says the meaning of each idiom is an isolated fact which cannot be inferred from the meaning of words from which the idiom is made up. But the fact that such an utterance (an idiom) is a speech act means it has meaning. This is so because when a person says something he/she wants to communicate to the hearers by making them recognize his/her intentions, thus relaying the intended message.

### **2.3 Politeness Theory**

The Merriam-Webster Dictionary (1993) gives multiple definitions for the term polite. One definition is: "marked by an appearance of consideration, tact, deference, or courtesy." Although politeness is not a direct synonym for diplomacy and tact, there is certainly some similarity. Therefore, politeness contains such qualities as diplomacy and tact. Brown and Levinson (1987) describe politeness as showing concern for people's 'face' where 'face' means one's public self-image. Factors such as distance between participants, status and the formality of context determine which form of politeness is to be used in a particular context. Therefore making decisions about what is polite and what is not in a given community involves assessing social relationships along the dimensions of social distance or solidarity and relative power or status. There is need to understand the social values of a given society in order to speak politely.

Leech (1983) defines politeness as a form of behaviour that establishes and maintains comity. This means the ability of participants in a social setting to engage in interaction in an atmosphere of relative harmony. In discussing politeness Leech (ibid) proposes six maxims namely: tact, generosity, approbation, modesty, agreement and sympathy. These maxims explain how politeness operates in conversational exchanges.

This theory contains ideas of 'face' put forth by Goffman in the 1950s. Politeness assumes that we all have 'face', and we all have 'face' wants and needs. Further, there are different types of 'face-threatening acts', and sometimes the 'face threats' are to the hearer, while other times they are to the speaker. Sociological variables come into play when considering a face-threatening act.

The weight of a face-threatening act is determined by considering the combination of three variables: power, distance, and rank. Power refers to the perceived power dynamic between speaker and hearer. Is the speaker's targeted hearer a superior, subordinate, or at about the same social level? Distance refers to the amount of social distance between speaker and hearer. As a speaker, is the targeted hearer a close friend or a distant colleague? Rank refers to the cultural ranking of the subject -- the degree of sensitivity of the topic within a particular culture. For example, a woman's age and weight are two very sensitive topics in some western cultures, as is a person's income, while some other cultures do not consider these sensitive topics, but rather matters of fact to be simply shared. Politeness Theory posits that choices in employing a particular politeness strategy depend upon the social circumstances in which the speech act occurs. That is, to whom are you speaking, what is your social relationship with that person, and what is the topic?

Politeness theory relies, in part, on the idea that there are different kinds of 'face': positive 'face' and negative 'face'. Positive face reflects an individual's need for his/her wishes and desires to be appreciated in a social context. This is the maintenance of a positive and consistent self-image. Negative 'face' reflects an individual's need for freedom of action, freedom from imposition, and the right to make one's own decisions. Together, these 'face' needs covered previously, include: an individual's 'face' needs for autonomy, respect and competence. The theory relies on the assumption that most speech acts inherently threaten either the speaker or the

hearer's 'face', and that politeness is therefore a necessary component of inoffensive, i.e. non-face-threatening, communication and involves the redressing of positive and negative 'face'.

Drawing on these assumptions, there are three main strategies for performing speech acts: positive politeness, negative politeness, and off-record politeness. In positive politeness, the speaker's goal is to address the positive face needs of the hearer, thus enhancing the hearer's positive face. This is also known as positive face redress. Positive politeness strategies highlight friendliness or closeness between the speaker and hearer; the speaker's wants are in some way similar to the hearer's wants. There are many ways to accomplish this familiarity and claim common ground.

First, the speaker can notice and attend to the hearer's wants or interests. Second, the speaker can exaggerate his/her interest, approval or sympathy with the hearer. Third, the speaker can demonstrate an intensified interest in the hearer. The speaker can also use in-group markers, which demonstrate that both the speaker and hearer belong to the same social group, such as a work culture or religious affiliation. These can include forms of address, use of in-group language or dialect, use of jargon or slang, idioms and linguistic contractions. The speaker can also seek agreement with the hearer by choosing safe topics and using repetition. On the other hand, the speaker can also seek to avoid disagreement with the hearer by employing a token agreement, a pseudo-agreement, a white lie, or hedging an opinion. Further, the speaker can presuppose knowledge of the hearer's wants and attitudes, presuppose the hearer's values are the same as the speaker's values and presuppose the hearer's knowledge on the topic.

Another strategy to maintain familiarity between speaker and hearer is to use humor/joking. In addition to claiming common ground, the speaker can use some tools to convey that the speaker and hearer are cooperators. These include asserting or presupposing the speaker's knowledge of, and concern for, the hearer's wants, offering or promising, being optimistic, including both speaker and hearer in a target activity and assuming or asserting reciprocity. Finally, in an effort to establish positive politeness, the speaker can seek to fulfill the hearer's wants in some way. This can be induced through gift-giving, though these gifts can be material objects, as well as sympathy, understanding, or cooperation. Examples of positive politeness include compliments, and might also include statements such as,

- xx. *I really like the way you've done this,*
- xxi. *I really like the way you approach this here. I think this other part might be a little stronger with a similar approach.*

In the above sentences, the speaker is bringing his/her own perspectives into the equation within his/her suggestions to the hearer; in this way, the speaker is emphasizing similarity and familiarity with the hearer and the content under discussion.

Where positive politeness enhances the hearer's positive and consistent self-image through recognizing the hearer's need for his or her wishes and desires to be appreciated socially, negative politeness addresses the hearer's need for freedom of action and freedom from imposition in making his or her own decisions. This is also known as negative face redress. The first approach to negative politeness is to be direct by being conventionally indirect. A second approach is to not assume or presume. These strategies include questions and hedges. A hedge is a "softening" of a statement by employing less-than-certain phrasing such as perhaps, might, can, or could. Third, negative politeness can be employed by not coercing the hearer. For example one would say "*I'm sure you won't want to do this...*" To express pessimism. Another way of minimizing the imposition would be to say, "*It's a small thing I need....*" Deference may also be expressed in the following sentence: "*you know much more about this than I do...*". The speaker can also communicate his/her desire not to impose on the hearer. This can be accomplished through apologizing strategies that include:

- xxii. *I know this is a big deal... (but admitting the imposition).*
- xxiii. *I hate to ask this...( indicating reluctance)*

In the above examples (xvii and xxiii) the speaker is giving overwhelming reasons for having to ask, or begging forgiveness. Further efforts not to impose on the hearer include impersonalizing the speaker and hearer. These strategies include using passive and circumstantial voices:

- xxiv. *It's generally done this way...(replacing *I* and *you* with indefinites)*
- xxv. *We don't usually know what we are up against( pluralizing)*

Therefore, negative politeness comments might include, "*some people might approach the situation in this way,*" or "*I think I might do it differently, but of course whatever you think is*

*best,*" or *"I don't know a lot about this but it seems that this approach might be reasonable and the situation"* or *"I know you know a lot more about this than I do, but it seems to me..."* In these examples, the speaker is recognizing and addressing the hearer's right to make his or her own decisions freely, thus attending to the hearer's negative face needs.

(Brown & Levinson, 1978) sum up human politeness in four strategies which are: Bald on-record, negative politeness, positive politeness, and off-on record indirect strategy. These strategies are not universal, they are culture specific. They may be used more or less in one culture than another.

### **2.3.1 Off-record politeness**

Off-record is a politeness strategy which relies upon implication. This strategy is very indirect, and involves the breaking of conversational norms to imply a particular recommended course of action. Here, the speaker is relying upon the hearer's ability to decipher and interpret the speaker's intended meaning, although it is indirectly suggested. Leech (1983) argues that Off-record politeness is accomplished in a couple of ways with several strategies for each. First, the speaker can take advantage of conversational implicatures. Strategies here are to give hints, give clues of association, presuppose, understate, overstate, use tautologies, use contradictions, be ironic, use metaphors, and use rhetorical questions. Secondly, the speaker can be intentionally vague or ambiguous, also over-generalizing, displacing the hearer, and being incomplete by using ellipsis. Examples might include the following exchanges:

A) "What do you think about these oranges?"

B) "I think you have a lot of very nice fruits in your orchard, especially oranges."

A) "Do you think we should leave at 9:00hours?"

B) "I think your supervisor is a stickler for punctuality."

A) "I think I'd like to write my assignment tonight."

B) "Yes, occupying yourself with a little stressful task is a good way to spend a Saturday night."

In each of these scenarios, speaker B is offering a suggestion to speaker A. Speaker B's intended meaning may or may not be clear to hearer. However, given the context and their relationship, speaker A will understand the implications intended by speaker B. The risk in off-record politeness, of course, is that the implications are so vague they are not understood as intended. Such is the nature of off-record politeness.

### **2.3.2 Politeness behavior**

Some research suggests that polite behavior goes beyond politic behavior, which is defined as that behavior, linguistic and nonlinguistic, which the participants construct as being appropriate to the ongoing social interaction. This is behavior that is generally perceived to be appropriate, given the social constraints of a particular situation. Saying, "*Yes, please,*" to the waitress when she offers you more coffee is an example of politic behavior – it doesn't stand out as being particularly polite or impolite, but rather merely socially appropriate. Polite behavior, then, is behavior *beyond* what is perceived as appropriate to the ongoing social interaction. Politeness goes beyond what is expected. To expand the example above, replying to the waitress's inquiry of whether the customers would like more coffee, the response might be, "*Oh yes, please! Coffee would be wonderful. "That's very kind of you."*" In this sense, then, polite behavior goes above and beyond what is merely called for.

Other researchers argue that politeness is strategic conflict-avoidance, as well as a means of social indexing. That politeness should be understood as strategic conflict-avoidance, is exemplified in the perception that the basic social role of politeness is its ability to function as a way of controlling potential aggression between interactional parties. Sometimes it is connected with smooth communication, or with avoiding disruption and maintaining the social equilibrium and friendly relations. Its involvement in social indexing is exemplified in the idea that politeness is socially appropriate behavior, and what is deemed socially appropriate rests on the social position of the speaker in relation to the hearer.

### **2.3.3 Politeness vs. Indirectness**

In this research, politeness is defined as a balance between two needs: the need for pragmatic clarity and the need to avoid coerciveness. Respondents considered that a certain adherence to the pragmatic clarity of a message is an essential component of politeness – that is, the practicing

of social conventions yielding clarity in the message. However, too much pragmatic clarity, or too much coerciveness decreases politeness, causing direct messages to be perceived as impolite, because they indicate a lack of concern with 'face'. Further, non-conventional indirect strategies (hints) can be perceived as impolite in their lack of concern for pragmatic clarity – their vagueness and ambiguity tends to reduce people's perception of their politeness.

#### **2.3.4 Impoliteness**

One way to consider what politeness *is* to consider what it is *not*. Applying this concept to the current topic, politeness, one way to classify and understand what politeness *is*, one has to offset it against what it is *not*. Thus, opposites of politeness can be impoliteness, rudeness, discourtesy, vulgarity, or crudeness. In considering the understandings of these terms, one can gain a better grasp of politeness. Impoliteness is defined as "behavior that is face-aggravating in a particular context." Some contend that impoliteness is rooted in the hearer's understanding of the speaker's intentions, and upon the sensitivity of the context.

Impoliteness is intertwined with power and impoliteness is an exercise of power, as it tends to have some effect on how one addresses others. It influences and alters the future action-environment of those with whom the speaker interacts. Impoliteness and power are inextricable because a speaker whose face is damaged by an utterance suddenly finds his or her response options sharply restricted. Additionally, those in positions of power have been found to exercise impoliteness more often than those in positions of relative low power. Over-politeness, however, is classified among impoliteness and rudeness as generally negative and marked as inappropriate behavior. Behavior that is appropriate is generally unnoticed, rendering inappropriate behavior more likely noticeable or "marked".

Over-politeness exceeds the boundary between what is appropriate and what is inappropriate, rendering it less than polite, and is often considered downright rude. It is worth noting that this evaluation lies in the perception of the hearer. Over-politeness can fall into several categories. First, rather than impoliteness, over-politeness can be simply failed politeness attempts. However, over-politeness can certainly be used intentionally and/or perceived to be intentionally used to create a negative effect. Sarcasm fits into this category, which can also be considered "mock-politeness."

### 2.3.5 Politeness and Culture

Social self, or face, is achieved in relationships with others via interaction. Positive and negative face is re-conceptualized in terms of the contradictory tensions between connection with and separation from others. Researchers identify two competing forces shaping our interactional behaviors: ideal social identity and ideal individual autonomy. Face in some communities, for example, is highly complex, and relies on a persistent, mutually shared orientation toward constructing an ideal social identity.

In whichever way one defines politeness, the bottom line is that, politeness matters. In a conversation about communicating with diplomacy and tact, a little digging into the theoretical ideas behind politeness can illuminate some of the complexity surrounding politeness classifications and usages. Perhaps it can be overly simplified as a matter of speaker, hearer, and context, all of which come into play in determining the appropriateness of a verbal or nonverbal communication behavior. We know that indirectness can be perceived as more polite than directness, and in this vein, perhaps asking questions, rather than making declarative statements, can mitigate a face threatening acts (FTA).

Positive *face* is the desire to gain the approval of others, ‘the positive consistent self-image or “personality” . . . claimed by interactants. *Negative face* is the desire to be unimpeded by others in one’s actions, ‘the basic claim to territories, personal preserves, and rights to non-distraction . . . freedom of action and freedom from imposition. Positive ‘face’ looks for solidarity; negative ‘face’, however, is more problematic for it requires interactants to recognize each other’s negative ‘face’, which is the need to act without giving offense. When we interact with others we must be aware of both kinds of face and therefore have a choice of two kinds of politeness. Positive politeness leads to moves to achieve solidarity through offers of friendship, the use of compliments, and informal language use: we treat others as friends and allies, do not impose on them, and never threaten their face. On the other hand, *negative politeness* leads to deference, apologizing, indirectness, and formality in language use: speakers adopt a variety of strategies so as to avoid any threats to the face others are presenting to us

The Politeness Theory put forth by Brown and Levinson (ibid), is very useful in this study due to the fact that some idioms used in Ibibemba express indirectness in language use which in turn

shows politeness. One thing which is clear here is that politeness is something that is learned or acquired. People are not born into it, but are rather socialized into it. Further, because we are socialized into it, it naturally follows that different cultures have different ideas of what it is, and how it should be appropriately employed. As earlier pointed out, politeness is defined as a balance between two needs namely: the need for pragmatic clarity and the need avoid coerciveness. Therefore, this study was based on such tenets of the theory.

## **2.4 Conversational Implicature**

Grice (1975) developed the concept of implicature which is about how people use language. He suggested that there is a set of over-arching assumptions guiding the conduct of conversations. The assumptions are considered as the basis for the efficient and effective use of language in achieving cooperation in a conversation. To this end, Grice (ibid) identified four guidelines he termed maxims. These are the general principles underlying the effective cooperative use of language. The maxims are as follows:

- i. The maxim of Quality: states that make your contributions one that is true. (a) Do not say what you believe to be false and (b) do not say that for which you lack evidence.
- ii. The maxim of Quantity: says (a) make your contribution as informative as required for the current purpose of exchanging and (b) do not make your contribution more informative than is required.
- iii. The maxim of Relevance: says make your contribution relevant.
- iv. The maxim of Manner: guides the speaker to be perspicuous by (a) avoiding obscurity (b) avoiding ambiguity (c) being brief (d) being orderly.

The above maxims specify what the participants ought to do in order to converse in a cooperative way. They are supposed to be sincere, relevant and clear as they provide sufficient information. According to Grice the rules are not arbitrary conventions, they describe rational means for conducting cooperative exchanges. Below is an example:

A: Where is bill?

B: There is a yellow VW outside Sue's house.

If taken literally the above response in B seems to violate the maxims of quantity and relevance. But B's response is cooperative if considered at non superficial level. This kind of inference is what Grice dubs an implicature. This means whatever we say; people will interpret it as conforming to the maxims on at least some level.

Mey(2001) says that “ conversational implicature is something which is implied in conversation that is something which is left implicit in actual language.” There is a close link between implicature and the Cooperative Principle because there is always something implied in an utterance. According to Mwanambuyu (2011) Conversational Implicature may help in the analysis of whether the speaker means to cooperate or not.

The maxims generate inferences beyond the semantic context of the sentence uttered. The inferences are what is called conversational implicature. Implicatures are not semantic inferences but inferences based on both content of what has been said and some specific assumptions about the cooperative verbal interactions. When the speaker deliberately and ostentatiously fails to follow the maxims, according to Grice, that is flouting the maxims.

From the above explanations of implicature, it can be deduced that, a purely conventional way or rule based account of natural language usage can never be complete. This is so, because what can be communicated exceeds the communicative power provided by conventions of the language and its use. The theory indicates that communication can be achieved in the absence of conventional means of conveying the intended message. In other words more can be communicated than what is actually said by the speaker.

Therefore, the three theories (i.e. Speech Act, Politeness and Conversational Implicature) therefore, blend so well and have been good ingredients to the success of this study.

## **2.5 Summary**

This chapter has explained in details the theoretical frame work of this study. It specifically focused on the three theories namely: Speech Act Theory, Politeness Theory and the Conversation Implicature as propounded by Austin (1962), Brown & Levinson, and Grice(1975) respectively. The chapter validated the application of the three theories to this study. The next chapter presents literature reviewed during the study.

## CHAPTER THREE

### LITERATURE REVIEW

#### 3.1 General

The previous chapter explained in detail the theoretical framework of the study with specific focus on the Speech Act Theory, Politeness Theory and the Conversation Implicature. There is also a summarized description of the study methodology employed in the data collection and analysis which is discussed in detail in Chapter Four. The chapter concluded by giving the summary of what has been tackled in the entire chapter.

The current chapter reviews some of the available literature which is relevant to the present study. This chapter positions the study within the context of similar research by enriching it and providing a justification for it. The chapter presents information from studies undertaken in some countries outside Africa, in African countries and Zambia in particular. The work reviewed is organized according to themes. The last section presents the conclusion and summary of the whole chapter.

#### 3.2 Psychological Concepts Embedded in Idiomatic Expressions.

Hager (1965) investigated on a psychological concept embedded in some idiomatic and metaphorical expressions. He discovered that various social situations are condensed in metaphorical expressions which range from allusions to slight modifications of the individual's contours to amputation, decapitation and psychic splitting. He further says that idiomatic expressions describe much of mankind's sense of disengagement, disorientation, alienation and isolation.

He gave the following examples of expressions which help one to come back to oneself:

- i. Grab hold of oneself
- ii. Pull oneself together
- iii. Bring someone to his senses
- iv. Return to himself

- v. Get with it
- vi. Grow up

Hager argues that expressions such as the above examples (i,ii,iii,iv,v& vi) contain psychological concepts which can either built or destroy ones spirit. This is true of some idiomatic expressions in Icibemba, they as well have psychological concepts which may have either positive negative effects on the addressee. Hager’s study provides insight on the effect that idioms can have on the hearer.

### **3.3 Idiomatic Expressions in a Cultural Context.**

Carter (1998) differentiates between core vocabulary, which is the basic domain of lexis that a language user needs to communicate in a simple context with children. He also considered non-core vocabulary according to several criteria including being culture-free. He pointed out that “the more core the word is, the less likely it is to be restricted to culture specific uses-”(1998:41). Based on that theory, there is core vocabulary which is independent from culture and can be interpreted similarly in all contexts and cultures and noncore or culturally –bound, vocabulary that must be interpreted differently from one culture to another. Thus there are two schools of thought regarding the level of culture involvement in vocabulary interpretation. Carter’s study provides a depth insight on the role culture plays in the interpretation of vocabulary.

Similarly, Chakrani(2007) conducted a study to investigate the role of cultural context plays in the reading of utterances. It was a socio pragmatic analysis of bargaining exchanges in Morocco. The study was aimed at establishing the importance of cultural context in determining exchange and the felicity conditions which enable the speaker to attain a successful performance of speech utterances. He showed that marketeers’ ability to perform an act and determine its illocutionary reading was achieved not only by meeting and fulfilling the felicity conditions but also the Moroccan cultural context played a role. The following were his research questions:

- (i) What are the linguistic elements that are necessary in understanding speech utterances in general and bargaining speech acts in particular
- (ii) How important is the element of context in delivering the meaning of utterances?

- (iii) Which components of context if any, help us unpack illocutionary reading of a given speech act?
- (iv) How does the notion of context manifest itself in the act of bargaining?

In this study, Chakrani showed how people in a bargaining exchange manipulated salient, shared cultural concepts and strategically organized and analyzed each other's locutions, as they indexed the different social roles and relationships in which they found themselves. She used triangulation in the collection of data. This method is contextual and reveals varied dimensions of a given phenomenon.

The findings of the study are summarized in five points as follows:

- (a) This study showed that, using bargaining data, that unpacking the meaning and the illocutionary force behind an utterance was simply contingent on the speaker's intentions or hearer's inference, but partially on the cultural meaning that these utterances had acquired in the Moroccan culture.
- (b) Utterances, mobilized by interactants, index cultural context and in turn drew part their meaning from these notions.
- (c) The interactant's success in performing felicitous and persuasive speech acts was based on their knowledge of the local culture.
- (d) The innovation of cultural context was essential in analyzing not just the illocutionary force but also the persuasive aspects of utterances.
- (e) This innovation became especially apparent if we consider the language local sellers used when they conversed with local buyers as opposed to the one used with tourists.

Chakrani and carter's studies are important to the current study because they study hinge on the role of cultural context and socio-pragmatic analysis of idiomatic expressions respectively. Thus the cultural context is also a factor in the current study. However, Chakrani left out what determines the use of such linguistic devices when people are engaged in any form of discourse which the current study addresses.

### **3.4 Comprehension and Interpretation of Idioms.**

Balfaqeeh(2009) carried out an investigation of Strategies for Translating Idioms and Culturally-Bound Expressions Within the Human Development Genre. The study was undertaken in the United Kingdom. This was an Action Research as proposed by Basil Hating(2001) because it focused on proposing the best translation strategies by examining the translation process and observing the translator's tendencies when translating idioms and culturally-bound expressions. He also used Gideon Toury's model of Descriptive Translation Studies (DTS)(1995) which suggests four phases for transition research. The researcher analyzed translation strategies employed by English to Arabic translators of popular mass-market self- and professional development books. Both the qualitative and the quantitative methods were used in this study. He recommends that further research be conducted more effectively to reach more accurate results. Thus there is need for a more comprehensive approach to the research which would include insights and reflections of what translators tend to do when translating idioms and culturally-bound expressions , as well as how to choose one strategy over others. Balfaqeeh's study has therefore, helped the current study especially with respect to translating idioms from Bemba to English. However the current study has only used the qualitative method during collecting data.

The other study reviewed was that of Mohoanyane(1995) who carried out a study entitled: The Semantic Interpretation of Sesotho Idiomatic Expressions. The purpose of the study was to determine the semantic interpretation of Sesotho idiomatic expressions so as to find out the effects of these expressions in ordinary speech. His findings can be beneficial to the current study in that it focused on common ground as being an important aspect in understanding the meaning of a particular idiom. This is so because idiomatic expressions have hidden meaning which may lead to misunderstanding if there is a misinterpretation or the hearer takes it literally.

Singstad (2014) carried out a study entitled: Norwegian Students' Comprehension of Idioms in English. The aim of this study was to investigate students' comprehension of idioms in their second language, and the effect of systematical instruction and practice in their second language acquisition. Forty- six Norwegian 16-year olds were given tests to measure their comprehension of idioms and their overall proficiency in English in order to control the grounds of comparison between the two groups, idioms as aim of study was not mentioned to any of the participants or

the teacher of the control group. Only the teacher of the class the researcher was allowed to teach together with the specific topic. After the first idiom comprehension questionnaire, one of the groups received instruction on the topic in their English classes for four weeks, whereas the other group did not receive any instruction on the topic. When the period of instruction was completed both groups responded to a second idiom comprehension questionnaire. The approach of the study was quantitative and experimental. And the statistical analysis of the data collected was completed using SPSS. In the conclusion, Singstad encourages more research on the effect of idioms in L2 classroom. This study is helpful to the current study because it focuses on comprehension of idioms in English. Even if Singstad looked at English idioms, his work can be useful to the current study. The disparity between the Singstad's study and the current one is in the use of Statistical Product and Service Solution (SPSS) and the quantitative method. The current study only used the qualitative method during the collection and analysis of data.

### **3.5 Idioms as Part of the Palace Language.**

Agyekum(2011) investigated the Akan palace language in Ghana from the point of view of Speech Ethno Pragmatics. He looked at language from the perspective of the norms and values of the Akan culture. The researcher extensively quotes Keena,( 1974)and Yanka (1995) who wrote about ceremonial speeches in wedding or marriage contracts in Madagascar where such speeches are filled with various literary devices such as proverbs and extended metaphors. However, Agyekum's research examined the Akan palace language in the context of ethnography and pragmatics. He focused on the following research questions:

- i. How different is royal oratory from ordinary language?
- ii. What is the place of formality and politeness in palace language?
- iii. What is required of participants?
- iv. What are the functions of palace language?
- v. What is the current status of palace language?

In line with the above research questions, his study was informed by the following theories: politeness, formality and the linguistic register. He quoted models by Brown and Levinson

(1987), Kasper (1990) and Leech (1983) which are aimed at smooth, tactful, effective and mutual communication.

The study findings showed that the Akan culture is rich in socio cultural communicative events at the palace. Polite or courteous speech is characterized by use of apologetic formulas, proverbs, indirection, idioms and euphemisms. As Yankah(1991) points out, these figures of speech are used to tone down the offensive expressions. Agyekum says that the Akan palace language is full of linguistic politeness and it is also embodies Akan law, tradition, philosophy,religion, norms and values. The oratory and specialized language reflect the sociological, political, historical and cultural life of the Akan. Akans put emphasis on politeness and etiquette and respect for status, age, chieftaincy and traditional political system. He used the participant observation, interviews, and recordings of formal and informal discourses as his methods of collecting data. The selection of informants and interviewees was based on gender, education, occupation, rank and religion.

Secondly, Musangu(2014) carried out a study on socio-pragmatic function of Cilunda royal court language of Mwanabombwe palace in Luapula Province of Zambia. He asserts that ordinary language may be termed as taboo language if used to refer to chief Mwata Kazembe. The king is regarded as a separate entity; therefore it would be taboo to refer him using ordinary language. Thus, there are specific royal lexemes to refer to the chief only for example *Mpoko* is the word used for the broad sword of kingship or Mwataship.

The above studies by Agyekum and Musangu have been very instrumental in guiding the current study. This is so because part of the current study investigated the use of idiomatic expressions at the palace of chief Chikwanda in Mpika district of Muchinga Province. The researcher of the current study also used recording observation and participant observer in the collection of data. However, the current study only investigated idioms and not any other figures of speech.

### **3.6 Idioms as Euphemistic Expressions.**

Yon(nd) conducted a study where he analyzed euphemisms in English. The study's main aim was to lead people to the appropriate use of English Language to the situation, in the light of understanding of euphemisms in English. The study discovered that in all societies there were certain behaviours which have been forbidden or considered taboo. These may be both verbal

and nonverbal actions. The researcher concluded that euphemisms were used as better expressions of connotations to avoid taboo words. The study also revealed that euphemisms have been in existence since the beginning of language. The ability to use language cannot stop at simply acquiring some norms of grammar' but must continue to study the complex rules of the appropriate social application of language. Yon's study helped the current study in that the researcher in this study found out that his (Yon) findings were also applicable to idiomatic expressions in Icibemba. This so because idiomatic expressions have been in existence since the beginning of language and that the use of these idiomatic expressions is governed by social rules. However, this study does not only look at expressions that are used to avoid taboo words but also looked at taboo words themselves.

Benjamin et al (2007) also carried out a similar study, which aimed at comparing euphemisms in English and those in Chinese from a pragmatic perspective. They compared English Euphemisms with Chinese in their linguistic cultural characteristics. The areas of comparison were: formation, range of use and they further evaluated the importance of euphemisms. In their comparison they consider, phonetic, lexical, grammatical and rhetorical devices. The current study will not delve in grammatical and lexical devices but will still benefit a lot from the definition of euphemism and social habits.

Jackova(2010) conducted a study entitled Euphemisms in Today's English. The objective of the study was to look at what euphemisms are and how they are used in today's English. It was an analytical research of euphemisms occurring in business and political articles from online magazines. He only focused on the euphemisms used in the English Language.

As observed in the studies conducted by Yon, Benjamin et al and Jackova, they concentrated on idioms in English. However, the current study focused on idiomatic expressions in Icibemba Language spoken in Mpika District of Zambia.

Further, studies on euphemisms have also been carried by Mwanambuyu(2011) and Brandt(2014). The intention of Mwanambuyu's study was to establish the social significance of Silozi euphemisms. Therefore, she carried out a socio pragmatic analysis of selected Silozi euphemisms. The study was guided by the Speech Act Theory and Politeness Theory. She based her study on the following research questions:

- (i) What euphemisms do speakers of Silozi use?
- (ii) In what social domains are Silozi euphemisms used?
- (iii) What socio pragmatic functions do Silozi euphemisms perform in the domain in which they are used?
- (iv) Is there any relationship between euphemisms and social factors such as: age, gender, status and occupation?

When collecting and analyzing the most needed data, the researcher used the qualitative method. The study was carried out in Mongu and Limulunga areas of Western Province of Zambia. The research revealed that Silozi euphemisms occur in a wide array of relationships and age groups. However, they occur most frequently among old people than young ones. Furthermore, the research shows that the forms euphemisms take and the euphemistic patterns depend on the social distance between the participants, their relative social status, age, occupation, gender and even the power of the speaker and hearer which determine the strategies applied in Silozi euphemisms.

As for Brandt, she carried out a sociolinguistic study of euphemisms on HIV and AIDS. She undertook her study in South Africa targeting youths and adults. The study focused on the community's socio- economic vices such as gansterism, drug trafficking, drug addiction, prostitution, lack of education, poverty, unemployment, domestic violence and many others. The research explored discourses surrounding HIV and AIDS messages and investigated whether such euphemisms were dependent on age and gender. Brandt (ibid) also evaluated politeness strategies employed by the youth and adults as means to de-taboo talk related to HIV and AIDS. She used a qualitative method in the collection and analysis of data. She selected 20 informants (10males and 10 females) between the ages of 18 and 65 from Manenberg. Interviews using semi-structured questionnaires and focus groups, where among the techniques used when collecting data. The study was informed by a number of theories including: Brown and Levinson's (1987) Face and Politeness Theory, Cameron's (2000) and Terre Blanche et al's(2006) for Discourse Analysis and Eggins and Slade's (2006) Theory on Analysis of Casual Conversation. The researcher used what she called the Tripartite Theoretical Frame work to explore euphemisms on HIV and AIDS employed by both youths and adults in Manenberg. The

study established euphemisms surrounding HIV and AIDS messages and found that there was a differential effect in how the pandemic was discussed with respect to age and gender. Brandt also established and identified the politeness strategies employed by the youths and adults to de-taboo topics related to HIV and AIDS. She also established how euphemisms as social semiotics are used as a face saving strategy and as tools for othering. The research was guided by three theories especially during the analysis of data as indicated earlier. The current study only employed two theories namely: Speech Act Theory and Face & Politeness theory.

Brandt and Mwanambuyu used Brown and Levinson's Face and Politeness Theory in their studies. The two have also extensively used the qualitative method in the analysis of data. Although they focused on euphemisms, their studies have provided helpful information on the application of the Politeness theory and the qualitative method.

### **3.7 Competence and Appropriateness in the use of Language**

Yorio (1980) carried out a study entitled *Conventionalized Language Forms and the Development of Communicative Competence*. The study was aimed at helping teachers of English to speakers of other languages. He asserts that conventionalized language forms play a significant role in the development of communicative competence. The study offers a classification of these forms that can be used by classroom teachers, curriculum developers and material developers. Additionally, linguistic, sociolinguistic and pedagogic issues are also discussed. Yorio further, says that the notion of competence incorporates use and appropriateness of use in a linguistic situation and therefore calls it communicative competence. He argues that a speaker must be able to use language grammatically, appropriately and effectively. Grammatically refers to the formal correctness while appropriateness and effectiveness are related to sociolinguistic correctness which is the ability of speakers to say the right thing in the right situation in order to get what they want. According to Yorio(ibid), a form can be said to be conventional when it is predictable and expected by members of the speech community in a given situation. This is from a sociolinguistic, pragmatic or functional point of view. He gave an example from the North- American speech community where one would be offended if the shop attendant said to them '*what do you want?*' Instead of '*may I help you? Or what can I do for you?*'

In that community *'what do you want?'* is impolite and inappropriate because, at the sociolinguistic level, it is not the form that is expected. Yorio further says that to know a language means much more than to have mastered the grammatical, phonological and semantic rules. Thus he emphasizes the situational form or conditions of use rather than the specific items involved. His conclusion is that conventionalized forms serve a variety of sociolinguistic functions. They offer support to deal with situations that are awkward or stressful adding that Ignorance of the appropriate behavioral rules can make those situations more stressful. Yorio's article is line with the current study because it deals with social factors which affect the use of idiomatic expressions. The only gap is that Yorio's target was teachers of English to speakers of other languages but this study would be beneficial to both learners and teachers of Ibibemba.

### **3.8 Idiomatic Expressions in Complaints and Requests**

Drew and Holt (1988) carried out an investigation entitled: *The Use of Idiomatic Expressions in Making Complaints*. The purpose of the study was to find out whether there is some discoverable orderliness to the occurrence of idioms. They collected data by recording naturally occurring conversations and some talk in more institutional contexts such as psychotherapeutic sessions and business and sales meetings. Drew and Holt (1988) collected data from most of the instances where speakers use idiomatic expressions in British and American English. The research did not only look at idioms but also proverbial and other figurative expressions which are frequently employed by speakers in ordinary talk. They examined patterns along with the interactional work idioms perform in making a complaint. It was discovered in this study that idioms are not used randomly but in most cases when the speaker is complaining to another person. This scenario was described as a sequential environment because the matter being complained about is portrayed through the idiom. Drew and Holt extensively quoted Emerson and Messinger(1977) who pointed out that complaints play crucial roles in the process of transforming the initially privately experienced and sustained nature of personal troubles. They therefore, suggested that complaints play a crucial part in the negotiated construction of versions of the just what trouble may be.

In view of the role complaints play in casting private troubles and anxieties into the public domain, Drew and Holt assert that a complaint is formulated idiomatically at a point where there is some conflict or lack of alignment between complainant and recipient. They further argue that

idioms are introduced in inauspicious environments where recipients have withheld sympathizing or affiliating with a complainant adding that idioms have a special robustness which leads them to the function of summarizing the complaint so as to enhance its legitimacy and simultaneously bring the complaint to a close. In this way Drew and Holt suggested that idioms are terminal or transitional objects. The findings of Drew and Holt's study revealed that there is a marked pattern of idiomatic usage in sequences where speakers are complaining about some personal difficulties, mistreatment and similar scenarios. There were also connections between an apparently minor and incidental detail of speech and the management of a significant social activity. The study therefore, concluded that idioms are a resource whereby speakers may formulate complaints they have about their treatment by others, the positions they have been put in and the behaviour of someone. Idioms are used to summarize complaints and may be a special means of seeking to have the other side sympathize with the teller over the matter about which he or she is complaining. This is often in circumstances where such sympathy has not been forthcoming or cannot be relied upon.

The study by Drew and Holt (1988) specifically looked at idioms used in launching complaints in British and American English. While their findings are by and large true also with respect to idioms in Ibibemba, the current study looked at many other situations where idioms may be used. These include: courts of law, market place, chief's palace and ordinary conversations occurring in Ibibemba.

Mukonde(2009) carried out a study to analyze requests in Bemba . She applied the cooperative principle according to (Grice 1975). The purpose of the study was to investigate the pragmatic dimension of requests in Bemba. She considers 'face' as the person's public image and goes further to explain how people arrive at or infer meanings which are nowhere expressly stated. She defined the politeness principle as "proper social conduct and tactful consideration of others." What counts as polite in any given context was socio culturally and historically determined. Quoting Asher (1994) Mukonde says pragmatic politeness has to do with the ways in which linguistic action is expressed. She further quotes Yule (1997:134) who says pragmatic politeness is showing awareness of another person's face. Her research was based on the following research questions:

- (i) What linguistic forms are used to express requests in Bemba?

- (ii) What categories of requests strategies are used in Bemba?
- (iii) How often do these categories of request strategies occur in Bemba?
- (iv) How do requests strategies in Bemba relate with social factors such as: age, gender, status, social distance, and authority?
- (v) Do request strategies in Bemba support Searle's and Brown and Levinson's theoretical approaches?

The researcher recommended that further study be undertaken to identify other factors that may affect request making in Ibibemba. She also encouraged researchers to disseminate the information to others who are investigating other speech acts and politeness formulae. The current study can derive the idea of speech act and politeness formulae which can be used in the Socio-Pragmatic Analysis of Idiomatic Expressions in Ibibemba. The theories of Speech Act, politeness, cooperative principle and pragmatics "face" as used by Mukonde(ibid) are also applicable in the current study.

### **3.9 Categorization of idioms**

In his paper entitled: Developing Analytic Categories for Idioms in African Languages: Examples from Central Nigeria, Blench (2012) defines idioms as a group of words established by usage whose meaning cannot be deduced from the individual words. He further says that idioms are those categories that linguists find it extremely difficult to deal with saying they misbehave both syntactically and semantically. They don't fit into established categories of oral literature because they are too short to be proverbs. An important feature of idioms according to Blench (ibid), is that they can be partly fitted into pre-existed grammatical structures. Unlike proverbs they do not represent a fixed collocation, but rather a sanctioned association which can be expressed with some flexibility. The paper is largely based on new field data from three languages namely: Rigwe, Tarok and Mwanghavul. He attempts to provide data on African Idioms and explore some ways to think about categorizing their behavior. He classified idioms in the analytic frame as follows: salient lexeme, grammatical structure, rhetorical trope and pragmatic. In pragmatic category he listed expressive variation, euphemism, humorous reversal characterization, cryptic speech and formula among others. Therefore, the study by Blench is

relevant to the current study especially on the classification of idioms under consideration despite the fact that the three languages are very different from Ibibemba in terms of morphology, phonology and syntax.

Riehemann (2001) carried out a study entitled: A constructional Approach to Idioms and Word Formation. This was in the United States of America. She defined idiomatic words as words that do not exist as independent words with same meaning. She further states that not all words that occur in idioms are idiomatic words. The data was collected from a large newspaper corpus of English, the North American News Text Corpus from the Linguistic Data Consortium. The researcher extensively quotes Nunberg et al. (1994) as well as Copestake (1994). In her conclusion she points out that the constructional approach can be used for other aspects of grammar, such as constructions and explored phenomena that straddle the lexical/phrasal boundary. Riehemann's study did not investigate idiomatic expressions using a socio-pragmatic perspective. The current study also did not dwell much on the lexical/phrasal boundary or grammar in general but rather focused on the socio-pragmatic aspect of the idioms. Nevertheless, the study by Riehemann(2001) is useful to the current study especially on the part of categorization of idioms.

### **3.10 Avoidance Strategies**

Mutunda(2005) presented a descriptive study analysis of politeness strategies in Lunda, a language spoken in Northwestern Province of Zambia. Basing on the works of Gilman (1960) and Brown and Levinson(1978), he described how and when forms of address such as pronouns are used by the Lundas in their verbal interactions in order to convey politeness. He used recorded interviews, letters and introspection in his investigation. This study indicated that name avoidance is a common practice among the Lunda. They consider addressing an elderly person by name as being impolite. The choices of linguistic strategies are guided by the social relationship that exists among them.

Kayangula(2016) carried out a study to establish avoidance strategies in relation to Silozi taboo language. The following were the objectives of her study:

- (a) To identify and describe the types of taboo words avoided by Silozi Speakers.

- (b) To identify and describe a range of Silozi linguistic avoidance strategies in relation to taboo words.
- (c) To establish the significance of the identified Silozi linguistic avoidance strategies.

She employed Brown and Levinson's politeness theory, Grice's Cooperative Principle and Stella Ting-Toomey's Face negotiation theory.

Kayangula(ibid) explains that linguistic taboo is any word phrase or topic that if mentioned in public, provokes shame, embarrassment, shock to the hearer and that linguistic avoidance is a response to stimulus that may be threatening to the speaker in a speech event. She therefore, concludes that euphemisms, metaphors, understatements, circumlocution, tales, name avoidance and proverbs in Silozi, centre on the notion of politeness. They give human 'face' to risky utterances. Thus linguistic avoidance strategies give serve as 'face- saving acts.'

### **3.11 Conclusion**

From the above literature review, it is clear that a lot of people have carried out research on idiomatic expressions and other forms of figurative language. Therefore, as observed from the reviewed literature, idiomatic expressions are part of human language. Researchers from different parts of the world have used different methods and approaches in their quest to investigate specific aspects of idiomatic expressions. However, among the reviewed studies there has been no researcher who analyzed idiomatic expressions in Ibibemba using a socio-pragmatic approach. That there has not been a study to specifically look at idiomatic expressions in Ibibemba, provides a justification for carrying out the current study. The current study aimed at investigating the socio pragmatic functions of idiomatic expressions. This was achieved through collecting data using qualitative methods and applying the Speech Act Theory, Politeness theory and the conversational implicature.

### **3.12 Summary**

This chapter has presented a review of the literature which, in this researcher's view was relevant to providing justification to carry out the current study. The works reviewed come from different parts of the world including those from Zambia. The chapter has been organized and presented according to themes and chronological order.

The next chapter presents in minute detail the methodology utilized during collection and analysis of data. The methods have been carefully selected in order to provide suitable answers to the research questions raised in Chapter One. The next chapter also provides information on the study area, population, sample size, data collection instruments, and procedure and how the analysis process was carried out.

## **CHAPTER FOUR**

### **METHODOLOGY**

#### **4.1 General**

The previous chapter gave a review of some available literature which is considered relevant to this study. It specifically focused on studies carried out concerning idiomatic expressions in countries outside Africa, in Africa and in Zambia in particular.

The aim of this chapter is to give an overview of research design and methods which were selected to be used in this study. It provides the reasons why the methods adopted in this study were appropriate. The chapter also gives descriptions of population, sample, sample size, validity and data collection procedures.

#### **4.2 Research Design**

A research design is a detailed outline of how an investigation will take place. The design includes how data is to be collected, what instruments would be employed and how such instruments would be used as well as the intended means of analyzing the collected data. In other words a research design is a master plan of a research which gives guidance on how the study is to be conducted. Muzumara(1988) defines research design as the organization plan, or procedure by which an investigation intends to answer research questions. He further says the design is intended to control errors of procedures and interpretation, adding that the structure of the design delimits the kind of observations which can be made and the persons from which the data can be collected. Therefore, a research design gives direction on how research is to be carried out. It is similar to an architectural drawing showing the design of a building and its major and minor constituents.

According to Creswell (1994) some common research designs include: ethnography, phenomenology and case study. The research design for this study is ethnography which aims at studying cultures. This type of design uses both qualitative and quantitative approaches. However, this study only focused on the qualitative approach.

### **4.3 Ethnography**

The term ethnographic research originates from ethnography. According to Brewer (2000) ethnography is the study of people in their naturally occurring setting or fields by means of methods which capture their social meanings and ordinary activities. In this type of research, the researcher participates directly in the activities of a given community in order to collect data systematically without imposing meaning on them externally. The research consists essentially of a description of events that occur in the life of a group, with special regard to social structures and the behavior of the individuals with respect to their group membership, and an interpretation of the meaning of these for the culture of the group. Thus ethnography is used both to record primary data and to interpret its meaning. Ethnographic research is about human groups. It is about culture which is based on social structure and individual behaviors. And more importantly, ethnographic is about description and interpretation. In ethnographies, the researcher studies an intact cultural group in a natural setting over a prolonged period of time by collecting, primarily, observational data (Creswell, 1998).

This design focuses on meaning, largely through direct field observation. Researchers generally become part of the culture that they wish to study, and then present that culture through the eyes of its members. Ethnography has its roots in anthropology and was a popular form of inquiry at the turn of the century. The emphasis in ethnography is on describing and interpreting cultural behaviour. Ethnographers immerse themselves in the lives and culture of the group being studied often living with such a group for months. The researcher participates on group activities whilst observing its behaviour, taking notes, conducting interviews, analyzing, reflecting and writing reports. As indicated earlier ethnography design uses both qualitative and quantitative approaches. But this study focused only on the qualitative approach.

### **4.4 Qualitative Approach**

This study employed the qualitative approach in the collection of data. Data was collected through observations and interviews. This is in line with Mertens (1998), asserts that qualitative research involves checking information that has been collected from different sources or using multiple methods such as interviews, observations and focus group discussions. The researcher observed language use in such domains as local courts, schools, markets and hospitals. Kirk and

Miller (1986) say that qualitative research is ethnographic in nature; the researcher may study individuals in their own territory and interact with them in order to get an understanding of their culture, perceptions and beliefs.

The qualitative approach research produces findings presented by non-numerical measurements. According to Strauss and Corbin as quoted by punch (2006), qualitative research is a type that produces findings by non-statistical procedures. Data may be collected by techniques such as interviews and observations to allow depth study and understanding of the phenomena being studied. Mukonde (2009:46) quotes Mason (1996) saying that qualitative research concerns itself with how the world is interpreted, understood, experienced or produced. She further states that qualitative research is flexible and sensitive to the social context in which data are produced.

The qualitative approach is inductive in nature due to its flexibility and sensitivity to social context. It starts with special observations and moves towards the development of a general pattern that emerges from specific cases being studied. The researcher is not expected to impose much of the organizing structure; neither does he or she make assumptions about the relationships among the data prior to observation. Design evolves during the survey and may be adjusted as the study progresses, (Mukonde 2009). The inductive nature of qualitative research suggests why data are in words as opposed to numbers and why there are more emphasis on description and discovery and less on testing and verifying the hypothesis.

The qualitative research methods can give valuable insight into the local situation and people's feelings and can help ascertain how local culture and beliefs affect human behavior patterns. Since qualitative research assumes the value of context and setting, it searches for a deeper understanding of the participants' lived experiences.

Also, theoretical sensitivity is developed from personal experience and observation on the phenomena being studied. The purpose of selecting the case or cases is to develop deeper understanding of the phenomena being studied. In this case sample size used should be relatively small to suit qualitative research. As Robson (1993:217) cited in Simwinga,(2006:128) observes, "sample size in qualitative research is small." This puts consideration on the factor of time, finances and other challenges that might impede or facilitate the collection of valid data.

Most researchers reviewed, who have used the qualitative approach in research, have emphasized the use of observation. It is an appropriate tool for gaining insight into situations and for its suitability for a variety of research purposes. According to Mwanambuyu (2011:64), the main virtue of observation is to gain insights which are subsequently tested as hypotheses. The researchers collect supplementary data that may interpret or qualify findings obtained by methods. It enables the researcher to gather information on the physical setting, human setting, interactional setting, and programme setting.

In line with the same, Cohen (2007:396) observes that, “the distinctive feature of observation as a research process is that it offers an investigator the opportunity to gather ‘live’ data from naturally occurring social situations.” In this way, the researcher can look directly at what is taking place in situation rather than relying on second-hand accounts. Therefore, observation also enables a researcher to look afresh at everyday behavior of the observed. Observational data are sensitive to confirm and demonstrate strong ecological validity. Patton (1990:202) suggests that, “observational data should enable the researcher to enter and understand the situation that is being described; the sphere of activity representing a combination of times, settings and roles of relationships. Qualitative research, therefore, implies a direct concern with experience as it is ‘lived’ or ‘felt’ or ‘undergone’. Qualitative research then, has the aim of understanding experience as nearly as possible as its participants feel it or live it.

Qualitative approach embraces characteristics of ethnographic research. Ethnographic research is an essential form of qualitative research which is applied to human organization. The research process is flexible and typically evolves contextually in response to the lived realities encountered in the field setting (Le compte and schensul, 1999). It also holds strategies of Ground theory and case studies. In the latter, the researcher explores in depth a program, an event, an activity, a process, or one or more individuals. The case(s) are bounded by time and activity, and researcher collect detailed information using a variety of data collection producers over a sustained period of time (Stake, 1995). In the former, the researcher attempts to derive a general, abstract theory of a process, or interaction grounded in the views of participants in the study. The process involves using multiple stages of data collection and the refinement and interrelationship of categories of information (Strauss, 1990). This design has two primary characteristics; the constant comparison of data with emerging categories and theoretical

sampling of different groups to maximize the similarities and the differences of information.

Qualitative is also a phenomenological and Narrative research. The former is a kind of research in which the researcher identifies the “essence” of human experiences concerning a phenomenon, as described by participants in a study. Understanding the “lived experiences) marks phenomenology as a philosophy as well as a method, and the procedure involves studying a small number of subjects through extensive and prolonged engagement to develop patterns and relationships of meaning (Moustakes, 1994). Nieswiadomy, (1993) as cited in Creswell (2003:15) states that, “In this process, the researcher “brackets” his own experiences in order to understand those of the participants in the inquiry in which the researcher studies the lives of individuals to provide stories about their lives. This information is then retold or restored by the researcher into a narrative chronology. Eventually, the narrative combines views from the participant’s life with those of the researcher’s life in a collaborative narrative (Clandinin and Connelly, 2000).

#### **4.5 Description of Research Site**

The study was carried out in Mpika District of Muchinga Province. It situated in the North Eastern part of Zambia. Mpika is the biggest district in Zambia. It has three major National Parks namely: North Luangwa, South Luangwa and Lavushimanda. The parks flourish with different types of wildlife such as elephants, lions, zebras, buffaloes and birds. Historically, the indigenous language in this area is Bisa. However, due to migration and other factors, Icibemba is predominantly used in the area. Linguists say that Bisa is a dialect of Bemba because the two languages are mutually intelligible. Generally the area is hilly. In fact, the Muchinga Escarpment range is very much visible in Mpika as it stretches to Tanzania and other parts of East Africa. Because of the high altitude, Mpika is one of the coldest places in Zambia. People of this area are generally small scale farmers who grow maize, beans and green vegetables.

The above description of the study is in line with Miles and Huberman(1994) who asserts that to describe the setting adequately one needs not only give an account of the social setting but also an historical context. However, the study did not cover the all district. It only concentrated on the central business district and areas within the radius of 20kilometres from the town centre.

## **4.6 Population and Sampling**

### **4.6.1 Population**

Burns and Grove (2001) adduces that the population is the entire set of individuals or objects having the some common characteristics as defined by the sampling criteria established by the study. In general population is a group of people or animals of a kind that live in a place. In other words population includes all elements, individuals or units which meet the selection criteria for a group to be studied and from which a representative sample is taken for detailed examination. Thus the definition of population depends on the context of the study. The population for this study is the Bemba Speaking people of Mpika and teachers of Icibemba in the same area on which findings on socio pragmatic analysis of idiomatic expressions will be generalized.

### **4.6.2 Sample Size**

According to Saunders (2003), a sample size is a small proportion of the entire population selected for observation analysis. Therefore, a sample is a subset of a population. The concept of sample arises from the fact that researchers fail to test all the individuals in a given population. The sample for this study comprises twelve (12) key informants who were interviewed. Among these are six (6) teachers, two (2) members of the royal family, One(1) Licentiate Medical Officer and four (3) fluent speakers of the Bemba language.

## **4.7 Methods of Data Collection**

### **4.7.1 Interviews**

Interviews are two way communication in which the interviewer ask the interviewees questions. The questions afford the interviewer an opportunity to have in depth knowledge of the subject by asking the participants to talk freely on the topic. According to May (1997) interviews yield rich insights into people's experiences, opinions, aspirations, attitudes and feelings. Further, Silverman in Brandt (2014), postulates that interviewing is a way of engendering empirical data about the social world by asking people to talk about their lives. Brandt (ibid) says that there are

three types of interviews namely: non scheduled unstructured interviews structured and scheduled structured interviews. For this study the researcher conducted face to face interviews using unstructured and semi structured interviews.

#### **4.7.1.1 Semi Structured Interviews**

The Semi Structured Interview is a method used in research where the same questions are asked in each interview but the researcher is free to rephrase or ask in a slightly different way from those in the guide. Sometimes in semi-structured interviews, the researcher makes a list of issues to be investigated before the interview. Stroud and Dlayedwa(2010) explain that in semi-structured interviews the interviewer makes a list of precise questions, but depending on the answers from respondents, the interviewer can use sub questions. This means that the researcher is free to use additional questions depending on the situation and responses. This type of interview is suitable for ethnographic research.

#### **4.7.1.2 Unstructured Interviews**

Stroud and Dlayedwa (2010) say that non scheduled unstructured interviews requires that the participants will be asked to supply their views on a wide topic and they will have the freedom to narrate their personal experiences on the topic. The researcher only interrupts to probe the respondents in the way that ensures the flow of the talk. These types of interviews according to Brandt (2014) are not governed by time limits.

In unstructured interviews, there is normally no interview schedule. If a schedule is used, then it usually contains open-ended questions which can be asked in any order. In this study unstructured questions generated qualitative data through the use of open ended questions. Dawson (2009) says unstructured interviews are types of interviews where the researcher attempts to gather information through a holistic understanding of the situation. The researcher used unstructured interviews to probe for a deeper understanding of the topic and asked questions for clarification and gave the respondent the right direction of the study.

## **4.8 Desk Research**

Desk research the term which is mainly used carried out research by sitting on a desk. It is the technique used for gathering and analyzing secondary data. Secondary data is the data that already exists, for example that which is found in publications both in print and electronically. Desk research technique is in two types as explained below:

### **4.8.1 Internal Desk Research**

This is research within the organizational boundaries. For this research data was obtained from the University of Zambia Library. The data was available in print (hard copies) and electronically (soft copies). These were theses and dissertations on socio-pragmatics which provided the theoretical and methodological frame work for this study.

### **4.8.2 External Desk Research.**

External research involves research done outside the organizational boundaries. This was done through on-line desk research. This enabled this researcher to check and review books, articles, theses, dissertations and abstracts from academic publishers and on- line repositories. For journals, JSTOR as well as Palgrave Macmillan Journals which are fast growing digital libraries were used during this research.

## **4.9 Observation**

This is the method whereby the researcher simply watches to see what is happening in a given domain. Cohen (2007) says that the distinctive feature of observation is that it offers the researcher an opportunity to gather live data from naturally occurring situations. The researcher therefore is able to look at what is happening directly rather than relying on second-hand information. Thus the observation provides a reality check and enables the researcher to look afresh at everyday behaviour of the observed. This study used two methods of observation namely: participant and non participant observation.

#### **4.9.1 Participant Observation**

This is a qualitative method in which a participant observer immerses himself/ herself in the society of people he/she is investigating. This is supported by Lecumpe and preissie(1993) who explain that participant observation is a method in which researchers immerses themselves in the lives of the people they are investigating. They blend in the way of life of the people upon which the research is being carried on. In this study the researcher attended funerals and weddings. The objective was to find how people in such settings use idiomatic expressions.

#### **4.9.2 Non participant Observation**

In this type of observation, the researcher does not need to interact with those he or she is observing. The researcher observes facial expressions, voice, nods, smiles, gaze and gestures. In this study, the researcher was a non participant observer in courts and at the market. This method is unconstructive. The researcher would be in the courtroom observing proceedings until the session ends. The researcher would be able to take notes which where helpful when writing this report.

#### **4.10 Introspection**

This is a method where the researcher himself or herself generates data. In this case the researcher is a native speaker of Ibibemba. It is a method in the research undertaking where an investigator is a major source of data because he/or she is a native speaker. In this vein the researcher prepared a list of idiomatic expressions which he knew as a native speaker. These were confirmed by the informants who even supplied more idioms to add to the list especially those common in the study area. The list was in most cases the basis for discussion in most encounters with the informants.

#### **4.11 Sampling Techniques**

Sampling techniques are the strategies applied by researchers during the sampling process. The sampling techniques employed in this study are purposive, simple random, snowball and convenience.

#### **4.11.1 Snowball Sampling**

Snowball Sampling is a technique in which research participants are asked to assist researchers in identifying other potential subjects. This strategy locates one or two key individuals and then asks them to name other likely informants. In the case of this study, the researcher collected data by using few target respondents who assisted in identifying other knowledgeable respondents. This was useful in the recruiting of the four (4) key informants to this study. In this way the researcher reached the populations which were difficult to sample when using other methods.

#### **4.11.2 Simple Random Sampling**

Simple Random Sampling is a technique where a group of subjects is selected for study from a large group. Individuals are chosen entirely by chance. This implies that each member of a given population has an equal chance of being included in the sample. This is in line with Dawson (2009) who says that in probability sampling, all people within the research population have specifiable chances of being selected. It is therefore, the type of sampling used if the researcher wishes to explain, or generalize to the whole population. Using this method the researcher obtained the names of all secondary schools within the radius of 20kilometres from the District Education Board Secretary's Office (DEBS). Thereafter, numbers were assigned to each school and a random sample was generated by a computer. The researcher then went to the five schools to interview the teachers of Icibemba in those sampled schools.

#### **4.11.3 Convenience Sampling**

De Vos (2002) describe a convenience sample as the use of the readily accessible persons in the study. He further says 'convenience' encompasses any case which happens to cross the researcher's path, and meets the inclusive criteria set for the study. Thus is a rational choice in cases where it is impossible to identify all the members of a population. This study employed this method of sampling only when selecting the Licentiate Medical Officer practitioner to interview. This is because there are three hospitals in the study area where it was difficult to make appointments due to doctors' busy schedules. The interviewee in this case was chosen on the basis of convenience.

## **4.12 Recording Methods.**

### **4.12.1 Note Taking**

Note taking is the practice of recording information from another source. Notes can be taken from such sources as oral interviews, focus group or from observations. The researcher in this study took notes from oral interviews and observations. The notes were recorded in an exercise book.

### **4.12.2 Audio Recording**

The Samsung tablet model number GT-N8000 was used to record oral interviews. This device complemented the note taking method. It was unobstructive, unthreatening and very portable for use in the field. This method is supported by Engel (1962) who asserts that even for sensitive topics; audio recording can be regarded as a tool which improves the quality of data.

The audio recordings enabled the researcher to refer back in case of omissions, elaborations and condensation of data. In this way the recorded work ensured validity of the research as the researcher compared the data in the note book with the one recorded on the tablet.

## **4.13 Validity and Reliability of the Study.**

Collins and Hussey (2003) define validity as the extent to which the research findings accurately represent what is really happening in the situation. It is a reflection of reality. Therefore, validity is the degree to which a research measure what it intends to measure. The concept applies to both the design and the methods of research. This means that the finding must truly represent the phenomenon you are claiming to measure.

Thus to ensure validity of this study, the researcher applied triangulation and member checking approaches.

#### **4.13.1 Triangulation**

Triangulation means using more than one method to investigate a research problem. It is also referred to as convergent validation. To this effect the researcher used multiple methods during data collection. These include: audio recording, note taking, desk research, observations and introspection. The researcher also used more than one theory to investigate the problem. These are Austin's 1962 Speech Act Theory, Brown and Levinson's 1987 Politeness Theory and Grice's Conversation Implicature.

#### **4.13.2 Member Checking**

The researcher involved some participants in the research undertaking. They read and edited the drafts of this work. This enabled them feel part of the research. The practice is in line with the views of Lincoln and Guba (1985).

#### **4.14 Ethical Considerations**

According to Mouton (2001) and Bassey (1995) ethics in research include providing the participants with all the information concerning the research. It also includes seeking the consent of the participants. In this research, therefore, the researcher was conscious of the confidentiality, privacy and rights of the participants. The researcher sought the informed consent of the informants before embarking on this study. The informed consent ensured that people understood what it meant to take part in this study. As a result participants decided on their own to take part in the research. There was no coercion in what so ever. The consent format was shown to every participant. In cases where the respondent did not know how to read, an oral explanation was given so as to give a verbal consent. Participants were assured that the information they were giving would only be used for the purpose of this dissertation only. They were also assured that the data collected would not be given or disclosed to third parties. Therefore, all the people who participated in this study did so voluntarily.

#### **4.15 Data Collection Procedures**

Data for this study was collected for the period of six (6) months. Several qualitative methods were employed among which included interviews and observations. Language usage was observed in such places as local courts and markets. In these places the researcher was a non participant observer. In case of the courts of law, the researcher sat at the back of the courtroom to listen to the proceedings until the session closed. The researcher took notes as deliberations were going on. Similar observations were also made at markets and bus stations.

The reason behind the observations was in order to investigate language use of idiomatic expressions in icibemba.

#### **4.16 Data Analysis.**

Data was analyzed qualitatively and according to the objectives as well as research questions. The activity was done at the same time with data collection, interpretation and report writing. This means that analysis of data started just at the beginning of this research. Each new data collected was subjected to analysis. It was therefore done through out the research process.

Sign (2006) defines analysis as a means of studying the material in order to determine inherent facts of meaning. It involves breaking down existing complex factors into simpler parts and putting the parts together in new arrangements for the purpose of interpretation. In other words analysis is meant to make sense out of the gathered information. The researcher for this study had written notes during observations and interviews. Most interviews were in Icibemba, thus it required translation into English. The data was analyzed according to emerging themes. Themes are major topics and subjects emerging from the research.

#### **4.17 Summary**

The chapter has provided information on the research design and qualitative research methods. It has explained what ethnography is, as a research design adopted for this study. There has been elaborate information on the methodology used, data collection procedure and finally explained on how the collected data was analyzed. The chapter explained what the qualitative method is and gave a detailed explanation of methods such as observation and introspection which were employed during data collection. It is in this chapter also that concepts such as population, sampling, validity, triangulation, member checking and unstructured interviews have been defined and explained in minute detail.

The next chapter presents findings and a detailed discussion on how the use of idiomatic expressions is linked to social factors. Some samples of frequently used idioms have been presented in line with the theories adopted for this study. After the presentation of findings the chapter presents a detailed discussion of how the use of idiomatic expressions is linked to social factors such as age, wealth, occupation and gender. A list of idiomatic expressions and their categories has been pushed to the appendix. This has been done in order to allow for the smooth follow of information in this chapter.

## CHAPTER FIVE

### PRESENTATION AND DISCUSSION OF FINDINGS

#### 5.1 General

The previous chapter presented the methods employed during data collection. It provided justification for the research design and methods adopted. The chapter also provided details concerning the study area, sample size, data collection procedure and analysis.

This chapter presents answers to the questions raised in Chapter One of this study. In other words the current chapter deals with the findings of the study and also presents a discussion based on the objectives set in Chapter One. The chapter brings out some of the idiomatic expressions which were identified as used by Bemba speakers in Mpika. The discussion is based on the adopted theoretical framework and the findings from the review of the related literature. Some of the idiomatic expressions which are not presented in this chapter are in the appendices. The study was carried out in a socio-pragmatic perspective. As earlier alluded to, this chapter is presented according to the set objectives and research questions in Chapter One. The study sought to find answers to the following questions:

- (i) What are some of the idiomatic expressions used by Bemba speakers?
- (ii) Why do Bemba speakers use idioms?
- (iii) Do local conditions affect the use of idiomatic expressions?

Answers to the above research questions were found after thorough investigation using introspection and observation as well as information gathered from twelve (12) informants. The informants were of different status, occupation, education and gender. The researcher had a list of some idiomatic expressions and the rest were provided by the informants.

The researcher conducted interviews with each of the informants. Some of the interviews were recorded and later transcribed and analyzed. To observe how idiomatic expressions are used, the researcher attended local court sessions. The other domains visited were schools, markets, and bus stations and the hospital. The presentation of findings in this chapter therefore, is according to the research questions.

## 5.2 Existence of idioms in Icibemba.

The findings of this study have shown that speakers of Icibemba use idiomatic expressions extensively. They use idioms at the chief's place, at the hospital when receiving treatment, in schools and in all other domains.

### 5.2.1 The Chief's Palace

The table below shows idiomatic expressions collected from Chikwanda's place. The researcher interviewed two advisors who provided some of the idioms and others were gathered through observation. It should be emphasized here that most of these idioms are not unique to the palace but when they are used at the palace they carry more weight. Table 1 below contains some of the idioms collected in this domain.

*Table 1*

<b>Idiom</b>	<b>Literal meaning</b>	<b>Idiomatic meaning</b>	<b>Who uses it</b>
Nshibula mayendelo	One who does not move without cause.	The chief always has genuine reason to visit his subjects.	By the subjects as a form of praise.
Ukutulika iloba kuculu	Heaping soil on an anti hill.	Helping those who already have/or who do not need help.	The chief when choosing the beneficiaries of relief food.
Kucibolya takubula mukaya	There is always an acquaintance in a relic area.	One should always behave well even in a foreign land.	Used by old people to counsel young ones.
Umulima cipuba	A field for fools	Being punished for a silly mistake	Used by the chief to discourage subjects from committing silly offenses.

Ukulanda akabosha mpuku.	Saying that which causes a rat to rot.	Armchair criticism/ having misgivings towards someone.	Used by chief's advisors to counsel those who criticize the chief unnecessarily.
Ukuponya pamusao	To be dumped on the bed	A tragic or horrible experience which leaves someone disturbed.	Used by the chief when he is surprised by the subjects behavior.
Ukuninika iciwa pacishiki	Putting a ghost on a stump.	Pampering someone	By the chief or advisors to refer to someone who has been given an opportunity to show his true colours.
Ukwenda ulufwile ing'ombe	Travel with the death of the cow	Travel well/safe journey.	By the chief to bid farewell to his visitors.
Ukulinga akani mwikufi	Measuring a piece of grass with the knee.	Looking down upon someone	The chief may use it to warn those who underrate him.
Umulilo uwakonta nokutaluka	The fire that one should use with caution	One should be careful not to give all the secrets to a person one does not know well	Used among peers or old people can use it to advise young ones.
Ukupela nokusunako	Giving and at the same time getting a portion from the gift.	Not giving whole heartedly.	Any one can use it depending on the context

Ilamfya	court	Court which handles civil cases at the palace.	Chiefs and subjects
injenje	court	Court which handles cases at the palace	Chiefs and subjects
kalebalika	Let the sun shine	Blessings / farewell	Chief to the subjects

As illustrated in the table above, the study established that there is extensive use of idiomatic expressions at the palace. The use is by both the chief's advisors and those who come to visit the chief. According to the informants, the idioms used are those which can be understood by all the parties involved in the conversation.

For example if a subject asks the chief for a piece of land and the chief for unknown reasons is hesitating, the subject may use this idiom: '*mwikakwila impapa ubufutete*' (pay attention to me) literally the expression means '*don't undo the baby's wrapper while facing elsewhere.*' In this idiom, the speaker is telling the chief not to forget his role. The role of looking after subjects well. It can also be a plea, an advice, complaint, or surprise. Therefore, the speech act has more than one meaning. Depending on circumstances, the following are the possible meanings from the speech act as presented in Chapter One above:

- i. Reminder
- ii. plea
- iii. Advice
- iv. complaint
- v. Surprise
- vi. apology

The above is in line with Austin's 1962 theory which stipulates that an utterance produced by a speaker conveys three layers of meaning which are interrelated. These include: The literal meaning of the utterance produced by the speaker, the speakers intention conveyed in the

utterance and the effect that the utterance has on the hearer. The idiom can also be used in other domains apart from the palace. For example a parent at one of the schools in the study area used the idiom when pleading with the headteacher to forgive his child. The child was forcibly transferred to another school for frequently going out of school bounds without permission. When the boy's father entered the headteacher's office, he knelt down and said, '*Mwikakwila impapa ubufutete.*' In this case this parent was saying please forgive the boy you are also a parent. The other situation would be where one wants to discipline a person who does not care about their behaviour. So when such an idiom is used in this second scenario it would mean 'please don't waste time on such a useless human being'. Thus context plays a major role.

The other idiomatic expression commonly used at the palace is '*nkankeni amaboko munshileko amolu.*' (Give me time to prepare). The expression literally means '*tie my hands but leave my legs free*'. This is usually used by a person who has been fined by the chief's palace court. By those words the offender is saying he is guilty but asking for time to look for the fine. There are expected circumstances, technically called felicity conditions for the performance of a speech act to be recognized as intended. Therefore, the expression '*nkakeni amaboko munshileko amaboko*' can only be meaningful if there are certain expected or appropriate circumstances which Austin called felicity conditions. According to Yule (1996) the following points determine that felicity conditions have been observed:

- i. There must exist an accepted conventional procedure which includes saying certain words by certain individuals.
- ii. The circumstances must be appropriate for the invocation.
- iii. All the participants must do it both correctly and completely.

If the above conditions fail to hold then the speech act will be described as infelicitous. This then, implies that there are preconditions on speech acts which are general, content and preparatory conditions. General conditions are that participants must understand the language being used and that they are not just play-acting. Content conditions are mainly observed in warnings and promises. For a promise to be there, the future event will be a future action of the speaker. The preconditions are related to sincerity and essential conditions. This means that for the speaker to use of '*munkakeko amaboko munshheko amolu*', the speaker genuinely intends to carry out the action and by the act of uttering this promise, he intends to create an obligation to

carry out the action as promised. Thus for a speaker to meet the felicity condition in this scenario, there must be a case, a complainant and those to pass judgment.

The chief's advisor told the researcher that when some subjects want to avoid paying tribute to the chief they would say, ' *kwilika amabwe kuyabiye*, (giving what someone already has). The direct translation for this is ' *heaping stones on another heap of stones.*' The stubborn subject in other words is saying why people should pay tribute to the chief who has more wealth than his subjects? The chief can also use the same idiom when choosing the subjects to benefit from relief food or when allocating pieces of land. The people who have food security cannot be given because it would be as though one is heaping stones on stones.

The other idiomatic expression frequently used at the palace is ' *ukukunkula*' (prostrating oneself) which literally means ' *lying and rolling on the floor/ground.*' When a subject calls the chief on the phone, or meets him (chief) unexpectedly, the first word would be ' *ndekukula kwisano*' 'I am prostrating myself before you chief.' The speaker is not physically prostrating but he is saying he is humbled to speak to the most important person in that area. The same would be the case when the chief calls a subject on the phone. In other words the subject is saying it is a rare privilege to talk to the chief and he considers himself lucky.

From the above example of idiomatic expressions used at the palace, it is clear that Bemba, like speakers of other languages, use idioms in their day-to-day conversation. The finding is in line with Mwanambuyu (2011) who also indicated that Lozi speakers use euphemisms in their speech. However, the difference is that at the palace of chief Chikwanda there were no special idioms only used by the palace. What was special was the weight which such idioms carried when used at the palace. This sharply contrasts with Mwanambuyu, whose findings show that euphemisms used at the place differ greatly from those used by ordinary people. She also asserts that there are secret words which are not known by every person but only to those who are familiar with life at the palace.

The idioms at the palace are used to tone down offensive expressions, to show politeness, as a routine to conserve tradition, norms and values. The Bemba people of Chikwanda chiefdom use idioms in order to emphasize on politeness, etiquette and respect for status as well as the traditional political system. This is in agreement with Agyekum's (2011) findings on Akan palace

language. He pointed out that polite or courteous speech is characterized by use of apologetic formulas, proverbs, indirectness, idioms and euphemisms. As Yankah(1991) points out, these figures of speech are used to tone down the offensive expressions. Agyekum says that the Akan palace language is full of linguistic politeness and it is also embodies Akan law, tradition, philosophy, religion, norms and values. The oratory and specialized language reflects the sociological, political, historical and cultural life of the Akan. Akans put emphasis on politeness and etiquette and respect for status, age, chieftaincy and traditional political system.

However, the current study didn't look at other figurative language such as proverbs but it clearly shows that there is indirectness in the use of language at the palace of Chief Chikwanda. The indirectness shows a degree of politeness in the idioms. Searle (1969) states that politeness is what motivates people to use indirect speech.

### 5.2.2 The Hospital Domain

The idioms below were collected through interviews and observation at Micheal Chilufya Sata Hospital. Most of the idioms collected in this domain are euphemisms. The topic of euphemisms has been discussed in Mwanambuyu's (2011) study. Table 2 below shows the idioms which were collected from the hospital.

**Table 2**

<b>Idiom</b>	<b>Literal meaning</b>	<b>Idiomatic meaning</b>	<b>Who can use it</b>
Naoca indeke	I have burnt a plane	I have syphilis	Patient to a friend or doctor.
Ileliking'a	It is leaking	Suffering from syphilis	Patient to a doctor or friend.
ukupunkisha	To have it bashed	Suffering from a sexual transmitted disease.	Among peers.

Insupa naitobeka	The calabash is broken	When the woman is in labour	elderly people
ukupasuka	To deviate from the main road	To defecate	old people
Ukulala mpanse	To sleep outside the house	To suffer from diarrhea	Old people
kuncende	At a place	toilet	Used among peers
Cimumena pabi	Something which grows at a wrong place	Boils on private parts	Used by patients when they don't want to mention the actual body part where the boil is
ukufiisha	To make black	To defecate	Used by old people
Kalaye noko	To bid farewell to your mother	HIV/AIDS	By relatives and friends of the patient usually in their gossip.
ukutandala	visiting	smelling	Used to refer to a dead body or a very sick person who smells.
Ifyamfwalo	clothing	Private parts	Any depending on context
Tabupanda waluse	Witchcraft cannot be practiced by a sympathetic person.	A person is supposed to be decisive in what he is doing.	Doctor to patients. parents to children etc.

The researcher interviewed a Licentiate Medical Officer (LMO) at Michael Chilufya Sata Hospital. Observations method could not be used due to ethical considerations to maintain confidentiality and patient rights. The interview went on as follows:

### **Extract 1**

*Interviewer: What language do patients use when explaining their illness?*

*LMO: Simple language which can easily be understood.*

*Interviewer: Do you have situations where the patients provide indirect expressions to explain their conditions?*

*LMO: Yes..... We often encounter those situations.*

*Interviewer: How do you handle such cases?*

*LMO: to understand the patient fully, we look at the history of their illness. This is done by asking them questions on how the disease started.*

In the above extract it is clear that at this domain the language which is viewed as normal is that which is straight forward. However, as the following extracts show, there is extensive use of idiomatic expressions at this medical facility.

### **Extract 2**

*Interviewer: what about those with sexual transmitted diseases (STDs)?*

*LMO: mmm---it depends on the type of STD, the age of the patient and the sex. If it is syphilis, a male patient would say **ningoca indeke or ileliking'a** . The female patient would say, '**nimpunkisha.**' A teenage patient will simply say **kulefuma fimo uku.***

In the above extract the use the given idioms indicates that the people who suffer from the disease in question are viewed as misfits in this particular society. So to make it sound better one would use indirect language. Sometimes this is done in order to hide from the general public. Others would use it just to make fun of them. First of all the expression 'ningoca indeke' literally

means 'I have burnt an airplane.' This has nothing to do with the disease. However, it conveys the message that the disease which the speaker has is not normal. For the female patient the use of the expression '*ukupunkisha* (*I have had it clashed*) also shows that the disease cannot be mentioned point blank. This is done in order to lessen the shame that such diseases brings on the sufferer. It should also be noted that the use of such expressions will depend on the gender of the speaker and that of the hearer (physician) as well as the age difference between them.

### **Extract 3**

*Interviewer: What about HIV/AIDS patients?*

*LMO: Well.....those coming for the first time would say '**ninyanta pakapendo.**' But for those coming to get ARVs would say '**naisa mukutoping'a.**' Meaning that I have come to collect more ARVs just the way one would top up when the mobile phone runs out of airtime.*

Like in the case of syphilis in extract 2, the patients of HIV/AIDS have all sorts of names for the disease. They would say '*ninyanta pakapendo*' which literally means (*I have stepped on a bottle top*). This is the way they would tell the doctor that they have contracted the disease. However, they would only say these words to the medical personnel they know very well. This also applies to the expression '*ukutoping'a*' which is a borrowed word from English 'top up'.

If the patient notices that the nurse or doctor attending to them is not familiar they will simply say '*naisa mukwamba umuti.*' (I have come to start medication). From the expression the doctor will know that the patient is looking for antiretroviral (ARV) drugs.

### **Extract 4**

*Interviewer: Any special language used by those who come to the labour ward?*

*LMO: If pregnant woman is accompanied by an elderly person....she would say, '**insupa naitobeka.**' Meaning that the woman is about to deliver.*

For extract 4 the idiomatic expression ‘*insupa naitobeka*’ (the calabash is broken) is only used by elderly women. The young women would say ‘*ifumo nalipya*’ (the pregnancy is ripe). The use of such expressions is partly because of the superstitions surrounding the issue of pregnancy. One informant told the researcher that there is a strong belief that if clear language is used when a woman is in labour, the delivery could have complications. So to avoid complications the people concerned will use idioms.

### Extract 5

*Interviewer: would they use special language even with illnesses like a running stomach?*

*LMO: As I pointed out earlier, the use of special language will depend on the age and gender of the patient. Some patients especially elderly would say, ‘**ndele panse**’ (I slept out side the house)..... if it is a child they have brought, they would say, ‘**alepasuka saana.**’*

The use of the above expressions in extract 5 is not typical of the hospital domain. Even else where in the study area people avoid saying ‘*they have a running stomach*’. Sometimes they would simply say ‘*mumala mulekalipa*.’ (The stomach is aching). Anything to do with the toilet is considered taboo. The expression ‘*ukupasuka saana*’ literally means to leave the main road frequently. Therefore, the issue of answering the call of nature is considered taboo among this society.

### 5.2.3 The School Domain

The idiomatic expressions in this domain were collected from five (5) secondary schools. Four (4) among these schools are day schools and one (1) is a boarding school. These were collected through observation. The table below presents some of the idiomatic expressions collected from schools.

**Table 3**

<b>Idiom</b>	<b>Literal meaning</b>	<b>Idiomatic meaning</b>	<b>Who can use it</b>
Ukutantula	To remove merchandize from the shelf.	To leave the classroom usually without permission.	Pupils who dodge from class.
Bwambwa	Nshima with dog’s meat	Nshima with beef	Pupils in boarding schools
Ukunina indeke	Boarding a plane	Jumping over the fence	Pupils who break school bounds.
umwana	Baby	Cell phone	Pupils who illegally possess phones in school

kalwala	It is sick	There is a problem in school can culminate into riot.	Pupils especially the unruly ones.
Umunga wefwafwa	Bone of a puff udder	When a teacher is very strict and punishes pupils regularly.	Pupils who are victims of the punishments
Tulimpambata tulelila ukuluka	We are caterpillars, eating in order to varnish.	To stop one's usual routine in order to give chance others.	Grade 12 pupils when they are advising grades 11,10,9 and 8.
Ukutola ubowa	To pick mushroom	To look down or mistreat someone	Those who are mistreated
Ukuseka ulwalali	Laughing loudly	To do things carelessly.	Teachers and pupils
Ukufwila icanyongolo	Dying without cause	When one is punished for the offense which he has not committed	Used by teachers to convince the pupil to reveal other culprits
Ukuloba inkomo	To catching fish with A hook.	dozing	Pupils to tease those who doze in class.
Intunkanika minwe	Squeezer of fingers	Nshima	pupils
umwembeshi	Mwembeshi satellite	Examination leakage	Examination candidates
Ikanga	Guinea fowl	Fake leakage	Examination candidates
ukutuusha	resting	Giving someone a cigarette.	smokers

The researcher interviewed teachers of Icibemba in five schools to find out if at all there is use of idiomatic expressions in such institutions. The response in all the schools was that they used such expression but mostly confined to classes which take Icibemba as one of the subjects. In the two boarding schools the use of idiomatic expressions was more common than in the day secondary schools. The reason for this situation was that there are a lot of restrictions in the Boarding Secondary Schools than in Day Secondary Schools.

When pupils in these schools want to dodge from school, they would use the expression *'natantula'* literally means ( *to remove merchandise from display.*) The word under normal circumstances should be used by those who sale at an open marked. For these marketeers the word simply means to remove from display. However, when used by pupils, the word means to leave class usually without permission. The word is strictly used when pupils are conversing among themselves. They cannot use it when addressing a teacher. Teachers also use the

expression when they want to dodge from work but only when they are with fellow teachers who are close friends. They cannot say it in the presence of administrators.

On the other hand when there is no teacher in their classroom they would say, '*tafileenda*' meaning '*not selling*'. This also is strictly used among themselves not with teachers. The two expressions (*ukutantula and tafileenda*) were very common in both Day Secondary and Boarding schools. Sometimes the two are used to express frustration, anger or disgust that the teachers are not attending to them.

In the boarding schools they would use expressions such as '*imbwa*' (*dog*) to refer to beef. They usually say this when the relish for the meal that day is meat. Thus, if a friend asks the question, "What's for lunch, today?" They would answer "*Bwambwa*" to mean '*nshima with beef*'. The reason for the use of dog is because a long time ago, beef was rare on the menu so when there was one it was a surprise. So they would say, "how come we have beef today? May be it is just dog meat.

The other idiomatic expression common especially at a boys' secondary school is '*ukunina copa*' literally means '*boarding a helicopter*'. This idiomatic expression is used by those pupils who break bounds by jumping the wall (the school fence). The word is strictly used by those who like going out of school bounds. In fact even those who go out through the school gate but without permission would also use the same expression. When there is a problem which needs the teachers attention immediately, they would use the word '*kalwala*' (*it is sick*). They use this term to mean that there is a problem in school which calls for a demonstration.

Those pupils in possession of cell phones will use the term '*akanya*' (*baby*) to refer to their gadgets. This is so because the schools do not allow the use of mobile phones in school even mere possession. So they would use a term that would not be known to the teachers. In those classes which take *icibemba* as one of the subjects, the informants told this researcher that there is extensive use of idiomatic expressions because they are required to use them when they are writing compositions especially in the final exam. Therefore, in these classes, there is use of more conventional idioms such as '*kumunga wefwafwa*'. Which literally means, '*a bone of a puff adder*'. The idiom is used to refer to those who are mistreated. They use it even when their

teacher is harsh. The other one is ‘*uleipusha imbwa ngei fyele*’, literally means ‘*you are asking as if the dog is wearing clothes*’. The idiom means you cannot ask what you know already. This like others discussed earlier, is only used among peers. But the teacher can also use the idiom to teach pupils who do things deliberately. The pupil cannot use it to teacher it cannot show respect.

#### 5.2.4 Court Domain

The idioms in the table below were collected from local court Chitulika Local Court. There was limited use of idioms in this domain because the accused and witnesses are told to use plain language which can be understood by all parties. Table 4 below, presents the idioms collected from the court domain.

**Table 4**

<b>Idiom</b>	<b>Literal meaning</b>	<b>Idiomatic meaning</b>	<b>Who can use it</b>
Ukuibika pacambaso	To be put on the adze	To be elevated to a very high position which one never expected.	The accused to refer to his co-accused or the one who sued him
Ukukakila imbushi pamimena	To tie goats on millet	To put someone in a very tempting situation	Court to teach parents to avoid leaving boys and girls along in the house.
Ukuteula ifumo	To pick the pregnancy	To conceive	Parents of the pregnant girl
Talemoneka bwino	She is not looking good	She is pregnant	Parents or in-laws of a pregnant girl.
ukukumana	meeting	To have sex	Peers,
Ukonaula umwana umwanakashi	To destroy the child	Break virginity	parents
ukupinduluka	To turn to the right direction	Give birth	parents

The researcher only collected data from the Local Court because at the Subordinate Court the deliberations are by and large conducted in English. The local court is responsible for attending to civil cases such as divorce, accusations of witchcraft, insults, pregnancy and many others. Like Mwanambuyu(2011) indicated in her findings that at the local courts in Mongu., euphemisms were not popular because both parties to the case were supposed to understand what was being said. This researcher also discovered that the local courts in the study area did not encourage the use of idiomatic expressions. The reason they gave was that language was supposed to be plain and to the point so that all would hear clearly. The situation in this domain is in line with Grice (1975) who mentions conversational implicature. He says that

communication is a series of cooperative efforts between participants who follow a common principle called cooperative principle (CP). According to Grice (ibid) there are four maxims which are supposed to be observed when engaged in a conversation. These are: quantity, quality, relation and manner.

The above maxims were observed at the court of law. No wonder there is limited use of idiomatic expressions to avoid flouting any of the maxims especially the maxim of manner. For clarity's sake therefore, the people who go to court as witnesses or suspects are urged not to use figurative language. The cooperative principle (CP) states as follows: 'Make your contribution such as is required, at the stage at which it occurs and purpose or direction of the talk exchange in which you are engaged. The court therefore, guides speakers on how they ought to behave and say when the court is in session.

Surprisingly one court official used an idiomatic expression to explain why they do not use figurative language in court. He said, “ *umulandu nga wapita pamatako naiwe kupita palyapene*” literally it means ‘*when the case passes through the anus, one should also pass through it*’. What he meant was that there was no need to use indirect language because the idea is that every party in court is supposed to hear the case clearly. This also allows the court justices to hear clearly so that they can deliver a fair judgment. As Mwanambuyu(ibid) puts it, “they believe in calling a spade a spade.”

However, there were a few cases where idiomatic expressions were used. When a mother was explaining how she discovered that the daughter was pregnant she said, ‘*naisa monafye ati umwana talemoneka bwino*. Literally means ‘*the child is not looking good*’. Later in the same deliberation she used the expression, ‘*ukupinduluka*’ literally ‘*to turn to a given direction*’. This expression was also used to mean pregnant. On this expression there was no interjection from the presiding justice because it seems it was understood. For the gentleman who was accused of having impregnated the girl, he said ‘*twakumenefye umukumo*’ literally means ‘*we just met once*’. The man meant that they only had sex once so it is not possible to impregnate someone.

In other cases, when the accused is fined it was common to hear them say, ‘*banjikaketeko amaboko banshileko amolu*.(hold my hands but let my legs loose.) This means that the accused

is pleading guilty but they are asking for time to look for the fine. This idiom was also found used extensively at the chief's palace.

### 5.2.5 The Market Domain.

There were a lot of idioms in this domain. However, the research found the ones in the table below as most relevant to the current study. These were collected from the Mpika District Main Market. The market attracts people from different parts of Mpika who come to sell and buy different merchandise. In table 5 below, there are idioms collected from the main market in Mpika.

**Table 5**

<b>idiom</b>	<b>Literal meaning</b>	<b>Idiomatic meaning</b>	<b>Who can use it</b>
ukukookola	To hit someone with a whip	To cheat by hiking the prices.	Traders
Ukutinta inda ukulu	To pull louse's leg	One is likely to make a mistake	Elderly to young/ even among peers.
Ukukasa ingo'ma amafi	To smear the drum with faeces	To make an embarrassing mistake	The offended person
Ukwipusha imbwa ngeifwele	Asking as if a dog is wearing clothes	Wasting time to ask about what one knows already or what is obvious.	The trader who does who looks down upon the addressee.
Bakama neishifyele	To milk the cow that has no calf.	Doing illegal business just to make money.	The oppressed or those who are victims of illegal business.
Ukwikatila iciinga ukwakaba	To hold a clay vessel on the hot part/side	To be mistreated	Those who are mistreatment
Amashisa	pants	secrets	Peers
Tafisa ngameno yamukanya	Thing do not come like the teeth.	Success only comes after hard work	Those who have shops to those who are laze
Ukumena amangala	To grow nails	To be pompous	The poor to refer to those who have money
Ukunya kuntulo	To defecate at the source of a river	To insult the person one depends on	The giver.

In this domain the researcher found a number of idiomatic expressions used between the traders and customers as well as among the traders themselves. It was discovered that the use of such expressions depended on the age, sex, and status and the relationship between the speakers.

For example when a stranger comes they would say, '*mwana malayambi*' Literally it means '*a child of different intestine*'. The expression can only be used when two friends are gossiping about a stranger who has come. At no time can that be used directly to address the stranger. The expression is quite offensive. It means foreigner. It was observed that this was more frequently

used by female traders than the male traders. They use gossiping as a politeness strategy. Brandt (2014) says gossiping is associated with people discussing other people's private affairs with the objective of ill-intent or passing time. She further says this is one of the ways gossipers attempt to save 'face' of the victims their family as well as avoiding confrontations.

When they increase the price of the merchandise upon seeing a stranger they would say '*ndemukokola*' (*to knock someone in the head*) it means to deceive or take advantage of someone by unreasonably increasing the price of goods. This expression was used more often by male traders. This is so, perhaps, because men are perceived to be more dishonest than women. The other reason is that traditionally men fight with their fists unlike the women. A young person cannot use it when addressing an elderly person. It is also common to hear traders use the expression '*cilefwa*' (*it is dying*) to mean they are selling a particular item. This as the informants explained, was only used when the customer and the trader are youths. Sometimes they could use the expression *cilepita mu cash* (*it is passing through cash*). This also can only be used among peers.

If a young person comes to ask for the price but he does not seem to have money, the trader will say, '*uleipusha imbwa ngeifyele*' (*are you asking if the dog is wearing clothes*). This is a way of telling the young man that 'do not ask what you know...You cannot buy, please go away. What causes this selection of language status, power and attitude? Hymes (1974, p. 123) observed that language boundaries between groups are drawn not on the basis of the use of linguistic items alone, but also attitudes and social meanings. He further argues that any enduring social relationship or group may come to define itself by selection as well as creation of linguistic features. This means the speaker will use a particular expression to explain his status and that of the hearer.

The other common idiom in the market is '*akabale kampofu*' (*plate of the blind*). They use the idiom to refer to the business which is not profitable. One would say pumping money in the business of selling caterpillars is like putting money '*mukabale ka mpofu*.' It is also used to refer to a person who does not pay debts. Likewise, if a person does not pay back debts, he will be described as '*akabale kampofu*.' The expression is never used when addressing a blind person. It

is usually used by those who have enough money and are successful in business. On the other hand if those who have small businesses are asked to contribute money towards a funeral of a rich colleague they would say ‘*kutulika iloba kuculu*’. Literally means ‘*adding more soil to the anthill*’. What they mean is that they cannot contribute money to a person who already has a lot of wealth. Some would say this even after they have contributed money. So this is some form of complaint to say life is not fair, it favours those who are rich.

### 5.2.6 The Bus Station

The idioms in the table below were collected from the two bus stations. The one for local routes and the other one for inter district routes. These were mainly collected from call boys. The researcher listened to the conversations among themselves and with passengers. The table below shows idioms and jargons collected from the bus station.

**Table 6**

<b>Idiom</b>	<b>Literal meaning</b>	<b>Idiomatic meaning</b>	<b>Who can use it</b>
Cishiki	stump	Greedy person	Among peers or in a gossip.
Umulubamfwa	A person who does not know death	A very careless person. OR a very young person	Elderly people to young ones
Ukuisulo kunya	To be as full as defecating	When there is no space for more passengers in the bus	peers
Ukupilinganya amolu	Walking awkwardly	crookedness	peers
Abenambwa	The dog clan	The poor	the call boys
ukumfwecifungalashi	To feel numbness	Wanting to pass urine.	Among peers
Ukupekula amatwi	To raise the ear lobes	Listening to what one is not supposed to	Elderly to young ones
Cakanga amate ukumina	To fail to swallow saliva.	Difficult situation	Any one
Ipala talifwailwa muti	There is no medicine for the baldheadedness.	There is no solution to the problem at hand.	Old people when counseling young ones.

There wasn't much activity in this domain in concerning the use of idiomatic expressions. By and large the boys use a form of a language which can be referred to as pidgin which has a lot of borrowing from English. The language is characterized by a number of simplified noun and verb systems. They use such words as ‘*bus yavana*’ to mean the bus has gone or disappeared. It is from the English verb vanished.

However, having said that, the call boys would at intervals use idiomatic expressions. They would use those which are peculiar to the bus station. For example if a bus comes to the station and has no passengers on board, they will say, '*bus ili icibata*.(*it is like a duck*). This means it is empty. It is a form of warning to those who would want to board the bus not to go ahead because it may not leave the station in good time. This same expression is also used by passengers to express disgust.

According to this researcher's observation, call boys normally use idiomatic expressions when they want to show every one around that they have roots (origins), they are not lost. At times they use idioms when they want to have a light moment with colleagues.

When a call boy is trying to lure a would- be passenger to come to his bus but fails, the colleague could say '*ulepela buleuka*' (*you are grinding but the mealie meal is being blown away*) or they he would say '*waloba ilyauma*'(*you have caught already dried fish from the river*). Both expressions mean one is failing to achieve their objective despite the effort. These expressions are normally used to tease a friend. Nkolola (2010) says that the 'call boys' and minibus conductors use language which is incomprehensible to the outsiders. The use words borrowed from different languages and usually manipulate meaning and adapt. This is the case also with the 'call boys' the researcher interacted with in this study. When they are asking for food from elderly woman trading at the station, they would say, '*ngumeniko umwinko pamala*.'(*Hit me with a cooking stick on my stomach*). This means one is angry and so they are asking for food. They can use this expression even when they want to buy food. Those asking for nshima would say, '*ndefyaya intunkanyikaminwe*' literally means '*I want the thing which squeezes fingers*'. This simply shows that in this particular case, the expression has been used to show that the speaker knows the traditions of his people and he is willing to preserve it.

### **5.2.7 Other Speech Situations**

Data collected in this section was entirely based on what the informants provided. The section contains idiomatic expressions which can be used in any domain depending on the context. Data ranges from marriage & family life, answering the call of nature, work and many others. The extracts from the interviews as follows:

*Interviewer: What idiomatic expression is used to describe those who are in the habit of going out with other people's spouses?*

*Inf.1. well... it depends on the situation .... If one goes out with a neighbour's wife, they would say 'alesundila kulukolo.' This literally means urinating at the back of the house. The expression is used in order to discourage people from doing such things. It is mainly used to teach a man.*

The above extract clearly shows that in this society there is an indirect way of teaching people good morals. It also shows that gender issues are highly considered when one is selecting the type of idiom to use.

*Interviewer: If a man has no intentions of marrying but likes proposing love to women, what idiomatic expression is appropriate?*

*Inf.2: such a person is referred to as 'umufungu fungu uwalalike kapoli nensala' (literally it means a sausage tree which starved a wild pig). This idiom is used to refer to a person who does not fulfill promises. In this case women will use it to refer to a man who does not want to marry but simply gives empty promises.*

The informant further explained that the expression can also be used to refer to politicians who fail to fulfill their promises. When it is used to refer to politicians, it means the speaker is not willing to listen to promises of such a politician anymore.

*Interviewer: What about the oppressed, what idioms do they use?*

*Inf. 3: To refer to those who mistreated others, onlookers would say, 'bakakila umunwe kulubango.' (They have tied the rafter together with the finger). Even the one being oppressed can use this expression when they want to settle score with their oppressors.*

The above extract indicates that people complain when they are being mistreated by using language which the oppressor would not understand. At times the victim uses such an expression in order to show some respect to the assailant.

*Interviewer: when one wants to answer the call of nature, are there any expressions used?*

*Inf.4: well... it depends .... If one wants to urinate, they will say, 'ndefyaya ukusamba kumolu'.  
(I want to wash my legs).*

*Interviewer: why would one use such an expression?*

*Inf. 4: It is not polite say it directly especially when you are with people of the opposite sex. It is against our culture.*

In the above extract the researcher observed that culture and tradition plays a major role in the selection and use of certain idiomatic expressions. There are certain topics which are considered taboo and so require use of lighter expressions. To illustrate a person who is engaged in an argument with a friend may say, 'winshinsha nshilanya' (allow me to give the side of the story before you give judgment). Literally it means 'don't give me the toilet paper before I finish defecating.' This idiom can only be used among peers because it sounds offensive. If used by a young person to an old man, it can lead to very serious consequences. The young man may be taken to the 'mulima cipuba' which is a farm where silly offenders are taken. The idiom cannot also be use by a woman when arguing with a man, for it may sound insulting. However, it can also depend on the relationship between the participants.

*Interviewer: What about issues to do with requests?*

*Inf. 5. If one is asking for clothes or money to buy clothes or money for clothes they would say.  
'Ine ubwamba nabukula.' (Literally means my penis is big.*

*Interviewer. Who can use this idiom?*

*Info.5: mmmm.... Only men use it and there must be close relationship between the speaker and the addressee. People of the same age can use it when addressing each other. Or a grandchild to a grand father and vice versa.*

The above idiomatic expression reveals that while some parts of the body are not mentioned directly in society, intimacy between speakers compels them to use taboo words to mean something else. Sometimes it is used in order to express the urgency of the matter. It can also be mentioned here that such expressions are used to bring about cooperation between the speaker and the hearer. It could be that is the only language that can easily be understood. However, as

Brandt (2014) discovered in his findings, sarcasm is also a linguistic tool used to negotiate meaning in a communicative event when direct speech can be considered transgressing a socio norm and threatening the hearer's face. This was observed in most idioms in icibemba which sound insulting.

. Grice(1975) says that when we communicate we assume, without realizing it, that we, and the people we are talking to, will be conversationally cooperative - we will cooperate to achieve mutual conversational ends. This conversational cooperation even works when we are not being cooperative socially. So, for example, we can be arguing with one another angrily and yet we will still cooperate quite a lot conversationally to achieve the argument. This conversational cooperation manifests itself, according to Grice, in a number of conversational maxims, as he calls them, which participants feel the need to abide by. These maxims look at first sight like rules, but they appear to be broken more often than grammatical or phonological rules are. This explains why Grice uses the term 'maxim' which has been discussed earlier.

### **5.3 Conclusion**

This research has shown that idiomatic expressions in icibemba are of socio-pragmatic importance. This form of figurative language serves human purposes in a given speech setting where communicative competence is the goal. They are used within the confines of the customs and norms. These rules are not written anywhere but they are followed intuitively and through assumption. What this actually means is that in conversation, people work on the assumption that a certain set of rules is in operation, unless they receive indications to the contrary. In all spheres of life, assumptions are made all the time. This idea is supported by J. Thomas in the Concise Encyclopedia of Sociolinguistics (2001), who gives the following example:

“A car driver assumes that other drivers will observe the same set of regulations—the traffic system would grind to a halt if such assumptions were not made. Of course, there are times when a driver has indications that another driver may be liable to disobey the rules (a learner, a drunk, a person whose car is out of control).”

The above assertion is what normally happens when people are engaged in a conversation. For example a person can use the expression '*mwinshisha nshilanya*'(don't give me toilet paper

*before I finish shitting*) when he is talking to his in-laws. It is impolite and one cannot be forgiven. But to the friend or age mate it will not cause any alarm. This is in line with Dancygier & Sweetser (2014) who assert that people speak differently depending on their social grouping, audience, setting and other contextual factors. But when one is drunk, annoyed or out of his senses for some reason, one might use the idiom regardless of who the addressee is.

Blakemore (1997) observes that members of the same speech community share a common framework of beliefs and assumptions. These beliefs and assumptions in a speech community include memories of particular occasions and about particular individuals, general cultural assumptions, religious beliefs, knowledge of scientific laws, assumptions about the speaker's emotional state, and assumptions about other speaker's perception of speaker's emotional state and many others. Ogunsiyi & Farinde(2012) assert that these beliefs and assumptions can be viewed in terms of context in a society. Context plays a crucial role in the communication process and successful communication depends largely on it. Context, therefore, has been understood in various ways, for example to include relevant aspects of the physical or social setting of an utterance. Leech (1983) defines context as any background knowledge assumed to be shared by speaker and hearer and which contributes to a hearer's interpretation of what speaker means by a given utterance. Some scholars also view context as the link between linguistic items and the social and situational factors of communication.

On the other hand some speakers use idiomatic expressions for artistic and creative purposes. For example when a call boy tells a friend that '*waloba ilyauma*' (*you have caught dried fish*). The speaker is just trying to be artistic and make fun of the friend. While it is true that idiomatic expressions which are euphemisms in nature, can blunt the impact of most strongly charged words, others are used to express disgust, consolation, annoyance, happiness etcetera. For example, the use of the expression '*auma kabuti kuculu*' (*one has hit buttocks on an anthill*) in English (to kick the bucket), can be used to express happiness when an enemy dies or to annoy the family of the deceased. It cannot be used to refer to a close friend or relative who died unless he or she was cruel. Therefore, context and social factors play a major role.

### **5.3.1 Summary**

This chapter has sampled some idiomatic expressions to illustrate the presence of this type of figurative language in icibemba. The idioms were collected from domains such as school, court, chief's palace, hospital, market and the bus station. The chapter has also brought out the relationship between the use of idiomatic expressions and social factors such as status, age, gender and wealth.

The next chapter provides a summary of findings concerning the socio-pragmatic analysis of idiomatic expressions in Icibemba collected from Mpika District of Muchinga Province. In addition the chapter also presents conclusions and some recommendations on what can be researched further.

## CHAPTER SIX

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 6.1 General

The previous chapter presented sample findings on idiomatic expressions in Ibibemba from the data collected in Mpika District of Muchinga Province. The sampled idioms were explained and illustrated in situations where they are applicable. The elaboration was done in order to answer the questions which were raised in Chapter One. The report shows some of the idiomatic expressions used in the study area and has shed light on their socio pragmatic functions. The idioms presented are from different domains such as schools, markets, bus stations, chief's palace and the local court.

The current chapter seeks to present a summarized version of the findings presented in Chapter Four. It will give answers to the questions raised in Chapter One systematically. Thereafter, the chapter will conclude and provide recommendations to policy makers and those who would want to carry out further research on idiomatic expressions.

#### 6.2 Conclusion

To conclude the investigation into the socio pragmatic functions of idiomatic expressions, the researcher will briefly answer each of the research questions posed in Chapter One to elicit the information on the subject. The answer presented for each question will show whether or not the objectives of this study have been achieved. The questions are as follows:

- (i) What are some of the idiomatic expressions used by Bemba speakers?

The data collected show some common idiomatic expressions used in Mpika. The information was collected from different domains. The domains include: chief's place, market, bus station, and schools. Below are ten(10) sampled idiomatic expressions:

- a. *Aumakaputi kuculu*  
 Lit: 'hitting buttocks on the anthill.'  
 IM: (to die)
- b. *Ukusamba kumolu*  
 Lit: 'washing feet'  
 IM: (to pass urine from the body).
- c. *Umufungu fungu*  
 Lit: 'sausage tree'  
 IM: (a person who gives empty promises).
- d. *Ubwamba nabukula*  
 Lit: 'the penis has grown big.'  
 IM: (no clothes to wear)
- e. *Waloba ilyauma*  
 Lit: 'you have caught already dried fish.'  
 IM: (Your plans have failed to come to fruition).
- f. *Ukukumana*  
 Lit: 'to meet someone.'  
 IM: (to have sex with someone).
- g. *Winshinsha nshilanya*  
 Lit: 'don't give me toilet paper before I finish shitting.'  
 IM: (hear my explanation before you argue/judge me)
- h. *Mwana malayambi*  
 Lit: 'a child from different intestines.'  
 IM: (a foreigner)
- i. *Ukusundila kulukolo*  
 Lit: 'urinating at the back of the house.'  
 IM: 'Going out with a neighbour's spouse.'
- j. *Ukuposa mukabale kampofu*  
 Lit: 'throwing into the plate of the blind'  
 IM: (doing unprofitable business)

(ii) Why do Bemba speakers use idioms?

There may be several reasons why Bembas use idioms. However, this research has brought out (9) reasons why people in the study area use idiomatic expressions. Firstly, the idioms are as old as human language. Thus, they are part of human language which includes Ibibemba. Secondly, speakers of Ibibemba use idiomatic expressions to preserve their culture and traditions. Some of the idioms have their origins centuries ago. So when they use them it reminds them of their past. Thirdly, Bembas use idiomatic expressions in order to show politeness and thus cooperate when they are engaged in different conversations. Politeness is expressed even when the idiom in question sounds sarcastic or insulting such as *ubwamba nabukula*. Fourthly, idiomatic expressions are used when a speaker wants simply to be artistic and creative in his speech or writing. In any language there are speakers who do not want to speak like a dictionary but use words and phrases artistically to amuse the listeners. Fifthly they sometimes use such expressions when they are gossiping so that they save their face from shame or embarrassment. If they use plain language, chances are very high that the person they are gossiping about can hear them. Thus, to avoid that gloomy experience, idioms are used. The sixth reason is that they use idioms in order to avoid sensitive information landing into the hands of the enemy or young people. The seventh reason is that idioms which are euphemisms are used in order to blunt the effects of some offensive words. For example they use *ukusamba kumolu* (to wash feet) instead of *ukusunda* (urinating). That can appeal to the ears of the listener. The eighth reason is that school going children use idioms for the sake of passing tests and examinations. Last but not least, people use idioms to tease or anger their perceived enemies as is the case with the idiom '*aumakaputi kuculu*' (to kick the bucket).

(iii) Do local conditions affect the use of idiomatic expressions?

According to the findings the use of idiomatic expressions is not haphazard. In most cases, users of idioms observe social factors such as age, education, gender, status and wealth. There are those which can be used by women and those which only men are allowed to use. The context is also very important when selecting which idiom is to be used. The expressions picked are by and large domain-specific and genre-specific. Lastly:

(iv) What are the socio-pragmatic functions of idiomatic expressions?

The above question (iv) summarizes the entire report. The study found out that idiomatic expressions in icibemba like any other figurative language, exist in context, dependent on the speaker, where they are being used, and why. Speakers mark their personal history and identity in their speech as well as their socio cultural, economic and geographical coordinates in time and space. This implies that to answer the question of the socio pragmatics function of idiomatic expressions, if considered in a broad approach, would include all aspects such as: 'who speaks', what language, to whom, and when and to what end. The idiomatic expressions therefore, are used by speakers to save face, to show politeness and to bring about cooperation between speakers and hearers.

The study has made contributions to the body of knowledge concerning socio pragmatics. It used Politeness Theory, Speech Act and Conversational Implicature to show how these (theories) are applied in the use of idiomatic expressions in Icibemba.

### **6.3 Recommendations**

Figurative language is part of human language and therefore, cannot be detached from it. Those who use figurative expressions such as idioms correctly are held in high esteem in society. In view of the foregoing, there is need for the government through the Ministry of General Education to encourage authors to write more books in Icibemba especially on idiomatic expressions. This is so because the available Bemba books were written in the 1950s and 1960's. Most of the words and expressions in these old books are out of use because language is dynamic. Therefore, the rewriting of such books will encourage pupils in secondary schools to learn Icibemba with enthusiasm. Unlike the current situation where some learners shun learning because of the language in the Bemba Literature Books is 'difficult to understand.' The Ministry of General Education should also encourage publication of books on figurative language because the learners are required to use such language in their compositions during the examinations.

Secondly, further research should be carried out on idiomatic expressions in Icibemba especially on the origin of the idioms which are language specific. Other researchers can look at the syntax, morphology and phonology of idiomatic expressions in Icibemba. This will add value to the existing knowledge on figurative language.

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## APPENDICES

### APPENDIX A

#### Classification of idiomatic expressions

Idioms are classified in different ways depending on one's perspective. Blench (2012) classified African idioms in two categories, namely: analytic and pragmatic. The two categories are illustrated in the two tables below. The first table shows analytic frames and second one is pragmatic classification. Blench (Ibid) used this model in his analysis of the three West African languages: Tarok, Rigwe and Mwanghavl. This research also used Blench's model to categorize some idioms in Ibibemba.

Figure1. Analytic Frames.

Frame	Definition
Salient Lexeme	Classified by the most salient lexeme in the expression for example a body part a. <i>umutwe</i> Lit: 'Head' IM : Intelligence or wisdom Sometimes it can mean the head is badly shaped or too big. Context plays a major role.
Grammatical Structure	Classified by the dominant grammatical structure, such as noun phrase, verb phrase, exclamatory phrase. b. <i>Ukusambakumolu</i> (noun phrase) Lit: washing feet' IM: To urinate' c. <i>Teulefumo</i> (verb phrase) Lit: To remove IM: Become pregnant
Rhetorical Trope	Classified by the rhetorical trope embodied in the expression for example metaphor.

	<p><i>d. Isembelyamukuba</i></p> <p>Lit: copper axe</p> <p>IM: very lazy person.</p>
Pragmatic	<p>Classified by the pragmatic function of the idiom; expressing how it operates within a discourse context for example as euphemisms, humour, expressing variation.</p> <p><i>e. Ukufinamolu</i></p> <p>Lit: Having heavy legs.</p> <p>IM: (i) When one is not dancing well.(at a dance )</p> <p>(ii) When one fails to run fast.(at a running Competition.)</p> <p>(iii) when a woman is pregnant</p> <p>In all the three sentences above, context plays a major role.</p>

Figure 2. Pragmatic Classification of idioms

Category	Description
Expressive Variation	<p>An oblique or circuitous method of referring to something containing a striking image.</p> <p><i>f. intakuku</i></p> <p>Lit: A foolish person</p> <p>IM: Monkey.Sometimes the word (<i>intakuku</i>) is used when a speaker does not want other people to know that he (speaker) eats monkey meat.</p>
Euphemism	<p>A way of referring to something offensive, problematic or taboo in a manner which is conversationally acceptable.</p> <p><i>g. ukupasuka</i></p> <p>Lit: To divert from the main path/road</p> <p>IM: To defecate.</p>
Humorous Reversal	<p>An oblique way of referring to a person or concept which is</p>

	<p>humorous or ironic</p> <p><i>h. umupondo</i></p> <p>Lit: Criminal</p> <p>IM: skilled person</p>
Characterization	<p>A way of characterizing a person or thing obliquely, through metaphor or simile.</p> <p><i>i. Kalulumpusu</i></p> <p>Lit: Hare or rabbit.</p> <p>IM: A very clever person</p>
Cryptic Speech	<p>An oblique way of referring to a person or concept which conceals it from outside (e.g. initiated men talking about masquerades)</p> <p><i>j. Icitekwa</i></p> <p>Lit: domesticated animal      IM: House wife.</p>

## APPENDIX B

### Idiomatic Expressions from the Informants

The idioms in this domain were collected from three (3) fluent speakers of Icibemba. These were interviewed and provided guidance on categorization of idioms according to situations where they are applicable.

<b>Idiom</b>	<b>Literal meaning</b>	<b>Idiomatic meaning</b>	<b>category</b>
Ukusuma kumatwi	To bite the ear lobes	To have sex	sex
Ukulya umuntasondwa	Eating what is not tested	To have sex/ committing fornication	sex
Ukufina amolu	To have heavy legs	To be pregnant	pregnancy
pabukulu	To be at old age	To be pregnant	pregnancy
ukupusuka	To survive	To give birth	pregnancy
Ukuteula ifumo	To take the pregnancy	To conceive	pregnancy
Umusungu wamusonko	Whiteman responsible for tax	Any cruel person	Leadership
Ukuposa umusolo	Throwing something	urinating	Answering the call of nature
Ukuposa ichambeshi	Throwing Chambeshi river.	urinating	Answering the call of nature
Ukusamba kumolu	To wash legs	To urinate	Answering the call of nature
Uposa ubunga	To throw mealie meal/flour	defecating	Answering the call of nature
Talasangwapo apembwa ngoshe	He has not witnessed where they dig a cobra.	Human beings are only good when things are ok. When provoked they can kill.	warning
Bwana	Boss fire me from the	When something is	Endurance

nembululeni	job	unbearable.	
Bulapo tekupa	Get is not giving	Things must be done orderly	generosity
Teka akasanga mulinso	Keep the apple of the eye	One carefully select word to avoid offending listeners.	warning
Ayanga no bwakumwiko	He is excited with the nshima on the cooking stick.	One who picks falsehood but leaves the truth and this lands him in problems	patience
Bunda bwamaluba yembe tatwala	The mango tree has a lot of flowers but does not bear fruit.	Beautiful woman but does not bear children. Thus difficult to get married.	Fertility/barrenness

## APPENDIX C

### The Difference between Idioms and Proverbs

The table below shows some differences between idioms and proverbs. The information in the table was accessed from <http://www.differencebetween.infor/diference-between-idioms-and-proverbs>.

	<b>Idiom</b>	<b>Proverb</b>
<b>Definition</b>	It is defined as an expression made by a combination of words, whose meaning is different from the literal meaning of individual words.	It is defined as a traditional saying which carries some moral or practical social message.
<b>Form</b>	They are just a form of expression	They are short stories with moral message.
<b>Use</b>	They are used to express things or actions	They are used to give advice
<b>Considered as</b>	They are considered as colloquial metaphors	They are considered as short sentences
<b>Word meaning</b>	They do not reflect the actual meaning of the words.	The words are often literal and they mean what they define
<b>Sentence</b>	They may be short phrases or complete sentences	They are usually short Sentences

## APPENDIX D

### Work Plan and Timetable

SN	ACTIVITY DETAILS	DATES	DURATION
1	Preparation of research proposal	July- August, 2016	Eight Weeks
2	Development, piloting, recasting of data collection instruments.	Sept , 2016	Two Weeks
3	Data collection processing and analysis	Sept,2016- Feb, 2017	Twenty-four Weeks
4	Report writing, typing and editing	March –May 2017	Twelve Weeks
5	Proof reading, production and submission of the first draft report	June, 2017	Four Weeks
6	Refining and submission of second draft report.	July, 2017	Four Weeks
7	Refining and presentation of final report.	August, 2017	Four Weeks

## **APPENDIX E**

### **Informed Consent Form**

**The University of Zambia**

**School of Humanities and Social Sciences: Department of Literature and Languages**

### **Informed Consent Form**

Research Title: A Socio-Pragmatic Analysis of Idiomatic Expressions in Ibibemba.

Dear participant,

This serves to invite you to join a research to analyze selected idiomatic expressions in Ibibemba.

Please take whatever time you have to discuss the study with the researcher or other people you wish to consult. The decision to participate is solely yours. You have a right to accept or decline this request. Further details of this request are provided below. If you agree to participate you will be required to sign this form on the spaces provided on the bottom of this page.

#### **1. Description**

The study is purely academic. The researcher is a student at the University of Zambia pursuing a Degree of Masters of Arts in Linguistic Science. It is a major requirement for the completion of the study programme.

#### **2. Purpose**

The researcher wishes to explore the role socio-pragmatics play in the use of idiomatic expression. This is in order to add more insight on the already existing knowledge of idioms and provide data for those who may wish to learn the Bemba Language.

**3. Consent**

Participation in this study is voluntary. If you agree to take part, you will be asked to participate in individual interviews which may take an hour or more. With your permission the interview may be recorded.

**4. Benefits of taking part in this study**

It is natural to expect some benefits from this research participation. However, there are two guaranteed personal benefits except for having more knowledge and understanding of what idiomatic expressions are.

**5. Rights as a research participant**

As stipulated earlier, taking part in this study is voluntary. If you wish to participate, there will be no penalty or loss of benefits. Your decision will not harm your relationship with the researcher. On the other hand, if you wish to withdraw at a certain stage, there will be no loss of any benefit neither will there be a penalty. Moreover, you don't need to give reasons for your withdrawal. You may choose not to answer some questions in the study. If there is anything which you prefer not to discuss, you are free to do so.

**6. Declaration**

I have read and understood the above information given about this study. I have had the opportunity to ask questions about it. The questions have been answered to my satisfaction.

I now consent voluntarily to participate in this research and understand that I have the right to leave the study at any time and to choose not to answer questions that are asked in the study.

My signature below signifies my willingness to take part this research.

**Name**.....

**Signature**.....

**Consent Date**.....

## APPENDIX F

### Interview Guide

#### A Socio-Pragmatic Analysis of Idiomatic Expressions in Icibemba

##### Sample Interview Questions.

###### A. Interview questions for selected teachers of Icibemba.

1. What role do idioms play in society?
2. Are idioms in categories?
3. What are these categories?
4. Why should learners use idioms?
5. How are idioms used?
6. Why should people in general use idiomatic expressions?
7. When are the idioms used?
8. Are able to provide me with 20 idioms and their meanings?

###### B. Interview questions for chief's advisors

1. What language does the chief use when talking to the subjects?
2. Why is such language used?
3. Do you use idioms when talking to the chief? Why do you use idioms?
4. What situations call for the use of idiomatic expressions?
5. What are the most common used idioms used at this palace?
6. Why are idioms important and who should use them?

###### C. Interview of the selected ordinary speakers.

1. Do you know what idiomatic expressions are?
2. How many do you know?
3. Do you use them?
4. Why do you use idiomatic expressions?
5. Give examples of idiomatic expressions you know and explain the meaning and when they are used.
6. Do young people use idioms?
7. Does the use of idioms offend or excite listeners?
8. Why do people use idiomatic expressions and not ordinary language