METAPHORICAL CONCEPTUALIZATION OF EKEGUSII EUPHEMISMS IN TRADITIONAL CIRCUMCISION SONGS

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DECLARATION

This thesis is my original work prepared with no other than the indicated sources and support and has not been presented elsewhere for a degree or any other award.

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The undersigned certify that they have read and hereby recommended for acceptance of Masinde Muliro University of Science and Technology a research project entitled: "*Metaphorical Conceptualization of EkeGusii Euphemisms in Traditional   Circumcision songs.*"

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DEDICATION

This research project is dedicated to my late father James Nyarumba Ogindi (1961-2022).

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ABSTRACT

Circumcision as a cultural rite among the AbaGusii involves the use of language that is loaded with harsh or blunt words including sexual connotations. However, there are situations when it is prudent to avoid the use of words or phrases that may be unpleasant, offensive or even taboo and substitute them with euphemisms. The purpose of this study was to explore how euphemisms are metaphorically structured for cultural communicative purposes in circumcision songs. The study employed a Cognitive linguistics approach to analyze the metaphorical euphemisms commonly used in EkeGusii language and further explore the cultural factors in the creation of these metaphors. The study was guided by the following objectives; to identify and categorize the metaphorical conceptualization of euphemisms used in EkeGusii Traditional Circumcision songs, examine the conceptual mappings of metaphorical expressions of euphemisms in EkeGusii Traditional Circumcision songs and determine how the demographic variable of gender influence the metaphorical conceptualization of euphemisms in EkeGusii Traditional Circumcision songs. This study employed a descriptive research design. A combined method of elicitation and native speaker's intuition was used to collect culture specific euphemistic expressions through Focus Group Discussions (FGDs). The Metaphor Identification Procedure (MIPVU) (Lakoff & Johnson, 1980) was utilized to find out whether the lexical items collected were metaphorical. The metaphorical euphemisms were identified from natural utterances and the conceptual mappings analyzed as posited by the conceptual Metaphor Theory (Lakoff & Johnson, 1980). The metaphorical euphemisms were transcribed and translated into English language then presented in tables. The qualitative data was analyzed thematically by coding categories then organized according to conceptual mappings and later classified into four conceptual domains using the model of Great Chain of Being metaphor. The quantitative data on the other hand was analyzed using the statistical Package for Social Sciences which is; Chi square at a significant level of 0.05 was employed to test the association between the overall cross tabulated corpus of the generic level metaphors verses the influence of demographic variable of gender on the usage of metaphorical euphemisms in EkeGusii Traditional Circumcision songs. The Findings of this study show that during circumcision songs, euphemisms were conceptualized through the singers' basic experiences such as organisms: WILD CAT, WOMAN, SERPENT, CATTLE, objects: GRINDING STONE, CLAY, SHARPENED SPEAR, SHIELD, FIRE and state or conditions: LOVE, OIL ANNOINTMENT, WASHING YOUR HANDS, WAR. The results of the research indicate that the speakers effectively apply their understanding of the aforementioned physical domains to comprehend abstract ideas. Gender also substantially affects the conceptualization of the conceptual domains. However, the negative metaphor value of the chi-square test analysis indicated that there was no significant correlation between gender and the conceptual domain of CIRCUMCISION IS A PLANT. Metaphorical euphemism is an effective cognitive aid for conceptualizing the concept of circumcision in the ceremonies. The findings of this study not only contribute to the existing literature in cognitive linguistics but also indicate that EkeGusii speakers conceptualize circumcision through metaphorical euphemisms to ensure that the audience are on the same page when it comes to understanding these key concepts.

Operational Definition of Terms and Concepts

Conceptual Domain : Organization of human experiences.

Circumcision : Male circumcision and female clitoridectomy

Euphemism : When referring to something unpleasant or embarrassing, a mild or indirect word or expression substituted.

Embodiment : Through everyday interaction with the environment through the body, image concepts are formed.

Mapping : The presence of a structured collection of correspondences among fundamental components of the source and target domains.

Metonymy : When the object is replaced with the name of a characteristic or attribute.

Metaphor : This is a short explanation of the transference of the relationship between two sets of items.

Metaphorical euphemism : The utilization of euphemism involves the metaphorical mapping of both the source and target domains in order to convey the concept of a prohibited domain, which arises from deliberate decisions made based on pragmatic competence.

Metaphor Related Word : Terms that are used in an indirect manner and whose usage is justified by a cross-domain mapping between the source and target domains.

Ontological Metaphor : When a concrete thing, substance, container, or person is used as a metaphor to symbolize an abstract thing, like an activity, feeling, or concept. What I mean is that metaphors are used to describe non-physical objects or ideas as if they were physical.

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List of Acronyms and Abbreviations

CG   : Cognitive Grammar

CL   : Cognitive Linguistics

CMT   : Conceptual Metaphor Theory

CS   : Cognitive semantics

CP   : Cognitive Phonology

GCBM   : Great Chain of Being Metaphor

ETCS   : EkeGusii Traditional Circumcision Songs

MIPVU   : Metaphor Identification Procedure Vrije Universiteit

NACOSTI : The National Council of Science and Technology

SD   : Source Domain

TD   : Target Domain

CHAPTER ONE

INTRODUCTION

1.1 Chapter overview

This chapter provides the background to the study which places the present study in a Cognitive Linguistic perspective. The statement of the problem, the research objectives, questions and significance of the study is further presented in the chapter. In addition, there is a definition of the scope and delimitations of this study in the chapter and advances its anticipated limitations and how they will be solved.

1.2 Background to the Study

The AbaGusii observe circumcision as a cultural rite, and the lexical items utilized in the social context of circumcision possess culturally specific meanings. Within the AbaGusii, the term Circumcision is employed to refer to both male circumcision and female clitoridectomy. As the practice, however, entails sexual terms, individuals frequently employ euphemisms to avoid mentioning such offensive words and phrases. It might be imperative to refrain from explicitly using prohibited terms (Allan & Burridge, 2006; Wardhaugh, 2010).

With the linguistic and social implications of songs being significant means of communication in society, we examine the manner in which sacred and forbidden terms are perceived in order to meet the linguistic standards of the AbaGusii within the context of circumcision, which is heavily sexualized. Language serves as the conduit through which social affairs are conducted (Akama & Maxon, 2006). Human beings transform into their current selves through the process of socialization, which is facilitated by language. The reason for this is that language is intrinsically connected to the culture of the imagination, which influences individuals' choices and behaviors

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(Kramsch, 1998). In order to convey cultural actuality, the beliefs of the people are conveyed through language. The manner in which members of a language fragment choose to communicate with one another allows them to convey their experiences through the medium of language.

According to Obwoge (2014), in EkeGusii circumcision, language usage is determined by both the gender and age of the user. This study investigates how EkeGusii culture and traditional values are reflected in the linguistic usage of each gender. When examining the utilization of metaphorical euphemisms in circumcision songs by the EkeGusii, the significance of the terms is also determined by their context of use, as opposed to their literal definitions. Since circumcision involves sexual body organs, conversants frequently engage in sexual-related topics. This motivates interlocutors to employ particular expressions or terms in order to circumvent the use of others that could be considered offensive, unpleasant, or even taboo.

The majority of these abstract ideas that individuals employ are metaphorically organized and enigmatic. Due to this, the study of metaphors becomes crucial for a sufficient comprehension of such an abstract reality.

The term "euphemism" has its etymological roots in the Greek words "eu," denoting "good," and "pheme," signifying "speech" or "saying." Specifically, it means "to speak in a good way" (Hughes 2006:151). Politeness has been associated with euphemisms. According to Ortony (1993), euphemisms are described as harmless statements that either allude to or establish a prerequisite for a premeditated act of offense. Hughes (2006:151) provides a definition of euphemisms as language that is deliberately indirect, conventionally imprecise, and socially permissible when discussing taboo, embarrassing, or unpleasant subjects.

As Burridge (2012:67) notes, euphemisms are commonly characterized by the use of advocate language and indirect construction. In order to navigate the intricate challenges of expressing themselves in a variety of contexts, individuals resort to the use of euphemisms. Burke (ibid.). Since concepts and truths in language exist only metaphorically, language itself can be considered a metaphor. Consequently, when individuals employ euphemistic language to obscure forbidden terms (social conventions prohibiting a specific practice), they are employing metaphorical euphemism. Denoting permissible and unacceptable conduct, euphemisms serve as discourse surrounding taboo subjects within this critical role. The preservation of a substantial amount of lexicon pertaining to EkeGusii circumcision songs among elder native speakers is attributed to the prohibition of Female Genital Mutilation (FGM), the modernization of male circumcision, and the demise of older members of the EkeGusii speaking community (Obwoge, 2014). The existing body of research on the subject does not provide definitions for specific lexical items used in EkeGusii Traditional circumcision songs, primarily because the vocabulary is not systematically documented. This may be the case in part because word meanings are occasionally neglected in their analysis. It is crucial to take into account the cultural significance of circumcision in relation to language and circumcision.

As stated by Obwoge (2014), culture influences the selection, application, and conceptualization of meaning within linguistic elements. Moreover, it represents a way of life that a people led during a specific period in history. It is therefore important to note that, barring situations in which individuals intentionally disregard a taboo in order to achieve a particular communicative function, they will refrain from engaging in prohibited behaviors. An additional crucial aspect to contemplate is the significance of gender within the framework of EkeGusii Traditional Circumcision songs. The usage of language varies between men and women (Obwoge, 2014). The

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AbaGusii society holds a subordinate position to men, as demonstrated in the research conducted by Okindo (1995) and Choti (1998). Language is associated with mental concepts, according to Talmy (1988). Thus, an individual's understanding of a given concept constitutes a component of its meaning. The veracity of an expression is deemed ancillary due to the fact that truthfulness pertains to the connection between a cognitive framework and the external environment (Regier, 1996). This suggests that the concept of truth precedes that of meaning. Put simply, culture can be defined as the personal values held by an individual (Regier, 1996).

The formation of conceptual structures, including metaphors, categories, and schemas, is the result of interactions between members of a cultural group; thus, cultural factors influence the conceptualization of abstract concepts. Although words and other linguistic units do not impart meaning, they serve as building blocks upon which meaning is constructed within a particular context (Saeed, 1997). Furthermore, (Saeed, 1997) argues that meaning is a cognitive process and that linguistic units merely initiate the conceptual operations and preexisting knowledge retrieval process. Metaphorical euphemisms are those that employ a mapping between the source and target domains metaphorically in order to convey the concept of a prohibited domain that is the result of deliberate decisions. Based on the claim made by Fauconnier and Turner (2002) that metaphors are linguistic concepts, Cognitive Semantics employs metaphorical expressions to conceptualize worldly phenomena. The purpose of metaphorical euphemism is to clarify abstract concepts by connecting them to concrete examples (Lakoff, 2008). Kovecses (2002) states that metaphors are an important part of how people think, reason, and understand, as well as how their social, cultural, and psychological realities are made. Metaphors, to put it another way, are fundamentally conceptual, universal, and traditionally incorporated into a framework of thought.

This study places additional emphasis on cognitive analysis, which will be achieved through the interpretation of metaphoric euphemisms as a means of mediating between the minds and cultures of native EkeGusii speakers as part of an evolutionary knowledge process. Typically, circumcision is performed on individuals who are of the same age cohort (*Abakiare*). The *chinsoni* (norms/statutes), *chinyangi* (ceremonies), and *chimuma* (oaths) comprise EkeGusii culture, respectively. All of these cultural aspects are expressed and maintained via language, which serves as the means of communication (Kovecses, 2002).

Similar to language, *OmoGusii* acquire cultural knowledge from those who already possess it. Additionally, this research will investigate the impact of gender as demographic variable on the way in which euphemisms are conceptualized in EkeGusii Traditional circumcision songs. Metaphorical euphemisms are employed during EkeGusii Initiation to convey the participants' subjective emotional state (Ntabo, 2019). Since metaphors facilitate reasoning about one thing in terms of another and are considered cognitive processes, there is a rationale for conducting a cognitive analysis of the euphemisms utilized in EkeGusii Traditional Circumcision songs. According to Kovecses (2002), metaphors are an indispensable cognitive instrument that individuals cannot live without. This indicates that the conceptual system of humans is fundamentally metaphorical with regard to human thought and behavior. Ntabo (2019) examines EkeGusii pop songs and his research supports the claim that metaphor is a ubiquitous linguistic characteristic that is fundamental to human comprehension (Lakoff & Johnson, 1980). Metaphor is a valuable cognitive instrument for conceptualizing human beings and the notion of education in EkeGusii songs, according to the study. The guiding principle for the conceptualization of metaphors is typically the Great Chain of Being Metaphor (GCBM), as stated by Kovecses (2002, Krzeszowki, 1997). According to the GCBM, all entities and things comprise a hierarchical system

to which they inextricably and permanently belong at a particular level of the hierarchy. According to Kovecses (2002, p.126-28), the topmost level is occupied by GOD, which is succeeded by SOCIETY, HUMANS, ANIMALS, PLANT, COMPLEX OBJECTS, and NATURAL PHYSICAL THINGS in that order. The SD for the current investigation consists of the metaphors CIRCUMCISION IS A HUMAN BEING, CIRCUMCISION IS A PLANT, CIRCUMCISION IS AN ANIMAL, and CIRCUMCISION IS AN OBJECT.

Every existing object in the universe has its place in a divinely designed hierarchy, according to the central tenet of GCBM. The arrangement of entities in a vertical chain is symbolic of the order in which they are positioned according to their characteristics and actions (Kovecses, 2002). Lakoff and Turner (1989) contend that the GCBM enables individuals to comprehend generic human behavior by leveraging well-understood non-human attributes, as it is a highly effective and comprehensive tool. The current study, which centers on the EkeGusii language, aims to investigate the influence of physiological and cultural factors on the conceptualization of metaphorical euphemisms. Despite the considerable amount of research that has been conducted on the subject, much remains unknown in this domain.

The EkeGusii Bantu language is utilized by the AbaGusii community residing in Kisii and Nyamira Counties in south-western Kenya (Aunga, 2011). According to Guthrie (1971), EkeGusii is categorized as E42. Additionally, he places it in zone E40, which includes the majority of Kenyan and Ugandan languages. Additional speakers have migrated to Kenya, primarily settling in the counties of Kajiado, Nakuru, and Trans-Nzoia. EkeGusii, which is closely related to Igekuria, Ngurimi, Zanaki, Shashi, and Nata, is utilized for interethnic communication (Ogechi,

2002). The language exhibits a high degree of homogeneity, devoid of significant regional variations, accents, and dialects.

Despite the lack of isoglosses, variation still exists in the language. Typically, varieties are denoted by the terms dialects and registers (Mulaudzi, 1999: p.22). According to Cammenga (2000), EkeGusii has two distinct dialects: Ekemaate, which is located in the south, and Ekerogoro, which is located in the north. According to Obwoge (2014), Kisii and Nyamira Counties are home to the Rogoro dialect, whereas the southern regions of Kisii County are characterized by the Maate dialect. The Ekerogoro (Northern) dialect is widely recognized as the standard variety (Cammenga 2002). It finds application in various spheres, including media, religious institutions (Bible, hymn, and liturgy), and lower primary schools (grades one to three), where it serves as the medium of instruction. Much remains unknown in the realm of metaphorical euphemisms found in EkeGusii Traditional Circumcision songs, despite the existence of a substantial corpus of research on the subject.

1.3 Statement of the Problem

Metaphors are a common device in EkeGusii Traditional Circumcision Songs for the purpose of communicating subjective emotional states through solely musical means. This underscores the importance of studying metaphor in order to attain a sufficient comprehension of abstract reality. The use of euphemisms might bring about miscommunication and misinterpretation of ideas. This may also result into misinterpretation of the intended meaning. Interlocutors in EkeGusii Circumcision songs employ abstract concepts that are occasionally metaphorical; therefore, it is necessary to investigate the conceptualization of these metaphorical euphemisms. This assertion is founded on the observation that euphemisms are ubiquitous and their experiential emphasis

differs (Hughes, 2006). Depending on the context, the conceptual framing of metaphorical euphemisms may also vary over time and between communities. As a result, it is necessary to objectively interpret the metaphorical euphemisms found in EkeGusii Traditional Circumcision songs in order to discern the interlocutors' intended meaning. This study investigates the relationship between socio-physical experiences and EkeGusii in relation to metaphorical euphemisms in circumcision songs in order to fill in the gaps in the literature. Gender is an additional significant factor that contribute to variation in the interpretation of metaphorical words and expressions. Hence, the present study investigates the influence of gender as a variable on the construction of meaning for metaphorical euphemisms found in EkeGusii Traditional Circumcision songs. Moreover, considering the fact that language is both a cultural and an embodied phenomenon, it is reasonable to anticipate cultural differences in the manner in which communities perceive abstract linguistic concepts such as sex and sexual concepts in circumcision and the manner in which cross domain mappings are executed to facilitate the abstract conceptualization of sexuality as they are utilized in EkeGusii Circumcision songs. Additionally, it was necessary to investigate the influence of physiological and cultural elements of a specific community on the formation of these metaphors.

1.4 Purpose of the study

The purpose of this study was to explore the metaphorical conceptualization of euphemisms in EkeGusii Traditional Circumcision songs.

1.5 Research objectives

The study was guided by the following research objectives:

1. To identify and categorize the metaphorical conceptualization of euphemisms employed in EkeGusii Traditional Circumcision songs.

2. To examine the conceptual mappings of metaphorical expressions of euphemisms in EkeGusii Traditional Circumcision songs.

3. To determine how the demographic variable of gender influences the metaphorical conceptualization of euphemisms in EkeGusii Traditional Circumcision songs.

1.6 Research Questions

The study looked at euphemisms in EkeGusii Circumcision in the following questions;

1. What are the categories of metaphorical conceptualization of euphemisms employed in EkeGusii Traditional Circumcision songs?

2. What are the conceptual mappings of metaphorical expressions of euphemisms in EkeGusii Traditional Circumcision songs?

3. How does the demographic variable of gender influence the metaphorical conceptualization of euphemisms in EkeGusii Traditional Circumcision songs?

1.7 Significance of the study

The literature on metaphor initiation in Cognitive Linguistics (CL) appears to be scarce in EkeGusii scholarly works. As an illustration, in their Cognitive Linguistic investigation of euphemism, Gathigia and Ndung'u (2012) discover that Conceptual Metaphor Theory (CMT) offers valuable insights for diminishing the impact of euphemism in the following domains: anatomy, sexual intercourse, excretion and bodily effluvia, and mortality. Furthermore, Gachara

(2011) determines the metaphors of marriage in Gikuyu through the use of the Metaphor Identification procedure (MIPVU) and concludes that the career of Metaphor Theory is a dependable framework for analyzing metaphors of marriage in Gikuyu. Additionally, the cognitive theory of metaphor, originally proposed by Lakoff and Johnson in 1980, was applied by Nyakoe et al. (2012) to examine the EkeGusii euphemistic substitutes within the conceptual metaphors DEATH IS A JOURNEY and DEATH IS A REST. Regarding metaphors in EkeGusii Traditional Circumcision Songs, the literature on circumcision in cognitive linguistics appears to have been the subject of no prior research. Consequently, this dearth of literature concerning cognitive linguistics is a contributing factor to the current investigation.

Furthermore, Gachara (2012) asserts that communicative competence in African languages is the most effective instrument for not only assisting the speaker in their native tongue but also expanding their global awareness and promoting cultural sensitivity. However, metaphor has received little attention in African languages. The current investigation sought to contribute to the field of Cognitive Linguistics by examining metaphors in EkeGusii Traditional Circumcision songs. Its objective was to shed light on the importance of foundational experiences in shaping the understanding of distinct language forms within speech communities, as well as the cultural intricacies that emerge as a consequence. The research examined whether human beings employ the aforementioned knowledge in order to decipher metaphorical euphemisms in EkeGusii Traditional Circumcision songs. Furthermore, for individuals to embrace cultural diversity with knowledge, it is critical that they are cognizant of the euphemisms utilized in the EkeGusii Traditional Circumcision songs, since Kovecses (2005) asserts that our abstract notions are fundamentally influenced by our cultural heritage and physical experiences.

Numerous factors influenced the decision to investigate metaphorical euphemisms in the current investigation. To begin with, Cienki (2005) asserts that metaphors facilitate reasoning by relating one concept to another. Metaphor, functioning as a cultural-cognitive tool, is perceived as a mechanism for comprehending one concept by establishing a connection between two distinct conceptual domains (Kovecses, 2012). Furthermore, metaphor transcends being merely a linguistic phenomenon; it is an activity of cognition that is ubiquitous in our daily lives (Wang, 2007). As noted by Deignan (2005), our language is far from devoid of metaphors. Metaphors are ubiquitous because our thoughts and actions are inherently metaphorical in nature (Gibbs, 1994). Metaphors, according to Deignan (2005), filter our comprehension and knowledge of numerous fundamental topics of existence, including birth, love, and death. Therefore, an examination of the utilization and conceptualization of euphemisms in EkeGusii Traditional Circumcision songs is warranted. The rationale behind the investigation into EkeGusii is a suggestion put forth by UNESCO (2006) that indigenous African languages require analysis. This is the rationale behind the potential assimilation of African languages by regional languages such as English and French. According to UNESCO, discussions surrounding education, economic development, nationalism, and education in the majority of African nations may lead to the assimilation of indigenous languages. In order to ensure their survival, EkeGusii and other African languages must undergo analysis. However, UNESCO has identified Elmoro, Yaaka, and Omotik as African languages that are at risk of assimilation or language extinction.

1.8 Scope and Delimitations of the Study

Socially determined language was the focus of the current investigation. The research centered on the application of Cognitive Semantics (CS) in the examination of metaphorical expressions in euphemisms found throughout EkeGusii Traditional Circumcision songs. Cognitive Linguistics

encompasses three distinct fields, among which Cognitive Semantics has a prominent position. Cognitive grammar (CG) is a field of study that focuses on the relationship between symbols and customary pairings of a semantic structure with a phonological level (Langacker, 2008). Another area of study is cognitive phonology (CP), which examines the sound systems present in human language (Evans & Green, 2006). Lastly, cognitive semantics is another area of study. The present study was limited in scope to Cognitive semantics, which, as defined by Otieno (2014), specifically examines meaning, the mind, and human experience.

Regarding demographic variables, the current study solely focuses on gender. This research did not examine the distinction between rural and urban areas, economic levels, and educational attainment, among other characteristics. This is because gender plays a crucial role in shaping individuals' perspectives on various aspects of their reality. Hendrick (1995). Koller and Semino (2009) propose that gender exerts a substantial influence on metaphor conception. Gathigia and Ndung'u (2011) observe that gender has a significant role in determining the adoption of euphemisms in Gikuyu, where metaphor is the primary semantic process in Cognitive Linguistics. This study focuses exclusively on the demographic component mentioned above in order to examine its impact on the conceptualization of euphemisms in EkeGusii Traditional Circumcision songs.

The current investigation was restricted to EkeGusii Traditional Circumcision songs, along with modifications that were determined based on gender distinction. Nyakundi (2010) asserts that the Ekerogoro (Northern) and Ekemaate (Southern) EkeGusii dialects exhibit little change in meaning, however they diverge in terms of vocabulary, speech sound, and sentence structure. The present study was constrained in its scope to the Gucha South Sub-County.

1.9 Conclusion

The present chapter has provided an overview of the study's context, the problem statement, the research objectives, and the research questions. Additionally, the significance, scope, and limitations of the study have been discussed. The subsequent chapter encompasses the literature review pertinent to the research and the theoretical framework that serves as the foundation for the study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter presents a review of literature that was found relevant to the present study. The views of various researchers are identified and similarities and differences to this study are drawn. The theoretical framework that underpins this study is also discussed.

2.2 Literature Review

This section reviews literature on Metaphors and cognition, the demographic variable of Gender as well as the conceptual mappings of euphemisms. The section goes further to review literature on the location of the study and EkeGusii language as well as Cognitive Linguistics which the study adopted from.

2.2.1 Metaphors and Cognition

Regarding more tangible spheres, Weisberg (2012) utilized the Conceptual Metaphor Theory (CMT) developed by Lakoff and Johnson (1980) to reason regarding abstract spheres. Weisberg's study identified metaphorical expressions in literary texts in order to discern their meaning, and subsequently mapped the corresponding conceptual constructs. Weisberg observed that common, commonplace language is applicable to mappings as well, not just to innovative poetic expressions. Thus, the pervasiveness of metaphors in language can be attributed to their fundamental origins in thought. The study concludes that an examination of metaphor is akin to an examination of the mind due to the fact that metaphor influences how individuals perceive fundamental realities and influences their approach to everyday interactions. The current investigation drew inspiration from Weisberg's (2012) study on the application of conceptual mappings from the source domain (SD)

to the target domain (TD) in order to uncover meaning. However, the present study will examine circumcision songs. This study distinguishes itself by addressing the aforementioned gap by utilizing the Metaphor Identification Procedure to discern metaphorical euphemisms present in EkeGusii Traditional Circumcision songs.

Metaphors have been the subject of various EkeGusii-related investigations. Nyakoe et al. (2014), for example, examine the relationship between EkeGusii culinary metaphors and HIV/AIDS discourse. Lakoff and Johnson (1980) utilized the conceptual metaphor theory (CMT) to analyze the application of culinary metaphors to matters pertaining to sex and HIV/AIDS. Ntabo (2019) utilized the CMT to conduct an analysis of EkeGusii's pop compositions as well. Scholarly investigations into the EkeGusii circumcision have neglected to incorporate cognitive analysis of metaphorical euphemisms found in traditional circumcision songs.

 Monyenye (2004) conducted research on the function of circumcision and rites of passage within the Gusii community. Akama and Maxon (2006) authored a comprehensive ethnography concerning the disappearing cultural heritage of the Gusii, among other works. The studies failed to conduct a comprehensive analysis of the lexical meaning in relation to the context of EkeGusii Traditional Circumcision Songs.

 Gusii circumcision has been accompanied by *chisimbore,* which are metaphorical in nature due to the fact that their literal interpretation differs from their symbolic connotation. However, their linguistic value and metaphorical significance have not been investigated or examined, leaving a gap that the present study attempts to fill.

According to Deignon (1997), a language metaphor can be explained in terms of its subject and its mode of transport. The vehicle represents the item's semantic meaning in its source domain, while

the topic denotes the semantic space the item occupies in the target domain, which corresponds to its metaphorical meaning. Conversely, conceptual metaphor establishes a link between the source domain and the target domain, or semantic areas or domains. By employing source domains that are personally familiar to us, these conceptual metaphors facilitate the quantification, visualization, and generalization of abstract concepts.

Drawing inspiration from Deignon, the current study employs the Conceptual Metaphor Approach to examine the conceptual mappings of metaphorical expression found in EkeGusii Traditional Circumcision Songs. A conceptual metaphor is a type of language usage in which one concept or legal system is comprehended through the lens of another. Metaphors serve a purpose in conceptual representation by often providing clarity regarding abstract theories and models; thus, they are beneficial for simplifying the comprehension of complex concepts. Popular conceptual metaphors include "PEOPLE ARE PLANTS" and "Love is a journey" (as in "she is in her flower of youth"). Metaphors selected for the current investigation map the source domains of HUMAN BEING, ANIMAL, PLANT, and OBJECT to the target domain of euphemisms. This is due to the fact that metaphorical euphemisms mirror the thought processes of individuals, their language, and their culture.

Croft and Cruse (2004) argue that Cognitive Semantics shows how people in a culture think about the world and that language skills use general mental resources. Grammar thus discloses a culturally held belief or concept regarding the world, and the capacity to employ language activates general reasoning ability. The memory and experience of the hearer are inextricably linked to the significance of words and other linguistic units, according to Otieno (2014). Thus, meaning is not situated in the physical universe, but rather in our minds. In addition to cognition being acquired

on the basis of social and cultural experiences, a continuum exists between all types of cognition. Barcelona (2003). Cognitive semantics holds that language represents the world as individuals perceive it and that it constitutes a component of a broader cognitive capacity inherent in the human species. Evans and Green (2006) state as much. As a result, a distinction can be made between the tangible and conceptual realms. The conceptual realm is constructed through mental imagery that aids in comprehending and navigating the practical experiences of humanity, whereas the tangible realm represents the current state of affairs, distinguishing itself from a hypothetical, simulated, or fictitious one.

This is because understanding these experiences is crucial for the conceptualization of linguistic concepts such as euphemisms and the subsequent cultural perspectives they generate. Consequently, the objective of this research was to determine whether or not humans employ their understanding of the aforementioned physical domains to comprehend euphemistic concepts. The present study was informed by the review of this section regarding the primary viewpoints of Cognitive Linguistics (CL). Initially, it is emphasized that language and conceptual structure are founded upon the same principle. Thus, language is an indispensable component of human cognition, culture, and the construction of general meaning. Furthermore, this section places significant importance on the correlation between language and socio-physical experience, which is a fundamental principle that will guide the current investigation into the conceptualization of euphemisms. Furthermore, the assertion that CL is a comprehensive methodological endeavor grounded in substantial empirical observation will guide this research as it applies the Conceptual Metaphor Theory (CMT) to examine euphemisms and ascertain the impact of demographic variables on the conceptualization of metaphorical euphemisms in EkeGusii Traditional Circumcision songs.

2.2.2 Categorization of Metaphorical Euphemisms

Categorization, an essential notion in the field of cognitive linguistics, regulates the representation of knowledge and linguistic meaning. It can be classified into two distinct models: prototypical models and classical models (Lakoff, 1987; Evans & Green, 2006). Mathewson (2012) posits that within the classical paradigm, entities are classified as belonging to the same category if they satisfy a common set of obligatory and sufficient conditions.

Conversely, Rosch et al. (1976) contend that prototype aggregation facilitates individuals' comprehension of their experiences and knowledge acquisition about the world via embodiment. According to Rosch (ibid), embodiment places significant emphasis on the body as the primary origin of conceptual metaphors and functions as the setting for the execution of metaphorical mappings (Anudo, 2018). This study used Rosch et al. (1976) to help it group the metaphorical euphemisms found in EkeGusii traditional circumcision songs into different groups. The collected metaphorical euphemisms were categorized according to prototype, as the purpose of this research is to analyze the conceptual mappings that are evident in these metaphors via embodiment. Ungerer and Schmid (2006) posit that categories that arise from categorization can be conceptualized as mental constructs that are retained within the human mind. This is because the processes of generating and comprehending language invariably entail cognitive operations, which necessitate the presence of the mind. Hence, it is imperative to perceive categories as reflecting the cognitive abilities of the human intellect rather than as capricious divisions of the world's phenomena (Ungerer & Schmid, ibid).

According to Kovecses (2010) and other scholars, conceptual metaphors do not exist as isolated conceptual patterns in the mind. Rather, they appear to congregate in order to establish a variety of interdependent hierarchical relationships. According to this viewpoint, Kovecses (ibid) contends that the hierarchy becomes a metaphorical system when elements at one level are conceptualized as elements at another level. Lakoff and Tunner (1989) state that the Great Chain of Being Metaphor is a system of metaphors that includes ideas that relate to real-world objects and entities including people, animals, and physical objects. Additionally, Kovecses (2010) notes that the organization principle of metaphor systems can be expressed simply as follows: both the source and target can be considered as particular instances of a more general concept that is differentially conceptualized at a higher level. Moreover, a substantial number of subordinated specific level conceptual metaphors can be organized around a single aspect of multiple distinct abstract concepts (Kovecses, 2010).

Ungerer and Schmid (2006) observed that we are surrounded by easily recognized organisms and objects such as dogs, trees, houses, and cars, which served as the foundation for the current study. However, when it comes to classifying entities, we typically have a choice between categories at various levels of generality. Furthermore, these cognitive categories are interconnected in a manner reminiscent of a hierarchical configuration. Certain individuals are considered to be superordinate, while others are considered to be subordinate. They also propose that the concept of class inclusion, in which the superordinate class contains every item at the subordinate level, is the underlying principle of this hierarchical structure. In addition to mammals, the term 'animal' encompasses birds and reptiles in this course.

Brown and Kay (1971) contend that the distinctions between organisms and objects of the world are most readily apparent to us at the most fundamental or generic level, when one considers lower and higher levels of categorization. At the fundamental level, the largest bundles of naturally correlated attributes are accessible for the purpose of categorization. The presence of a distinctive shape among all members of a category becomes apparent when organisms and objects are reduced to their most fundamental aspects. The experiences that regulate our interactions with the world around us, including actions, events, properties, states, and locations, are largely determined by categories at the fundamental level.

Ungerer and Schmid (2006) contend that the categorization of actions appears to be as accessible as much of the descriptive apparatus devised for categories of objects or organisms. Therefore, according to Ungerer and Schmid (ibid), actions are processed as prototypical categories, given that this hierarchy contains a psychologically significant fundamental level of action categories. In addition, it is common for superordinate and subordinate categories at higher hierarchical levels to designate phases or components of the action as opposed to subtypes.

Similarly, Ungerer and Schmid (2006) assert that events, despite exhibiting characteristics of fundamental level categories, are of a secondary nature as they constitute amalgamations of the categories of object, organism, and action. Due to this rationale, Ungerer and Schmid contend that hierarchies exist in the conceptualization of events and are frequently relationships between phases or components and the whole, as suggested in the current investigation of metaphorical euphemisms in EkeGusii Traditional Circumcision songs.

Aradi (2017) investigates the applicability of the Great Chain of Being metaphor (GCBM) as a method for analyzing language. Aradi observed that GCBM has influenced and mirrored the

Judeo-Christian world order ever since the institutionalization of religion in the field of language studies. Investigating whether the GCBM principle can be applied to the analysis of language is the objective of this investigation. Aradi contends that, contrary to conventional wisdom, the GCBM organizes everything in the world in a hierarchical fashion into levels. The highest level, in his opinion, contains a greater number of attributes than the lowest level. Typically, the levels in the GCBM principle are contrasted in order to discern significance. According to Aradi (2017), the Conceptual Metaphor Theory can be employed to elucidate significance and grasp one concept by relating it to another. The study also argues that the Conceptual Metaphor Theory is typically applied in order to contribute to a holistic and comprehensive interpretation of linguistic units such as metaphor.

Aradi (2017) asserts that metaphor is a conceptual phenomenon that is typically examined through the lens of cognitive linguistics. The study concludes that the GCBM is essential for classifying linguistic entities such as metaphors into distinct conceptual domains, comprehending them, and facilitating their analysis. The present study benefited from Aradi's research because it established a systematic approach for classifying euphemistic expressions. The current investigation also utilized the Great Chain of Being Metaphor principle to categorize the metaphorical euphemisms found in EkeGusii Traditional Circumcision melodies. Meaning is revealed through the process of mapping elements from the concrete source domain to abstract domains. In contrast to Aradi's investigation, this study identified euphemistic expressions in the EkeGusii Traditional Circumcision songs using the Metaphor Identification Procedure.

Nyakoe et al. (2014) analyze food metaphors in relation to HIV/AIDS and sex-related issues by employing the conceptual metaphor theory (CMT) developed by Lakoff and Johnson in 1980. By

cross-domain mapping the notion of sustenance to matters pertaining to sexuality, the CMT facilitates an examination of the correlation between cultural practices and language usage. The current study examines circumcision which also implies the issue of sexuality and sexual reproductive organs which is also considered taboo. Nyakoe's study will guide the current study in analysis by providing parameters that can guide the current study.

As stated by Nyakundi (2010), Kisii county is home to speakers of both the Ekemaate and Ekerogoro dialects. Nyakoe et al. employed an analytical study design to carry out their research. Proficient EkeGusii speakers employed food metaphors when discussing matters pertaining to sex and HIV/AIDS (Nyakundi et al, 2014). Certain terms are stigmatized, and explicit language is regarded as taboo. The research findings indicate that metaphor is considered to be one of the most effective methods for conveying messages regarding sexuality concepts. Nyakoe et al. (2014) assisted the current investigation in its attempt to perceive euphemisms in EkeGusii Traditional Circumcision songs. The analysis of euphemisms in EkeGusii Traditional Circumcision Songs was conducted utilizing the CMT. Research by Nyakoe, Ongarora, and Oloo on the Rogoro and Maate dialects spoken in the research area of Kisii County provided the groundwork for the current investigation. In contrast to Nyakoe et al.'s study, the objective of the current investigation was to ascertain the manner in which gender demographic variable impact the way in which euphemisms are conceptualized in EkeGusii Traditional Circumcision songs.

2.2.3 Conceptual Mappings of Euphemisms

The fundamental concept underlying Conceptual Metaphor Theory (CMT) (Lakoff and Johnson, 1980) is the conceptual mappings principle. According to CMT, both physical experiences (Lakoff and Johnson, 1980) and the cultural context in which we exist (Kovecses, 2005; Yu, 2003) serve

as fundamental motivators for abstract concepts by illustrating their integration into a system. Therefore, in technical terms, a conceptual metaphor comprises a collection of corresponding mappings referred to as the source domain (SD) and target domain (TD) (Lakoff and Johnson 1999, p45-49). The emergence of euphemistic conceptual frameworks, including metaphors, categories, and schemas, through interactions among members of a particular cultural group is consistent with the researchers' hypothesis that cultural cognition, which is disseminated among the minds within that group, is a significant contributor to cross-cultural variations. Euphemisms employing metaphors reveal an awareness of individuals, their language, and their culture. Consequently, they permit the investigation of their thoughts and language. The focus of empirical research on metaphor has varied across distinct concepts. As an illustration, Mashak and Pazhakh (2012) examine the prevalence of metaphorical understanding of emotion and the universality of such conceptualization, drawing on Kovecses's (2003) model for the linguistic expression of metaphor. Among the emotions that were examined were joy, ire, sorrow, apprehension, and affection. Expressions were classified into general, specific, target, and source domains in their research. In each category, metaphorical expressions were evaluated in the second phase according to their literal and conceptual metaphorical meanings. Three patterns that were entirely identical, partially identical, and entirely distinct were identified at this stage.

Anger was the most universal emotion among the three patterns examined, while melancholy was the least universal emotion, according to the chi-square results. This research is pertinent to the current investigation as it will furnish valuable data regarding the implementation of the Conceptual Metaphor Theory developed by Lakoff and Johnson in 1980. Furthermore, the current investigation will utilize the Chi-squared test that was utilized in the previous study. On the contrary, the data for this study were collected through concentrated group discussions involving

participants of various genders. In contrast, Mashak and Pazhakh gathered their data from relevant literature and articles.

Imre (2010) conducted research on metaphors within the computational linguistics framework based in the Netherlands. He observes that traditional approaches to accounting for metaphors in linguistics are limited. Linguists such as Fauconnier and Turner (2002) were inspired by this to develop the Cognitive Linguistics (CL) paradigm, which aims to analyze deviant linguistic features like metaphor. Cognitive linguistics, according to Imre (2010), is not solely concerned with meaning but rather with the discovery of a network within interconnected elements and language in terms of concepts. These elements furnish explanations regarding the essence of metaphor. Moreover, he argues that the pervasiveness of metaphor in human comprehension cannot be overlooked, since metaphors provide insight into the unknown and help us comprehend our everyday experiences. The phenomenon can also be used to best characterize the pervasiveness of metaphors in human comprehension, according to Imre, when a target domain is structured and understood in relation to a concrete source domain. Therefore, by providing structure and comprehension to the target domain, the source domain functions as a foundational framework. Consequently, metaphors influence our behavior in the real world.

An aspect of CL, cognitive semantics, was applied to the analysis of euphemisms in the present study. Meaning is a result of a complex interplay between social and cultural experiences, the psyche, and language, according to cognitive semantics. As Imre proposed in his study, this research utilized the corresponding conceptual mappings from concrete source domains to abstract target domains in order to disclose the conceptualization of the euphemisms used in EkeGusii Traditional Circumcision songs in an objective manner. Imre (2010) fails to demonstrate the

identification of metaphors in texts; the current study addresses this deficiency by introducing the Metaphor Identification Procedure and elucidating the significance of its application in order to ascertain metaphors in texts.

Conspicuously, the natural and physical environment influences both language and metaphors, and particularly its vocabulary, as stated by Kovecses (2010). Individuals who are speakers of a particular habitat will be attuned to phenomena and things that are unique to that habitat. They will then construct their conceptual universe by metaphorically utilizing these phenomena and things. Thus, two languages may employ the same conceptual metaphor; however, the manner in which the metaphor is expounded varies between the two languages. Furthermore, embodiment may comprise a variety of components or aspects in a given culture and time period, and any of these may come to be regarded as the preferred one. The degree of emphasis that language users place on particular facets or elements of universal embodiment is primarily determined by the cultural context at large (Kovecses, 2010). Through an examination of conceptual metaphors in EkeGusii, the current research aimed to determine whether the interlocutors are impacted by the conceptualization of metaphors in EkeGusii Traditional Circumcision Songs.

2.2.4 Demographic Variable and Euphemisms

A demographic variable is one that is gathered by the researcher in order to depict the characteristics and distribution of the sample that is utilized in inferential statistics. Examples of such variables include age, gender, and ethnicity. Imam (1997) defines the term "sex" as encompassing physiological connotations, including biology, chromosomes, and hormones. Gender is the term used to refer to the social and historical constructions of masculine and feminine characteristics, behaviors, roles, and ideologies that are associated with a concept of biological

sex. In an effort to investigate gender disparities in sex and love, an increasing number of scholars have resorted to sociobiological explanations, script theory, and social learning theory (Hendrick & Hendrick, 1991; Oliver & Hyde, 1993). The theories posit that women tend to hold more conservative sexual attitudes than males, as demonstrated by Hendrick and Hendrick (1995). The primary focus of the current analysis was the demographic variable of gender.

2.2.4.1 Gender

Gathigia (2014) conducted research with the intention of elucidating the metaphors of love in Gikuyu and establishing the connection between sex and gender. The study argues that in order to elucidate a singular concept such as love, it is possible to employ a variety of metaphorical expressions. The study also says that body part metaphors are very important for the development of metaphorical meaning in the Conceptual Metaphor Theory. This supports Smith et al.'s (1981) claim that the human body is a common source of metaphors and that the variety of body part metaphors comes from the way our figurative thinking combines universal, cultural, and personal aspects. According to Lakoff and Johnson (1980), the thoughts, experiences, and behaviors of individuals on a daily basis are all metaphorical in nature. Language is undeniably replete with metaphors (Deignan, 2005). As it aimed to determine the role of cultural and bodily factors in the metaphorical conceptualization of linguistic expressions such as euphemisms in EkeGusii Traditional Circumcision songs, Gathigia's research will inform the current investigation. Anudo (2011) conducted an analysis of sexual euphemisms and dysphemisms in Kenyan Dholuo within the field of Cognitive Linguistics. The study provides an analysis of the cognitive processes involved in the formation of sex-related euphemisms, explores the correlation between gender and age in euphemism usage, and identifies and defines sex-related dysphemistic words and phrases found in Dholuo. The accumulated euphemisms were analyzed in accordance with the Politeness

Theory of Brown and Levinson (1978) and the Conceptual Integration Theory of Fauconnier and Tunner (2002). In this study, the variables of gender and age affected the utilization of sex-related euphemisms and dysphemisms in Dholuo. Despite Anudo's examination of sex-related euphemisms and dysphemisms in Dholuo (ibid), the present study on the dynamic construction of meaning for abstract phenomena will be informed by this research as it will aid in determining how the demographic variable of gender influences the metaphorical conceptualization of euphemisms in EkeGusii Traditional Circumcision songs. In contrast to Anudo's research, which employed CMT, the current investigation examines the impact of gender variables on the way in which euphemisms are conceptualized in EkeGusii Traditional Circumcision songs. The metaphors emphasize both the domestic and untamed animals that are involved, as well as their unique, distinguishing characteristics that inspire their metaphorical interpretations. The study examined the sources of animal metaphors, which are purportedly situated in three domains: the Yoruba naming culture, the distinctive customs and behaviors of animals, and Yoruba poetry. A cultural and aesthetic dual-pronged approach is utilized. Through their lexical tones, animal metaphors contribute to the aesthetics and poetic elegance of literary works, according to the study, which notes that they are stylistically manipulated. Moreover, animal metaphors are routinely and literarily employed as an additional or novel mode of expression in discourse. His research influenced the current investigation into the relationship between culture and metaphor, despite the fact that it focused on animal metaphors in Yoruba. Metaphors serve as a valuable tool for comprehending cultural beliefs and are, therefore, culturally rooted. In contrast to Olateju's research, the objective of this study was to determine how gender demographic variable impact the way in which euphemisms are conceptualized in EkeGusii Traditional Circumcision songs. Kobia (2008) employs Critical Discourse Analysis (CDA) and Critical Metaphor Analysis (CMA)

to examine the linguistic discourse surrounding HIV/AIDS and associated matters among the Ololuyia people residing in Western Kenya. According to the findings of the study, Ololuyia speakers employ metaphors when discussing HIV/AIDS.The study discovered that Ololuyia speakers employ metaphors in their discourse on HIV/AIDS to play the following roles: to convey information, to caution, to persuade, to justify, to comprehend, and to issue threats. According to Kobia, an examination of sociolinguistic and discourse analytic concerns, as well as the prevalence of metaphorical utterances pertaining to HIV/AIDS and related matters, is warranted in Ololuyia. In contrast, Kobia synthesizes the pertinent principles of the CDA and CMA to analyze the language employed by Ololuyia speakers in regards to HIV/AIDS through an electrical fusion. In contrast, this study utilized the Conceptual Metaphor Theory to interpret metaphorical euphemisms and demonstrate how demographic variables impact the conceptualization of such euphemisms in EkeGusii Traditional Circumcision songs.

2.3 Theoretical Framework

The current investigation of metaphorical expressions of euphemisms in EkeGusii Traditional circumcision songs was grounded in the Conceptual Metaphor Theory (CMT) as propounded by Lakoff & Johnson, (1980) and Kovecses (2005) who are the primary proponents. CMT was devised in the seminal work Metaphors "We Live By" by Lakoff and Johnson in 1980. The CMT is comprised of several tenets. The CMT initially employs two conceptual domains, namely the target domain (TD) and the source domain (SD) (Kovecses, 2005). By mapping the SD into the TD, the interpretation of metaphorical expressions is facilitated. Gibbs (2011) posits that the SD is comprised of a collection of literal entities, attributes, processes, and relationships. Collaboratively retained in the mind and semantically connected. As Gibbs postulates, the

structure of the TD is derived from the SD. This implies that the relationships between entities, attributes, and procedures in the TD correspond to those in the SD.

This principle of target domain and source domain will guide the current investigation by identifying metaphorical conceptualization of euphemisms in EkeGusii Circumcision songs. Furthermore, the principle will be utilized to transfer the source text (SD) to the target text (TD), thereby aiding in the interpretation of these metaphorical expressions.

Additionally, metaphor functions at the cognitive level, as proposed by the Conceptual Metaphor Theory (CMT) (Lakoff & Johnson, 1980). According to Lakoff and Johnson (1999), this suggests that the body influences reason and that the mind is intrinsically embodied. Hence, phenomena that are palpable in nature (taste, sight, sound, touch, and smell) are more straightforward to comprehend and classify in comparison to those that are not. The current study employed CMT to examine metaphorical conceptualization of euphemisms in EkeGusii Traditional Circumcision Songs. Additionally, it investigated the mappings between the SD and TD in order to ascertain the metaphorical euphemisms' underlying meanings.

2.4 Chapter summary

The chapter provided an overview of studies pertaining to the cognitive semantics approach, a review of pertinent literature, and a review of metaphor studies. Additionally, the demographic variable has been examined. Additionally, the chapter examined the theoretical framework that served as the foundation for the current study.

CHAPTER THREE

RESEACH METHODOLOGY

3.1 Introduction

This chapter discusses the research design, study area, study population, sampling techniques and sample size. It presents instruments of data collection, data analysis and presentation. The chapter further gives the ethical considerations adhered to during the research.

3.2 Research design

The descriptive research design was used in the present study which falls within the qualitative research approach (Dulock, 1993). The research analyzes and explains why and how the phenomenon being studied is happening and not merely describing the characteristics. In order to explain the use of metaphorical euphemisms in EkeGusii Traditional Circumcision songs, an examination of the various words and linguistic expressions used in these songs was deemed necessary. Descriptive research aims at obtaining information to systematically describe a phenomenon, situation or population. This design helps answer the question what, when, where and how regarding the research problem rather than why. It describes the data collection and involves gathering data that describe events, then organize, tabulates and depict (Glass & Hopkins 1984). Williams (2007) posits that descriptive research is a methodology that can ascertain the state of affairs regarding a contemporary phenomenon. Classifying and depicting the phenomenon is what descriptive research aims to achieve Nassaji (2015).

3.3 Study area

The present inquiry was conducted in Kisii County. According to Wamalwa (2015), Kisii County is situated in the western region of Kenya, specifically in the former Nyanza province. The county

seat of Kisii County, is the most populous municipality in the county. The county is primarily inhabited by the EkeGusii-native AbaGusii people and shares borders with the counties of Nyamira, Narok, Homabay, and Migori. According to KNBS (2019) census report, the population of AbaGusii is about 2.7 million speakers. For purposes of this study, the researcher purposively picked South Mugirango constituency in Kisii County.

3.4 Study population

The target population, as defined by Cooper and Schinder (2006), is a compilation of elements that researchers endeavor to refer to. EkeGusii native speakers of both sexes were the focus of the current investigation. Astuti (2016) posits that the conceptualization of metaphors may differ depending on gender; thus, this study investigated the impact of the demographic variable of sex on the conceptualization of metaphors in EkeGusii Traditional circumcision songs. From among the male and female EkeGusii participants who took part in the study, purposive sampling was performed. Determining whether or not one desires to comprehend the circumcision melodies and expresses interest in them is significantly influenced by gender. Incorporating the attributes that the researchers desire the individuals in the sample to have is the criterion for inclusion, which is also the demographic variable of gender (Polit & Beck, 2004).

The linguistic units of analysis in this study comprised approximately 144 excerpts selected from the key respondents. It was anticipated that in order to obtain the linguistic data under investigation, at least four lexical items (metaphors) would be gathered from each of the purposively sampled key respondents.

3.5 Sampling Techniques and Sample Size

The selection of an appropriate sample size is crucial in assessing the researcher's ability to generalize findings statistically and analytically (Onwuegbuzie & Collins, 2007). The present study used 36 respondents. There is an association of small samples with qualitative and large samples with quantitative approaches and that sample size has tended to be dichotomized as noted by Onwuegbuzie and Collins (2007).

To represent exploratory researches that are cognitively inclined, small samples can be used with descriptive research design (Onwuegbuzie & Collins, 2007). For instance, Powis and Cairns (2003) utilized a small sample size in their cognitively inclined research. The current investigation maintained a limited sample size in order to ensure that the research was thorough, feasible, and all-encompassing. Men and women conceptualize metaphors distinctively Koller and Semino (2009) hence, the sex variable informed the sample size. Seeking to understand circumcision songs as well us expressing interest in them (White, 2001).

The sample for the study was obtained through multistage sampling. According to Creswell (2014) multistage sampling first involves the researcher identifying groups or organizations from which individuals within those clusters or groups are sampled. For the respondents, it involved choosing at least 4 participants (2 male and 2 women) in 9 wards.

The sampling of linguistic units comprised metaphors and metaphorical expressions extracted from respondents. The metaphor identification procedure (MIPVU) was used to identify 30 conceptual metaphors from which source and target domains were analyzed. This was done through use of research tools as explained in section 3.6.

3.6 Instruments of Data Collection

Two methods of data acquisition were utilized for the study: interviews with key informants and focus group discussions. Interview schedules (GGDS and KIIs) were utilized to collect data regarding the lexicon and lexical choices that deviate from everyday usage, gender differentiation in the social context of EkeGusii Traditional Circumcision songs, and lexical choices that differ from everyday usage.

A preliminary test was conducted to assess the validity of the instruments in capturing the linguistic culture of EkeGusii speakers and in accordance with the interpretations provided by the participants.

3.6.1 Focus Group Discussions

Tavakoli (2012) argues that Focus Group Discussion (FGD) as a form of group interview relies on the interaction within the group who discuss a topic supplied by a researcher. Such a group according to Tavakoli (2012), typically consists of 6-12 participants. The FGDs were labelled as FGD1, FGD2, FGD3, FGD4, FGD5 and FGD6. The researcher selected participants for the focus group purposively guided by research assistant for the understanding that they had the relevant experiences or were knowledgeable about circumcision.

The present research utilized groups consisting of approximately 6-8 individuals. The research assistants assigned them the responsibility of classifying the metaphorical euphemisms employed in EkeGusii Traditional Circumcision songs through the utilization of the Metaphor Identification Procedure (MIPVU). The researcher provided each group with a MIPVU-trained annotator who assisted in the identification of metaphorical euphemisms in EkeGusii Traditional Circumcision songs. The responses of the participants were transcribed, translated into English, and categorized

according to the Great Chain of Being Metaphor (GCBM) principle into conceptual domains prior to analysis with CMT. In the FGDs, guided by researcher assistant they as well classified the metaphorical expressions into metaphor related words (MRW), indirect MRW and possible personification (PP) and this aided the researcher avoid any kind of repetition as every expression that is metaphorical or related was accounted for. Information that the researcher got from these groups was detailed.

3.6.2 Key Informant Interviews

According to USAID (1996), key source interviews are in-depth, qualitative interviews with 15 to 35 people who were chosen because they have first-hand knowledge about the topic being talked about. The informants comprise a cohort of individuals who are considered pertinent to furnish the necessary information regarding a specific subject of inquiry; their choice is contingent upon the characteristics and extent of the investigation. To facilitate the interview process, the researcher identified suitable cohorts from which to select key informants, and subsequently chose a limited number of individuals from each cohort to participate in the interviews.

The interviews are usually semi-structured and are akin to conversation among people who are familiar to each other thus allowing a free flow of discussion as the interviewer takes notes or records the information (USAID, 1996). According to Sullivan (2010) the audio recorded material gives objective and truthful responses of the interviewer that provide a holistic picture and greater context of the situation. More so, the interviewer has the ability to review and replay the interview later to identify crucial information (Sullivan, 2010). The key informant interviews for the present study were conducted with the help of six research assistants who interviewed the informants and audio recorded the conversations.

The conversations were guided by a key interview protocol which had two sections (see appendix ii). The first section sought to establish the initial contact with the informants to create rapport. The researcher thus introduced himself and explained the purpose of the interview. It is at this introductory part that the rules of conducting the interview were laid. The informants were assured of confidentiality and asked to communicate freely during the conversations which were done in EkeGusii. The researcher made it known that the interviews would be tape recorded. The second section had three parts. The first part captured the age, religion and residence of the informant. The second part had four key questions requiring the informants to share their knowledge about EkeGusii Traditional Circumcision songs. The last part had the closing remarks from the informant and researcher.

3.6.3 Data Extraction

Kovecses (2002) posits that metaphors comprise a collection of mappings that facilitate interaction between concepts situated in the Source Domain and the Target Domain. As a result, a schedule of the correspondences between the Source and Target Domains was developed for the current study to facilitate the extraction of data for analysis. Gathigia (2014) extracted analogies of love from Gikuyu by means of a mapping of source and target domains discussion schedule. The mappings were derived from the coding of nine generic level metaphors that comprised Gathigia's guide.

In accordance with Gathigia's framework, the current investigation classified prototypical conceptual metaphor categories that evoked potential mappings of euphemisms in EkeGusii Traditional Circumcision songs. In order to determine the metaphorical nature of the lexical items gathered, the current investigation utilized the Metaphor Identification Procedure (MIPVU), which is an expanded iteration of the Metaphor Identification Procedure (MIP). The researcher with the

help of research assistants therefore discussed and identified metaphorical euphemisms which were subjected to analysis of the conceptual mappings.

3.7 Data Analysis and Presentation

The data pertaining to objective one was subjected to content analysis. Content analysis involves the identification of specific words, themes, or concepts that are present in qualitative data. The researcher assessed and analyzed the presence, significance, and connections of metaphorical expressions in euphemisms utilized in EkeGusii Traditional Circumcision songs in the current investigation. Through the utilization of Metaphor Identification Procedure (MIPVU), a qualitative analysis was conducted on the metaphorical euphemisms employed in EkeGusii Traditional Circumcision songs.

The interview schedule collected information on how gender affects how people think about euphemisms used in EkeGusii traditional circumcision songs, both in terms of their positive and negative metaphorical value. This information was then statistically analyzed for the third goal. The information gathered via FGD schedules was formatted and glossed using the EkeGusii system. The conceptual domains of metaphorical euphemisms in EkeGusii Traditional Circumcision songs were determined utilizing the folk conception of the Great Chain of Being Metaphor (GCBM). An additional classification was performed on the basis of the concreteness and abstractness of object metaphors, which the GCBM failed to account for. The Conceptual Metaphor Theory was utilized to evaluate the cross-domain mappings that occur between the source domain (SD) and the target domain (TD) in circumcision songs from the EkeGusii Tradition. Furthermore, this enabled the researcher to assess the degree to which the theory adequately explained the figurative euphemisms used in pursuit of objective two. Individual cognition is characterized by the physical realization of frames in the brain, as postulated by the

Conceptual Metaphor Theory. That is, individuals' thought processes regarding a particular matter are manifested in their cerebral structures. The researcher employed annotators who had received training on MIPVU to assist in the identification of metaphorical euphemisms present in EkeGusii Traditional Circumcision songs.

A qualitative statistical approach was employed in conjunction with the qualitative approach to data analysis. A statistical analysis was conducted on the data collected via the interview schedule regarding the impact of the demographic variable of gender on the conceptualization of metaphorical euphemisms, specifically with regard to their positive and negative metaphor value. The assessment and tabulation of the four conceptual domains were conducted utilizing the chi-squared test. The computation of negative and positive metaphor conceptualization for each conceptual domain was performed using percentages. $P<0.05$ was utilized in the Chi-square test to determine statistical significance in order to assess the impact of gender variable on metaphor conceptualization in EkeGusii Traditional Circumcision songs.

3.8 Validity and Reliability

Validity denotes the degree or extent to which a research study assesses the construct it intends to assess. It consists of the procedures utilized to verify the credibility and precision of findings (Creswell, 2014). Gibbs (2007) argues that qualitative validity necessitates the researcher's use of particular procedures to verify the veracity of the findings. In this regard, Tavakoli (2012) proposes that the integrity, comprehensiveness, profundity, and breadth of the data collected, the individuals involved, and the degree of triangulation employed could all contribute to the assessment of the validity of qualitative data. On the contrary, Kumar (2003) contends that validity can be applied to any of the phases comprising the research process.

On the basis of these arguments, the current study addressed the validity of research instruments. This was achieved through triangulation. Tavakoli (2012) argues that triangulation of research tools is considered as one of the effective strategies to ensure research validity. The current study thus triangulated the research tools to collaborate the data sources. The researcher did this by subjecting the key informants to FGDs in order to review data that had earlier been collected through audio recording the key informants using interview protocols. Yin (2009) observes that reliability can be achieved by documenting the procedures of the study such as how the data was collected. Since data collection ought to be systematic and orderly, the current study clearly outlined the procedures followed in collecting the data for the metaphorical euphemisms in EkeGusii Traditional Circumcision songs.

A pilot study was conducted in Moticho ward, South Mugirango constituency in May 2022 to pre-test the research instruments. The researcher audio recorded three willing key informants using a digital recorder. The questions the informants responded to during the audio recording were contained in an interview schedule. The data collected was crosschecked to ensure that the transcripts did not contain obvious mistakes made during transcription. Furthermore, the researcher held a focus group discussion with a group of six participants to confirm the data collected through the informant interview. The FGD composed of six old persons (50-65years).

3.9 Ethical considerations

Prior to conducting the study, the researcher sought approval from the School of Graduate Studies Masinde Muliro University of Science and Technology (Appendix 11). The researcher applied for research permit from NACOSTI and commenced research in line with the stipulated regulations

(Appendix 11). According to Cohen et al. (2001) researchers have a responsibility to pursue their research projects truthfully and also protect the respondents' freedoms, rights, privacy and values. In this regard, the respondents were thoroughly informed about the research and given a chance to choose whether to take part or not. The researcher also assured the participants that their identity of the participants was not disclosed. Furthermore, the researcher adhered to other scholarly conduct such as avoiding plagiarism and acknowledging the sources of other works related to this study by using complete references and proper citation.

3.10 Chapter Summary

The chapter identified research design that was used in the study. Since the research was qualitative the descriptive design was suitable. The study was carried out in Kisii county, South Mugirango constituency. Data was collected from key respondents among the EkeGusii speakers purposively sampled. The metaphorical euphemisms which were collected through FGDs and audio recording the respondents were identified using the Metaphor Identification Procedure (MIPVU). The data was then presented thematically and analyzed qualitatively using content analysis. All the rules of scholarly conduct were followed before and during the study.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This chapter presents research findings, their interpretation and discussion. The study aims to bring into light the significance of basic experiences in the conceptualization of unique language forms among speech communities and the cultural peculiarities resulting from it. The study investigates how humans make use of their knowledge in their understanding of euphemisms. Data for this study was generated using questionnaires, Key interview and FGDs.

4.1 Categorization of Metaphors in EkeGusii Circumcision Songs

The first objective of the study sought to identify and categorize the metaphorical expressions of euphemisms employed in EkeGusii Traditional Circumcision songs. In order to achieve this objective, the study collected 144 words and expressions in EkeGusii from which 30 metaphors were identified using the Metaphor Identification Procedure (MIPVU).

Since the focus was on metaphor Related Words (MRWs), the researcher did not include for analysis expressions whose explanation represented the same idea already contemplated in the MRWs. The Metaphor Identification Procedure (MIPVU) helped differentiate between Metaphor Related Words (MRWs) and Words Discard From Metaphor Analysis (DFMA).

This number was sufficient because as argued in Gentner & Bowdle (2002), attention should not be drawn to the number of words used metaphorically but the need to understand whether individual linguistic expressions can be judged to be metaphorical or not.

NO	EkeGusii	Gloss
1.	*kogenda nyaro*	Circumcision is going under
2.	*Omware n'ensobosobo*	Circumcision is a cape goose berry.
3.	*Omware n'enkorogoinwa*	Circumcision is a wild fruit
4.	*Omware n'egesimba*	Initiate is a wild cat
5.	*Bware n'omorero*	Circumcision is fire
6.	*Bware n'orogena*	Circumcision is a grinding stone
7.	*Bware nogotura ritimo*	Circumcision is sharpening a spear
8.	*Bware n'enguba*	Circumcision is a shield
9.	*Bware gochia maguta motwe*	Circumcision is to be anointed with oil
10.	Bware n'omwobo	Circumcision is Markhamia lutea
11.	*Omware n'erabera*	An initiate is ripe
12.	*Bware n'okoba abanto*	Circumcision is people
13.	*Bware nobong'aini*	Circumcision is wisdom
14.	*Bware n'oborabu*	Circumcision is light
15.	*Bware n'esegi*	Circumcision is war
16.	*Bware n'esuguta*	Circumcision is clay
17.	*Bware n'omogoye*	Circumcision is a rope
18.	*Bware n'etago*	Circumcision is clay
19.	*Bware n'engiti*	Circumcision is a serpent
20.	*Bware n'enyamweri*	Circumcision is a beast
21.	*Bware n'etugo*	Circumcision is cattle
22.	*Bware n'omosacha*	Circumcision is a man
23.	*Bware n'obwanchani*	Circumcision is love
24.	*Iburu n'ebundo*	Circumcision is clay
25.	*Iburu n'ekemincha*	Circumcision is a tail
26.	*Bware n'komanyana*	Circumcision is knowing each other
27.	*Bware n'chinsoni*	Circumcision is statutes
28.	*Bware n'amasomo*	Circumcision is education
29.	*Bware n'endagera*	Circumcision is food
30	*Bware n'ekebunguo*	Circumcision is a key

Table 4.1: Metaphorical Euphemisms in EkeGusii

Source: Fieldwork (2023)

Lakoff and Johnson's (1980) claim that metaphors are useful ways to describe things is supported by the use of euphemisms that use metaphors. Culture refers to the amalgamated aggregate of acquired behavioral characteristics that are both evident and prevalent among the constituents of a given society (Akama and Maxon, 2006). The social conduct of the Gusii is regulated by *chinsoni* (statutes). They constitute an assortment of unwritten principles of societal behavior that dictate the Gusii way of life. This section specifies the relationships between individuals of different generations in various settings. These set of regulations, roles, and functions are utilized to motivate individuals to engage in accepted avoidance practices and behavioral restraint, which are essential for upholding moral and social order at the homestead level and in other immediate social clusters that extend to the entire Gusii community. They also serve to direct individuals in their daily lives and provide guidance (Akama and Maxon, 2006:11). Each adult Gusii employs *chinsoni* (statutes) to educate and raise their children in what are regarded as virtuous moral standards; each individual obtains these *chinsoni* at circumcision institutions.

In addition to analyzing the raw data, the study determined that there were no indirect metaphor expressions among the available metaphor instantiations. The identified metaphor-related words (MRWs) were thus evaluated for possible personification and direct MRWs. In a comparable investigation, Gathigia (2014) examined metaphors of love in Gikuyu, but this time focusing on three distinct categories of metaphor-related words (MRWs) found in the MIPVU: possible personification, direct MRWs, and indirect MRWs. Conversely, the results obtained in the current investigation failed to establish any instances of indirect MRW.

The data presented in Table 4.1 comprises the metaphors employed in EkeGusii Circumcision as euphemisms, as determined through the implementation of the metaphor identification procedure

(MIPVU). Since EkeGusii circumcision occurs in a spatial-temporal context, the social context of circumcision must be considered when interpreting the metaphorical euphemisms. The societies concerned place significant importance on the social contexts. Webb & Kembo Sure (2000:224) assert that rites of passage constitute a significant component of social structure. Consequently, the metaphorical euphemisms associated with these rituals possess particularized connotations, and their application is limited to the contexts surrounding said rituals. It has been noted that EkeGusii speakers and interlocutors employ metaphorical euphemisms when discussing circumcision within the semantic domains of ANIMALS, PLANTS, CONTAINER, and HUMAN BEINGS. An instance of metaphorical euphemisms that were identified by the study *include bware n'enkorogoinwa* ('circumcision is a wild fruit'), *bware n'ensobosobo* ('circumcision is a cape gooseberry'), *omware n'egesimba* ('an initiate is a wild cat'), and *bware itimo riturirwe* ('circumcision is a sharpened spear'). Consequently, the research examined the process of discerning metaphors and classified them into two categories: direct metaphor-related words and possible personification. According to the data, 5 of the 30 metaphors used in EkeGusii Traditional Circumcision songs were possible personifications, while the other 25 were straight MRWs.

4.2.1 Identification of Euphemisms

The translated and transcribed extracts for analysis were assigned codes, such as "key consultant 1" or "informant 1." The Metaphor Identification Procedure was employed to ascertain the metaphorical nature of the given words and expressions. MRWs were identified in the recorded exceptions by the study. The initial query from the key informant interview guide (refer to appendix 1) was posed by the researcher, eliciting a subsequent discussion wherein certain terms were determined to be metaphorical in nature.

Interviewer*: Totebiengo ase obwagare ninki omanyete igoro ya gochia bware ime ya gusii?*

(Briefly explain what you know about circumcision among the Abagusii?)

Key informant 1*: Aye tata enyangi eyio ekorokwa **kogenda nyaro** egokorwa rimo omwaka naboigo abakiare nabwo bakoirwa ase omosari (abakiare abamura) naboigo abaiseke bairwa ase omokebi. Gikwasarirwe gose gwakebirwe aye bono nomware okogenda kwarama goika kwagenire.* (translation: no, the correct word is *kogenda nyaro* (**going under***)* which normally happens once a year to an age set to both boys and girls who are taken to a male circumciser and female circumciser respectively. After circumcision you stay are now an initiate who should stay indoors until full recovery).

Key informant 2: *Omanyete, eye nenyangi ya rimo omwaka egokorwa ime ya Gusii ebwate ching'encho chinene mono. Etogoteba buna **bware ne'enkorogoinwa** eng'encho ende neria buna omomura bwarokire nigo akorokwa enkorogoinwa naboigo **bware n'ensobosobo** eminetie buna omoiseke okebirwe bono oyio n'ensobosobo. Chimbwa abare aba bagosomigwa chigochia kobakonya ase obogima bwabo bwesi baramenye batarachi gotwekamo.* (you know this is a ceremony that is done once a year among the Abagusii. For instance, we say **circumcision is a wild fruit** as well as **circumcision is a cape gooseberry**. Additionally, these initiates are educated and this education will help them all their lives before they die)

Key informant 3*: Tokoinya goteba aba bachire **nyaro n'ebisimba** kiagera barama goika bagwenire. **Bware nkoyakwa maguta motwe** na enyaroka kiyakebirwe egotiga koba mok'abaisia oba mok'bamura. Naboigo twateba buna **bware nerigegu*** (we usually say the initiates are **wild cats** that's why they will be staying indoors until they heal. **Circumcision is oiling the head** and

male initiates graduate to men whereas a girl now ceases being a wife to lads and now she becomes a wife to a young man. Circumcision is a molar tooth.)

Key informant 4: Etogoteba buna **bware *n'ekemincha.** Omwana omomura ekero engaki yaye yaikire, goika agende bware nainde eye nenyangi ekoba rimo rioka ase omwaka. Kero ogochia gosarwa tobaisa koba **e**nkuri goika oreme buna omosacha gekogera aye buna omomura bono **gwaturerwe ritimo nanguba mbibo** erinde bono **onyare korwana sigisi, orwane bomanyi, sugusu na irianyi*.* (we normally say that **circumcision is a tail**. When a boy has become of age to undergo the cut something that happens once a year, When it is your turn for initiation don't be screamer be confident like a man because as man a **spear has been sharpened for you** and **a shield of mbibo** so as you can fight Kipsigis, fight Maasai, north and south plus the enemy)

Key informant 5: *kogenda iburu goika babe abanto be ekegori ekemo aba rende nyuma otaragenda iburu nosomigwe erinde omanye chingencho chia omogusii. Egekogera bono omwana enyaroka yachire bware eyio bono togoteba **bware n'erabera** eminetie nasomigwe chingencho chia okomenya nomosacha, taba omokungu siomia, abe omweriti amanyane na mosacha oye bweka, naende rende karinire omote igoro omonya buna akoba goika orure omote igoro. Omomura nere atarachia bware ngosomigwa are buna akoba omotwe bwe enka, osemigwa buna mokabande inyang'era ere bueri naboigo goika asemigwe buna basacha tibari kobisana mbara.* (circumcision is among age mates and before one goes for initiation, he/she is taught on the ways of *Omogusii*. **Circumcision is a woman** and after circumcision one should be taught how to be faithful in marriage and when she has climbed a tree, she can know how to handle herself till she climbs down a tree. A man as well having been given the leadership roles after initiation he ought

to be taught that someone's woman is like a cow in a cow shade as well as that men never hides issues from each other).

Key informant 6: Abanto *bagochia iburu nabakiare. Otaragenda iburu obe omoiseke gose omomura nosemigwe nomosemia. Omoiseke natware omosichi oramoire gochia gokebwa.* **Bware n'omogoye** *na oyore oraoboe kogenda iburu obeire omogere. Gikwarure iburu okwarama kogenderete gosomigwa gesarate erinde onyare kobwena otarasoka.* (people who go for circumcision are of the same age set/group. Before you get initiated, whether a girl or boy you will be subjected to advisors and a girl will be given support *by omosichi*(supporter). Circumcision is a **rope** and dodging circumcision is highly discouraged since you will be referred to as a Luo.)

From the data presented above in key informants, the study identified metaphorical words and expressions in EkeGusii from the aforementioned excerpts, including "*kogenda nyaro,*" which means "going underground," as provided by key consultant 1. The EkeGusii speakers, as evidenced by the discourses, alludes to statutes (chinsoni) that possess polysemy, or the capacity to take on multiple meanings. Statutes regulate behavior, beliefs, values, social identities, and language. Language serves as the medium through which each of the statutes enumerated above is transmitted from one generation to the next. Additionally, linguistic laws are permitted to function in all contexts, including the context of circumcision. This agrees with the claim made by Schiffrin et al. (2001) that social practices are seen as being formed in and through discursive social encounters, and that interactions are seen as manifestations of these pre-existing practices. Hence, *kogenda nyaro* (going under) is a polite form of saying that a person has gone for circumcision to safe face hence metaphorical. Other words identified include; *Enkorogoinwa* (wild fruit),*Ensobosobo*(cape gooseberry), *Gotwekamo* (die) from key consultant 2, *Egesimba* (wild cat*)*

maguta motwe(moving to another step /being annointed), from key consultant 3*, Ekemincha* (tail*), otureirwe itimo*(a spear has been sharpened for him),*nanguba mbibo*(and a shield of mbibo*), Enkuri*(screamer) from key consultant 4, *korina omote igoro*(climbing a tree), *korwa omote igoro* (getting down a tree), (*basacha tibari kobisana mbara (*men never conceal staff from each other) *omokungu siomia* (a woman peep)from key consultant 5 and *omogoye* (rope), *toba omogere* (don't be a Luo) from key consultant 6. The identification of the MRWs established that the metaphors used in EkeGusii Traditional Circumcision songs were either direct MRWs or Possible Personification.

According to the MIPVU (Metaphor Identification Procedure) as applied in Gathigia (2014), it is observed that words are referred to as MRWs when they overtly relate to metaphor by employing some form of comparison or contrast realized in lexical items such as 'A' is 'B' and their contextual meaning is distinct from the basic meaning. Furthermore, Gathigia argues that a word is categorized as direct MRW if its use can potentially yield a correspondence in the source domain and the target domain. For instance, in the example *Enkorogoinwa* (wild fruit), the domains a human being and *Enkorogoinwa* (wild fruit) have been mapped to explain a relationship between an abstract thing and a concrete thing. Since not all the words identified were concrete, the study categorized the data and presented the direct MRW based on concrete things and abstract things. This was as shown in table 4.2 and 4.3.

No	EkeGusii	Gloss
1	*Bware n'obongaini*	Circumcision is wisdom
2	*Bware n'obwanchani*	Circumcision is love
3	*Bware n'chinsoni*	Circumcision is statutes
4	*Bware n'okogenda nyaro*	Circumcision is going under
5	*Bware n'okomanyana*	Circumcision is knowing each other
6	*Bware n'amasomo*	Circumcision is education

Table 4.2: Direct Metaphor Related Euphemisms on Abstract Sources

Table 4.2 above presents metaphors that were based on abstract things. For instance, the Metaphor Related Words *chinsoni* (statutes), *obwanchani* (love), *obongo/ obong'aini (*wisdom)and are not tangible things but were regarded as entities in examining aspects of source domain.

Gathigia (2014) explains the notion of entity as anything that has the sense of being whether it is in material form of not. As such the present study examined the sources from which the metaphors were generated and established that they were from incorporeal concepts such as wisdom, love, and statutes as indicated in Table 4.2. On the other hand, 24 instantiations of Metaphor Related Words were identified based on concrete concepts and presented as indicated in Table 4.3.

No	EkeGusii	Gloss
1	*Bware n'omorero*	Circumcision is fire
2	*Omware n'ensobosobo*	Circumcision is a cape goose berry
3	*Omware n'enkorogoinwa*	Initiate is a wild fruit
4	*Omware n'egesimba*	Initiate is a wild cat
5	*Bware n'orogena*	Circumcision is a grinding stone
6	*Bware nogotura ritimo*	Circumcision is sharpening a spear
7	*Bware n'enguba*	Circumcision is a shield
8	*Bware n'omwobo*	Circumcision is a plant
9	*Omware n'erabera*	An initiate is ripe
10	*Bware koyaka maguta motwe*	Circumcision is anointing on the head
11	*Bware n'okoba abanto*	Circumcision is people
12	*Bware n'oborabu*	Circumcision is light
13	*Bware n'esegi*	Circumcision is war
14	*Bware n'omogoye*	Circumcision is a rope
15	*Bware n'esuguta*	Circumcision is grass
16	*Bware n'engiti*	Circumcision is a serpent
17	*Bware n'ebundo*	Circumcision is clay
18	*Bware n'enyamweri*	Circumcision is a beast
19	*Bware n'etago*	Circumcision is clay
20	*Bware n'etugo*	Circumcision is cattle
21	*Bware n'omosacha*	Circumcision is a man
22	*Iburu n'ekemincha*	Circumcision is a tail
23	*Bware n'endagera*	Circumcision is food
24	*Bware n'ekebunguo*	Circumcision is a key

Table 4.3: Direct Metaphor Related Euphemisms based on Concrete Sources

Table 4.3 presents direct Metaphor Related Words which were based on things that could appeal to the sense of touch and sight. The words include *ensobosobo* (cape goose berry), *enkorogoinwa* (wild fruit), *esuguta* (wild grass), *omorero* (fire), *ebundo*(clay*), egesimba* (wild cat), *ritimo* (spear), *orogena* (grinding stone), *enguba*(shield), *erabera (*woman), *etago*(clay), *oborabu* (light) and *amabuta* (oil).
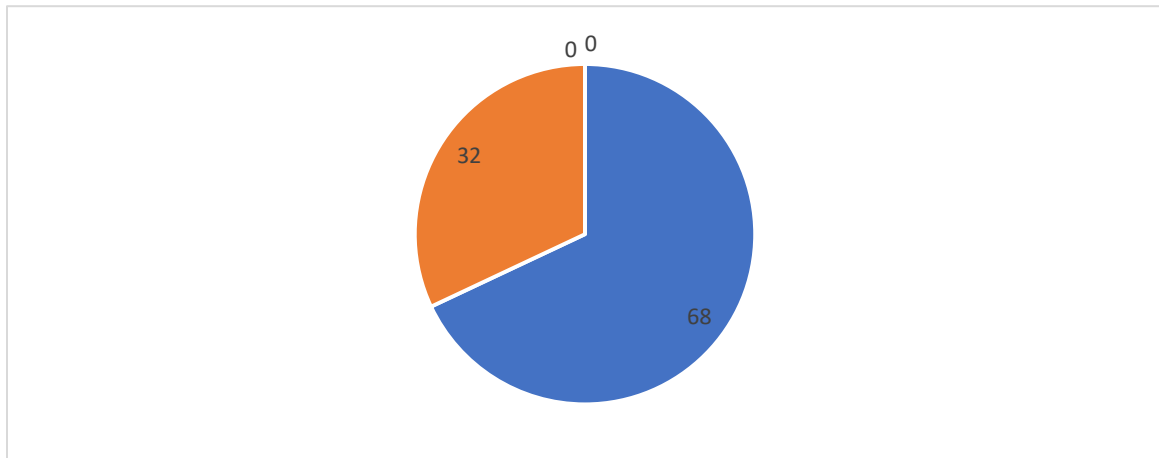
Figure 4.1: Distribution of Metaphor related words

The study inferred from the data on direct MRWs that those metaphors which were based on concrete things formed 68% whereas those based on abstract things formed 32% as presented in *figure 4.1*

The study also established that other than the direct Metaphor Related Words, there was also instantiations of Possible Personification. The data for these metaphors was presented as shown in Table 4.4.

No	EkeGusii	Gloss
1	*Amasomo akogera omenye*	Education makes one live
2	*Amasomo abwate obong'aini*	Education possess wisdom
3	*Bwanchani mbwa maiso*	Love is for the eye

Table 4.4: Possible Personification in Metaphorical Euphemisms of EkeGusii Circumcision

From Table 4.4 Possible Personification included metaphors like *Amasomo* (Education), *Obwanchani* (Love), and *oborabu* (light). It was established that this data represented only 20% out of the Metaphor Related Words collected for this study. The rest of the metaphors which formed 80% were direct Metaphor Related Words. This was presented as shown in *figure 4.2*
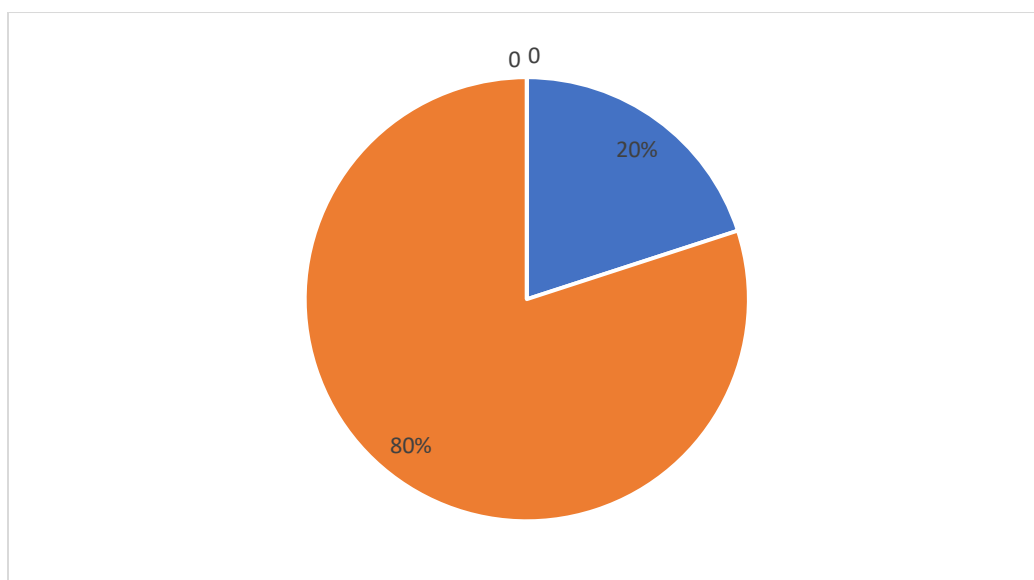
Figure 4.2: Distribution of Possible Personification and Direct MRW

As shown in *figure 4.2,* there were more direct Metaphor Related Words used in the conceptualization of euphemisms in EkeGusii Traditional Circumcision songs than there was Possible Personification. It was also revealed in the data on possible personification that out of the

three metaphors presented all were related to human beings. For instance, love was given attributes of an eye. On the other hand, EkeGusii speakers attributed education they receive in circumcision schools to be wisdom as it helps them perceive life differently.

4.2.2 Categorization of Metaphors in EkeGusii Traditional Circumcision Songs

Categorization as argued by Evans & Green (2006), is a central notion in Cognitive linguistics because through it we understand how knowledge is represented and linguistic meaning manifested. Metaphorical conceptualization of euphemisms in EkeGusii Traditional Circumcision songs were therefore categorized according to prototype in order to understand their conceptualization. The study came up with three generic levels of categorization namely; organisms, objects and human being (state/condition). The data in Table 4.5 presents the three generic levels and the examples of the words and expressions that represented the source of metaphors for each category.

Category	Word in EkeGusii	Gloss
Organisms	*Egesimba, Engi'iti, Enyamweri, Chiombe*	Wild cat, serpent, beast, cows
Objects	*Orogena, Omorero, Ebundo, Amabuta, ritimo, enguba*	Grinding stone, fire, Oil, spear, shield
Actions	*Obwanchani, gochia maguta motwe, esegi, goisaba*	Love, anointing the head, war, washing your hands

Table 4.5: Generic levels of categorization of metaphors in EkeGusii Circumcision songs

As shown in Table 4.5, the sources from which metaphors in EkeGusii Traditional Circumcision songs were derived for this study were put into three generic levels of categorization. It was

revealed that the most available words from which metaphors were generated came from respondents' experiences that related to organisms, objects, plant and human being.

4.2.3 Basic level Categorization of Metaphors in EkeGusii Circumcision songs

All cognitive categories viewed as a whole can be further organized in a hierarchical relationship according to Ungerer & Schmid (2006). It is argued that in the hierarchical structure there is the notion of class inclusion such that a superordinate level carries all subordinate items. For example, the present study inferred that from generic level of organisms there is the inclusion of mammals. Furthermore, the class level of mammals includes human beings and, in this respect, it was observed that the most obvious prototypical categories in the conceptualization of metaphorical euphemisms in EkeGusii Traditional Circumcision were manifested through basic experiences related to organisms, objects and conditions/state. This study therefore described the metaphorical euphemisms in EkeGusii Traditional Circumcision songs based on the available basic experiences that were evident in each of the generic level of categorization as discussed below.

4.2.3.1 Organisms

From the discussion of the discussants, metaphors on organism category were identified as demonstrated in table 4.6.

Words in EkeGusii	Gloss
Bware n'egesimba	Circumcision is a wild cat
Bware n'erabera	Circumcision is a woman
Bware n'engiti	Circumcision is a serpent
Bware n'etugo	Circumcision is cattle

Table 4.6: Metaphorical Euphemisms Based on Organisms

Source: *Field work (2023)*

As shown from table 4.6, the conceptualization of metaphorical euphemisms in EkeGusii Traditional Circumcision songs was understood through identifiable organisms such as wild cat and reptiles. Some of the metaphors in EkeGusii Traditional Circumcision songs referring to organisms included; *bware n'egesimba* (circumcision is a wild cat), *bware n'engiti* (circumcision is a serpent) and *bware n'enyamweri* (circumcision is a beast).

1.*Bware n'egesimba* (Circumcision is a wild cat)

Egesimba (wild cat), is used in reference to the initiate while in seclusion. It was taboo to mention the names of the initiates while they were in seclusion since they believed that mentioning their names would result to attack of evil spirits hence the use of the euphemism *Egesimba* (wild cat). The initiates were only allowed to walk during the night when nobody would see them hence having the attributes of a wild cat which walks during the night.

2. *Bware n'engiti* (Circumcision is a dragon /beast)

Throughout the *esubo* or *ogosuba* ceremony, the initiate experiences agony and dread. The initiate's comprehension of EkeGusii folklore is assessed. The *Esubo* ceremony is complemented by *enyabububu*, which is described as the "sound of a serpent or dragon." *Engiti* (dragon/beast), is used in reference to the problems and painful experiences of adulthood. Instead of mentioning the challenges and problems an individual could face since it is taboo, the sound of dragon /beast was used. In circumcision schools, initiates were prepared to face challenges that come with responsibilities. For this reason, the euphemism bware *n'engiti* (circumcision is a beast) came in handy to avoid mentioning the challenges that awaited these initiates as they have now graduated to being responsible people in the society since it was taboo to mention them.

3.*Bware n'etugo* (Circumcision is cattle)

The *Ekeigoroigoro* ceremony is performed at the residence of the oldest woman, who the initiate considers to be a grandmother. The ceremony also acquaints the participant with the responsibilities of motherhood and adulthood. A father sprays his daughter with *ribuogore* (Gusii traditional beer) as she emerges from the cow stable door after her daughter has completed her seclusion period. He then consumes *amabere* (milk) and reapplies the ribu*o*gore spray onto her. The symbolically employed phrase signifies a young woman departing from her parental household and clan in order to enter into matrimony with a different clan. *Gesieri kia bweri* is employed as an alternative to the bride price, which is traditionally represented by *etugo* (cows). It is taboo to talk about bride price during circumcision ceremonies since it was believed that it would bring bad luck to the initiate to either not get a suitor to marry her or have problems in marriage hence the use of the euphemisms *gesieri kia bweri* (cow shed door).

4.*Bware n'erabera* (Circumcision is a woman)

From the metaphorical euphemism bware *n'erabera*, it substitutes the mention of a woman of marriageable age. It is taboo to say that a woman has blossomed and she's ready for marriage as marriage involves beginning of family and having one's own children. The males who have graduated from circumcision schools stay at *gesarate* (kraal built in the forest for the male who have graduated from circumcision school) and are allowed to have a relationship with *erabera* (woman) in a mature love relationship that might result to marriage.

5.*Bware n'okoba abanto* (Circumcision is people)

Abanto (people) are human beings in general or considered collectively. Among the AbaGusii, one who is married is considered to be *koba abanto (*being people). Marriage is sacred among the AbaGusii since it involves both parties being taught on the norms that will govern them. For example, Constraints dictate that *chinsoni* (statutes) elevate the husband above the woman in all situations, and Gusii women are expected to address their husbands with a subdued intonation. During seclusion in circumcision schools, initiates are taught of this statutes and expectations as they are now considered ripe for marriage however it is taboo to mention marriage plainly during these teachings since marriage is considered sacred hence the use of the metaphorical euphemism *koba abanto* (being people).

The findings of the study established that the metaphors relating to organisms/ human beings were attributed to various manners in which people interacted among themselves. For example, there were relations of friendship or enmity. In this case, the study deduced that EkeGusii speakers likened their experiences of Circumcision and its discourse to the way they related to each other.

 The attribution of the metaphorical euphemisms to organism such as *eng'iti* (serpent) or *ebisimba* (wild cat) was because the attributes of such organisms are used to signify resilience. Additionally,

EkeGusii experiences with organisms such as reptiles contributed to the conceptualization of euphemisms such as wild cat or serpent as seen in the except below;

Key consultant 3*: Tokoinya goteba aba bachire **nyaro n'ebisimba** kiagera barama goika bagwenire. Naboigo **Bware n'engiti** na enyaroka kiyakebirwe egotiga koba mok'abaisia oba mok'bamura. Naboigo twateba buna **bware n'enyamweri*** (we usually say the initiates are **wild cats** that's why they will be staying indoors until they heal. **Circumcision a serpent** and male initiates graduate to men whereas a girl now ceases being a wife to lads and now she becomes a wife to a young man. Circumcision is a beast.)

4.2.3.2 Objects

The findings of the study established that metaphorical euphemisms in EkeGusii circumcision ceremonies were conceptualized as an object. The most common objects to which they were attributed to include: grinding stone, clay and oil as shown in table 4.7 below;

Words in EkeGusii	*Gloss*
Bware n'orogena	Circumcision is a grinding stone
Bware n'ebundo	Circumcision is clay
Bware n'enguba	Circumcision is a shield
Bware n'itimo riturirwe	Circumcision is a sharpened spear
Bware n'omorero	Circumcision is fire

Table 4.7: Metaphorical Euphemisms Based on Objects

Source: *Field work (2023)*

It was observed that an object is taken as a weapon for instance when used to fight another. It was further inferred from the data whereas common objects such as grinding stone and oil could serve other purposes, they become sources of food when one uses them. For instance, oil can serve a purpose of food additive, some oil is used to propel engines that make work easy. In this perspective, metaphorical euphemisms in EkeGusii Traditional circumcision songs were conceptualized as objects.

6. *Bware n'orogena* (Circumcision is a grinding stone)

Orogena (grinding stone) is a sharpening stone used for grinding of sharpening tools and it was used since ancient times among the AbaGusii. In metaphor 6, *bware n'orogena* (circumcision is a grinding stone), is a euphemism that came in place of the act of making love. Interlocutors in EkeGusii Traditional circumcision songs avoid saying the offensive act of making love since it is taboo and substitute it with grinding stone.

7. *Bware n'itimo riturirwe* (Circumcision is a sharpened spear)

On the metaphor *bware n'itimo riturirwe,* (circumcision is a sharpened spear), this is a euphemism for a male sexual organ. The interlocutors in EkeGusii Traditional circumcision songs substitute the male reproductive organ with a spear to avoid being offensive since the practice involves people of different gender and age. The act of circumcision is equated to sharpening a spear.

8. *Bware n'omorero* (Circumcision is fire)

*Omorero (*fire) is used in circumcision ceremonies to signify existence and continuity of culture. *Omorero* (fire) is lit immediately the initiates go into seclusion and the fire is guarded never to go off up to the end of the seclusion period. The metaphorical euphemism *bware n'omorero*

(circumcision is fire), is a metaphor signifying an initiate's role to carry along the community's culture through his life. The guarding of the fire symbolizes continuity of life which means that after circumcision one is expected to begin a family and for the continuity of the family and community another generation, s/he has been bestowed the responsibility of creating life or 'making babies' which is possible by giving birth.

9. *Bware n'enguba* (Circumcision is a shield)

It is taboo for a Gusii man to marry from communities that do not circumcise. *Enguba* (shield) shield protects a worrier in war from any attack hence a circumcised man is perceived to be prepared with a shield ready to protect the culture of the community. For girls, once she has been circumcised, she was advised against sleeping with / having sex with uncircumcised boys hence the metaphorical euphemism *Bware n'enguba* (circumcision is a shield). The euphemisms came in place of the warnings of not having sex with uncircumcised boys as well as discouraging men from marrying from communities that do not circumcise.

10. *Bware n'ebundo* (Circumcision is clay)

Following the conclusion of the period of seclusion, an *ekeigoroigoro* ceremony is performed, which includes the application of *gosichwa* (flowering or embellishment) and the smearing of *ebundo*. During marriages, brides are well decorated for the big day hence *ebundo* (clay) as used during circumcision ceremonies is used to imply that after a girl has been circumcised, she is ready for marriage hence the euphemism *bware n'ebundo* (circumcision is clay) comes in place for a blossomed girl ready for marriage. The following is an excerpt from key informant interviews:

Key informant: *gochia bware nkobwate obuya bwaye yagera twateba buna **bware n'orogena**. otaragenda gokebwa ngosomigwa ore buna oranyare komenya buya n'abanto bamino naboigo*

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bware n'ebundo. *Omobwekano bono monto ochire bware tagwenereti goikaransa ndee buna*

*ekebuyu goika aekarakarie nchera ende yonsi. Togoteba buna **bware n'omorero.*** (circumcision

has its advantages that's why we say circumcision is a grinding stone as well as circumcision is

clay. For instance, before circumcision you get to be taught how to lead a productive life in the

society as you are discouraged against being lazy. That's why we say circumcision is fire.)

4.2.3.3 Actions

The findings established circumcision was conceptualized as an action. The basic experiences from

which the metaphors were created included war, anointing, washing hands and to love. The

findings established examples such as *bware n'esegi* (circumcision is war), *bware gochia maguta*

motwe (circumcision is to be anointed with oil*)* and *bware n'obwanchani* (circumcision is love) as

shown in Table 4.8 below;

Words in EkeGusii	Gloss
Bware gochia nyaro	Circumcision is going under
Bware gochia maguta motwe	Circumcision is to be anointed with oil
Bware n'ogoisaba	Circumcision is washing your hands
Bware n'esegi	Circumcision is war

Table 4.8: Metaphorical Euphemisms Based on Actions

Source: *Field work (2023)*

11. *Bware n'esegi* (Circumcision is war)

The metaphor *bware n'esegi* (circumcision is war) as well was identified under action category. A song known as *esimbore yabagaka is* sung during male circumcision and it is the first sign that the male initiate has been given authority and norms of Gusii as well as limitations of a Gusii man. *Bware n'esegi* (circumcision is war), is a euphemism that comes in place of a man who is expected to marry and bear children of his own and he is limited to which communities to marry from as it was taboo to marry from a clan that do not circumcise.

12. *Bware n'ogoisaba* (Circumcision is washing your hands)

It was observed that after circumcision one is perceived to be equipped with wisdom because of the teachings they undergo in circumcision schools. The study inferred that *bware n'ogoisaba* (circumcision is washing your hands). It was revealed that a person after undergoing circumcision is supposed to be good in conjugal matters hence *goisaba* (washing hands) is being equipped with the skills of being good in conjugal matters. It was revealed that an initiate having already undergone the cut s/he is expected to be good on conjugal matters.

13. *Bware gochia maguta motwe* (Circumcision is to be anointed with oil)

Comparable to *gochia maguta motwe* (oil anointed) is circumcision. The act of anointing connotes the bestowal of a sacrosanct designation and the delegation of a specific ability. It is believed that clitoridectomy transforms a young woman into a marriage-ready individual and forbids her from engaging in sexual activity or sleeping with uncircumcised males. It is believed that a woman who has undergone circumcision is adequately equipped to handle the responsibilities of motherhood

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and maturity. It is taboo to say that a circumcised girl is now ripe for marriage and motherhood hence the euphemisms *gochia maguta motwe* (anointed with oil).

14. *Bware gochia nyaro* (Circumcision is going under)

Gochia nyaro (going under), is an act of lowering yourself ready to receive Gusii culture. It upon the initiate to carry along the cultural demands of the AbaGusii after circumcision and s/he is expected to have pleasure and great interest in moving the culture forward. Among the things an initiate is supposed to do is embrace what the culture holds dear and shun the things discouraged. For instance, one is expected to marry after circumcision since after undergoing the cut one is expected now to be good in conjugal matters. The metaphor *gochia nyaro* (going under) mostly applies to a Gusii man who is deemed to be the custodian of the culture since girls were married to different communities and as a result the culture could fade away hence the man is expected to carry forward the EkeGusii culture.

The findings revealed that out of the identified metaphorical euphemisms in EkeGusii Traditional Circumcision songs, the organism category metaphors were the most prevalent at 40%, the object category metaphors represented 33% while the state or condition category metaphors represented 27%. This was presented as shown in Figure 4.3.
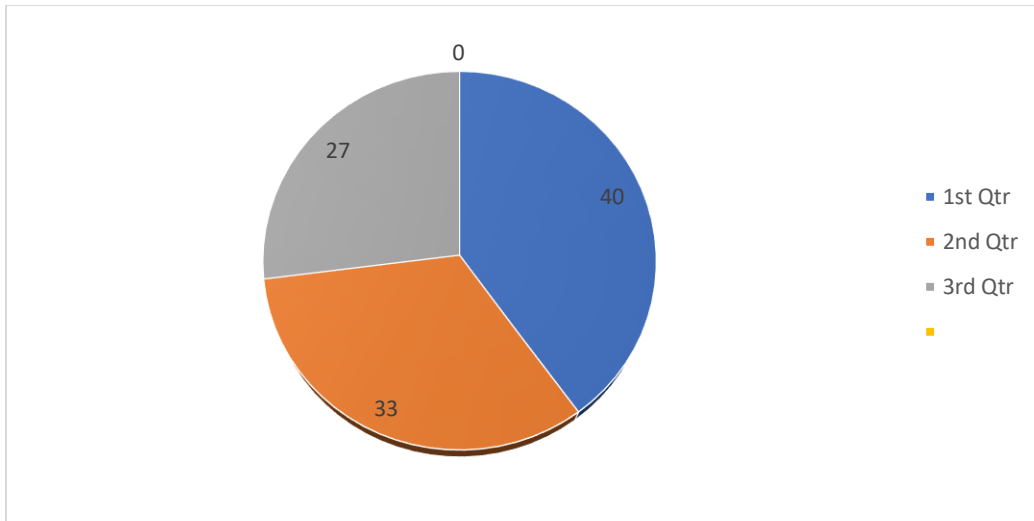
Figure 4.3: Distribution of metaphorical euphemisms

As shown in Figure 4.3, the organisms category metaphors were the most pervasive in the metaphorical euphemisms in EkeGusii Traditional Circumcision songs. This finding was similar to Gathigia (2014) and Anudo (2018) in which it was revealed that the human body plays a central role in explaining how the mind unpacks unknown phenomenon. In this light the human body is regarded as object in which we experience the world around us through the sense of touch, sight, emotions and hearing.

The transformation of a Gusii man or woman occurs as a result of socialization. By means of language, an individual is socialized into their culture. Language is inextricably linked to the culture of the imagination, which dictates the decisions and actions of individuals (Kramsch, 1998). This is due to the fact that people conduct their social activities via language, which serves as the medium. Language serves as the conduit for an individual's social existence and is intrinsic to that culture. In the same way that one's existence reflects cultural reality; one's beliefs are conveyed through language. Kramsch (1998) posits that the manner in which individuals of a

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particular cultural group employ language generates significance that is comprehended by the group to which they are affiliated. This is because language serves as a representation of cultural reality.

4.3 Conceptual Mappings of Metaphors in EkeGusii Traditional Circumcision Songs

The second objective of the study sought to examine the conceptual mappings of linguistic expressions of metaphorical euphemisms in EkeGusii Traditional Circumcision Songs. The study analyzed the conceptual mappings of metaphorical expressions of euphemisms used in EkeGusii Traditional Circumcision songs basing on the essentials of cognitive metaphor analysis and principles of Conceptual Metaphor Theory (CMT), Lakoff and Johnson (1980). As observed in in the relevant literature, it is argued that metaphors establish a conceptual link between a source and target concept such that the target domain is understood through a source domain (Deignon, 1997; Lakoff & Johnson, 1980, Vakhovska, 2017).In this perspective, Ungerer (2006) argues that the correspondences are constrained by different mapping scopes which help avoid the transfer of just any kind of feature from the source to the target concept.

Furthermore, Lakoff & Johnson (1980) posit that conceptual mapping is systematic and what constitutes the conceptual metaphor is not any particular word but cross domain mapping of the specific source concepts which contribute to given target concepts. Kovecses (2010), collaborates with this view as he observes that the source domain does not contribute randomly selected material instead what is widely agreed upon regarding that source in the specific social cultural context.

A fundamental principle of Lakoff & Johnson's (1980) Conceptual Metaphor Theory (CMT) is the implementation of conceptual mapping. Sets of methodical correspondences between the source

and target domains constitute the conceptual mappings (Chow, 2010). A conceptual analysis was conducted on the metaphor related words (MRWs) that were identified using the Metaphor Identification Procedure (MIPVU) and the CMT. The conceptualization of the target domain euphemisms was obtained through projections in source domain such as object, animal, plant and human being. In this view, the study identified the following four generic metaphors in EkeGusii Circumcision Discourse; Circumcision is a Human being, Circumcision is an Animal, Circumcision is a Plant and Circumcision is an Object. The set of correspondences in the knowledge structures in these metaphors were discussed as follows;

4.3.1 The Human Being Metaphor

According to López (2009), human beings hold a prominent role within the generic Great Chain of Being Metaphor (GCBM). Hence, it is seen permissible to engage in the comparison of human beings with other human characters. The level of approval or disapproval elicited by the comparison varies depending on the metaphor employed. The conceptual metaphor of CIRCUMCISION is A HUMAN BEING was categorized into two subdomains in the current study. The first subdomain pertains to the concept of circumcision as a whole human being, whereas the second subdomain concerns circumcision as a physical portion of a human being. The motivation behind this was the use of linguistic metaphors that encompass the entire individual and those that make allusions to specific human body parts in EkeGusii Traditional Circumcision songs. Kovecses (2002) highlights the prevalence of embodied experience through the use of body part metaphors. The human level serves as the central connection in all metaphoric and other cognitive and linguistic transitions across the many areas and levels of the General Cognitive Behavioral Model (GCBM). This is why the conceptual metaphor of "Circumcision is a Human Being" is also examined in the two subdomains within Krikmann's (1998) study. According to

Krikmann, a human being is both the most familiar and unfamiliar entity. Thus, in the context of the GCBM, the human being is the primary focus and origin of metaphors.

4.3.1.1 Circumcision is a Human Being (whole person)

Table 4.9 displays metaphors denoting CIRCUMCISION IS A HUMAN BEING (whole person) sub domain in EkeGusii Traditional Circumcision songs.

Target (Circumcision)	Source (A Human Being)
CIRCUMCISION	A human being
CIRCUMCISION is eventful	People (circumcision is people)
CIRCUMCISION is pain enduring	Man (circumcision is a man)
CIRCUMCISION is transitional	Woman (circumcision is a woman)

Table 4.9: Circumcision is a Human Being (whole person)

Circumcision can be comprehended by examining the activities of human beings. As an illustration, circumcision is being categorized as a male practice. The metaphor of the human being is a frequently used ontological metaphor, as seen by references (15) and (16):

   (15) - circumcision is people

   (16) - circumcision is a man

In metaphors (15) and (16) above, circumcision is conceptualized as people. Bware (circumcision), therefore, is the target domain (TD) while people are the source domain (SD) as per the Conceptual Metaphor Theory (CMT). Hence, a conceptual mapping that aligns with the SD and TD is the

association between physical features and an individual's behaviors and attitudes. The subsequent passage represents a segment derived from key informant interviews.

Interviewer: *Maganio nareo ekenyoro kebwate ase omonto ochire bware?* (Does the society have any expectations on people who have been circumcised?)

Key informant 8: *omonto ochire bware naganerie koba ekeorokererio ase abande. Chimbwa chiaye nciganerigwe koba chia ebikoro ebiya yagera twateba **bware n'omosacha** gose **bware n'erabera**. Eise koba buna omonto bwarokire tarikobwatia amaganio ye ekebwanyabanto, oyio bono nigo tokogoteba obeire richara*. (a circumcised person has a lot of expectations that comes with it because there is a way, he should carry himself hence **circumcision is a man** and he ought not depict characters of an insane person. Failure to adhere to such norms, he can be referred to as a foolish person.)

Omosacha (a man), is regarded as someone with courage who is ready and capable to have a family, fend for his family and protect his family. Circumcision holds significant importance for the Gusii community since it facilitates the process of socialization, enabling individuals to assimilate into the Gusii language and culture. This conception is a striking method to highlight how a circumcised man should behave in society—that is, with courage, dignity, and responsibility—instead of acting carelessly. The cultural expectation of boys and men is that they ought to be tough, stoic, aggressive and unemotional hence circumcision being conceptualized as a man (Obwoge, 2014).

Erabera (woman), is a woman ripe and ready for marriage. Circumcision is conceptualized as *erabera* (woman) since a lady who has gone through circumcision and circumcision school is considered ready to be a wife and perform the roles of a wife. *Eyarogoro* ceremony commences

the process of clitoridectomy. It begins with a song which is sung at dawn when the sun form *sugusu (*north) is reddish and this song is meant to prepare the girls for circumcision. The *erabera* (woman) after circumcision has been made ready for marriage and motherhood. Marriage in Gusii is meant to procreate and keep the culture going. Hence *bware* (circumcision) is the target domain (TD) while *erabera* (woman) is the source domain (SD) as per the Conceptual Metaphor Theory (CMT).

4.2.1.2 Circumcision is a human being (Body Part) Subdomain

Kovecses (2002) posits that abstract targets can be comprehended by drawing parallels to human body parts, as these bodily components are in close proximity and tangible to individuals. According to Yu (2003), metaphors that represent abstract notions, such as human body components, have the potential to serve as source domains. Yu (2004) posits that the presence of body metaphors serves as an additional rationale for the inherent ambiguity of embodied experience. The present study focuses on the examination of body parts that are utilized to depict abstract concepts in the EkeGusii Traditional Circumcision songs. The metaphors of the CIRCUMCISION IS A HUMAN BEING (body parts) Sub domain in ETCS are displayed in Table 4.10.

Target (circumcision)	Source (human being)
CIRCUMCISION	A human being (body part)
CIRCUMCISION (leadership)	Head (circumcision is a head)
CIRCUMCISION (strength)	Molar tooth (circumcision is a molar tooth)

Table 4.10: Circumcision is a Human Being (body part) Subdomain

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Individuals typically comprehend abstract things by employing tangible concepts (Kovecses, 2009). As an illustration, the metaphor of *rigegu* (a molar tooth) in metaphor (17) is employed in a commendable manner to understand the practice of circumcision. Thus,

(17) - circumcision is a molar tooth – circumcision is a human being

from **key informant 3**, In EkeGusii, *bware* (circumcision) is symbolized by *rigegu* (molar tooth). According to Daubert and Kelly (2016), molar teeth are highly functional, flat, sizable, and robust teeth situated at the posterior part of the mouth. They are responsible for the process of grinding food while chewing. The wisdom tooth, also known as the posterior molar, is the final tooth to emerge (Daubert & Kelly, 2016). In the aforementioned instance (3), the target domain (TD) is *bware* (circumcision), whereas the source domain (SD) is *rigegu* (a molar tooth), in accordance with the Conceptual Metaphor Theory (CMT). Hence, one of the mental mappings that aligns with the concept of the SD in relation to the TD pertains to the physical features associated with the utilization of a tooth. Hence, from the excerpt in **key informant 3** a human being especially a man who has gone through circumcision should be able to portray the characteristics of a molar tooth.

Another metaphor closely associated with (18) is metaphor (19) below. *Omotwe* (the head) is an essential anatomical component. The brains, which are responsible for the regulation and synchronization of bodily functions, are situated within the cranium (McIntosh, 2000). Therefore:

(18) -circumcision is a head

According to information provided by an informant, all characteristics of a rational human being ought to resemble those of the head. According to Manaseh (2016), the term "head" is employed synecdochally to represent the heads of households, institutions, governments, and states. Therefore, the chief (leader) must have been designated to assume administrative roles and responsibilities with a specific focus on achieving particular objectives. The preceding metaphor

(18) is used appropriately to indicate that circumcision signifies that a person who has undertaken the ritual has been endowed with the authority to exercise leadership.

Kovecses (2010) argues that the analysis of conceptual metaphors contains the notion of metaphorical entailment which allows mapping of additional knowledge from the source onto the target. this means that the knowledge which is not coherent with the target concept is blocked through the invariance principle giving rise to the part that is highlighted and the part that is hidden. The findings in this study deduced that the other metaphors were generated from the source concepts onto which other target concepts were mapped.

4.2.2 Animal metaphor

The conceptual motif of animal circumcision was employed in EkeGusii to represent euphemisms. By employing characteristics of particular animals, the metaphor identifies and clarifies the intended subject of circumcision. The attributes and behaviors ascribed to an animal are transmitted to the individual to whom the animal is predicted, according to Olateju (2005). EkeGusii Traditional Circumcision Songs employ metaphorical euphemisms to justify their meanings through the use of qualities and actions associated with particular animals. Olateju (2005) further notes that motivation is contingent upon culture, meaning that the attributes attributed to animals are predominantly influenced by the speakers' culture and life philosophy. However, we can differentiate various levels of generality based on a hierarchical relationship and the notion of class inclusion so that the organism is the superordinate and includes animals. In this view, animals can be further subdivided into mammals, birds and reptiles. Furthermore, the basic level category members of reptiles can include snakes and lizards. On this basis, the findings inferred that people have varied experiences with animals depending on whether such animals are domestic or wild.

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Table 4.11 below displays metaphors of CIRCUMCISION IS AN ANIMAL conceptual domain in the EkeGusii Traditional Circumcision songs.

Target (circumcision)	Source (Animal)
CIRCUMCISION	ANIMAL
CIRCUMCISION (pain endurance)	Initiates get tested on courage
CIRCUMCISION (fearlessness)	Serpent (circumcision is a serpent)
CIRCUMCISION (impermissible)	Wild cat (circumcision is a wild cat)
CIRCUMCISION (patrimony)	Cattle (circumcision is cattle)

Table 4.11: Circumcision is an Animal

In metaphor (19), circumcision is conceptualized as *Eng'iti* (serpent). EkeGusii speakers in Circumcision Discourse understand euphemisms using the metaphorical expression *bware* n'*enyamweri* (dragon) and *Eng'iti* (serpent). A ceremony referred to as *ogosuba* or *esubo* involves inflicting agony and fear upon the initiate. The initiate's comprehension of EkeGusii folklore is assessed. The *Esubo* ceremony is complemented by *enyabububu*, which translates to "sound of the serpent or dragon." In the case of females, the ceremony also prepares them for the responsibilities of motherhood and adulthood. The attributes of a dragon and a beast are utilized as the source domain to reason about the target domain of circumcision in this metaphor. Initially, the dragon and serpent are associated with catastrophe or devastation; this metaphorical expression implies that the serpent symbolizes malevolence. This is due to the fact that venomous snakes frequently

deliver unwitting defensive bites to unsuspecting victims; therefore, initiates are instructed in advance on how to handle such circumstances as they transition into maturity. Olateju (2005) concurs that the metaphorical interpretation of animals is motivated by their unique characteristics.

(19) – circumcision is a serpent

CMT designates *bware* (circumcision) as the target domain (TD) and *eng'iti* (serpent) as the corresponding source domain (SD) in instantiation (19). In the conceptual mapping that corresponds between the SD and the TD.

The metaphor of *egesimba* (wild cat) in (20) below elicits a connotation in EkeGusii Traditional Circumcision songs is used to aptly conceptualize an initiate. For example;

(20) – an initiate is a wildcat

Here, initiates are referred to as *Ebisimba* (wild cats) because the actual names of the initiates were not mentioned while in seclusion since it was believed that mentioning their names will bring bad luck. From the characteristics of *Egesimba* (a wild cat), which is known to be more active at night the initiates while in seclusion were not supposed to be seen during the day not even mentioning their names was allowed. They were expected to exhibit the characteristics of *Ebisimba* (wild cats).

From this observation, the findings established that the attributes of the source domain, wild cat, were projected onto the target circumcision(initiate). The findings of the study established that this mapping did not generate multiple correspondences. It involved a generic source concept mapping onto an abstract concept. The generic source contributed knowledge that was predetermined by conceptual material that characterized the specific abstract target.

4.2.3 Plant Metaphor

Kleparski (2008) argues that plants are occasionally employed to conjure up phenomena. Kleparski additionally notes that plantosemy pertains to the process by which plant names are transferred in order to denote different attributes of human beings or in relation to humans. As stated by Rosinska (2016), cognitive models adequately depict plants. López (2009) asserts that individuals are devalued in accordance with the folk notion of the Great Chain of Being Metaphor (GCBM) when compared to vegetation. EkeGusii Traditional Circumcision Songs employ the subsequent instances of plant metaphors to represent the human condition. The metaphors of CIRCUMCISION IS A PLANT that appear in EkeGusii Traditional Circumcision songs are highlighted in Table 4.12.

Target (circumcision)	Source (plant)
CIRCUMCISION	PLANT
CIRCUMCISION	Wild fruit
CIRCUMCISION	Cape goose berry
CIRCUMCISION	Grass

Table 4.12: Circumcision is a Plant

Kovecses (2002) asserts that plants are frequently cited as source domains in ontological mappings. This is due to the fact that plants provide humans with sustenance, shelter, fuel, and timber, thus serving as beneficial entities. The predominant occupation of the AbaGusii people is agriculture (Akama & Maxon, 2006). As a result, the interlocutors in EkeGusii Traditional Circumcision songs employ metaphors involving vegetation to explain various phenomena. As an

illustration, the metaphor (21) that follows employs the *enkorogoinwa* (wild fruit) metaphor to emphasize a favorable understanding of circumcision.

(21) – circumcision is a wild fruit

Enkorogoinwa, also referred to as wild fruit, is renowned for its acrid taste and its potential health benefits attributed to its energetic compounds, which possess a range of antimicrobial, antidiabetic, antioxidant, and antimalaria properties. Comparing a circumcised male initiate to an untamed fruit, *Enkorogoinwa*, signifies that the former is prepared to confront the trials of marriage and life in general. As per the Conceptual Metaphor Theory (CMT), in metaphor (21) above, *enkorogoinwa* (wild fruit) represents the source domain (SD) and circumcision represents the target domain (TD). This supports Rosinska's (2016) claim that it is possible to conceptualize humans as plants, given that the source domain of plants is deeply ingrained in the daily lives of humans.

(22) – circumcision is a cape goose berry

The metaphoric expression *Bware n'ensobosobo* (circumcision is a cape goose berry) also aids in understanding the conceptualization of circumcision from plants point of view. This metaphor is used in EkeGusii Traditional Circumcision songs to refer to *enyaroka* (circumcised girl) ready for marriage. *Ensobosobo* (cape goose berry) is not only just pretty to look at but also tasty to eat. Cape goose berries also carry some nutrition value and are flexible that is, they can be consumed raw or cooked. Ramadan (2011) asserts that the fruit is highly valued for its distinctive flavor, texture, and color, and that it serves an essential nutritional function as an excellent base for low-calorie and dietetic products. The AbaGusii consider a circumcised woman who is prepared for matrimony in this manner. The *esimbore* y'*abang'ina*, also known as the female circumcision melody, conveys the notion that clitoridectomy has metamorphosed the girl into a mature,

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matrimonial-ready young woman. It is prohibited for her to engage in sexual activity or sleep with uncircumcised males, as evidenced by the following lines from *Esimbore y'abang'ina:*

Goko okorire buya	old lady has done well
Orenge mok'abaisia	she was wife of lads
Obeire mok'bamura	she has become wife of young men

(See appendix iv (i) for the full girl's circumcision song)

Therefore, metaphor (22) above is positively employed in EkeGusii Traditional Circumcision song to conceptualize a circumcised woman ready for marriage. In the metaphor, bware (circumcision) is the target domain (TD) while *ensobosobo* (cape goose berry) is the source domain (SD). Therefore, physical gratification corresponding to sexual satisfaction is one of the conceptual mappings between the SD and the TD. When juxtaposed with sexual desire, a woman can be likened to consumable fuel for physical gratification. An additional conceptual linkage between the SD and TD is appearance as a color image; for instance, a cape gooseberry is yellow, which is a vibrant hue. An additional metaphorical expression employed by consultants from EkeGusii pertained to *esuguta,* which means "grass." The drought-resistant grass *Esuguta* proliferates subsequent to its transplantation. The grass represents the initiate's revitalized soul. As *esuguta,* the initiate is intended to develop and propagate. *Omosegi* and *omosichi*, two assistants, transplant vegetation from a path adjacent to *Etoigo*, which is a wetland. While *riburu* (initiate's bed) is constructed from a portion of the *esuguta* grass, the remainder is planted nearby and watered daily. Thus, the metaphor *bware n'esuguta* (circumcision is grass) signifies that *esuguta* (grass) is the source domain (SD) and circumcision is the target domain (TD). Consequently, one of the

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conceptual mappings between the SD and the TD is the tangible proliferation (to thrive) akin to the vegetation. As a result, *Esabarangi*, also known as *Esimbore y'esuguta*, is sung for the initiate. *Esabarangi* is intended for both males and females.

Esabarangi y'esuguta y'abare

Aye, makomoke oremire inchera igoro

Esabarangi of initiate's esuguta

Oh, stepmother has cultivated on the main path

Ee, tiga areme mboremo bwamoborire

Aye, Okwanigwe namoeti na mogendi

yes, let her cultivate, she has no other garden

Oh, she gets greetings by passers-by

Aye, Okwanigwe nonde otaiitongo

Aye, okwanigwe na moeti na 'mogendi

Oh, she gets greetings by even the unfriendly

Oh, she gets greetings by passersby

4.2.4 Object metaphor

Objects are the common sources from which the study derived metaphorical euphemisms in EkeGusii Traditional Circumcision songs. They highlight concreteness and abstractness in the

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source domains. The parts of the source concepts that were utilized related to the people's experiences with the items in their social cultural setting. The highlighted parts involved the aspects of the target concept that corresponded to the knowledge structure of the source concept.

The object represents the final level in the Great Chain of Being Metaphor (GCBM). Chiape & Kennedy (2001) propose the development of a categorization technique to aid in understanding when metaphors of objects pertain to abstractness and concreteness in both the target and source domains. In addition, the comprehension of metaphors necessitates the utilization of both comparative categorization and evaluative thinking (Gentner & Bowdle, 2008; Gibbs, 2011). Consequently, this study categorized the metaphors used in EkeGusii Traditional Circumcision songs into two distinct groups to facilitate understanding. The two types of metaphors pertain to concrete items (concreteness) and abstract objects (abstractness).

4.2.4.1 Circumcision is an object (Concrete Objects)

Crutch (2006) defines concreteness as the extent to which an object can be perceived and determined through the human senses. The expression of a given trait or characteristic necessitates the use of tangible and concrete objects. Concrete objects have been identified as entities that individuals can readily connect with, therefore establishing their relational nature (Crutch, 2006; Crutch & Warrington, 2005). Table 4.13 presents an analysis of the metaphors employed in EkeGusii Traditional Circumcision songs, specifically focusing on the concept of circumcision as a concrete object.

Target (circumcision)	Source (objects)
CIRCUMCISION	OBJECT
CIRCUMCISION livelihood	Circumcision is grinding stone

CIRCUMCISION is protection	Circumcision is a shield
CIRCUMCISION is responsibility	Circumcision is being anointed with oil
CIRCUMCISION is life	Circumcision is fire

Table 4.13: Circumcision is an Object (concrete objects)

Ritimo (spear) metaphor is used to depict a strong positive connotation. A spear is a long-pointed rod used as a tool or weapon. Metaphor (23) below depicts a sharpened spear ready for use.

> *(23)* – circumcision is a sharpened spear

Crutch (2006) defines concreteness as the extent to which an object can be perceived and determined through the human senses. The expression of a given trait or characteristic necessitates the use of tangible and concrete objects. Concrete objects have been identified as entities that individuals can readily connect with, therefore establishing their relational nature (Crutch, 2006; Crutch & Warrington, 2005). The metaphors of CIRCUMCISION IS AN OBJECT (concrete object) are highlighted in Table 4.10. The metaphor (23) presented above illustrates the contemporary comparison between circumcision and *ritimo riturirwe*, which refers to a sharpened spear. During the day of circumcision, the male individual is awakened before to daybreak and escorted to the river for the purpose of bathing. This causes his body to become numb in order to endure the pain caused by the knife, as the water is quite cold during that period. The kid is accompanied by circumcised older boys and young men when he visits *Omosari*, a male circumciser. *Omosari,* (the circumciser), performs the male circumcision song, known as *esimbore y'abagaka,* after cutting the final boy in the queue. The other males then join in the chorus. The data obtained from the male informant indicates that esimbore *y'abagaka* exhibits linguistic elements that reflect elements of EkeGusii culture.

Obeire omomura	he has now become a man
Oturerwe itimo	a spear has been sharpened for him
Na nguba 'mbibo	and a shield of mbibo
Aruane sigisi	to fight against the Kipsigis
Aruane bomanyi	to fight against the Maasai
Na Botende	and also fight in Kuria

Chorus: *Oyooyo! Oyoooo!*

(Male consultant 2)

An individual who has undergone the necessary preparations to assume his numerous responsibilities as the patriarch of the household and guardian of the community is symbolized by a weapon that has been sharpened (*otureirwe ritimo*). In equation (23), the target domain (TD) is *bware* (circumcision), while the source domain (SD) is *ritimo* (spear). The conceptual correspondence between the social construct (SD) and the target construct (TD) in this particular case pertains to the physical manifestation of the sharpened spear associated with circumcision. The data gathered by a researcher with the assistance of a female consultant revealed that girls are subjected to differential treatment compared to boys. Individuals are not obligated to seek consent for their circumcision. The grandmother, aunts, and mother collaborate with the father to make preparations for the girl's clitoridectomy. Prior to undergoing *omokebi* (female circumcision), girls are not obligated to bathe in a river. Thus, metaphor (24)

(24) – circumcision is anointing with oil

is used in EkeGusii Traditional Circumcision songs to symbolize being empowered through the cut. The actualization of socialization into the Gusii language and culture through circumcision was and continues to be regarded as a significant aspect of Gusii identity. The collected data revealed that the lexicon utilized during each ceremony comprising the EkeGusii circumcision has context-dependent significance. For example, the meaning of the *ekeigoroigoro* (raised ground) song, which is performed during the circumcision ceremony, is deduced from its contextual significance. The melody promotes the empowerment of a new generation of Gusii *erabera* (married young women) through the process of cutting (*oyakirwe maguta motwe*). It is not recommended that she engage in sexual activity or sleep with uncircumcised males. The target domain (TD) in equation (24) is circumcision (*bware*), and the source domain (SD) is *maguta motwe* (oil), in accordance with the Conceptual Metaphor Theory (CMT). Observers gathered to hear the *ekeigoroigoro* (raised ground up) ceremony, and once a multitude had formed, the following *ekeigoroigoro* song would be sung:

Eeee! Ekeigoroigoro x 3

Abarisia 'mbaroche

Imbare be 'chiombe na mbori

Ee! Nyamondocha

Tiga eondoche, yerayore, yeondore

Nechio chia nsoni

Chinde chia mbago

Eee! Nyamondocha

Tiga eondoche, yerayore,

Nin'go'rantore ka?

The rest of the ekeigoroigoro song is found at the appendix.

Orogena (grinding stone) is another object used to conceptualize circumcision. Data collected indicate that *orogena* (grinding stone) was a source of livelihood and food among the AbaGusii. Therefore, metaphor (11)

(25*)* - circumcision is a grinding stone

Indicates that with circumcision one is prepared to be a source of livelihood by either working hard to provide for the family or even protecting the clan. Hence, *bware* (circumcision) is the target domain (TD) while *orogena* (grinding stone) is the source domain (SD) as per the CMT.

(26) – circumcision is fire

In EkeGusii circumcision, *omorero* (fire) represents continuity and vitality. Special poles known as *ekerende egetwani* (male hard wood) and *ekerende egekungu (*female soft wood) are employed to ignite a fire during the initiates' seclusion. This fire remains lit from the moment the initiate enters seclusion until its conclusion. The process of constructing the sacred fire by combining hard and soft woods represents sexual activity between a man and a woman for the purpose of procreation. The purpose of marriage in Gusii was procreation and cultural preservation. The

taming of the sacred fire represents the sanctity of life and the concern for children. The sacred fire additionally represents the regeneration of the initiate who practices chastity as a Gusii individual by undergoing circumcision. Consequently, according to the Conceptual Metaphor Theory, in equation (26) above, *bware* (circumcision) represents the target domain (TD) and *omorero* (fire) represents the source domain (SD).

4.2.4.2 Circumcision is an object (abstract object)

Crutch (2006) defines abstractness as the extent to which an entity eludes detection through the human sensory organs. As a result, an abstract object lacks specificity and tangible qualities. It has been discovered that abstract objects are more schematic or relational, and that they typically elicit other abstract notions, including emotions and situations (Crutch, 2006; Crutch & Warrington, 2005). Abstract concepts, according to Chiape and Kennedy (2001), necessitate a substantial degree of analytical reasoning for comprehension. In order to determine the significance of metaphors involving abstract objects in EkeGusii Traditional Circumcision songs, the present study analyzed such metaphors. The metaphors of CIRCUMCISION IS AN OBJECT (abstract objects) in EkeGusii Traditional Circumcision songs are highlighted in Table 4.14 below.

Target (circumcision)	Source (objects)
CIRCUMCISION	OBJECT
CIRCUMCISION	Circumcision is wisdom
CIRCUMCISION	Circumcision is love
CIRCUMCISION	Circumcision is statutes

Table 4.14: Circumcision is an Object (abstract objects)

From key informant 9, the metaphor;

(27)   – circumcision is love

According to the Cambridge dictionary love, *obwanchani* denotes a profound affection and sexual and romantic attraction toward another adult, or the experience of intense sentiments of liking towards a family member or friend. Among the AbaGusii one who is circumcised is considered to be good and ready for conjugal matters hence for the reason of good cordial relations between partners, the interlocutors use the metaphorical euphemisms *bware n'obwanchani* (circumcision is love).

From metaphor (27) a *bware(*circumcision) is the target domain (TD) while *obwanchani* (love) is the source domain (SD) as per the Conceptual Metaphor Theory (CMT).

An individual that has been circumcised among the AbaGusii is deemed to have acquired relevant knowledge *(obong'aini)* that will aid him deal with various challenges that they could encounter. Every initiate has to go through circumcision school before the end of seclusion period to be guided and get equipped with this knowledge (*obong'aini)*. As evidenced by the collected data, it is forbidden for individuals to sing esimbore y'abagaka outside the framework of EkeGusii circumcision, as per Gusii culture. It is forbidden for women to perform esimbore y'abagaka. The song signifies the male initiate's initial acceptance into the male circumcision institution of Gusii. In addition to establishing norms and constraints for a Gusii man, the melody imparts authority (he has matured into a man). This is a portion of the curriculum that circumcision school initiates are instructed in, hence the metaphor.

   (28) - circumcision is wisdom

In metaphor (28) *bware* (circumcision) is the target domain (TD) while *obong'aini* (wisdom) is the source domain (SD) as per the Conceptual Metaphor Theory (CMT). The metaphor highlights people's subjective judgement of what is considered good and bad in the society.

The examination of the metaphorical expressions unveiled that EkeGusii speakers employ a variety of mappings to conceptualize circumcision metaphorically. Kittay (1987) posits that metaphors are conceptual in nature and furnish linguistic community members with a framework through which to perceive and comprehend the world. Additionally, Kittay argues that the cognitive impact of metaphors does not stem from imparting novel insights into the world, but rather from re-conceptualizing information that is already accessible to individuals. In the same way, Mawadza (2000) notes that metaphor designates an entity by referencing an entity in a different domain, thereby requiring analogy between entities that are inherently dissimilar. The results of this study are consistent with the assertions made by Kittay (1987) and Mawadza (2000) that speakers of EkeGusii were capable of deciphering metaphorical euphemisms by employing alternative concepts. Therefore, during the Circumcision Discourse, EkeGusii speakers reconceive existing information (source domains) in order to allude to an abstract entity. Furthermore, the results provided support for the claim made by Lakoff and Johnson (1980) that metaphors are ubiquitous in rationality and behavior as well as in spoken and written discourse. This argument made use of the ubiquity tenets of cognitive theory of metaphor, which state that both common and specialized discourses are replete with metaphors.

4.3 Influence of the Gender Variable in Metaphors of EkeGusii Traditional Circumcision Songs

The third aim of this research was to determine whether gender, a demographic variable, had an impact on the use of metaphorical euphemisms in EkeGusii Traditional circumcision Songs. This

section examines the impact of the demographic variable gender on the way euphemisms are conceptualized in traditional circumcision melodies from EkeGusii. Analyses of the chi-square test for every one of the four conceptual domains. CIRCUMCISION IS A HUMAN BEING, CIRCUMCISION IS AN ANIMAL, CIRCUMCISION IS A PLANT, and CIRCUMCISION IS AN OBJECT are the four conceptual domains in EkeGusii.

The dyadic analyses of percentages and metaphorical frequencies in EkeGusii Traditional Circumcision melodies indicate that the demographic variable of gender influences our metaphorical conceptualization. The process commences by calculating the frequencies and percentages of the variant in a table. By employing cross-tabulation, differences in the demographic variable are emphasized. In addition, a discussion and interpretation of the outcomes for each conceptual domain are provided below. The following table provides an overview of the generic level metaphors pertaining to the demographic variable that was examined in the research.

Metaphor	Gender	
	Male	Female
HUMAN BEING METAPHOR	19	17
OBJECT METAPHOR	21	15
PLANT METAPHOR	18	18
ANIMAL METAPHOR	21	15
TOTAL	79	65

Table 4.15: Sum of frequencies of respondents for different conceptual metaphors

The relationship between gender as a demographic variable and metaphors in EkeGusii Traditional Circumcision Songs is evident. Males and females differ statistically in the percentages by which they conceptualize metaphors in EkeGusii Traditional Circumcision Songs, as shown in the table 4.16 below. A quantitative analysis reveals that males comprise a greater proportion of the lexical frequencies in all conceptualizations of metaphors found in EkeGusii Traditional Circumcision Songs.

		Male	Female	Total
HUMAN	Count	19	17	36
BEING	%with metaphor	54%	45%	100%
METAPHOR	%with gender	11.8%	11.1%	11.5%
	% of total	6.2%	5.2%	11.5%
OBJECT	Count	21	15	36
METAPHOR	%with metaphor	57%	42%	100%
	%with gender	4.1%	3.3%	3.7%
	% of total	2.1%	1.6%	3.7%
PLANT	Count	17	19	36
METAPHOR	% with metaphor	48.4%	51.6%	100%
	% with gender	4.3%	5.2%	4.8%
	% of total	2.3%	2.5%	4.8%
ANAIMAL	Count	21	15	36
METAPHOR	% with metaphor	56.9%	43.1%	100%
	%with gender	6.1%	5.2%	5.7%
	% of total	3.2%	2.5%	5.7%
TOTAL	Count	78	66	144
	% with metaphor	53.0%	47.0%	100%
	%with gender	100%	100%	100%
	% of total	53.6%	47.4%	100%

Table 4.16: Conceptual Metaphors and the Gender Variable cross Tabulation

4.3.1 Human Being Metaphor and Gender

This section highlights the results of the Chi square test analysis which studies the correlation between gender and conceptual domain of CIRCUMCISION IS A HUMAN BEING in EkeGusii Traditional Circumcision songs.

	Value	Df	p-value
Pearson Chi-square	35.9821	3	0.0001
Likelihood Ratio Chi-square	49.3358	3	0.0001
Mantel-Haenzel Chi-square	2.11701	1	0.0471
No of valid Cases	37		

Table 4.17: Circumcision is a Human Being positive metaphor value

As illustrated in Table 4.17, the findings suggest that male and female individuals conceptualize euphemisms in EkeGusii Traditional Circumcision songs in a statistically significant manner. As shown in Table 4.17, the p-values for the Chi-square test analysis of positive metaphor conceptualization by gender are 0.0001 and 0.0471, respectively. Each p-value is below the threshold of 0.05. Consequently, the research refutes the null hypothesis (H0) and deduces that a substantial statistical correlation exists between gender and comprehension of the conceptual metaphor. The results of this research align with the proposition put forth by Astuti (2006) that variations in metaphor usage between genders manifest not only in linguistic expression but also in conceptual understanding. In addition, the results support Koller & Semino's (2009) conclusion that metaphors are conceptualized and employed differently by men and women. This suggests that a statistically significant correlation exists between gender and the capacity to comprehend conceptual metaphors.

4.3.1.1 Circumcision is a Human being (negative metaphor value)

Table 4.18 below highlights the results for the Chi-square test analysis for the conceptual metaphor CIRCUMCISION IS A HUMAN BEING based on negative metaphor value.

	Value	Df	p-value
Person Chi-square	60.9632	6	0.0001
Likelihood Ratio Chi-square	82.6597	6	0.0001
Mantel-Haenzel Chi-square	0.6278	1	0.0428
No valid cases	121		

Table 4.18: CIRCUMCISION IS A HUMAN BEING negative metaphor value

The p-values for the chi-square test analysis of the negative metaphor value in the conceptual domain of CIRCUMCISION IS A HUMAN BEING are 0.0001 and 0.0428. Based on the statistical analysis, the study rejects the null hypothesis and concludes that a significant correlation exists between gender and the negative metaphor labeling of the conceptual metaphor, as indicated by the small p-values (less than 0.05). Circumcision is a human condition determined by gender. As a result of the metaphorical essence of human cognition (Lakoff & Johnson, 1980), both men and women interpret the metaphor. Circumcision is a human being who views the world differently due to their varied experiences. Males and females, according to Haas (1979), have a tendency to employ distinct linguistic preferences that correspond with the metaphors they employ and the manner in which they conceptualize them.

4.3.2 OBJECT METAPHOR AND GENDER

The examination of gender as a demographic characteristic is also explored in the context of conceptualizing the realm of circumcision as an object in EkeGusii Traditional Circumcision songs. A statistical correlation has been established between gender and the conceptualization of the metaphor "circumcision is an object" from a quantitative perspective. The Chi-square analysis was applied to the data obtained from the interview conducted on the

conceptual domain of CIRCUMCISION IS AN OBJECT. The initial Chi-square analysis was conducted to examine the relationship between the gender variable and the positive metaphor value, as presented in Table 4.19.

	Value	Df	p-value
Person Chi-square	137.7080	14	0.0001
Likelihood Ratio Chi-square	159.8570	14	0.0001
Mantel-Haenzel Chi-square	7.7828	1	0.0055
N valid cases	538		

Table 4.19: CIRCUMCISION IS AN OBJECT positive metaphor

The p-values in Table 4.19 are 0.0001, 0.0001, and 0.0055, respectively. All of the p-values are below the threshold of 0.05. The findings of this study provide evidence to reject the null hypothesis and support the conclusion that the gender variable has a substantial impact on the conceptualization of the conceptual metaphor. The concept of circumcision is rooted in the positive metaphorical value. The results of this study support the claim made by Hendrick and Hendrick (1995) that gender serves as a framework through which individuals interpret different societal matters. This study suggests that both men and women possess an understanding of the metaphor. According to the data presented in Table 4.19, the portrayal of circumcision in EkeGusii Traditional Circumcision songs varies depending on the positive metaphor connotation.

4.3.2.1 Circumcision is an Object (negative metaphor value)

The data obtained from the interview schedule about the conceptualization of the metaphor "Circumcision is an object" was further evaluated to determine the negative labeling of the metaphor. The findings are presented in Table 4.20 provided below.

	Value	Df	p-value
Person Chi-square	132.4876	16	0.0001
Likelihood Ratio Chi-square	173.4547	16	0.0001
Mantel-Haenzel Chi-square	0.0087	1	0.0091
N of valid Cases	594		

Table 4.20: CIRCUMCISION IS AN OBJECT negative metaphor

The highlighted values for the Chi-square test analyses in the final column of Table 4.20 are as follows: 0.0001 and 0.0091, in that order. Each p-value is below the threshold of 0.05. Hence, the research refutes the null hypothesis and establishes that a noteworthy statistical correlation exists between gender and the construction of negative metaphor meaning within the conceptual domain of CIRCUMCISION IS AN OBJECT. As a result, according to the negative metaphor axiology, the metaphor CIRCUMCISION IS AN OBJECT is understood differently by men and women. The divergent interpretations of the metaphor CIRCUMCISION IS AN OBJECT can be attributed to gender identity and roles, which, as stated by Astuti (2016), inspire the difference in how men and women conceptualize metaphors.

4.3.3 PLANT METAPHOR AND GENDER

The present paper examines the correlation between the gender variable and the conceptualization of negative and positive metaphor value within the context of the conceptual domain of CIRCUMCISION IS A PLANT. The Chi-square test analysis conducted in table 4.21 demonstrates a statistically significant association between gender and metaphor

conceptualization, specifically in respect to the positive metaphor value. According to the results of the Chi-square analysis test conducted on table 4.21, it can be concluded that there is no statistically significant relationship between gender and the conceptualization of the metaphor "CIRCUMCISION IS A PLANT" based on its negative metaphor value. The outcomes of the Chi-square test analysis for the gender variable in positive metaphor labeling for the conceptual domain of CIRCUMCISION IS A PLANT are presented in Table 4.21 below.

	Value	Df	p-value
Pearson Chi-square	164.0000	13	0.0237
Likelihood Ratio Chi-square	226.4734	13	0.0001
Mantel-Haenzel Chi-square	0.0218	1	0.0425
N of Valid Cases	164		

Table 4.21: CIRCUMCISION IS A PLANT positive metaphor value

The findings are presented in the final column of the aforementioned table: 0.0237, 0.0001, and 0.0425, correspondingly. The research refutes the null hypothesis and arrives at the conclusion that a correlation between gender and understanding of the conceptual metaphor is statistically significant. CIRCUMCISION is a positive connotation-based plant. According to Krzeszowski (1997), source domains derived from plants are consistently and habitually employed to understand and symbolize the target domain of higher mammals. As a result, it is typical to refer to human beings in botanical terms. However, Kovecses (2008) observes that universality typically exhibits variation. This explains the variation in the conceptualization of the conceptual domain of CIRCUMCISION IS A PLANT in EkeGusii Traditional Circumcision songs with regard to the positive metaphor value.

Additionally, a quantitative analysis was conducted in the present study to examine the correlation between the gender variable and the conceptual metaphor's meaning construction. CIRCUMCISION possesses the negative metaphorical value of a plant. The results of the chi-square test analysis are summarized in Table 4.22 below.

	Value	Df	p-value
Pearson Chi-square	102.3573	11	0.0660
Likelihood Ratio Chi-square	140.3975	11	0.08830
Mantel -Haenzel Chi-square	7.6413	1	0.0501
N of Valid Cases	152		

Table 4.22: CIRCUMCISION IS PLANT negative metaphor value

 The p-values for the last column are 0.0660, 0.0883, and 0.0501, as seen in the table above. Therefore, the present study supports the null hypothesis and asserts that there is no statistically significant correlation between the gender variable and the negative connotation associated with the conceptual domain of CIRCUMCISION IS A PLANT. According to Astuti (2016), the conceptualization of metaphors can exhibit both similarities and distinctiveness, contingent upon the origin of the metaphor. Astuti provides an illustrative instance within the business domain when individuals of both genders perceive economic challenges through the lens of pain. Metaphor, as a potent tool for referencing specific idiosyncratic phenomena (Cherteris-Black, 2004), does not exhibit a substantial variation in the production of meaning when considering gender and age variables. The term "circumcision" can be characterized as a negative metaphor labeling.

4.3.4 ANIMAL METAPHOR AND GENDER

The present analysis examines the demographic variable of gender in relation to the conceptualization of the metaphor "circumcision is an animal" displayed below. The Chi-square test study reveals a significant disparity in the manner in which males and females attribute significance to the conceptual metaphor "CIRCUMCISION IS AN ANIMAL." The variation in the understanding of metaphors based on gender has an impact on both the negative and positive value of metaphors, as demonstrated in Table 4.23 and 4.24 below.

For example, Table 4.23 below tabulates the results of the Chi-square test analysis for positive metaphor connotation by gender in conceptual domain of CIRCUMCISION IS AN ANIMAL.

	Value	Df	p-value
Pearson Chi-square	15.2582	3	0.0362
Likelihood Ratio Chi-square	20.2407	3	0.0362
Mantel-Haenzel Chi-square	3.0430	1	0.0411
N of valid cases	29		

Table 4.23: CIRCUMCISION IS AN ANIMAL positive metaphor

The results in table 4.23 display p-values of 0.0362, 0.0362, and 0.0411, respectively. It is observed that the p-values are less than 0.05. Hence, the present study refutes the null hypothesis and establishes a substantial correlation between gender and the favorable categorization of the conceptual metaphor "Circumcision is an Animal." The findings of the Chi-square test study for the conceptual domain of CIRCUMCISION IS AN ANIAMAL, employing the negative metaphor conceptualization, are presented in Table 4.24.

	Value	Df	p-value
Pearson Chi-square	44.6133	3	0.0001
Likelihood Ratio Chi-square	60.6857	3	0.0001
Mantel-Haenzel Chi-square	42.2908	1	0.0401
N of valid cases	145		

Table 4.24: CIRCUMCISION IS AN ANIMAL negative metaphor value

 The Chi-square analysis indicated that the negative metaphor value, as shown in the last column of the table above, had values of 0.0001, 0.0001, and 0.0401, respectively. The study rejects the null hypothesis and concludes that there is a statistically significant link between gender and the negative metaphor connotation of the CIRCUMCISION IS AN ANIMAL conceptual metaphor, based on the modest p-values, which are less than 0.05. This study aligns with the idea put forth by Hendrick and Hendrick (1995) that individuals possess varying levels of understanding regarding societal concerns dependent on their gender. Moreover, Koller (2004) highlights the presence of a gender bias in the conceptualization of metaphors, a finding that was confirmed in the current study through the examination of gender variables in the conceptualization of the metaphor "CIRCUMCISION IS AN ANIMAL."

4.4 Conclusion

The present chapter provides a comprehensive presentation, analysis, and analysis of the study's conclusions. The results obtained for each target were consistent with the underlying theoretical framework. The Metaphor Identification Procedure (MIPVU) was employed to identify and classify metaphorical euphemisms. The classification of metaphorical euphemisms was conducted using the generic Great Chain of Being Metaphor (GCBM), which involved categorizing them into four conceptual areas. The second purpose effectively addressed the use of metaphorical euphemisms by categorizing them into distinct conceptual mappings, as outlined by the Conceptual Metaphor Theory. In addition, the chapter examined the impact of the demographic variable of Gender on the utilization of metaphorical euphemisms within EkeGusii Traditional Circumcision songs. At a significance level of 0.05, a Chi-square test analysis was employed to statistically ascertain the relationship between the Gender variable and metaphor conceptualization, specifically in relation to negative and positive metaphor value. The results indicate that the variable of gender has a substantial impact on the conceptualization of conceptual metaphors. The subsequent section provides an overview of the research outcomes, deductions, and suggestions.

CHAPTER FIVE

FINDINGS, CONCLUSIONS AND RECOMMENDATION

5.1 Introduction

This chapter provided a summary of the findings and conclusions drawn from the three objectives. The study sought to identify and categorize euphemisms employed in EkeGusii Traditional Circumcision songs, to examine the conceptual mappings of metaphorical expressions in euphemisms in EkeGusii Traditional Circumcision songs and to determine how the demographic variables of gender influences the conceptualization of metaphorical euphemisms in EkeGusii Traditional Circumcision songs. The research was grounded by the Conceptual Metaphor Theory (CMT) by Lakoff &Johnson (1980).

5.2 Summary of findings

The study investigated the metaphorical conceptualization of euphemisms in EkeGusii Traditional Circumcision songs. To achieve these objectives, the study purposively sampled 36 respondents who are native speakers of EkeGusii that were selected through stratified random sampling using snowballing method. Through key informant interviews and focus group discussions, the study collected 144 excerpts and from which 30 metaphorical expressions were identified using Metaphor Identification Procedure (MIPVU). The data was analyzed using the descriptive research design. The study applied the principles of the CMT.

The statistical package for Social Sciences (SPSS) was utilized to analyze the quantitative data. Chi-square was employed at a significance level of 0.05 to examine the statistical association between Gender and metaphor conceptualization. On the other hand, the qualitative data were subjected to thematic analysis by categorizing the identified metaphors into four conceptual

domains using the generic Great Chain of Being Metaphor (GCBM). The findings summary is derived from the study's objectives.

5.2.1 Metaphors in EkeGusii Traditional Circumcision songs

The first objective was to identify and categorize the metaphorical conceptualization of euphemisms in EkeGusii Traditional Circumcision songs. The study thus first identified the metaphors guided by the MIPVU and categorized them using the prototypical model. It was revealed that since circumcision is more common within the AbaGusii, the metaphors were conceptualized through their basic experiences with organisms, objects and state or conditions. It was inferred that the categories of things from which the interlocutors of EkeGusii conceived their uptake of this metaphors were the most available sources of knowledge.

The findings therefore revealed that the conceptual metaphor identified in this study were culture specific and could have other metaphorical entailments in other cultural settings. It was as well observed that the speakers did not apply random knowledge of the source domains on the target concept. As such, it was only the relevant part of the source knowledge that was mapped to the target. For instance, the conceptualization of circumcision as a serpent (*bware n'engiti*) was informed by the experiences of EkeGusii speakers with a serpent. Therefore, the findings were limited to the metaphorical part that highlighted the corresponding attributes.

5.2.2 Conceptual mappings of Metaphors in EkeGusii Traditional Circumcision songs

The second objective was to examine the conceptual mappings of metaphorical expressions of euphemisms in EkeGusii Traditional Circumcision songs. The study established that the CMT as postulated by Lakoff &Johnson (1980) effectively accounts for the metaphors in EkeGusii

Traditional Circumcision songs. The findings therefore reveled that the conceptual metaphors identified in this study were culture specific and could have other metaphorical entailments in other cultural settings. Furthermore, it was observed that the speakers did not apply random knowledge of the source domains on the target concept. As such, it was only the relevant part of the source knowledge that was mapped to the target.

5.2.3 The influence of the Demographic variable of Gender in metaphor conceptualization.

The third objective of this study was to determine how demographic variable of gender influences the metaphorical conceptualization of euphemisms in EkeGusii Traditional Circumcision songs. It was determined by the existence of both negative and positive values. A Chi-square test study was conducted to examine the potential impact of gender on metaphor conceptualization across the four conceptual domains. The findings suggest that gender has a significant role in the conceptualization of metaphors in EkeGusii Traditional Circumcision songs, regardless of whether they are positive or negative in nature. The insignificance of gender factors was only observed inside the PLANT conceptual area. Gender has a negligible impact on the conception of the domain "A HUMAN BEING IS A PLANT" in terms of its negative metaphor value.

5.3 Conclusions

EkeGusii speakers utilized metaphorical euphemisms in EkeGusii Traditional Circumcision songs, according to the findings of the study. The results of the study indicated that the metaphors present in EkeGusii Traditional Circumcision songs can be adequately explained using the Conceptual Metaphor Theory (CMT). Furthermore, the classification of metaphors into conceptual domains was facilitated by the generic level of the Great Chain of Being Metaphor (GCBM). Additionally, the research findings indicate that the conceptualization of the metaphors CIRCUMCISION IS A HUMAN BEING, CIRCUMCISION IS AN ANIMAL, CIRCUMCISION IS A PLANT, and

CIRCUMCISION IS AN OBJECT is significantly impacted by the demographic variable of Gender.

5.4 Recommendation

The following recommendations were formulated in accordance with the study's objectives. Aligned with the primary aim of the investigation, which was to discern metaphorical euphemisms present in EkeGusii Traditional Circumcision songs, it is recommended that language scholars utilize the Metaphor Identification Procedure (MIPVU) when examining metaphors. The reason for this is that the MIPVU offers analytical methodologies that can be employed to extract metaphors from texts (Ansar, 2010). Prior research has demonstrated the applicability of MIPVU to metaphor studies. As an illustration, Gathigia (2014) considers MIPVU indispensable when examining the metaphor of love in Gikuyu.

Furthermore, in accordance with the second objective of the research, which was to analyze the conceptual associations of metaphorical euphemisms in EkeGusii Traditional Circumcision songs, it is suggested that a comprehensive inquiry be undertaken to ascertain whether the EkeGusii speakers employ metaphor in various aspects of daily life. This may provide additional insight into the degree to which the use of metaphorical language influences discourse across different domains.

In accordance with the third objective of this research, which investigates the impact of gender on the conceptualization of metaphors in EkeGusii Traditional Circumcision songs, it is suggested that further comprehensive investigations be conducted to explore the influence of demographic variables such as religion on metaphor usage. This will contribute to the compilation of an EkeGusii dictionary of metaphors, which will serve as a reference resource and provide EkeGusii speakers with an extensive selection of words to select from.

5.5 Areas of further research

This research forms a basis for further research in metaphor conceptualization in EkeGusii Circumcision in the following aspects: first, the present study focused on the influence of the Gender demographic variable in metaphor conceptualization in EkeGusii Circumcision songs. Therefore, there is need for other related studies in other variables like; level of education and religion which are not evaluated in this study. Further research, therefore, need to be undertaken on the influence of level of education and religion metaphor conceptualization.

The study suggests that further research be carried out to investigate the various genres of metaphors in EkeGusii and further examine the patterns of use across both genders in order to establish the social implication.

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APPENDIX I: Key informant Interview Guide

Section 1: Introduction

Thank you very much for finding time to take part in this interview. My name is Duncan Nyarumba a Masters student at Masinde Muliro University of Science and Technology. The purpose of this interview is to get your comments and experiences about Circumcision and how the metaphoric euphemisms used during the discourses are conceptualized among the AbaGusii. The interview will take about 45 minutes and I will tape record it since I do not want to miss any of your responses. However, be assured that all the responses will be kept confidential. The information that you provide will only be shared with research team members and any comment we include in our report will not bear your identity. You will also not be compelled to talk about anything you don't want and you are free to ask any questions about the issues in our conversation.

Section 2:

Are you circumcised? If yes how old were you when you were circumcised

Yes   No   Age _____

 2. When is it the right time for a Gusii boy to be circumcised _____

 3. What happens to a boy who refuses to be circumcised? _____

_____

 4. A boy who has just been circumcised is called _____

5. Apart from the initiate who are the other participants in boys' circumcision?_____

_____

 i). Who is Omong'wansi_____

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ii). What is the role of Omong'wansi in the context of;

(a). Circumcision?

(b). Any other context? _____

6. What is the meaning of

(i). Ekegori _____

(ii) Omokegori _____

(iii). Ekiare _____

(iv). Omokiare _____

(v). Bware _____

(vi). Nyomba _____

(vii). Yaa _____

7. The male circumciser is referred to as _____

Below is a Kisii male circumcision song. Use it to answer questions 8, 9 and 10.

Oyoox3 Oyo-o

Omoisia Nyok'obororo bwamorire

x2 Bwamorire Arwane sigisi x2

oyoo Arwane Bomanyix2

oyoo Nabotende x 2

oyoo

8. What is the meaning of the first line (Omoisia Nyak'obororo bwamorire)?_____

_____

9. What other meaning is derived from the first line? _____

_____

10. i). What meaning is elicited from Korwana sigisi, Bomanyi and Botende? _____

_____

ii). What is the other meaning of Korwana sigisi, Bomanyi and Botende? ____

_____

11. Why do (male) EkeGusii speakers use a different lexicon from the female EkeGusii speakers in the context of circumcision?

12. What is the symbolic meaning of the song? _____

13. Does the Gusii society have a different culture for men and women?

 ii). If 'No' explain. _____

iii). If yes explain _____

14. a). State any other word(s) used during circumcision period that we have not   mentioned

above _____

 b). what is the meaning of the word(s) (Write as many meanings as you know)?

Thank you for finding time to fill this questionnaire.

Appendix II: Female Questionnaire

PART ONE (Optional) 1. Name

_____

 2. Gender _____

PART TWO (Respond as appropriate)

1.Are you circumcised? If yes how old were you when you were circumcised

     Yes   No

2. When is it the right time for a Gusii girl to be circumcised _____

3. What happens to a girl who refuses to be circumcised? _____

_____

4. a) A girl who has just been circumcised is called _____

 b). Are there any other word(s) used to refer to a girl who has been circumcised? If yes, name

them. _____

 5. Apart from the initiate who are the other participants in girls' circumcision?_____

_____

i). *Omosegi is ..* _____

 ii). what is the role of *omosegi* in (a). in the context of circumcision

 (b). Any other context _____

(i). Ekegori _____

(ii) Omokegori _____

(iii). Ekiare _____

 (iv). Omokiare _____

 (v). Bware _____

(vi). Nyomba _____

(vii). Omogisangio _____

   1. The female circumciser is referred to as _____

   2. Below are female circumcision songs. Use them to answer questions 8, 9, 10, 11

    SONG A Ng'omogoye nsibere Richambe   SONG B   Echae ya morero toe

   3. What is the meaning of t

   4. i). Omogoye _____

   5. ii). Gosiba _____

   6. iii). Richambe _____

   7. 8. What is the symbolic meaning of the song? _____

        _____

        _____

   8. 9. What is the meaning of the lexical items

   9. i). Echae _____

  10. ii). Morero _____

  11. iii). Toe _____

  12. Why do the female EkeGusii speakers use a different lexicon from the male EkeGusii

      speakers? _____

      _____

  13. Does the Gusii society have a different culture for men and women?   Yes

      No

  14. i). If Yes Explain

  15. ii. If No Explain

16. State any other lexical item(s) used in the context of circumcision. _____

     _____

17. what is the meaning of the word(s)

18. (Write as many meanings as you know).

Appendix III: Focus Group Discussion

Thank you for finding time to fill this questionnaire

The purpose of this FGD is to get your views on metaphorical expressions used in EkeGusii Traditional Circumcision songs. Any information that you give will be treated with confidence and will only be used for the success of this academic research.

Part 1:

Researcher introduces the focus group facilitators.

Request to record the session.

Explain purpose of the focus groups.

Review ground rules:

Please be candid no names will be used in our results, report and no one will have access to our recordings,

One speaker at a time,

Respect one another's opinion and

We have specific questions and a limited amount of time, so please don't be offended if we have to move the conversation on, we will reserve at the end for any other questions or comments from you all.

APPENDIX IV: SONGS

    i)   **Esimbore y'abangina**

EkeGusii	**English translation**
Eyaeeoye, eyaeeoye	Eyaeeoye, eyaeeoye
Goko okirire buya	Granny has done well
Totongorere egeirero	so that we may taste our first harvest
Totongorere amoba	so that we may start to cultivate our second crop
Eyaeeoye, eyaeeoye	Eyaeeoye, eyaeeoye
Omokebi oirire ebisono biato	the circumciser has taken our clitoris
Goko okorire buya	Granny has done well
Orenge moka 'baisia	she was the wife of the young men
Obeire mokabamura	she is now the wife of the young men
Abaraeta egeita	she can now pass through the cattle pen gate
Simbore yaito yarure rogoro	our esimbore song comes from yonder

Source: Female consultant 1

ii)   Esimbore y'abagaka

EkeGusii	English translation
Oyo-oyo-o-o! x2	Here he is! Here he is!
Omoisia omoke mbororo bwamorire	(the circumcised) little boy is experiencing
bwamorire	pain
Omoisia omoke ateta, ngina!	The little boy, copulate with his mother!
Oyo-oyo-o-o! x2	here he is! Here he is!
Omoisia omoke mbororo bwamorire	(the circumcised) little boy has had pain
Omoisia omoke ateta, ngina x2	the little boy, copulate with his mother
Nyamokami oirire 'mboro chiaito x2	circumciser has taken our penis
Tiga aire mbororo bwamorire x2	let him take he is angry with us
Oyatarochi tigache kwororera x2	he who does not believe, let him come and
	witness
Kwerorera enyamweri ekwora ingoro ime x2	to witness the bright one, emerging from
	its hiding place
mboro chiaito indokore rwekonoire	our penises are like green tree with its bark peeled
	off
Oyo-oyo-o-o-o! oyoo! x 2	Here he is! here he is! x 2
Otureirwe itimo x2	He has been given a spear x2
Na nguba mbibo x2	And a big shield x2
Arwane sigisi x2	Fight the Kipsigis country x2

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Arwane maasai x2	Fight the Maasai country x2
Arwane sugusu x2	Fight to the north x2
Arwane irianyi x2	Fight to the south x2
Arwane bobisa x2	Fight the enemy x2

Source: Akama and Maxon (2006:182-3)

iii) Ya'rogoro

EkeGusii	English translation
Ya rogoro x2	of the east x2
Rogoro 'ndonga rogondereria	the dawn could induce sleep/ease
Ya rogoro x2	of the east x2
Yachenga boking'ite	it cheers (celebrates)in the chill
Koroche mang'esa kegotongia	when Venus (the planet) emerges
Ya rogoro	in the east
Rogoro 'ndonga bogondoreria	it cheers (celebrates) in the chill
Ya rogoro	I see it is dawn of the east x2
Ya chenga boking'ite	the dawn could induce sleep/ ease
Ko 'ndoche bwanakire, yarogoro x2	it cheers (celebrates) in the chills
Ya rogoro x2	
Yachenga boking'ite	

Source: Female consultant 2

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iv. Ekeigoroigoro

EkeGusii	English translation

Ee ekeigoroigoro   Eee of upland hill x2

Abarisia bonsi 'mbarochereirie   all herdsmen and witness

Imbare ba'ngombe 'mbare ba mbori   both cattle or goat herders

Ee nyamondocha x2   Ee nyamondocha (name of a person)

Nyomba chia chiansoni, chinde chia mbago   let it wonder into the house /rooms

Solo: *riandomeire riandomeire*   it has bitten me it has bitten me

Chorus: *ae rimote, ae rimote e*   oh! The big stick, oh! The big stick

Riandomeire ningo orantore ko   has bitten me, who will rid me of it

Riaroma baba antore ko riaroma   when it bites mother will rid me when it bites

Source: Akama and Maxon (2006:157)