Therefore, word order plays a vital role in the expression of topic, indefinite and definite noun phrases.

With regard to word order, the Bantu structure permits the indication of indefiniteness based on the position of the DP in a clause (Haspelmath, 1999; Visser, 2008). Apart from the indefinite and definite markers within a DP, the introduction of the new information related to the object noun phrases has implications on the status of the referents in discourse. Both Mojapelo (2013) and Louwrens (1981) state that the role of the indefinite marker is required to be examined through the use of data gathered from discourse-pragmatic texts. This is because object prefixes may appear for definite and indefinite noun phrases. In Sotho and Xhosa, the marking of the object prefix on the verb has special implications to the status of the object noun which occupies the post-verbal position (Louwrens, 1981; Visser, 2008), which is the slot for the focus. In fact, indefiniteness relates with object marking associated with the immediate post-verbal position, as shown by Swahili (examples 9 (Lyons 1999: 210) and Sotho (Mojapelo, 2013; Louwrens, 1981). In example (9a), the post-verb object noun is indefinite, while in example (9b) it is definite due to object prefix. This claim is not always correct because bare nouns can also be used to mark indefiniteness which obtains the semantic interpretation through discourse-pragmatic mechanisms (Hedberg et al., 2019).

(9) a. *Ni-li-som-a*　　　　*ki-tabu*　　　　　　[Swahili]
　　　　 SM1-PST-read-FV　　 7-book
　　　　 'I read a book.'
　　b. *Ni-li-**ki**-som-a*　　 *ki-tabu*
　　　　 SM1-PST-**OM7**-read-FV　 7-book
　　　　 'I read the book.'

Moreover, another linguistic environment that attracts the presence of indefinite noun phrase is the post-verbal position of the negative verb (Mojapelo, 2013; Visser, 2008; Haspelmath, 1997; Hyman & Katamba, 1993). This is exemplified in (10) for Swahili (Haspelmath, 1997: 215). In this example, the indefinite noun is disallowed in the subject position in Swahili (10b).

(10) a. *Si-ku-ona*　　　　**m-tu**　　　　　　[Swahili]
　　　　 SM1.NEG-PFV-see　 **1-person**
　　　　 'I did not see anybody.'
　　b. ***M-tu***　　　　*ha-ku-fa*

1-person   SM1.NEG-PFV-die
'Nobody has died.'

In languages with pre-prefixes, however, the object noun should not host the pre-prefix for it to provide an indefinite interpretation (Alcock, 2000; Hyman & Katamba, 1993; Visser, 2008). Specifically, Alcock (2000: 82-83) points out that "the absence of the initial vowel on the noun head results in a semantic interpretation of indefiniteness when influenced by the negative element", as shown in (11a). Whenever the object prefix is cliticised on the verb, the lexical object noun bears the pre-prefix which demonstrates definiteness effects (11b). In such a context, Xhosa provides specificity reading of the noun (Visser, 2008). This is not the case in Sotho in which object marking is not necessary for the known referents, as Louwrens (1981: 45) points out that "objects as given information appear in their basic syntactic position while their object agreement markers are absent in the verb."

(11) a. *A-ngi-dingi   mali*   [Zulu]
       SM1-NEG-need   money
       'I don't need (any) money.'

     b. *A-ngi-**yi**-dingi   i-mali*
       SM1-NEG-**OM9**-need   **PPX**-9money
       'I don't need the money.'

The motivation for the investigation of indefinite nouns in Kinyakyusa also arises from the variations in the findings about the (non-)occurrence of the object prefix on the verb and the pre-prefix on the lexical noun. Findings appear in Mojapelo (2013) and Louwrens (1981) that used the discourse-pragmatic approach in Sotho. An interesting point is that an object prefix is allowed for both definite and indefinite nouns in the post-verbal position, as discussed above. This is contrary to the findings obtained in Zulu and Xhosa in which an object prefixed on the verb licences specific noun phrases (Visser 2008) and definite noun phrases (Alcock, 2000; Visser, 2008).

So far, two of the linguistic environments trigger indefinite noun phrases: the position following the negative verb and the position after interrogative elements (Alcock, 2000; Hyman & Katamba, 1993; Petzell & Kühl, 2017; Visser, 2008). The main observation is that indefinite nouns do not host the pre-prefix in languages such as Xhosa, Zulu, Luganda and Luguru. However, variation across Bantu languages is reported. For instance, Petzell (2003) found that Kagulu permits the pre-prefix on the noun after the negative verb. Since lexical nouns in Kinyakyusa contain pre-prefixes and many quantification words are manifest (Persohn, 2020; Lusekelo, 2009a),

motivation for the investigation of the strategies to signal indefiniteness becomes apparent.‡‡

The Semantic-pragmatic Theory of Definiteness and Indefiniteness

Basic Tenets of the Theory: Familiarity, Specificity and Referentiality

The first tenet is familiarity on unfamiliarity of the indefinite nouns. This is central in the analysis of indefinite markers. The foregoing discussion has highlighted that the world languages contain indefinite markers which convey referentiality. For instance, Lyons (1999:2) points out that "this is clear from the fact that in English *this house* would usually be judged (at least by linguists and grammarians) to be definite and *several houses* indefinite." The expressions of this signal indefinite nouns which might be familiar to the speaker, but may be unknown to the hearer (Lyons, 1999; Haspelmath, 1997).

I reiterate that research has shown that strategies of marking indefiniteness differ across languages. I stated that word order has been highlighted to be important to indicate specific indefiniteness. In Turkish, for instance, Türker (2019: 79-86) points out that the suffix *-i* 'the' introduces the accusative object noun which becomes definite (example 12). An element *bir* 'a/one' introduces an indefinite noun (example 13). But the noun phrase is in the accusative position hence it becomes specific indefinite.

(12)   *Ali*   *kitab-i*   *oku-du.*   [Turkish]
         Ali   book-ACC   read-PST
         'Ali read the book.'

(13)   *Ali* **bir**   *piano-yu*   *kiralamaki-du* *istiyor.*
         Ali   **one**   piano-ACC to-rent   wants
         'Ali wants to rent a certain piano.'

The question of specific indefinite nouns attracts the attention of many researchers because of the absence of the common ground in a conversation in which indefinite noun phrases are introduced. Kerr (2020) has shown that in Tunen [A44], word order is not fully important as both prenominal and postnominal could be interpreted as indefinitely specific.

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‡‡ It should be noted that specific analysis of the status and functions of the V- and CV- pre-prefixes in Kinyakyusa will appear in a separate paper by Jenneke van der Wal and Amani Lusekelo. Suffice to say at this point that the attention that the current article focuses on is on grammaticalisation of indefinite markers in the language.

It is important to notice that the familiarity of the referent by both the speaker and hearer is essential for the noun phrase to be definite (Kerr, 2020; Lyons, 1999). But "whereas in the case of an indefinite noun phrase the speaker may be aware of what is being referred to and the hearer probably not" (Lyons, 1999: 2). Given this assumption, "new referents are introduced into the discourse in this form because they are so far unfamiliar to the hearer" (Lyons 1999: 4). The mechanisms to introduce unfamiliar referents in discourse is by the use of indefinite articles, universal quantification words, and partitive words (Kerr, 2020; Lyons, 1999; Türker, 2019). These nouns become specific indefinite because they are known by the speaker but probably not known by the hearer. In this research, therefore, I assume that the distinction between definiteness and indefiniteness becomes clearer when familiarity is invoked. Nouns which are unfamiliar to the hearer, but known by the speaker, will yield specific indefinite noun phrases. The mechanisms to express specific indefiniteness was the subject matter of investigation for the materials presented in this article.

The other terms concern specificity that has to do with referentiality of the noun (Lyons, 1999). In this context, the utility of quantifiers to mark indefiniteness unfolds. Lyons (1999: 103) suggests that "in languages that have a quasi-indefinite article, there are almost invariably some types of indefiniteness in which it does not occur. These are usually the less specific or less referential types." The definite nouns can easily be identified by both the speaker and hearer because they are referential. But some of the indefinite nouns are known to the speaker and become referential though the hearer may not be in the position to identify them easily. An example in African languages is provided by Amfo (2010: 1787) who pointed out that the nouns modified by the determiner *bi* 'some' give specific reference. In example (14), the bare noun *mpoboa* 'shoes' gives non-specific indefiniteness, while example (15) provides specific indefiniteness introduced by the determiner *bi* 'some'. Amfo (2010: 1797) concludes that "*bi* provides information about the cognitive status of the relevant nominal referring expression and thus aids in identifying the intended referent."

(14) *Me   re-kɔ-tɔ   mpaboa.*   [Akan]
       I   PROG-go-buy   shoes
       'I am going to buy a pair of shoes.'

(15) *Me   re-kɔ-tɔ   mpaboa* **bi.**
       I   PROG-go-buy   shoes   **some**
       'I went to town to buy a certain pair of shoes.'

Referentiality is engraved in the discussion of the presence or absence of the definite article. Referential nouns are assumed to bear the definite markers, while non-referential nouns tend to be introduced by indefinite markers (Mischke, 1998). But the use of definite markers is not a straightforward mechanism to differentiate referential nouns. For instance, the lexical marking of indefinite nouns is not reported in Bantu languages. Both Mojapelo (2013) and Louwrens (1981) pointed out that word order is the mechanism to introduce indefinite referents in Sotho in that the subject position attracts definite referents, while the post-verbal position hosts both indefinite and definite nouns. But not all Bantu languages assign topic immediately before the verb and focus immediately after the verb (van der Wal & Namyalo, 2016). Given this background, I found that an inventory of the position for indefiniteness in Kinyakyusa is required.

Apart from affixes and numerals, bare nouns and nouns modified by demonstratives could bear referentiality. Gundel et al. (2019) suggest that both indefinite nouns introduced by demonstratives and indefinite nouns introduced by definite markers become least restrictive. In the type identifiable, the addressees access the representation and meaning of any nominal expression without reference to any particular noun. In referentiality of the noun, the hearer must "either retrieve an existing representation of the speaker's intended referent or construct a new representation by the time the sentence has been processed" (Gundel et al., 2019: 69). Both circumstances present the hearer with unknown referent which is required to be understood from the common knowledge of the hearer. It turns out to be important to investigate the roles of other elements in marking indefiniteness in Kinyakyusa.

Further Motivation for the Current Research

Further motivation for this research is theoretical in nature. In the literature of semantic-pragmatic approach, two kinds of indefinites have been identified, vis-à-vis: (i) specific indefinite nouns in which the speaker has something in mind about the referent but the hearer doesn't know the referent; and (ii) non-specific indefiniteness, which both the speaker and hearer has no common ground about the referent, but the noun phrase is introduced in the conversation for some generic purposes (Amfo, 2010; Louwrens, 1981; Lyons, 1999; Türker, 2019). Each of these kinds of indefiniteness is introduced by different mechanisms. Since each of these two kinds of indefiniteness

is introduced by a different strategy, then it becomes necessary to examine how Kinyakyusa realises the two.

In the analysis of determiners in other Bantu languages, quantification words are treated as modifiers within the DP (Alcock, 2000; Goodness, 2015; Landman, 2016; Louwrens, 1987; Lusekelo, 2009a). But in previous analyses the sematic-pragmatic theory of definiteness is not invoked in the analysis. Nonetheless, I am aware that studies pointed out two more linguistic environments which attract indefinite nouns, vis-à-vis: (i) negative predicates and interrogatives emanating from verbs, but not particles (Louwrens, 1987). Also, studies have shown that "the influence of the negative element is seen on the internal argument and by the optional spread of indefiniteness to the genitive modifiers but it is not in evidence on the clausal modifier" (Alcock, 2000: 83); (ii) the nominal modifiers (*other*, *which,* and *what*) which imply an interpretation associated with indefinite quantity (Alcock, 2000: 84). Each of the linguistic environments that attract indefiniteness are discussed in section 4 of this article. Apart from the grammaticalisation of the numeral and universal quantifier, the different realisations of indefinites contribute to the strategies employed to signal indefinite noun phrases in Kinyakyusa. It also contributes to the literature of (in)definiteness and (non)specificity in Bantu languages.

Indefinite Determiners in Kinyakyusa
Indefinite Roots -mo 'certain/some' and -osa 'any'

Some quantificational roots manifest in Kinyakyusa to signal indefinite noun phrases vis-à-vis: -*mo* 'certain/some', -*osa* 'any', -*osa* 'all, whole', and -*ngi* 'other/another'. All the three quantification roots manifest with the nominal prefixes for singular and plural entries as captured in Table 1.

Table 1: The Indefinite Elements in Kinyakyusa

Class		**-mo** 'certain'	**-osa** 'any'	**-osa** 'all'	**-ngi** 'other'
1	*um(u)*	*Jumo*	*Jojosa*	*joosa*	*ujungi*
2	*Aba*	*Bamo*	*Bobosa*	*boosa*	*abangi*
3	*Um*	*Gumo*	*Gogosa*	*goosa*	*ugungi*
4	*Imi*	*Gimo*	*Gyogyosa*	*gyosa*	*igingi*
5	*i(li)*	*Limo*	*Lyolyosa*	*lyosa*	*ilingi*
6	*ama*	*Gamo*	*Gogosa*	*goosa*	*agangi*
7	*Iki*	*Kimo*	*Kyokyosa*	*kyosa*	*ikingi*
8	*Ifi*	*Fimo*	*Fyofyosa*	*fyosa*	*ifingi*

9	*In*	*Jimo*	*Jojosa*	*joosa*	*ijingi*
10	*iN*	*Simo*	*Syosyosa*	*syosa*	*isingi*
11	*Ulu*	*Lumo*	*Lolosa*	*loosa*	*ulungi*
12	*Aka*	*Kamo*	*Kokosa*	*koosa*	*akangi*
13	*Utu*	*Tumo*	*Totosa*	*toosa*	*utungi*
14	*Ubu*	*Bumo*	*Bobosa*	*boosa*	*ubungi*
15	*uku*	*Kumo*	*Kokosa*	*koosa*	*ukungi*
16	*pa*	*Pamo*	*Poposa*	*poosa*	*pangi*
17	*ku*	*Kumo*	*Kokosa*	*koosa*	*kungi*
18	*mu*	*Mumo*	*Momosa*	*moosa*	*mungi*

The morphology of the indefinite marker -*mo* 'certain/some' splits twice. In noun classes 1, 3, 4, 6, 9 and 10, it contains the root and the agreement prefixes, which manifest on the agreement with the verbs in sentences. In the rest of the noun classes, -*mo* 'certain/some' comprises the morphemes of nominal prefixes.

The marker -*mo* 'certain/some' introduces indefinite nouns in singular (16-17) and plural (18). It also introduces mass (non-countable) nouns such as *ulukama* 'milk' (19). Therefore, it does not reveal any quantificational function here.

(16) *Nu-m-bweene*   *u-mu-ndu*   **ju-mo**[§§]
      SM1-OM1-see-PFVPPX-1-person   **1-one**
      'I saw someone/I saw a certain person.'

(17) *Pa-tukuju*   *mu-ku-mw-ag-a*   *u-mu-ndu*   **ju-mo**
      16-Tukuyu   18-PRS-OM1-find-PFV PPX-1-person **1-certain**
      'In Tukuyu, you will find a certain person.'

(18) *Pa-tukuju*   *mu-ku-ba-ag-a*   *a-ba-ndu*   **ba-mo**
      16-Tukuyu   18-PRS-OM2-find-PFV PPX-2-person **2-certain**
      'In Tukuyu, you will find certain people.'

(19) *Pa-tukuju*   *mu-ku-lw-ag-a*   *u-lu-kama*   **lu-mo**
      16-Tukuyu   18-PRS-OM11-find-PFV   PPX-11-milk
      11-certain
      'In Tukuyu, you will find certain milk.'

The indefinite marker -*mo* 'certain/some' introduces specific indefinite nouns which are known by speaker. However, the hearer(s) will have no common knowledge of the referents. In the

examples (16-19) above, the speaker is aware of the referent, while the listener(s) is not.

It also introduces the noun which is mentioned for the first time in the discourse. In semantic-pragmatics approach, the speaker signals a new referent using the determiner -*mo* 'certain/some'. The hearer tracks the new referent in a discourse. Probably the following examples will help to illustrate this point. In this example, the specific indefinite determiner manifest with the nominal prefix of the lexical nouns.

(20) *Ijolo   fiijo   a-li-ko u-n-kikuulu **ju-mo.**   A-li n-dondo.*
     long   much   SM1-PST-pst-be   PPX-1-woman   **1-DET** SM1-be 1-poor
     'Once up on a time, there was a certain woman. She was poor.'

(21) *Ijolo   fiijo   ba-li-ko a-ba-kikuulu **ba-mo.** Ba-li ba londo.*
     long   much   SM2-PST-pst-be PPX-2-woman   **2-DET**   SM2-be 2-poor
     'Once up on a time, there were certain women. They were poor.'

The indefinite determiner -*mo* 'certain' is used to introduce the new referent in the story. The referent is known to the speaker. The hearer makes reference to the determiner in order to relate the current conversation with the noun referred to. Therefore, the -*mo* 'certain/some' has referentiality, which is attained in the discourse.
Within the theory of referentiality as discussed by Louwrens (1981), the specific indefinite noun still falls within the restrictive referentiality because the hearer will have no knowledge of the actual noun referred to by a given expression. It means that the common ground between both the speaker and hearer has not yet been introduced until when the referent is known by both parties. Therefore, the determiner -*mo* 'certain/some' still introduces the restricted referential nouns in Kinyakyusa.

Another determiner is the indefinite expression -*osa* 'any'. It has morphophonological influence on the reduplicated agreement prefixes. The mid-back vowel [*o*] manifests in all the reduplicated prefixes. Based on Lusekelo (2009b) who discusses the reduplication processes in the language, partial reduplication is involved for the indefinite expression -*osa* 'any'.

The reduplicated indefinite expression -*osa* 'any' introduces non-specific indefinite nouns in Kinyakyusa. For instance, the examples below show that both the speaker(s) and hearer(s) are unaware of the referents. In singular and plural, the car referred to in (22) and the dresses in (23) are not known to the speaker and hearer. In addition, it introduces mass nouns such *asuluuki* 'honey' (24).

(22) *Linga mu-fik-ile,   mu-ki-pak-ile   i-gari*
       lyoly-osa.
       when   SM2-arrive-PFV   SM2-fut-board-PFV   PPX-5.car
       5-any
       'When you arrive, you should board any car.'

(23) *Ndile,   na-mu-fwale   i-my-enda   **gyogy-osa.***
       SM1.say.PFV   COND-SM2-wear.PFV PPX-4-dress   **3-any**
       'I said that you should wear any dresses.'

(24) *Linga tu-fik-ile,   a-tu-ku-nwa   u-luuki*
       lwolw-osa.
       when   SM2-arrive-PFV   FUT-SM1PL-INF-drink PPX-11.honey
       5-any
       'When we arrive, we will drink any honey.'

This grammar of Kinyakyusa allows to make a distinction between two similar indefinite markers. Reduplication separates the role of the non-specific indefinite expression -*osa* 'any' from the universal quantifier -*osa* 'all, whole' in Kinyakyusa. Lusekelo (2009a:315) shows that the quantifier -*osa* 'all', which is also an indefinite marker, manifests as a modifier in nouns such as *abandu boosa* 'all people' and *ifikota fyosa* 'all chairs'.

The morphology of the universal quantifier -*osa* 'all, whole' also splits twice. In noun classes 1, 3, 4, 6, 9 and 10, it contains the root and the agreement prefixes, which manifest on the agreement with the verbs in sentences. In the rest of the noun classes, it constitutes morphemes of the nominal prefixes.

The universal quantifier -*osa* 'all, whole' introduces either specific indefinite count nouns with the interpretation -*osa* 'all' or generic indefinite mass nouns with the interpretation -*osa* 'whole'. Probably, the following examples will help us have a better understanding of the count noun vs. mass noun distinction using -*osa* 'all, whole' in Kinyakyusa.

(25) *A-ba-ana   ba-ba-kol-ile   a-ba-hesya   **ba-osa***
       PPX-2-child   SM2-OM2-call-PFV PPX-2-guest **2-all**
       'Children have called all guests.'

(26) *a-ba-ndu*   **ba-osa**   *bi-ku-fwal-a*   *î-fi-tirî********
      PPX-2-person   **2-all**   SM2-PRS-wear-FV   PPX-8-hat
   'All people are wearing hats.'

(27) *I-mbwa*   *si-nwile*   *u-lu-kama*   **lw-osa**
      PPX-10-rat SM10-PRS-tear.PFV   PPX-11-milk   **11-all**
      'Dogs drank the whole (entire) milk.'

The count noun *abahesya* 'guests' in (25) and *abandu* 'people' in (26) are modified by the universal quantifier *-osa* 'all'. The non-count noun *ulukama* 'milk' in (26) above is modified by the universal quantifier *-osa* 'whole'. The interpretation of this quantifier is controlled by the semantic content of the lexical noun it modifies. The quantifier modifies both count and non-count nouns; therefore, the non-count interpretation is generated from the lexical noun rather than the quantifier.

The notion *entire* or *completeness* is also manifest when the universal quantifier *-osa* 'all' is used. In example (28), the reference is made to the generic term *amisi* 'water'. The reading we obtain in this example is that the whole water got drunk; no water remained hence completeness. Likewise, in example (29), the speaker shows that the entire carpet was damaged.

(28) *I-nguku*   *si-nwile*   *a-mi-isi*   **g-oosa**
      PPX-10-rat SM10-PRS-drink.PFV PPX-6-carpet   **6-all**
      'Chickens have drunk the whole carpet.'

(29) *I-mbeba*   *si-ta-lwile*   *u-lu-teefu*   **l-oosa**
      PPX-10-rat SM10-PRS-tear.PFV   PPX-11-carpet   **11-all**
      'Rats damaged a whole carpet.'

Studies have shown the different interpretations of the universal quantifier *-osa* as 'all' or 'whole' in Bantu languages. While Swahili [G42] contains other proportionality quantifiers, e.g. *kiasi* 'most' and *idadi* 'most' (Zerbian & Krifka, 2008), Logooli [JE41] comprises one morpheme for both, i.e. *-oosi* 'all, whole' (Landman, 2016). The lexical nouns establish whether to use *-oosi* 'all' for count nouns or *-oosi* 'whole' for mass nouns.

The behaviour of Logooli is similar to Kinyakyusa. The interpretation of *-osa* as 'all' depends on plural and/or mass nouns.

*** Data exported from Nyakyusa database in the BaSIS project.

The universal quantifier -*osa* is interpreted as 'whole' for the mass nouns.

The morphology of the indefinite expression -*ngi* 'other, another' is similar to adjectives in Kinyakyusa. It bears the pre-prefix element, the nominal prefix, and the indefinite root. It introduces non-specific indefinite nouns, as shown in (30-31). Both the speaker and hearer have nothing in mind about the referents.

(30) *Linga   mu-fik-ile,   mu-ki-pak-ile   i-gari*
     i-li-ingi.
     when   SM2-arrive-PFV   SM2-fut-board-PFV   PPX-5.car
     PPX-5-another
     'When you arrive, you should board another car.'

(31) *Ndile,   na-u-fwale   u-mw-enda   **u-gu-ngi**.*
     SM1.say.PFV   COND-SM2-wear.PFV PPX-3-dress   **PPX-3-**
     another
     'I said that you should wear another dress.'

At this juncture, we have established two kinds of indefiniteness in Kinyakyusa. On the one hand, the indefinite determiner -*mo* 'certain/some' which provides specific indefiniteness. On the other hand, the non-specific lexical element -*osa* 'any' introduces indefinite nouns. Further investigation is offered below to substantiate the realisation of specific and non-specific indefiniteness in Kinyakyusa.

Grammaticalisation of the Indefinite -mo 'certain/some' and -osa 'any'

Grammaticalisation of the indefinite markers -*mo* 'certain/some' and -*osa* 'any' reveals two different sources in Kinyakyusa. It is obvious that the specific indefinite marker grammaticalised from the numeral -*mo* 'one', while the non-specific indefinite marker grammaticalised from the universal quantifier -*osa* 'all'. The outcome of the specific and non-specific indefinite markers emanates from the source, i.e. the former obtains one referent while the latter entails generic or numerous referents.

In the lexicon of the language, the numeral -*mo* 'one' is used to mark singular nouns. Therefore, it occurs only with singular noun classes, as shown in Table 2. Likewise, the universal quantifier -*osa* 'all' is still functional in the Kinyakyusa lexicon. It occurs only with the plural nouns, as illustrated in Table 2.

Table 2: Sources of the Indefinite Markers in Kinyakyusa Lexicon

Class		-mo 'one'		Class		-osa 'all'	
1	um(u)	umundu jumo	one person	2	aba	abandu boosa	all persons
3	um	umpiki gumo	one tree	4	imi	imipiki gyosa	all trees
5	i(li)	ilino limo	one tooth	6	ama	amino goosa	all teeth
7	iki	ikikota kimo	one chair	8	ifi	ifikota fyosa	all chairs
9	N	inguku jimo	one fowl	10	N	inguku syosa	all fowls
11	(u)lu	ulukili lumo	one stick			ingili syosya	all sticks
12	(a)ka	akakuku kamo	one chick	13	utu	utukuku twosa	all chicks

The same root-word -*mo* 'one' can function as indefiniteness marker. This happens because the root-word -*mo* is grammaticalised to mean 'certain/some'[†††]. The grammaticalised specific indefinite marker -*mo* 'certain/some' ceased to denote number rather it occurs with both singular and plural nouns, as shown in Table 3 below. This means that the specific indefinite marker -*mo* 'certain/some' ceased to function as a numeral and had become a grammatical marker.

Table 3: Grammaticalised Indefinite Marker -*mo* 'certain/some' in Kinyakyusa Lexicon

Class		-mo 'one'		Class		-osa 'all'	
1	um(u)	umundu jumo	certain person	2	aba	abandu bamo	certain persons
3	um	umpiki gumo	certain tree	4	imi	imipiki gimo	certain trees
5	i(li)	ilino limo	certain tooth	6	ama	amino gamo	certain teeth
7	iki	ikikota kimo	certain chair	8	ifi	ifikota fimo	certain chairs
9	N	inguku jimo	certain fowl	10	N	inguku simo	certain fowls
11	(u)lu	ulukili lumo	certain stick			ingili simo	certain sticks
12	(a)ka	akakuku kamo	certain chick	13	utu	utukuku tumo	certain chicks

In the literature for the semantic grammaticalisation of indefinite markers, it is argued that lexical entries which ceased to indicate quantification (numeral *one*) have their inherent semantic contents being bleached out (weakened or generalized) (Belaj & Matovac, 2015; Chen, 2003; Heine, 1997; Haspelmath, 1997; Kerr, 2020). This kind of semantic analysis is not true for the specific indefinite marker -*mo* 'certain/some' whose semantic content of quantification is extended from the quantification to reference. The point to underscore here is that the quantification word -*mo* 'one' is still in use in Kinyakyusa. However, it has developed another semantic

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[†††] I am grateful to the reviewer who pointed out that in Shinyiha -*mo* which means 'certain/some' can be used with both singular and plural nouns, e.g. *umwana jumo* 'certain child' vs. *abhana bhamo* 'certain children'. This substantiates that -*mo* referred here is the grammaticalised 'certain/some' indefiniteness marker even in Shinyiha.

meaning of reference through semantic expansion rather than bleaching its inherent semantic content.

The root-word -*osa* is grammaticalised to non-specific indefinite marker *osa* 'any'. Now it gives a generic interpretation for both singular and plural nouns, as shown in Table 4 below. The grammaticalisation path involved yielded the reduplication to arrive at the interpretation of non-specific referent. Here the root-word -*osa* 'any' occurs with a reduplicated nominal prefix for the purpose of marking non-specific indefiniteness.

Table 4: Grammaticalised non-specific Indefinite Marker -osa 'any' in Kinyakyusa Lexicon

Class		-**mo** 'one'		Class		-**osa** 'all'	
1	*um(u)*	*umundu jojosa*	any person	2	*aba*	*abandu bobosa*	any persons
3	*Um*	*umpiki gogosa*	any tree	4	*imi*	*imipiki gyogyosa*	any trees
5	*i(li)*	*ilino lyolyosa*	any tooth	6	*ama*	*amino gogosa*	any teeth
7	*Iki*	*ikikota kyokyosa*	any chair	8	*ifi*	*ifikota fyofyosa*	any chairs
9	*N*	*inguku jojosa*	any fowl	10	*N*	*inguku syosyosa*	any fowls
11	*(u)lu*	*ulukili lolosa*	any stick			*ingili syosyosa*	any sticks
12	*(a)ka*	*akakuku kokosa*	any chick	13	*utu*	*utukuku totosa*	any chicks

As we highlighted above, the grammaticalisation of -*osa* 'all' as an indefinite marker is associated with the extension of its former inherent semantic content related to universal quantification. The semantic content has branched into another meaning. Apart from the remaining quantification -*osa* 'all', now the non-specific indefinite marker -*osa* 'any' bears the semantic content related to reference, in which case, it means 'certain'.

Based on Heine and Kuteva (2002), the grammaticalisation of the specific indefinite marker is thus obtained through NUMERAL -*mo* 'one' > INDEFINITE -*mo* 'certain/some'. The semantic expansion of the role of numeral allowed the presence of both readings, i.e. inherent numeral interpretation and newly developed role of introduction of indefinite nouns.

Also, based on Heine and Kuteva (2002), the grammaticalisation of the non-specific indefinite marker is achieved through QUANTIFIER -*osa* 'all' > INDEFINITE -*osa* 'any'. The reduplication process allows

the indefinite marker to function as a grammatical category which co-exists with the lexical entry for the universal quantifier.

The characterisation of typical determiners is provided though with some reservations (Heine, 1997: 68-71). Differences of the properties of the Kinyakyusa indefinite determiners -*mo* 'certain' and -*osa* 'any' are captured in Table 5.

Table 5: Properties of the Grammaticalised Indefinite Markers in Kinyakyusa

S/N	Properties of indefinites	-*mo* 'certain/some'	*osa* 'any'
1	Indefinite articles are short; never more than two syllables	v	x
2	Indefinite markers are stressless	v	v
3	They employ the same position in the clause as the numeral *one*	v	v
4	The indefinite article determines singular of count nouns, with exceptions	x	x
5	Indefinite article determines mass nouns, plus plural nouns	v	v
6	If it determines plural nouns, then it also determines singular nouns.	v	v
7	Indefinite (specific) marker may not be used for all instances	v	x
8	Indefinite articles are confined to singular nouns, but definite articles are not	x	x
9	Indefinite article has numeral reading *one* in some contexts	V	x
10	A grammaticalized indefinite article co-exists with a definite article	V	v

The properties of indefinites provided in Table 5 above confirm further that the specific indefinite determiner *mo* 'certain/some' is far more grammaticalised than the non-specific indefinite determiner -*osa* 'any'. This observation does not fit well in the grammaticalization path suggested by Heine (1997). In fact, the grammaticalisation path of these indefinite markers in Kinyakyusa appears to favour the indefinite determiner -*osa* 'any', as shown in Figure 1 below.

	numeral	»	presentative marker	»	specific indefinite marker	»	non-specific indefinite marker	»	generalized article
-*mo*					X				
-*osa*							X		

Figure 1: The Grammaticalisation Path of Indefinite Determiners in Kinyakyusa

Comparison with other languages reveal that numerals and/or quantifiers tend to appear in different stages of grammaticalisation. For instance, in Croatian, 'the grammaticalization of *jedan* has fully reached the specific indefinite marker stage and partially the non-specific indefinite marker stage in contexts in which *jedan* and *neki* are interchangeable' (Belaj & Matovac, 2015: 17). This means that it resembles the stage three (marked by X in Figure 1 above) reached by the indefinite marker -*osa* 'any' in Kinyakyusa. Also, Belaj & Matovac (2015: 17) point out that 'Croatian uses *neki* to mark indefinite referents as well.' This means the indefinite marker *neki* 'certain/some' has become an article, similar to the indefinite article in English.

In other Bantu languages, definiteness is achieved by the introduction of the elements before the head-noun in a DP (Lusekelo, 2009a; Kerr, 2020). In Tunen, Kerr (2020: 263) found that "prenominal use of -*mɔ̀tɛ́* is a determiner rather than a true numeral, having been grammaticalised." The indefinite markers in Kinyakyusa occur only post-nominally. Given the absence of pre-prefix and prenominal demonstrative in Kinyakyusa DP with indefinite markers, it becomes plausible to argue that the non-specific indefinite marker -*osa* 'all' maintains the property of the determiner within the DP of Kinyakyusa. Also, I will show evidence in the next section which supports that argument that the specific indefinite determiner -*mo* 'certain/some' functions as a determiner within the DP of Kinyakyusa.

More on Environments of Indefinite Determiners in Kinyakyusa Nominal Domain
Indefinite Interrogative Modifiers -*liku* 'which' and -*ki* 'which'
The nominal modifier -*liku* 'which one' introduces an interrogative noun in a sentence in Kinyakyusa. Morphologically, it bears the nominal prefix across the 18 noun classes. It does not take the pre-prefix element.

(32)   *Mu-m-p-ele*   *(u)-m-puuti*   ***a-liku***   *i-fi-ndu?*
     SM2SG-OM1-give-PFV   PPX-1-priest   **SM1-which**   PPX-8-food
     'Which priest did you give food?'

(33)   *Mu-ba-p-ele*   *(a)-ba-puuti*   ***ba-liku***   *i-fi-ndu?*
     SM2SG-OM2-give-PFV   PPX-1-priest   **SM2-which**   PPX-8-food
     'Which priests did you give some food?'

(34)   *Mu-ji-p-ele*   *(i)-sekwa*   *ji-liku*   *a-mi-isi?*
     SM2SG-OM9-give-PFV   PPX9.duck   **SM9-which**   PPX-4-
     water

'Which duck did you give water?'

(35) *Mu-si-p-ele*   *(i)-sekwa*   **si-liku**   *a-mi-isi?*
      SM2SG-OM10-give-PFV PPX10.duck   **SM10-which** PPX-4-water

'Which ducks did you give water?'

Generally, indefinite interpretation is obtained in both examples (32-33) above. Specifically, two kinds of indefiniteness are obtained in these examples. On the one hand, specific indefinite nouns are obtained when the pre-prefix is used in the sentence. In this case, the speaker becomes aware of the specific referent (*umpuuti* 'priest' and *isekwa* 'duck') in the sentence. In these sentences, however, the speaker is not aware of the exact priest who has been given some food, as in examples (34-35). Likewise, the speaker is unaware of the duck which was given water, as in examples (34-35). On the other hand, the non-occurrence of the pre-prefix on the lexical noun is signalling the non-specific indefinite nouns. In these examples, once the pre-prefix is absent, we obtain non-specific indefinite nouns which the speaker is unaware of in the conversation.

The interrogative modifier *-ki* 'which' introduces non-specific indefiniteness in Kinyakyusa. Persohn (2020) points out correctly that it does not allow the pre-prefix to occur on the lexical nouns, as shown in the examples below.

(36) *A-ba-sungu*   *a-bo*   *ba-fum-ile*   *(*i)-ki-su*   **ki-ki?**
     PPX-2-European   DEM-2   SM2-come-PFV   **PPX-7-land**   **7-which**

'Which country do those Europeans come from?'

(37) *A-ba-ana*   *a-ba*   *ba-l-ile*   *(*a)-ma-toki*   **ma-ki?**
     PPX-2-European   DEM-2   SM2-eat-PFV   **PPX-6-banana**   **6-which**

   'Which kind of bananas did these children eat?'

The examples (36-37) above show that the pre-prefix is restricted in the environment of the interrogative modifier *-ki* 'which'. This means that the pre-prefix introduces definite nouns, which cannot occur in this environment.

The indefinite reading obtained in this context is not specific. In example (36), the speaker is unaware of the country where the Europeans come from, while in (37) the speaker is unaware of the kind of bananas that children ate. Both circumstances of speech introduce the non-specific indefinite nouns.

Indefinite Verbal Element -ko 'once be' and the Indefinite Modifier -ingi 'another'

The hypothetical indefinite nouns are introduced by lexical entry -*ko* 'once be: there were/was'. It is similar to the existential determiner (Türker 2019) in that it introduces the referent which is abstract in nature. The semantics of the -*ko* 'once be' is that it yields specific indefinite nouns because the speaker attracts the attention of the hearer to the known referent. However, the hearer may not have the referent in mind.

The other modifier is -*ingi* 'another' which provides non-specific indefinite. Probably the example below will help to illustrate this point.

(38) *Ijolo   fiijo   ba-li-**ko***   *a-ba-kikuulu   ba-bili.   Ju-mo   a-li*

    long   much   SM2-be-PST-**DET**   PPX-2-woman   2-two   1-DET   SM1-be

    *n-kasi   gwa   n-ndondo.   **U-ju-ngi***   *a-li   n-kasi   gwa*

    1-wife   ASSOC   1-poor   **PPX-1-another**   SM1-be   1-wife   ASSOC

    n-noge

    1-rich

    'Once upon a time, there were two women. One was a wife of a poor (man).

Another one was a wife of the rich (man).

Both nominal modifiers introduce indefinite nouns. In example (38) above, -*ko* 'once be' introduces hypothetical women in the story. However, the speaker has in mind the referent, while the hearer may not.

In this case, the modifier -*ingi* 'another' also introduces a specific indefinite noun. However, this modifier may also introduce non-specific referent, as exemplified in (39-40). In these examples, the speaker is unaware of the referents, hence non-specific indefiniteness.

(39) *A-ba-ana   a-ba   ba-l-ile   a-ma-toki   **a-ga-ngi**?*

    PPX-2-European   DEM-2   SM2-eat-PFV   PPX-6-banana   **PPX-6-other**

    'These children have eaten other bananas?'

(40) *A-ba-ana   a-ba   ba-l-ile   a-li-toki   **i-li-ngi**?*

PPX-2-European   DEM-2   SM2-eat-PFV PPX-5-banana   **PPX-5-another**
   'These children have eaten another banana?'

A number of the quantification words still maintain their inherent lexical semantic content. They have not been grammaticalised to indicate the indefinite nouns. Therefore, they remain nominal modifiers rather than nominal determiners.

Conclusion

An indefinite marker in Kinyakyusa is the lexical element *-mo* 'certain/some' which appears to have been grammaticalised from the numeral *-mo* 'one'. It provides specific indefinite readings, as opposed to other quantification words which result in non-specific indefinite interpretation. In narrations, this determiner is used to introduce the referents which the hearer can trace in discourse, e.g. a new character which is introduced by the speaker. Based on Heine and Kuteva (2002), the grammaticalisation of the specific indefinite marker follows the path: NUMERAL *-mo* 'one' > INDEFINITE *-mo* 'certain/some'. But the semantic expansion resulted into inherent numeral interpretation and newly developed role of introduction of indefinite nouns.

The typical non-specific lexical element is *-osa* 'any' which obtains indefinite reading through reduplication of the nominal prefix. It appears that this non-specific indefinite marker derived from the universal quantifier *-osa* 'all, whole, entire', which still agrees with the lexical noun by the noun class prefix. The reduplication of the determiner *-osa* 'any' yields indefinite nouns in singular, e.g. *umundu jojosa* 'any person' and *ikikota kyokyosa* 'any chair', as well as plural nouns, e.g. *abandu bobosa* 'any persons' and *ifikota fyofyosa* 'any chairs'. Based on Heine and Kuteva (2002), the grammaticalisation path of the non-specific indefinite marker is QUANTIFIER *-osa* 'all' > INDEFINITE *-osa* 'any'. As stated, the reduplication process allows the indefinite marker to function as a grammatical category which co-exists with the lexical entry for the universal quantifier.

Both *-mo* 'certain/some' and *-osa* 'any' occur only post-nominally, together with modifiers such as adjectives. Nonetheless, the co-occurrence of the pre-prefix and prenominal demonstratives is restricted, which is a signal that they occur in a determiner slot of the Kinyakyusa DP. Eventually, I argue that they have become

determiner of indefiniteness in the language, as opposed with pre-prefixes and prenominal demonstratives which are determiners of definite nouns.

In the interrogative environments, two lexical elements are used. On the one hand, the indefinite interrogative element -*liku* 'which' may introduce specific indefinite nouns when the pre-prefix is used on the modified lexical noun. In this case, the speaker becomes aware of the specific referent in the sentence. It also introduces non-specific indefinite nouns when once the pre-prefix is absent. In the non-specific indefinite nouns, the speaker is unaware of in the conversation. On the other hand, the interrogative modifier -*ki* 'which' introduces non-specific indefiniteness in Kinyakyusa. This determiner restricts completely occurrence of the pre-prefix on the lexical nouns.

The nominal modifier -*ko* 'once be' introduces hypothetical women in the story. The speaker has in mind the referent, while the hearer may not, hence specific indefinite noun. The modifier -*ingi* 'another' also introduces non-specific indefinite noun.

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A Pragmatic Analysis of Car Nicknames in Nigeria

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Abstract

Nigerians have a unique set of names for popular car brands that are used in the country. These names, most times, have no correlation with the original name the manufacturer has given to the cars. The focus of this paper is to examine these nicknames within the Nigerian context, examine the contextual features that have made the names acceptable to Nigerians and investigate the motives behind the naming. Participant observation method and interviews were used to gather data for this study. Jacob Mey's Pragmatic Acts Theory was adopted to unveil the contextual features that underlie the naming processes. Data were elicited from car dealers and from vehicle owners. The study reveals that Nigerians do not name cars haphazardly but select some features that guide the naming process and that these names reflect the socio-cultural realities of Nigerians. The features identified in the study are shared situational knowledge, reference and metaphors. The practs of condemnation/abuse, informing and commendation were observed in the data. It is believed that if vehicle manufacturers factor in these features into naming their cars, they will be more acceptable to Nigerians.

Key words: *Analysis, car, pragmatic, nicknames, Nigeria*

Introduction

The act of renaming vehicles in Nigeria is not a recent phenomenon. It has been a tradition that has held sway since the early nineteen sixties when we had the *Bolekaja*, translated as 'alight and let us fight'; *sa laake 'Cut it with axe'* and more recently the *Molue*. *Bolekaja* is the Nigerian name given to the Bedford Lorry. The vehicle, originally manufactured to carry goods only, was modified by Nigerians to carry passengers. Due to the modification, the bus is usually very tight. Whenever passengers have altercations, they have to alight to settle it. Hence, the name *Bolekaja* which is translated as, 'alight and let us fight'. The researcher took the liberty of asking a few people including car users if they could recognize a Toyota Camry 2003. Many replied in the negative saying they had no idea of which of the Toyota Camry brands is 2003.

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However, when further questioned if they knew 'Big Daddy', they replied in the affirmative. This shows how popular the Nigerian names given to cars are among Nigerians. These names are based on contextual features that average Nigerians can relate with. However, beyond the names and what they mean, this paper looks into the contextual features that influence the naming of the cars. It is important to investigate this because; it may be a guide for car manufacturers in giving names that will be acceptable to Nigerians.

Linguistic Innovation: Nicknames

To try and pin down the definition of nicknames to a single one is an onerous task which may change the focus of this research paper. It is a very broad concept that research has been done to look at it from various sides and angles. Such studies have been domiciled in the sub-field of Linguistics called Onomastics. However, the Cambridge Online Dictionary defines a nickname as, 'an informal name for someone or something…' Nicknames are usually given to people or things based on certain qualities they possess, and how they behave/ the things they do. Fowler and Fowler (1938:764), defines nicknames as a '"name added to or substituted for a person's, place's, or thing's proper name." Ashley (1989:47) describes nicknames as *eke* (extra) names issued to ridicule or show preference, and which sometimes, are unofficial forms of personal names or family names, and they can replace either personal names or family names. DeKlerk and Bosch (1997) further explain that nicknames are indicative of the attitude that one has towards what has been nicknamed. This view is corroborated by Seppala (2018), who opines that car nicknames indicate an emotional connection with the vehicle brand or lack of it. This means that some nicknames could be endearing while some are to ridicule the car. For example, the Toyota Camry 2003 has two nicknames in Nigeria. For those who have an emotional connection, it is 'Big Daddy' while those who do not like the car refer to it as 'Big for nothing'. This means that nicknames can be to either enhance face or attack it (Face here is as defined by Goffman 1960). Therefore, without recourse to context, it may be difficult to classify nicknaming as either a polite or impolite act.

The bulk of research carried on nicknaming (especially in Nigeria) has been focused on people and not brands. Scholars have preoccupied themselves with address forms and naming in different Nigerian languages such as Yoruba (Oyetade 1995), Ajileye and Ajileye (1997) and Adebileje (2012). It has also been studied in the area of Applied Linguistics as Odebunmi (2008) examined naming

patterns and functions in Chinua Achebe's *Anthills of the Savannah*. One of the rare studies of nicknaming that is focused on brands is Adejumo and Odebunmi (1999) which examines the nicknaming of Nigerian currency notes. However, this paper makes a departure from the norm by looking at nicknames given to cars by Nigerians. There has been scant research in this area but the notable one is that of Olaosun (2013) that explores Stylo-rhetorical study of car appellations in Nigeria. Gathering data from retail shops and questionnaires, he opines that car rebranding practice significantly affects the purchase behaviours of car owners in Nigeria. He also submits that Nigerian youths are innovative in making car products appeal to people. This work has been able to establish itself in an area the researcher called car rebranding discourse.
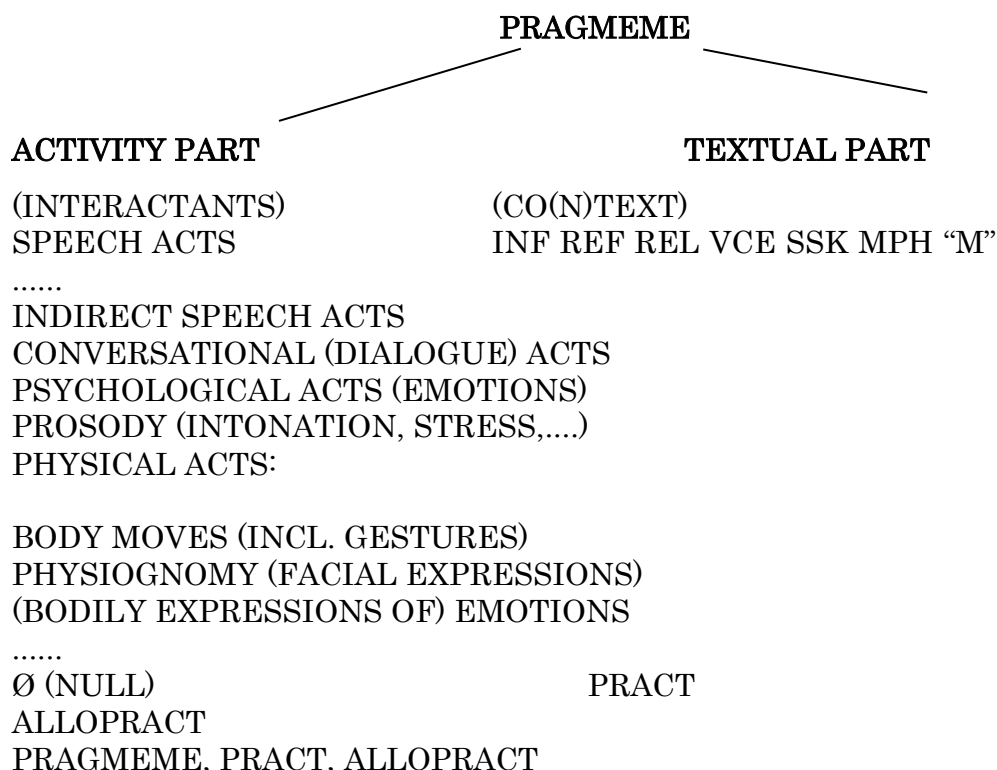
This study, though similar, is different from the earlier one because rather than place the focus on how rebranding affects the purchase of the cars, it looks into the conception of the Nigerian names; looking at why those names appeal to Nigerians and how they have been able to make sense of them. Also, the motivation behind the nicknaming of the cars is also discussed. Seppala (2018) submits that car nicknames are best studied from a metaphor based analysis of how cars are seen and the motives for name giving. In her investigation of Finnish nicknames for cars, she observed that targets words tend to form groups: cars are metaphorically seen as humans, animals, boxes and machines. She explains that new names can be formed from official brand names such nicknames are called secondary forms e.g. Toyota Camry. Toyota while they can also be invented spontaneously based on the vehicle's appearance. She describes such nicknames as primary nicknames.

In Nigeria, even though the secondary form of nicknames is used, the most fundamental nickname used is the primary type. Cars are described based on their shapes, weight, economic values and so on.

Theoretical Issues
This work adopts the Pragmatic Acts Theory proposed by Mey (2001). The Pragmatic Act Theory has been seen as an intervention for the inadequacies of Speech Acts Theory. One of the strong points of Mey (2001) is that speech act theory is non-situated, hence the need for the Pragmatic Act Theory. Needless to say, the Pragmatic Acts Theory focuses on the analysis of a text in its context. To buttress his point, he presents a pragmeme. A pragmeme can be

described as a situated speech act that combines the rules of language and society in the determination of meaning.

<div align="center">

PRAGMEME

</div>

ACTIVITY PART   **TEXTUAL PART**

(INTERACTANTS)   (CO(N)TEXT)
SPEECH ACTS   INF REF REL VCE SSK MPH "M"
……
INDIRECT SPEECH ACTS
CONVERSATIONAL (DIALOGUE) ACTS
PSYCHOLOGICAL ACTS (EMOTIONS)
PROSODY (INTONATION, STRESS,….)
PHYSICAL ACTS:

BODY MOVES (INCL. GESTURES)
PHYSIOGNOMY (FACIAL EXPRESSIONS)
(BODILY EXPRESSIONS OF) EMOTIONS
……
Ø (NULL)   PRACT
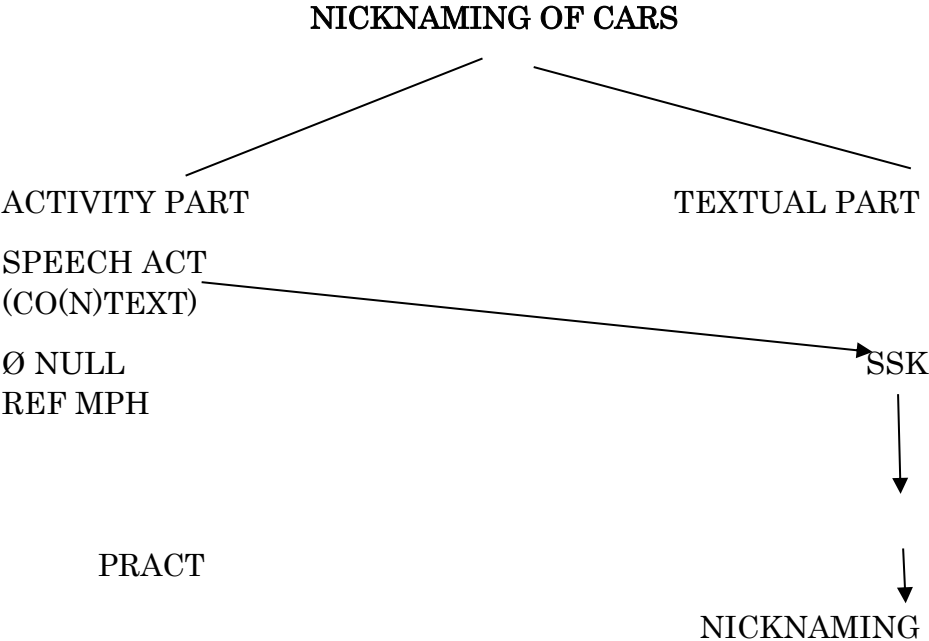ALLOPRACT
PRAGMEME, PRACT, ALLOPRACT

In the schema above, inf stands for inference, ref for reference, rel for relevance, vce for voice, ssk for shared situational knowledge, mph metaphor, and m for metapragmatic joker

From the schema given above, it is evident that there are two categories involved in the production of a pragmeme. Odebunmi describes a pragmeme as a generalized pragmatic act regarded as the only force associated with making utterances (Odebunmi 2008:76). The pragmatic act is instantiated through an *ipra* or a *pract* which realizes a pragmeme. The activity part represents the choices the speaker can select from to perform any function he/she wants. To achieve this, the textual part comes in handy to communicate his intention. He/she may use the inference (inf), reference (ref), relevance (rel), voice (vce), shared situational knowledge (ssk), metaphor (mph), or metapragmatic joker (m). Mey opines that the pragmatic act theory focuses on "the environment in which both the speaker and the hearer find their affordances, such that the entire situation is brought to bear on what can be said in the

situation, as well as what is actually being said" (Mey 2001). This shows the importance of context in meaning realization in any discourse. When a particular pragmeme has been concretely instantiated, it can be called a pract. The participants' knowledge of the situation and the possible effect of pract in a particular context is what determines a pract.

Odebunmi (2006) modified the schema proposed by Mey (2001) by including SCK (shared cultural knowledge). He included SCK to be able to adequately account for the cultural factor in the use of proverbs in "The Gods Are Not To Blame", a novel that reflects the socio-cultural life of the Yoruba. For the purposes of this work, the pragmatic act model of Mey will be applied as shown in the schema below:

NICKNAMING OF CARS

ACTIVITY PART   TEXTUAL PART

SPEECH ACT
(CO(N)TEXT)

Ø NULL   SSK
REF MPH

        PRACT

                              NICKNAMING

In the schema above, SSK stands for shared situational knowledge, REF for reference, and MPH for metaphor.

Data Presentation and Discussion
In Table 1, the list of Nigerian names of cars is presented and the motivation for them is also presented. For those that have Yoruba nicknames, the gloss is presented.

Table 1: Nigerian Car Names

S/N	Manufacturer's name	Nigerian name	Gloss	Quality
1	Volkswagen Type 1	*Beetle, Ijapa, So ki n so, Fojo poloore, yeri-n-beto*	Tortoise, alight so that I can alight, make rain beat the benefactor, shift your head, I want to spit	Based on the shape of the car. Also based on the fact that it has only two doors which necessitates the alighting of the person in front whenever the passenger at the back needs to alight.
2	Cadillac Escalade	*Chairman*		The luxurious shape of the car. The fact that chairman even though means someone who chairs an event, in Nigeria, it has come to mean any man of means. Since the car is associated with wealthy people, it is called chairman.
3	Infinity fx35	*Dwarf*		The size of the car
4	Toyota Starlet/ Nissan Micra	*Rabbit*		Structure of the car
5	Toyota Avalon	*Long John*		The length of the car
6	BMW 5 Series 05	*Cobra*		The structure of the car
7	Nissan Xterra	*Lego Jeep*		This SUV unlike some other ones lack contours. This is why the nicknamers have compared it to 'lego' a block game where blocks are stacked on one another

8	Mercedez Benz W 123/ Benz 200	*Regular Benz/Mesi Oloye*		This car brand is called regular to differentiate it from the other brands. It is also called *Mesi Oloye* because it was one of the cars that came with the air conditioner
9	Mercedez Benz W 124/ Benz 300	*V boot/ V nyansh/ German mistake*		The structure of the booth of this car is what has earned it the nickname. The booth has a 'v'shape. This distinguishes it from the other brands of Benz cars
10	Mercedez Benz Benz 190 E	*Baby Benz*		This is called baby Benz because of its size. It is smaller than the other Benz brands.
11	Benz E class	*Oju Opolo*	Frog Eye	The distinctive headlights of this car are the ones that make it is called *frog-eye*. The lamps look as if they are bulging like the eyes of a frog.
12	Toyota Camry 1995	*Orobo*	Thick/big	Predictably, the nickname came from the size of the car. In Nigeria, *orobo* means someone who is on the big side. The car looks big and grand.
13	Toyota Camry 1999-2001	*Pencil light/ Envelope*		This is another car that got its nickname from the structure. It is called pencil for two reasons. One of

				the reasons is the fact that it is thinner compared to the previous edition of the vehicle. Also, the rear-light of the car is thin. All these make it is called pencil light.
14	Toyota Camry 2003-2005	*Big for nothing/Big Daddy*		This car has two names based on its features. Those who wish to highlight its positive features call it big daddy. As at when it was introduced, it was the biggest of the brands of that make. Those who wish to highlight its negative feature call it big-for-nothing. This is because even though the car is big, they argue that its performance is not in correlation to its size.
15	Toyota Camry 2007	*Muscle*		The sleek features and the curves of this vehicle is why it has been called muscle.
16	Toyota Corolla 1996	*First lady*		The shape of the car looks feminine. This combines with the fact that the car was mostly used by women when it was in vogue.
17	Toyota Corolla	*O won ju owo e lo*	It is more expensive than its cost.	This car is small but expensive. This is the reason for the name.

18	Honda Accord 1990	*Alla*		This Honda Accord was very popular in the Northern part of Nigeria. Due to due to its sleekness and durability, whenever an Hausa man wanted to describe the car, he would say *My car Allah!* This is why it began to be called *Honda Alla*
19	Honda Accord 1995	*Bull dog*		The shape of the rear of the car is what has earned it its *bull dog* nickname. The structure of the car looks like that of a dog.
20	Honda Accord 1998	*Baby boy*		This car was made popular by a movie of the same name Produced by John Singleton. The main actor, Tyrese Gibson was seen driving the car in many scenes. Hence, the nickname came from the movie
21	Honda Accord 2003	*End of Discussion*		This nickname came from the tag line of the advert for the car. The advert simply reads: 'The new Honda Accord. The End of Discussion'. Nigerians simply turned this tag line to the name of the vehicle. It is sometimes shortened to EOD.

22	Honda Accord 2006/2010	*Discussion Continues*		After the debut of the previous edition that Nigerians tagged 'EOD', the next edition was naturally tagged the next one 'Discussion Continues'.
23	Honda Accord 2009/2012	*Evil Spirit/Beast*		The shape of the headlamps of the car has been reputed to be very scary. Hence, since evil spirits and beasts are scary the car has been given both names.
24	Honda Accord 1994-1996	*Honda Bullet*		The size and speed of this car is what has earned it the name *bullet.* It has been reputed to be very fast despite its not so big size.
25	Honda Accord 1986	*Pure water*		This car was very common in the late nineteen nineties in Nigeria. Hence, it was equated to pure water which is seen as very affordable and common.
26	Honda Element	*Pali Isana*	Match box	The structure of this car is what has made Nigerians nickname it matchbox. Some have claimed that it has a close resemblance to a match box.
27	Volkswagen	*Bug/Roach*		This modern Volkswagen also derived its name

				from the shape. Just like the former one called *Beetle*, which looks like a bug.
28	Mazda	*Sha laake*	Cut it with an axe	This car is usually modified to fit its Nigerian use. Nigerians have to 'butcher' it so that they can add additional features.
29	All SUVS	*Jeep*		In Nigeria, every sports utility vehicle is called Jeep. Most Nigerians are unaware that *Jeep* is a brand name. This is due to the fact that *Jeep* is one of the first and earliest sports utility vehicles in Nigeria. Hence, Nigerians see every vehicle that has that shape as a *Jeep*.
30	Bedford Lorry	*Bolekaja*	Alight and let us fight	This vehicle which is originally a truck is usually modified to be able to carry passengers by the addition of wooden planks that people can seat on. This leaves no room for people to stretch their bodies. Hence, when there is a fight, people choose to alight first then settle their scores.

From Table 1 above, it is evident that the Nigerian names given to cars reflect the socio-economic situation and realities of the Nigerian people. The contextual features that are characterized in the naming will be discussed below:

Shared Situational Knowledge

This is the perception that a group of people share within a given context of time and space that impacts how they view the world and how they interpret discourses. Most cars in Nigeria are renamed based on the shared situational knowledge. This knowledge allows Nigerians to link the name given to the car. Examples are listed in Table 2.

Table 2: Original Names and Nigerian Car Names

S/N	Manufacturer's name	Nigerian name
1	Honda Accord 1986	*Pure water*
2	Volkswagen Type 1	*Beetle, Ijapa, So ki n so, Ojo poloore, yeri-n-beto*
3	Cadillac Escalade	*Chairman*
4	Mercedez Benz W 124/ Benz 300	*V boot/ V nyansh*
5	Nissan Xterra	*Lego Jeep*
6	Toyota Camry 1995	*Orobo Camry*

It is said that water is life. Therefore, it is just expected that everyone should have free access to water. In Nigeria, water comes in different packages and sizes. However, the most common and affordable is the sachet water which is called 'pure water' in the Nigerian parlance. That water is cheap and affordable for almost every Nigerian. Hence, when a car like the Honda Accord 1986 is called 'pure water', it strikes a chord in the hearts of Nigerians as a cheap and affordable car. This is what 'pure water' means to Nigerians. It can be said that due to the pocket-friendly nature of the car at that time, it also became very common on streets. This also further widened the appeal of the name given to it. Pure water is very common in Nigeria so much that the used sachets litter the streets. Since Nigerians can draw a parallel between the economic similarities between pure water and the car, the name sticks. It should be noted that while the name of the car makes sense to Nigerians, it would not make sense to people outside Nigeria who have no shared knowledge about pure water in Nigeria. The car finds its meaning in the Nigerian context as pure water to an outsider only means water that has no impurities; but to the Nigerian, it means

more. Nigerians refer to whatever is cheap and common as pure water.

The Volkswagen Type 1 is one of the earliest cars used by the elites in Nigeria. It is one of the cars that Nigerians have given several names depending on which part of Nigeria one decides to look at. It has been called the *Beetle* because of its structure. It has been called *Ijapa* which also means beetle in the Yoruba language. However, of interest in this context is the name some people from the South-west call it. *So ki n so* (Alight so that I can alight), and *Fojo poloore* (make rain beat your benefactor) are names that the vehicle has been given based on the deficiency of the structure. The Volkswagen Type 1 is a vehicle with two doors. This means that before a passenger can alight, the person seated at the front must also alight. This may cause some inconvenience to the person seated at the front as he/she has to alight as many times as many other people want to alight. This is why it is given the hilarious name, *so ki n so*. As inconvenient as this may seem, it gets worse when the rain is falling. This means that whoever is seated at the front seat (sometimes, it could be the driver) would have to be beaten by the rain because of his/her act of kindness. This is why it is called *fojo poloore*. This name even though it does not bear any resemblance to the manufacturer's name, Nigerians especially of Yoruba extraction can relate with it through shared situational knowledge.

Even though it is said that owning a car is not a luxury, the type of car one can afford shows how economically buoyant he/she is. Owning a Cadillac is a big deal in Nigeria because it is only the influential people that can afford it. Little wonder why the car is called chairman. In the proper English definition, a chairman is the one who presides at the meetings of public functions. However, in Nigeria, the term 'chairman' has been extended to the crème de la crème of the society. Those who are people of means are called chairmen in Nigeria. Therefore, when a car is called *chairman*, it clearly implies that it is for the rich and famous and it is out of reach for the lower and the middle class. It is because of shared situational knowledge that an average Nigerian can relate with the term.

Mercedez Benz W 124/ Benz 300 is popularly referred to as 'V boot' or 'V nyansh'. This is because the boot of the car is 'V' shaped. When it is called 'V nyansh', it is only a person who understands Nigerian Pidgin who can relate to the name. 'Nyansh' is pidgin for buttocks. The boot is figuratively called buttocks using Nigerian pidgin.

The last but not the least in this category is the Toyota Camry 1995 that has been called the *Orobo*. To a Nigerian, an *Orobo* means someone who is big/thick in an attractive way. Therefore, it is needless to say that the *Orobo Camry* is so named because of the fact that it is big. Compared to the previous Camry car brands, the 1995 model stands out because it is the biggest. To show their admiration for the car, they call it *Orobo*.

Reference

Nigerians name vehicles based on reference. These names mostly come from reference to adverts and to films. For example, Honda Accord 1998 popularly known as Baby boy is thus called, because of an American film, 'Baby boy'. The car was driven by a famous actor, Tyrese Gibson, in many scenes of the movie. Since many young Nigerians saw the film, they naturally began to call the vehicle *Baby boy* so much that the real name faded into oblivion. Another example of reference is the Honda Accord 2003 called 'End of Discussion' (EOD). This name was picked from the advertisement of the car which was aired on major television stations in the country. The advertisement read, 'The new Honda Accord: 'The end of discussion'. This tag line became the nickname by which Nigerians called the car. Any Nigerian that has seen the advert finds it easy to relate with the name. In fact, there was a rumour that the EOD was the last car Honda was going to produce going by the advert. This was not true as not too long after, Honda manufactured Honda Accord 2006/2010 which Nigerians naturally tagged 'Discussion Continues'. Nigerians naturally tagged the car 'Discussion Continues' since it was produced after the 'End of Discussion'. To them, the production of another vehicle signalled that the discussion is far from over.

Metaphor

Nigerians also name cars based on their significant features. As said earlier, some cars are metaphorically seen as humans, animals, boxes and machines and even spirits. Hence, Nigerians name them after these things. Examples are given in the Table 3.

Table 3: Original Name and Metaphorical Car Names

S/N	Manufacturer's name	Nigerian name
1	Volkswagen Type 1	*Beetle*
2	Toyota Camry 1998-1999	*Pencil*
3	Toyota Starlet/Nissan Micra	*Rabbit*
4	Honda Accord 1995	*Bull dog*
5	Honda Accord 1994-1996	*Bullet*
6	Honda Accord 2009-2012	*Evil spirit*

The cars above have a link to the Nigerian names that they have been given. Of particular interest is the Honda 2009 that has been named 'Evil spirit.' It is widely believed that spirits are invisible to the eye. However, there are certain attributes that are given to them. For example, they are perceived to be terrifying. This attribute is the motivation behind the nickname given to the Honda Accord 2009. The front view of the car has been described as very terrifying. Hence, Nigerians based on metaphysical beliefs of the evil spirit they have describe the car as evil spirit. Another car of interest in this group is the Honda Accord 1994 called 'Bullet' by Nigerians. The bullet though small is very fast and dependent on achieving whatever it is aimed at. The same goes for this particular vehicle that Nigerians feel is smaller than the other Hondas in its category but is very fast and efficient.

To answer why the Nigerian names of the vehicles are more acceptable than the manufacturer's name, some vehicle owners were interviewed. They gave two major reasons:

First, the Nigerian names reflect the Nigerian experience. This makes them easy to relate with. This is the case especially when the cars are named based on physical feature. For example, it is easier for a Nigerian to remember 'orobo' than Toyota Camry 1995 model.

Second, most of the names of the brands especially Toyota and Honda are differentiated by the year of production. The respondents felt the names to be monotonous. They believe that it is more hectic trying to follow the year of production of a car than giving it a simple name. Hence, they find solace in their own names given to the vehicles as they are easier ways to make reference to the cars.

Practs in the Naming of Cars in Nigeria
Nigerian vehicle users combine contextual features and speech acts to nickname cars. These nicknames can only be properly analysed

within the Nigerian context by making recourse to the practs that underlie the users' naming processes.

Pract of Condemnation/ Abuse

The nickname they give vehicles sometimes shows the disapproval of the users. This may due to the shape of the vehicle or other features that it possesses that does not catch the fancy of some Nigerians users. Their disapproval is what leads to condemnation and abuse. For example, Toyota corolla 2003 model is referred to as *Big for nothing Camry*. This is because it is bigger than the previous models particularly the Toyota 1999 model fondly called the *pencil light*. Some query the size of the vehicle stating that the engine it has does not justify the size. Therefore the name, *big for nothing*, shows the disapproval of some Nigerian users. It is worthy of note that this same vehicle is called *big daddy* by those who like its size. This is an endearing name for the vehicle. Another example is the Benz E class that is referred to as *oloju opolo* translated as *frog eye*. The distinctive feature of this car is that it has very prominent headlamps. This, in the Nigerian context is not a commendable feature. This same term, *frog eye,* is used to abuse people who have very big eyeballs. The vehicle is given this nickname to ridicule its seemingly disproportionate headlamps. Other examples include Infinity fx35 that is called *Dwarf* because of its size. The Volkswagen is called *fo jo po'loore* which can be translated as 'make rain beat the owner'. This vehicle is so named because has two doors. Therefore, if a passenger at the back wants to alight when it is raining, the person seated at the front seat has to alight first hereby predisposing him to rain. This is considered a great disadvantage that the car has. This is why many Nigerian car users will prefer to buy vehicles that have four doors.

Pract of Informing

Another pract observed in the naming of cars in Nigeria is informing. Sometimes the nicknames that Nigerians give cars perform the role of informing. These names give more information about the car and its features. A notable example is the Honda Accord 2006/2010 that is called *Discussion Continues*. Nigerians had already named the Honda Accord 2003, *End of Discussion* which many construed to be the last Honda Accord that was going to be produced. However, when Honda came out with the 2006/2010 model, they naturally named it *Discussion Continues* to inform all those that thought discussion had ended that discussion still continues. Another vehicle that was named with the aim of informing is the Mercedes Benz W 123/ Benz

200 called the *Mesi Oloye* which translates as the Mercedes with air-conditioner. Both nicknames given to the vehicle have the role of informing. The nickname given to this car differentiates it from the other Benz cars. The name informs the hearer that the benz being talked about is the one that has air-conditioner. From the nickname, this information is provided.

Pract of Commendation

The nickname given to a car sometimes show that Nigerians are pleased with the car and its features. Hence, they commend it. An example is Honda bullet (Honda Accord 1995-1996). This car is called *bullet* because of its speed. This nickname shows that it is admired for its speed. Another example is the *German Mistake* (Benz 300). This Benz car has been described to be unexplainably efficient and reliable. Hence, Nigerians refer to it as German mistake because they believe that the Germans, who are the manufacturers of the car have made it too strong. Hence, buyers will have no need to change their vehicles often.

Conclusion

This paper has been able to provide insights into the nicknames that Nigerians give popular car brands in the country and the reason why such names are acceptable to Nigerians. Nigerians are very socially active people, hence they like to make everything thing around them reflect their social consciousness. Also, the nicknames given show how Nigerians are innovative in their language use. They use the pract of condemnation/abuse, informing and commendation in the naming process.

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A Linguistic-Stylistic Analysis of Text Messaging: A Case Study of University of Dar es Salaam Undergraduate Students

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Abstract
This study is a linguistic-stylistics analysis of text messaging by exploring texting sentence types and complexity. The study used a mixed method approach and was tested using the theories of style under three moulds, which are: style as a deviation from a norm, style as a product of context, and style as a choice. In an attempt to meet the objectives, data was collected using the elicitation tool, and a total of three hundred text messages were collected and recorded in Microsoft Word. The data was then coded, computed, and quantified using the SPSS program version 19 (Statistical Package for the Social Sciences), and the data was finally analyzed using the checklist. The findings revealed that text messages constrain the syntax of the messages, notably in sentence length and complexity.

Key words: *Communication, deviation, stylistics, text messaging*

Introduction

There are different modes of communication that have been developed over time. Among them are the linguistic innovations of text messaging. Technological advancement has enriched these modes, especially in the growth of instant and short messages. The terms "texting" or "text messaging" refer to the brief typed messages sent using the Short Message Service (SMS) of mobile/cell phones, smart phones, or web browsers (Thurlow and Poff, 2011). It has been a common feature of most mobile phones since the late 1990s. In this study, the terms "text messaging" and "texting" will be used interchangeably to refer to both the medium and the language, and

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the term "texters" will be used to refer to individuals who use texting.

Moreover, text messaging is a private communication that allows users to rebel against the standard rules of a language (Ongonda *et al.*, 2011). In this sense, texting does not always follow the standard rules of grammar (Bush, 2005), but the behaviour is acceptable among texters. Retie (2007) quotes Reid and Reid (2005), asserting that there are two different groups that emerged from text communication. The first group is that of talkers, who prefer talking on the phone but use text messages as a convenient complementary medium; second, texters form a group of people who are uncomfortable talking on the phone and prefer sending text messages. This dichotomy, however, may not be as important because texters prefer to use messages for a variety of reasons, not because they are uncomfortable with the medium.

Unlike those linking texting with technological restrictions, others, like Rafi (2008), are of the view that the Short Message Service (SMS) syntactic and lexical choices made by the texters are linked to a child's language. For example, he identifies the way a child expresses his or her feelings through the simple present progressive tense, e.g. *mom eating* for "Mom is eating" and *eating* for "I am eating". However, the empirical data show that texting overlooks orthographic and syntactic rules of a language with great emphasis on written sounds and compressions; for example, "8" for *ate*, "*2*" for *to*, "two" and "too," "4" for *four* and for, "bcoz*"* for *because,* and the like. This happens because the language used in the text is social and interactive in nature. It also has a close link with the spoken language, where people do not use long and complex sentences, but this does not make it look similar to a child language.

 In defending the language of texting, Lin and Tong (2007) posit that texting should be seen as a new, creative, hybridized variety of literacy in its own right rather than a "broken form" of a traditional print language. They cite Goggin (2004), who argues that texting is a new form of literacy that is uniquely suited to the unique characteristics of the new communication medium, rather than a degenerated form of print literacy. Hence, messages are both linguistically unremarkable and communicatively adept.

 Texting is the latest new way to communicate quickly among people, and texting is mostly used among youth and young adults in

chatting. Beasley (2009) offers three benefits of texting: Texting permits interlocutors to communicate with others from just about anywhere; it permits them to communicate silently, which can be beneficial in noisy environments, like in a cafeteria, when having an effective conversation on the telephone would be difficult or where extraneous communication must be done quietly, such as in a classroom, and allows users to communicate both synchronously (i.e., two-way communication that occurs simultaneously) and asynchronously (i.e., two-way communication that is delayed).

What is more, the texters are said to be crippled by their inability to see, hear, or touch their fellow counterparts. Locke (2000), as cited in Hezili (2009), describes this phenomenon as "going off-voice", "off-face', "off-eyes" and "off-body". This deprivation generated the need for other linguistic cues such as punctuation and spelling to provide emotional support. The examination of this register of conversations in the Tanzanian context adds to the diversity and prevalence of each linguistic strategy used and its functions in conveying the intended meaning. As Hezili (2009) observes, currently, there is a rapid growth of people chatting on the internet or text messaging each other when compared to the past few years. She says that communication has never been as rapid as it is today, with a completely new evolution of the language.

It has been observed that online interactive media such as text messaging have influenced syntactic aspects of language. This paper explores the syntactic characteristics of text messages in order to determine how they have resulted in a paradigm shift in the traditional uses of language. Doring (2002): 7 allows for the reasonable use of syntactic and lexical short forms, which save character space or touches of the handset keys as compared with using the full forms of words (Doring, 2002: 7). A few empirical studies have shown researchers' interest in this syntactic innovation. For example, Ong'onda, Matu, and Oketch's (2010) study showed that cordial syntactic features are reflected in syntactic modifications and spelling variation in Kenyan text messages. Haryono & Kholifah (2018) found the same in their analysis of Indonesian, English, and Japanese linguistic characteristics of short text messages (SMS) performed by the students. Earlier on, Oladoye (2011) investigated the syntactic and lexico-semantic analyses of selected SMS text messages among the University of Ilorin students. The results showed that among the word classes, the most frequently occurring element was the noun, with a 39.22% frequency. In addition, all the

text messages had noun elements in them, the most prominent of which was the word sequence, which had 20.5%.

In light of the above studies, it can be concluded that short messaging constrains as well as provides room for innovativeness in the syntax of various languages. However, there are few studies in that regard conducted in Tanzania, e.g., the study by Dillon (2010), Semkwiji and Hassan (2011), and Bagger (2010), which did not exclusively focus on sentence length and complexity. Therefore, this study is intended to fill that knowledgeable gap.

Theoretical Framework

The study was guided by Enkvist et al. (1964) and Azuike (1992), cited in Nnadi (2010), who looked at six broad moulds into which style can be cast. These molds were style as good writing, style as a deviation from the norm, style as the individual, style as content and/or form, style as choice, and style as a product of context. This study dwelt only on three theories. The theories are style as a deviation from a norm, style as a product of context, and style as a choice.

Style as a deviation from a norm is the first theory used in this study. Norm here means the accepted and normal usage within specific speech communities. A deviation would then mean a departure from the accepted norm. In this theory, linguists try to make explicit the role of frequencies and statistical analysis in formalizing the difference between the text and the norm. Enkvist et al. (1964) say that the style of a discourse is the message carried by the frequency distributions and transitional probabilities of its linguistic features, especially as they differ from those of the same features in the language as a whole.

Yet another theory used in this study is style as a product of context. Here, style is deemed to be conditioned by the socio-cultural factors that influence the making of an utterance, whether written or spoken. The writer is regarded as part of the context of what he or she writes, and thus every text is a constellation of contexts and styles.

Style as a choice is another theory adopted in this study. The point is that different linguistic structures can generate the same meaning, and which of the structures the writer employs is a matter of choice. The choice between two lexical items that suggest the same

meaning (e.g. salt and sodium chloride) is context-dependent, and the same applies to features at various levels of linguistic analysis. Stylistic choice has to do with the choice of style markers. Non-stylistic choice involves the choice of syntactically neutral items. Style markers are those linguistic items that only appear, or are most or least frequent, in a certain context. They are contextually bound linguistic elements (Enkvist et al., 1964). The current study fits into this framework since text messaging is personal communication. Therefore, texting deviates from normal writing due to the choice of words and the context of interlocutors.

Materials and Methods

The study adopted the case study design. The University of Dar es Salaam main campus was chosen as a case study. The design was regarded as an arrangement of conditions for collection and analysis of data in a manner that aimed to combine relevance with research purpose. This design aimed to find out how language is used in text messaging, the features it portrays, and provide new insights about the phenomenon as supported by Kothari (2004). Therefore, it was hoped to look closely at the problem and explore different literature related to the study.

UDSM was adopted as the case study due to its demographic size and complexity of students who find it difficult to meet frequently, hence decide to use texting for chatting and sharing indoor information among themselves. Also, it was chosen because it was a place where informants together showed more willingness to present their messages. It was the potential area to get messages written in English and Swahili. This gave the researcher a chance to access all the data and information required for the study.

 The target population for this study was undergraduate students and their text messages while in the area of study. The researcher decided to work with that particular group because of her strong conviction that it is a kind of group of people who prefer chatting compared to the other groups found at the campus due to their age, as most of them are teenagers and young adults.

 The participants were selected using purposive and stratified sampling. The reason for opting for the purposive sampling technique was the criteria of readiness and willingness of participants in availing the messages and important information that are otherwise private to satisfy the objectives of the research.

The stratified sampling was employed to bring in such strata as gender differences, year of study, and marital status.

Forty students were involved in the study by providing their text messages. The messages that were collected were those sent using mobile phones, and these were found in the "sent" folder rather than the inbox. The majority of these respondents were single (36, or 90%), as contrasted with only four (10%) who were married. This implies that their networking was likely deemed to be more extensive and fluid since they were free to chat compared to married respondents. In terms of age, the largest number of respondents (26, or 65%) were aged between 21 and 23, which is indicative of the vibrancy of networking for academic (being university students) and social-interpersonal non-academic issues. As for their sex, 21 of the respondents were males, which is 52.5% of the total sample, and 19 (47.5%) were females. Furthermore, 16 (40%) of the respondents were from the then College of Arts and Social Science (CASS), a college encompassing the disciplines related to communications, literature, language studies, and social studies in which language use is given special attention, both formal and informal compared to other colleges. The group second to CASS had 11 (27.7%) respondents from the School of Education, then 6 (15%) were from the College of Natural and Applied Science (CONAS), another 3 (7.5%) were from the College of Engineering and Technology (COET), and 4 (10%) from the School of Law.

This study relied on one research instrument, which is the elicitation of messages from the respondents.

The Findings
A Sample of the Messages Collected

This session acts as an introductory part before delving into findings per research objectives. It therefore presents the nature and gives a description of the message collected from the field, focusing on the language used, sentence length, and complexity as summarized in Table 3.1 below.

Table 3.1: Sample of the Message Collected

Sample of the message		Number of messages	Percentage
Language used	Swahili	143	47.7
	English	132	44
	Mix English dominant	12	4
	Mix Swahili dominant	13	4.3
	Total	300	100
Sentence length	Short and basic	116	38.7
	Short non-basic	116	38.7
	Long	68	22.6
	Total	300	100
Sentence complexity	Simple	126	42
	Compounded	75	25
	Subordination	99	33
	Total	300	100

In Table 3.1 above, the Swahili messages are more numerous compared to English messages because the language is familiar to most Tanzanian undergraduate students and it is used mostly in social activities like personal communications. The code mixing and code switching of the language are due to the co-use of both languages. In terms of sentence length, the majority of the messages are short since the aim of interlocutors is to reduce the space of messages, which results in having short messages. Moreover, the frequency of communication helps to reduce the number of words. In sentence complexity, the table shows that many messages have simple language compared to compounded or subordinate sentences because texters communicate in a simple language that can be understood by all. The total messages collected from the field were 300, and each category is discussed separately in sub-sessions.

Languages Used

This sub-session surveys the language used in texting as collected from the field. The study shows that among the 300 collected messages, the majority of the messages were in English and Kiswahili. The Kiswahili messages were 143 (47.7%) while the English messages were 132 (44%), a difference of 11 all recorded from the respondents' "sent" folders. The findings also show there is code switching whereby in 13 messages (4.3%) Swahili was the dominant language while in 12 messages (4%) English was the dominant language, as summarized in Figure 3.1 below.
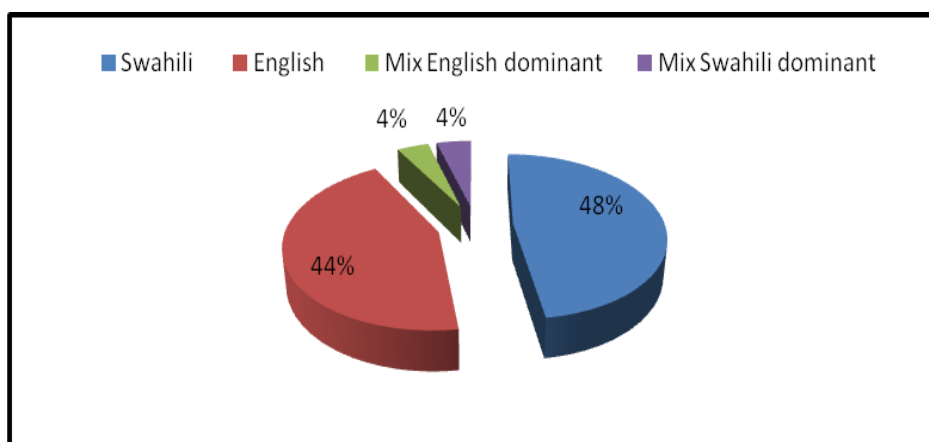
Figure 3.1: Languages Used

This implies that in Tanzanian universities, English and Swahili are the major lingua franca for interpersonal communication, and in some cases, the users tend to mix the languages, as is common for bilingual and multilingual speakers. The Swahili messages had a high frequency of occurring because it is the language that is used more outside lecture rooms and is mostly used in social activities such as in the canteen, hospital, and in local media. English, on the other hand, is the language of instruction in higher learning, but it is rarely used outside the lecture rooms. These results are supported by the fact that texting is the primary means of personal communication among interlocutors and they are free to use any language (Retie, 2007).

Additionally, most of the English messages that were collected were forwarded messages to respondents and were composed by someone else. The case is different from Swahili messages, whereby texters were able to compose different messages. Generally, which language texters choose to use does not matter since the aim is to communicate in the language they are most comfortable with the topic.

Sentence Length
The study also looked at the sentence length of the messages collected. They were grouped into three parts: short and basic, short non-basic sentences, and long sentences. The findings indicate that 116 (38.7%) sentences were short and basic, as well as short non-basic sentences. The messages that contained long sentences were only 68 (22.7%). The findings indicate that the sentences used in

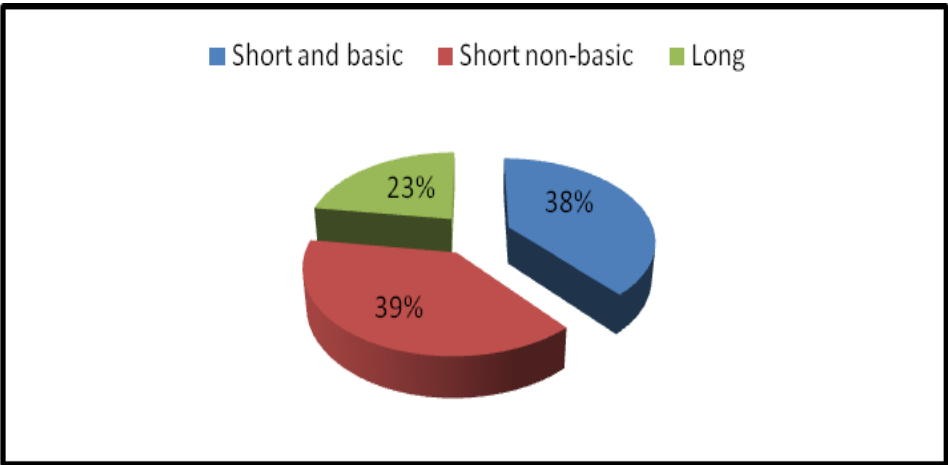forming the messages had different lengths, as presented in Figure 3.2 below.

Figure 3.2: Sentence Length

The findings imply that messages are short in terms of letters of the alphabet, which means sometimes texters have little to chat about due to regular communication or time pressure. However, this depends on the type of message, i.e., if a receiver can understand the sender's intention and also the relationship between the sender and the receiver. More importantly, some of the text messages are short due to the very nature of language economy, which characterizes texting, whereby the interlocutors reduce the long message into a short one. This is illustrated in plate 3.1.

1. M. 71a: *Hi mate, are you ok ay? I am sorry that I forgot to call you last night. Why don't we g o and see a film tomorrow?* (112 characters).
2. Hi m8: *a u k? sry I 4gt 2 cal u lst nyt, y d on we go c film 2mor* (6 4 characters)

Plate 3.1: Example of Texters' Language Economy

As revealed in plate 3.1, the difference between these messages (1 and 2) is 48 characters, hence instead of using the first message (a), a person will prefer to use message (b).

An analysis was also made of the 68 (22.7%) messages that were long sentences (they consisted of three to four sentences), and most of these had no or few abbreviated words or shortening forms. For

example, 53 (17.3%) has no abbreviation. Because most phones limit messages to 160 characters, any addition of words or letters forces the message to be divided into pieces and sent in separate chunks, which can be costly. Consequently, those texters reduced the number of characters so as to minimize the cost of sending messages. However, due to its frequency, the use of shortening has changed to be a common behavior of texters and the style of text messaging.

A similar study by Lyddy et al. (2014) examined the textual characteristics of 936 text messages in English (13391 words) by university students in Ireland. Message length, nonstandard spelling, sender and message characteristics, and word frequency were analyzed. The data showed that 25% of the word content used nonstandard spelling, with the most frequently occurring category involving the omission of capital letters. The types of nonstandard spelling varied only slightly depending on the purpose of the text message, while the overall proportion of nonstandard spelling did not differ significantly. Similarly, Hussain & Lukmana's (2018) study on characteristics of "textisms" in text messaging revealed that the study revealed that people shortened words and even sentences to the minimum syllable length by removing vowels.

Sentence Complexity

The findings on sentence complexity show that 126 (42%) messages were simple sentences, which means that they did not have any aspect of subordination, while 99 (33%) had subordinate clauses or incomplete sentences. The other 75 (25%) had compounded sentences largely found in the long messages, as illustrated in figure 3.3 below.
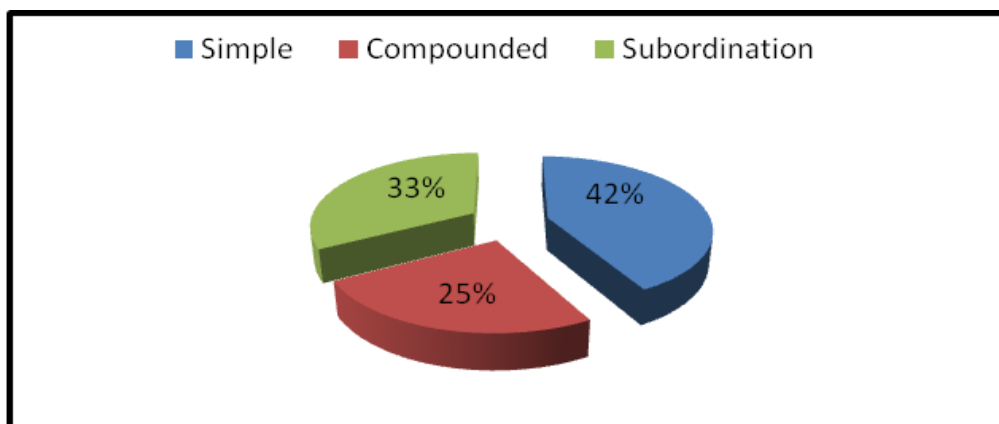

Figure 4.3: Sentence Complexity

Simple sentences exist due to the fact that sometimes texters communicate using simple phrases or clauses. For example, when a representative lies to the request, the communication's opening can also be used to sign off on the communication, as shown in Plate 3.2.

1. *M.29: Hello, how are you today? What is your personal dei?*
2. *M10: Thank you, I got the chapa*
3. *Do you want to eat first thing in the morning?*
4. *M174: 208 bidaye*
5. *M223: ki2 npigie nkwambie*

Plate 3.2: Texters' use of short-hand language

The examples in Plate 3.2 above show that interlocutors use simple language and short sentences in their day-to-day communication due to the frequency of communication among them. This immediate communication gives them a chance to chat and exchange any information that occurs immediately in their environment and daily situations.

Similar studies include Chaka, Mphahlele & Mann (2015), the findings of which showed that the morphological structure of the textisms used in the participants' text messages deviated much of their syntactic structure did not conform to that applicable to formal, standard English, whereas much of it did.

Generally, these findings can be explained using theories of style developed by Enkvist *et al.* (1964) and Azuike (1992) as cited in Nnadi (2010), under the mold of style as a product of context, which clarifies that every text is guided by context and style. The mould claims that language is part of human social behaviour, which means that language events do not take place in isolation from other events; rather they operate within a wider framework of human activity. Additionally, any piece of language is therefore part of a situation and so has a context and a relationship with it. It is this relationship between the substance and form of a piece of language that gives what is referred to as the meaning of the utterances.

Summary
The findings have shown that: a) Swahili messages were more dominant than English messages. One can therefore say that because Swahili is the first language for most Tanzanian university students and it is the language that students are familiar with,

though there is a tendency for code mixing and switching of the languages due to the co-use; b) Most messages had short and simple sentences compared with compounded sentences or subordinations; c) There were multiple uses of punctuation marks even though some messages had no marks; and d) Informal words and non-standard words appeared in many messages due to the fact that text messaging is a personal communication, hence interlocutors are free to use any word.

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Co-occurrence of Verb Extensions in Activity Verbs in Kisukuma

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Abstract

This paper examines the co-occurence and the semantic affects of the causative-applicative-reciprocal-passive (henceforth CARP) extensions in activity verb roots in Kisukuma (F21), a Bantu language spoken in north-western Tanzania. The data for the study were collected through acceptability judgements and spoken texts. The Templatic Approch (the CARP principle) by Hyman (2003) is used as a theoretical framework. The findings reveal that, the CARP extensions can be analysed in two ways. Firstly, some combinations adhere to the CARP template (i.e. they are fixed). Secondly, other combinations violate the CARP template (i.e. they are non-fixed). The latter exchange positions without affecting the grammaticality of sentences. This indicates that there are some semantic effects that are triggered by the change of the extension orders. Since Hyman's (2003) templatic approach can not sufficiently account for all the orders attested in Kisukuma, then, the conclusion made is that the approach is language specific rather than universal to all Bantu languages. It is therefore, recommended that the approach be modified so that it could as well account for the non-fixed orders like those found in Kisukuma.

Introduction

This paper examines the co-occurrence of verb extensions in activity verbs in Kisukuma. Specificilly, the paper examines how the causative-applicative-reciprocal-passive (henceforth CARP) extensions co-occur and semantically affect the activity verb roots.

The Bantu verb is rich in terms of inflectional and derivational morphology. Verb extension is one of the main characteristics shared by most of the Bantu languages (see Batibo 1985; Hyman & Mchombo 1992; Rugemalira 1993; Hyman 2003; Muhdhar 2006; Lusekelo 2012; Charwi 2017, among others). Although most of the Bantu languages share a number of characteristics, there are

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variations of specific semantic functions of individual extensions. This is because the ordering of extensions tends to vary from one language to another (see Rugemalira 1993; Good 2005; Nurse & Philippson 2006). For instance, while some Bantu languages exhibit a fixed order of verb extensions, others display a non-fixed order. For example, in Chichewa the CAUS-APPL[1] appears in a fixed order even when the semantic interpretation demands the reverse order (Hyman 2002), as shown in example (1), while in Runyambo the APPL-RECP appears in a non-fixed order (Rugemalira 1993), as in example (2) below:

(1)   a.   *Alenjé*
      a-ku-líl-íts-il-a
      mwaná   [Chichewa]
      AUG-2.hunter   SM2-PRS-cry-CAUS-APPL-FV
      child   *ndodo*   sticks
      'The   hunters are   making   the   child   cry   with sticks.'
  b.   *Alenjé*   *a-ku-tákás-its-il-a*
      mkází   *mthíko*
      2.hunter   SM2-PRS-stir-CAUS-APPL-FV
      woman   spoon
      'The hunters   are making the woman stir with a spoon'.
                                        (Hyman 2002:5)
(2)   a.   *ba -ka -bon-angan-ir-o*
          munju   [Runyambo]
      SM2-PST-see-RECP-APPL-FV   in house

      'They saw each other when in the house'.

      b.   *ba-ka-bon-er-an-nju*

      SM2-PST-see-APPL- RECP-FV house

      'They saw/found a house for each other'. (Rugemalira 1993:192)

In view of the examples in (1-2) above on the ordering of the extensions, it is not clear which is the typical order in Bantu languages, especially when extensions are attached to a specific verb

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[1] The following abbreviations are used: 1,   2,   3   etc.=Noun class; APPL   =   Applicative;   AUG=   Augment;   CAUS   =Causative; ARP   =   Causative-Applicative-Reciprocal-Passive;   FV   Final vowel;   NP   =Noun   phrase;   OM= Object Marker; PASS   =   Passive;   PRF   =   Perfect;   PRS   = Present; PST   =Past;   RECP   -Reciprocal;   *-Proto-Bantu marker/unacceptable form; SM = Subject Marker.

category, or whether each language is unique in terms of the ordering of these extensions. Therefore, this paper examines the orders of CARP extensions when they attach to a single activity verb in Kisukuma.

With regard to the semantic effects, Bantu languages behave differently. For example, while some Bantu languages involve the fixed ordering of the extensions where the orders of extensions do not match with the meanings (one order represents two different meanings/two orders represent one meaning), other languages involve the non-fixed ordering where the orders match with their meanings (two orders represent two meanings). For instance, in (1) above, the CAUS-APPL yields two different meanings, that is; the applicative instrument 'sticks' is used by the causer for causation (for causing the child to cry) not for crying in (1a), and the applicative instrument 'spoon' is used by the causee for stirring and not for causation. In Runyambo, two different orders; RECP-APPL/APPL-RECP result into two different meanings that is; with the RECP-APPL order in (2a) 'the applicative serves as the location where the participants perform the action upon each other' and with the APPL-RECP in (2b) 'the applicative serves the beneficiary role where the participants perform the action on behalf of one another'. This observation implies that in some languages like Chichewa, one order may represent two different meanings. By contrast, in other languages like Runyambo, two different orders imply different meanings.[2]

In view of the preceding background on verb extension, the concept of verb extension still poses a problem in Bantu linguistics. Although some studies have been done on the same in Kisukuma (See Batibo 1985; Muhdhar 2016), the co-occurrences and the semantic effects of the CARP extensions on activity verbs has not been sufficiently studied and thus it is still unclear. Moreover, despite the fact that activity verbs have been the subject of analysis in Bantu languages, in the sense that they can freely accommodate most of the tense and aspect forms (see Fleish 2000), the aspect of verb classes has not been the focus in verb extensions in Bantu languages. Additionally, it is

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[2] The analysis of CARP extensions in the activity verb category is due to the fact that the aspect of verb classes has not been the focus in verb extension in Kisukuma. Activity verbs are those that describe processes whose duration is unlimited in principle. Verbs in this category share semantic features in the sense that they are productive and regular, since can freely agree with/attach to most of the tense and aspect forms (see. Lusekelo 2016; Botne 2006; Fleish 2000); Mreta 1998).

not yet established whether Kisukuma displays the same characteristics as Bantu languages like Runyambo or Chichewa. This paper then fills that gap.

Verb Extensions in Bantu Languages

Studies regarding ordering and co-occurrences of extensions have been conducted for some Bantu languages. For example Runyambo (Rugemalira 1993); Shambala (Kaoneka 2009); Kinyakyusa (Lusekelo 2012); Kuria (Charwi 2017), other studies have been done on the same in Kisukuma (Batibo 1985; Muhdhar 2016). The studies indicated that Bantu languages exhibit significant variations in the ordering and co-occurrence of extensions, particularly the causative, reciprocal, applicative, and passive. For example, in Kuria the order is non-fixed for the RECP-CAUS, and CAUS-RECP, as illustrated in (3) (Charwi 2017); while in Runyambo the order is fixed for the sequence CAUS-RECP, as exemplified in (4) (Rugemalira 1993). In addition, there is no productive RECP-CAUS sequence in Runyambo. Rather all RECP-CAUS sequences are based on frozen reciprocal:

(3) a. *Nyangi*
        a-ra-hooch-an-i-a   [Kuria]

        AUG-1.Nyangi   SM1-PRS-bring back-RECP-CAUS-FV

        Mwita na   bha-ana   Mwita and 1.child

        'Nyangi causes Mwita and children to bring back each other'.

   b. *Nyangi na Mwita   bha-ra- hooch-i-an-a   bhaana*

       Nyangi and Mwita   SM2- PRS-bring back-CAUS-RECP-FV
       2-child

        'Nyangi and Mwita cause each other to bring back the children'.

                                                    (Charwi 2017: 115)

(4). *ba - ka - kom -es -an-a   nku/omuguha*   [Runyambo]

      they-PST- tie -CAUS - RECP -FV firewood/rope

       'They caused/helped each other to tie firewood'.

       'They caused the rope to tie each other/ they tied each other with a rope'. (Rugemalira 1993:91)

The examples presented in (4-5) below show that in Runyambo only four combinations of three extensions are possible that is, CAUS-APP-REC, APP-CAUS-REC, CAUS-APP-PASS, and APP-CAUS-PASS. In addition, considering the limited number of ordering available in example (5) below, three extensions are the possible limit of any single verb root and any combination of four would have to repeat an extension:

(5)   a.   *son-es-ez-an-a*
                sew-CAUS-APP-REC-FV

        'Cause to sew for each other'

        b.   *son-es-ezi-bw-a*   sew-CAUS-APP-PASS-FV

        'Cause to be sewn for' (Rugemalira 1993:200)

Furthermore, in Kinyakyusa, there are possibilities of two to three extensions to co-occur on a single verb root (Lusekelo 2012). Seven possible combinations of two extensions were found in Kinyakyusa, that is; CAUS-APPL, CAUS-RECP, RECP-CAUS, CAUS-PASS, APPL-RECP, RECP-APP, and APP-PASS. Out of the seven combinations of extensions attested in the language, the CAUS-APPL, CAUS-RECP, CAUS-PASS, APPL-RECP, and APP-PASS combinations adhere to the CARP templatic order. In addition, the RECP-CAUS and RECP-APPL orders of extensions violate the CARP principle (they are non-fixed). See some examples in (6) below:

(6)   a.   *bhuj-isy-an-a*

        return-CAUS-APPL-FV

        'Cause each other to return

        b.   *and-isy-w-a*   start-CAUS-PASS-FV

        'Be made to start' (Lusekelo 2012:319-320)

In addition, only three combinations of three extensions are possible in Kinyakyusa; the CAUS-RECP-APPL, and APPL-RECP-CAUS, which also violate the CARP, as in (7) below:

(7)   a.   *a-bha-ana*   *bha-ku-nang-isi-an-il-a*
                                                  mi-enda

        AUG-2-child   *SM2-PRS-show-CAUS-RECP-APPL-FV*
        4-cloth

ku-ki-umba   17-room

'The children caused each other to see the clothes in the room'.

b. *a-bha-palamani*   *bha-ku-kem-el-an-isi-a*   *m-bwa*

AUG-2-neighbour   SM2-PRS-bark-APPL-
RECP-CAUS-FV   10-dog

'The neighbours caused the dogs to bark at each other'

(Lusekelo 2012:328)

Furthermore, in Citumbuka the verbs allow the combination of APPL-CAUS, CAUS-APPL, CAUS-RECP, RECP-CAUS, APPL-RECP and RECP-APPL (Chavula 2016). The APPL-CAUS, CAUS-RECP, and APPL-RECP orders obey the CARP principle, while the APPL-CAUS, RECP-CAUS and RECP-APPL orders violates the CARP because the reciprocal precedes the causative and the applicative, and the applicative precedes the causative. See examples in (8) below:

(8)   a.   *Ucekulu*   *wu-ku-wuk-il-isk-a*
              ndodo   *abuya*

14-old age   SM14-PRS-rise-APPL-CAUS-FV   9-
stick   1-grandmother

'Old age is making grandmother use a stick when standing up'.

(Chavula 2016:204)

b.   *Ŵankhungu ŵ-a-tem-an-isk-a.*

2-thief

SM1-PRF-cut-RECP-CAUS-FV

'Thieves caused to stab each other'

(Chavula 2016:204-206)

In (8a), the applicative precedes the causative and in (8b) the reciprocal precedes the causative. This observation indicates that, the APPL-CAUS and RECP-CAUS orders violate the CARP principle in Citumbuka, since the CARP restricts the causative to precede the applicative, reciprocal and the passive extensions. That is to say, there are variations in the ordering of extensions in Bantu

languages. For example, even though Runyambo (Rugemalira 1993); Shambala (Kaoneka 2009) and Kinyakyusa (Lusekelo 2012) are all Bantu languages, they still differ in the arrangement of extensions. For example, whereas the order APPL-CAUS-RECP is allowed in Shambala and in Runyambo, in Kinyakyusa the order is not possible. This observation signifies that the aspect of verb affix ordering in Bantu languages is more specific rather than universal, in the sense that some combinations may be acceptable in one language but unacceptable in another.

In Chichewa, verb extensons occur in different orders with the corresponding meaning differences, For example, in Chichewa within the CARP combination of extensions, three combinations of two extensions occur in both orders (fixed and non-fixed); APPL-RECP/RECP-APPL, CAUS-RECP/RECP-CAUS, and APPL-PASS/PASS-APPL. Moreover, one combination fails to co-occur in either order (the order is not acceptable in the language), that is, the RECP-PASS. In addition, the CAUS-APP, and CAUS-PASS can co-occur in a fixed order. See examples in (9) below:

Combinations with both orders

(9)   a.   *Mang-an-its-*   tie-REC-CAUS-
                                              'Cause to tie each other'

      b.   *mang-its-an-*   tie-CAUS-REC-

           'Cause each other to tie'

      c.   *mang-ir-idw*   tie-APP-PASS-

           'Be tied for/with/at'

      d.   *mang-idw-ir*   tie-PASS-APP-

'Be tied at /for'   (Hyman &Mchombo 1992:350-351)

Moreover, in Chichewa the co-occurrence of three extensions is possible. See examples in (10) below:

(10)   *mang-ir-an-its*   tie-APP-REC-CAUS-
       'Cause to tie for each other'

                              (Hyman &Mchombo 1992:352-353)

The study on verb extension conducted in Kisukuma (Batibo 1985) found that, the combination of up to five extensions is permissible with the recurrence of some extensions, that is, RECP-APPL, APPL-

APPL-CAUS, RECP-APPL-CAUS, RECP-APPL-CAUS-PASS, and CAUS-REC-APP-CAUS-PASS. The combinations are not fixed in their positions which also violate the CARP principle.

Furthermore, the study conducted in Kimunakiiya [one of Kisukuma dialects] (Muhdhar 2006) revealed that out of the four combinations of two extensions attested only the APP-PASS combination adheres to the CARP principle. The rest violate the principle. In addition, only one possible combination of the three verb extensions is allowed in the dialect. That is, RECP-APPL-CAUS which also violates the CARP principle as the reciprocal precedes both the applicative and the causative. Moreover, the non-fixed sequences of RECP-APPL and APPL-CAUS are allowed which violate the CARP principle because the reciprocal precedes the applicative, and the applicative precedes the causative.

Although there are studies that focus on verb extension in Kisukuma (see Batibo, 1985 and Muhdhar, 2006), the aspect of verb classes (verb extension on a specific verb category) has not been the focus in the study of verb extensons in Kisukuma. Studies have mostly focused on verbs in general. The study by Batibo (1985) does not show the applicability of the templatic approach on the CARP extensions to find out wether the extensions adhere to or violate the CARP principle.

Additionally, the study in Kimunakiiya (Muhdhar 2006) found out a combination of three extensions as the upper limit allowed in Kimunakiiya. Therefore, it is thought that this is an important area to be investigated so as to find out the co-occurrence of the four (CAUS-APP-RECP-PASS) extensions in a specific verb category, that is, activity verbs. Also, to find out whether the combination of four extensions adheres to or violates the CARP template.

Given the variations by different scholars in the way the extensions are arranged, it is revealed that languages are more specific than universal. Based on these studies, it is clear that languages are of two categories; those that abide by the CARP principle and those that do not. Studies show that the variation of extensions result in differences in meanings, that is, when the order changes, the meaning also changes. The reason for most of the combinatons in languages like Runyambo (Rugemalira 1993); Chimwinii (Hyman 2002, 2003); and Shambala (Kaoneka 2009) to adhere to the CARP templatic approach, and for other languages like Citumbuka

(Chavula 2016); and Kuria (Charwi 20017) to violate the CARP templatic approach could have been caused by the ongoing language change across Bantu languages including Kisukuma, where one prefers to use a certain order over the other. It is on the basis of such variations that it is important to examine the co-occurences as well as the meaning effects of the CARP extensions in Kisukuma based on activity verbs. The aim is to find out whether Kisukuma verb extensions adhere to or violate the CARP principle.

Theoretical Framework

In this paper, the templatic approach has been used to account for Kisukuma verb extensions, specifically in their co-occurences and how they are bound in the framework of morphological analysis. The approach is used to show the applicability of the templatic approach to the CARP extensions when they are ordered on a single activity verb root. The templatic approach was proposed by Hyman (2003) in analyzing the order of extensions in Bantu languages. The approach involves the order of the verbal derivations into Causative-Applicative-Reciprocal-Passive (the CARP) extensions.

Hyman's (2003) approach assumes that Bantu affix ordering is driven by a Pan-Bantu templatic fixed order, where verb extensions are in a single fixed order of Causative-Applicative-Reciprocal-Passive, and any reordering of the extensions is the violation of the principle (see Hyman 2002, 2003; Good 2005; McPherson and Paster 2009). In order to account for the affix ordering, Hyman (2003) proposed the following Pan-Bantu default affix ordering template:

(11).	Causative	Applicative		Reciprocal	Passive
	*-ic-	-	*-id-	-	*-an -
				-	*-u

(Hyman 2003:248)

The assumption that most of the Bantu languages employ a linear fixed order is attributed to the argument that, the CARP extensions have been arranged on morphological basis that reflects the order of semantic roles (Hyman, 2003; Charwi, 2017). This means that the extension introducing the first argument which is normally the causer/agent is the one which takes the first position, and it tends to come first (causative). At the same time, the extension introducing the beneficiary/instrument takes the second position (applicative). In addition, the third and fourth positions are occupied by the suppressing arguments, that is, the reciprocal (third position), and

the passive (fourth position). This observation shows that the ordering of extensions is fixed according to the prototypical role of semantic functions of each of the affixes, and there is no way the order can change.

The study considers the Pan-Bantu Default Template adequate in explaining suffix ordering. The study applies the Hyman (2003) CARP Morphological Principle to show the applicability of this approach on the CARP extensions when they are ordered in the activity verb root, in order to find out whether the CARP extensions in Kisukuma adhere to or violate the CARP principle.

The general assumption of the templatic approach is that the order of the affixes is inversely fixed. Therefore, during the analysis, the CARP extensions were hierarchically ordered in the activity verb roots so as to find out whether the CARP extensions are fixed in their positions by default or not. In this case, during the analysis the causative extension was ordered in the first position, the applicative in the second, the reciprocal in the third and the passive in the fourth. Then, the extensions exchanged their positions to find out whether or not the flexibility of these extensions could adhere to the CARP Principle or they could yield any semantic effects.[3]

ANALYSIS AND RESULTS

The Co-occurrences of the CARP Extensions

This section gives a detailed description and analysis of the co-occurrences of the Causative-Applicative-Recprocal-Passive extensions, and their semantic effects when they attach in a single activity verb. The main objective is to show how one extension can behave in a set of extensions. For instance, when it appears in different positions together with other extensions, and how such extensions adhere to or violate the templatic (CARP) princple. The analysis examines the co-occurrences of four extensions, and their reversed orders. Besides, it should be noted that all the orders analysed in this paper are grammatically correct, and they represent different meanings in Kisukuma. The templatic approach as a theoretical framework is used to show the applicability of the templatic approach on the CARP extensions when they attach to a single activity verb. The aim is to find out how one extension in a combination can adhere to or violate the CARP templatic approach

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[3] The data for this research were collected and analysed through a qualitative approach. Five native speakers of Kisukuma were purposively selected as the target population. Data were collected through acceptability judgement and spoken text methods.

when it maintains or changes its position within a combination with other extensions.

The Co-occurrence of Four Extensions

One of the characteristics that differentiate Kisukuma from other Bantu[4] languages like Runyambo (Rugemalira, 1993) and Kinyakyusa (Lusekelo, 2012) is that in Kisukuma it is possible and acceptable for a series of four extensions to be attached in a single verb stem. Each of the attached extensions occupies its position and performs a semantic function which affects the original verb root. The analysis has started by ordering the CARP extensions hierarchically following the CARP principle: the CAUS-APPL-RECP-PASS, then the extensions exchanged their positions to find out whether they still adhere to or violate the templatic approach.

Five combinations of four extensions are found to be possible in Kisukuma, which are: CAUS-APPL-RECP-PASS (CARP), APPL-CAUS-RECP-PASS (ACRP), APPL-RECP-CAUS-PASS (ARCP), RECP-APPL-CAUS-PASS (RACP), and CAUS-RECP-APPL-PASS (CRAP). In this analysis, only activity verb roots are involved.

The Causative-Applicative-Reciprocal-Passive (CARP) Order

The order CAUS-APPL-RECP-PASS is the acceptable pattern in Kisukuma which adheres to the CARP template order. The activity verbs *lya* 'eat' and *anguha* 'hurry' in (12-13) below illustrate how the CARP extensions function when they co-occur in a single activity verb stem:

(12). *U-Neema*   *na*   *Peji*

AUG-1. Neema and   1.Peji

bha-le-l-ish-ij-an-iw-a

                       mchele   *shi-jiko*

SM2-PRS-eat-CAUS-APPL-RECP-PASS-FV   4.rice   7-spoon

'Neema and Peji were made each other to eat rice with a spoon'.

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[4] The researcher constructed the forms/sentences, and asked the five informants to respond to whether the forms/sentences are acceptable, or unacceptable. For the acceptable terms, the respondents were required to give their meanings. The goal was to capture all the acceptable orders of the CAUS-APPL-RECP-PASS extensions, as well as their semantic effects of these extensions in the activity verb.

(13).   *U-mayo   na   bha- sheke*
         AUG-1. mother and   1.daughter

bha-ka-anguh-y-il-an-iw-a   negene

SM2-PST-hurry-CAUS-APPL-RECP-PASS-FV 1. baby

'The mother and the daughters were made each other to hurry for the baby'.

The examples in (12-13) above indicate that, the CARP is accepted in Kisukuma. The four verb extensions involved in this order fulfill the CARP[5] templatic constraints requirement which demands the CARP extensions to strictly co-occur in a linear fixed order of CAUS-APPL-RECP-PASS. Semantically, before the addition of the CARP extensions, 'Peji' was the agent in the verb *lya* 'eat' and *bhasheke* 'daughters' was the agent of the verb, *anguha* 'hurry'. Then, the addition of the causative introduces the causer 'Neema', and *mayo* 'mother' which causes the causee (previously the agent of the original verb), that is, 'Peji' and 'daugthers' to perform the action. The   causative extension affects the meaning of the verb root to 'cause to perform the action'. Additionally, the addition of the applicative leads to the introduction of a new argument to the verb, that is, the instrument, *shijiko* 'a spoon' (as the entity used to perform the action), and the motive, *negene* 'baby' (as the motive for performing the action).

Moreover, the addition of the reciprocal suppresses and raises the causee that is, 'Peji', and *bhasheke* 'daughters' to the subject position to form a conjoined NP with the causer, which in turn functions as the causers and causees at the same time, that is, *Neema na Peji* 'Neema and Peji', and *mayo na bhasheke* 'mother and daughters.'

Finally, when the passive extension is added, it only upgrades the reciprocal arguments on the subject position to be the passivized arguments. This happens since the passive has no argument to suppress, because the causee has already been suppressed by the reciprocal and has been made to form a conjoined NP. The passivisation affects the verb to mean, 'the action is done on the passivised argument (the conjoined participants).'

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[5] In spoken texts twsssso narratives; *namhala ngugu* 'the stingy old man', and *mongo na mbula* ' the river and the rain' were gathered during data collecton. A descriptive framework was employed, where the data collected through acceptability judgements and spoken texts were extracted and analysed based on the cos-occurrences as well as the sematic effects of the CARP extensions in activity verbs. For narratives, constructions containing verbs and extensions wersssse revealed. Verbs in these methods were fragmented to find out how they accommodate extensions.

The examples in (12-13) above show that, morphologically the shape of the activity verb after the ordering of the CARP is *l-ish-ij-an-iw-a*, and *anguh-y-i-lan-iw-a*. The order CARP affects the meaning of the activity verb by changing the original meaning of the verb to that of 'be made each other to perform the action by using a spoon /for the baby'.

As it was pointed earlier, the four verb extensions involved in this order adhere to the way extensions strictly occur in the CARP, as the causative precedes the applicative, reciprocal, and the passive.

Applicative-Reciprocal-Causative-Passive (ARCP) Order

In APPL-RECP-CAUS-PASS combination, the applicative and causative add an argument while the reciprocal and passive upgrade an argument to the subject position. Consider the verbs *anguha* 'hurry and *dima* 'catch' in examples (14-15) below:

(14)   *U-n-yanda   na   ng'wa-nike*

AUG-1-boy   and   1-girl

bha-ka-dim-il-an-ij-iw-a

                                n-dama   na   n-temi

SM2-PST-catch-APPL-RECP-CAUS-PASS-FV   9-calf   by
 1-chielf

'The boy and the girl were made to catch the calf on behalf of
 one another by the chief.'

(15).   *U-bhabha   na   Lora*

AUG-1.father   and   1.Lora

bha-la-anguh-il-an-y-iw-a   na   mayo

SM2-PRS-hurry-APPL-RECP-CAUS-PASS-FV   by
 1.mother

'The father and Lora are being caused to hurry on behalf of
 one another by the mother'.

In (14-15) above, the applicative introduces the beneficiary; *ng'wanike* 'girl' and 'Lora.' Then, the reciprocal upgrades the beneficiary to the subject position to combine with the agent of the original verb, *nyanda* 'boy' and the patient of the original verb, *bhabha* 'father', forming a conjoined NP argument, that is; *nyanda na*

ng'wanike 'boy and girl', and *bhabha na Lora* 'father and Lora' performing both the agent and the beneficiary roles at the same time. Thereafter, the causative introduces the causer; *ntemi* 'chief', and *mayo* 'mother' which causes the causees (the conjoined arguments) to perform the action on behalf of one another. Moreover, the addition of the passive upgrades the cause (the conjoined arguments) to the subject position. Here, the conjoined participants which were the causees now become the beneficiaries. Then the causer, that is; 'chief' and 'mother' are suppressed to the post verbal position and made to be optional as it is shown in (14-15) above.

The ARCP combination affects the shape and the meaning of the activity verbs to mean 'be made to perform the action on behalf of one another by the chief/the mother. The ARCP order which is acceptable in Kisukuma violates the CARP template as the applicative and reciprocal precede the causative extension.

The Causative-Reciprocal-Applicative-Passive (CRAP) Order

The order CAUS-RECP-APPL-PASS is possible and grammatically correct in Kisukuma. See the activity verbs *pilingita* 'roll', and *yela* 'walk around' in (16-17) below:

(16) *A-bha-nike*   *bha-le-pilingit-y-an-ij-iw-a*

    AUG-2-girl   SM2-PRS-roll-CAUS-RECP-APPL-PASS-FV

    negene

    1.baby

    'The girls are made each other to roll because of the baby'

(17) *U-n-gosha*   *na*   *bhabha*

    AUG-1-man and   1.father

    bha-ka-y-ej-an-ej-iw-a   *ng'wa-ana*

    SM2-PST-walk-CAUS-RECP-APPL-PASS-FV 1-child

    'The man and the father were made each other to walk around for the child.'

The examples in (16-17) above reveal that the orders CRAP do not adhere to the CARP template, since the reciprocal precedes the applicative. First, the causative introduces the causer *ng'wanike* 'girl', and *ngosha* 'man' which causes the causee (the patient of the

original verb), that is; *ng'wanike* 'girl' and *bhabha* 'father' to perform the action. The causative extension affects the meaning of the verb stem to mean; 'cause someone to perform the action'. Then, the reciprocal extension upgrades and raises the causee to the subject position to combine with the causer, forming the plural argument; *bhanike* 'girls', and the conjoined NP; *ngosha na bhabha* 'man and father' which act upon each other. Semantically, the reciprocal arguments perform both the causer and the causee roles at the same time, where the reciprocal participans cause one another to perform the action.

Moreover, the presence of the applicative introduces the argument, *negene* 'baby' as the reason for the event, and *ng'waana* 'child' as the motive behind for the event. Lastly, the passive is added. Normally, the passive suppresses the argument to the subject position, however, the reciprocal arguments; *bhanike* 'girls' and *ngosha na bhabha* 'man and father', have already been suppressed and raised to the subject position by the reciprocal. Therefore, the passive only upgrades the reciprocal arguments to be the passivized argument on the subject position.

The addition of the CRAP extensions to the activity verbs, *pilingita* 'roll' and yela 'walk around' affects the shape and the meaning of the verb to mean; 'be made each other perform the action because of the baby/for the child'.

The Reciprocal-Applicative-Causative-Passive (RACP) Order

The RECP-APPL-CAUS-PASS (RACP) is another accepted pattern of extension where two extensions (R and A) have taken each other's original positions. The activity verbs *dima* 'catch' and *sola* 'peck' in examples (18-19) below illustrate:

(18) *I-m-buli   na   n-dama*   AUG-9-goat and 9-calf

    ji-le-dim-an-il-ij-iw-a
    ma-swa   na   Peji   SM10-PRS-catch-RECP-APPL-
CAUS-PASS-FV   6-grass   by   1.Peji

  'The goat and the calf are made to catch each other because of the   grasses by Peji'.

(19) *I-noni*   *ji-ka-sol-an-el-ej-iw-a*

    AUG-10.bird   SM10-PST-peck-RECP-APPL-CAUS-
PASS-FV

> *ha-kaya*   *na*   *Lora*
>
> 16-home by   1.Lora
>
> 'The birds were made to peck one another at home by Lora'.

The activity verbs *dima* 'catch, and *sola* 'peck' have two core arguments; the agent, that is, *mbuli* 'goat' and *noni* 'bird' as well as the patient that is, *ndama* 'calf' and *noni* 'bird'. The addition of the reciprocal suppresses and raises the patient, that is, *'ndama* 'the calf in (18) and *noni* 'bird' in (19) to combine with the agent; *mbuli 'goat' and* na *noni 'bird' in the* subject position forming the conjoined NP argument, that is; *mbuli* na *ndama* the goat and the calf', and the plural argument *noni* 'birds' which perform both the agent and the patient roles at the same time.

Aditionally, the introduction of the applicative to the verb stem demands an argument to the verb which has the semantic effects on the derived activity verb. Such arguments are *maswa* 'grasses (the reason behind for the action) and *hakaya* 'at home' (the location where the action was performed).

Moreover, when the causative is added to the combination it leads to some semantic effects as it is seen in (18-19) where the causative introduces 'Peji' and 'Lora' as the causers which cause the reciprocal arguments to perform the action on one another because of grasses/at home. Furthermore, the presence of the passive suppresses and moves the causer to the post-verbal position and makes it an optional element. Consequently, it upgrades the causee (the reciprocal arguments) to the subject position to replace the suppressed arguments which is the causer. The addition of the RACP affects the meaning of the activity verb to that of 'being made to perform the action on one another because of the grasses /at home'.

Based on the examples presented in (18-19), the combination of RACP in Kisukuma violates the Bantu template as the reciprocal precedes the applicative and the causative. Additionally, the applicative precedes the causative in the combination. Based on the templatic approach constraints, the reciprocal is restricted to be ordered after the causative and applicative extensions and the applicaive to follow the causative.

The Applicative-Causative-Reciprocal-passive (ACRP) Order

The RECP-CAUS-RECP-PASS is another possible pattern of extension. Consider the activity verbs *tula* 'hit' and *inha* 'give' in examples (20-21) below:

(20)   *U-bhageshi*   *na*   *sengi*

AUG-1.brother   in-law and   1.aunt

bha-le-tul-il-ij-an-iw-a   *Neema mami* SM2-PRS-hit-APP-CAUS-RECP-PASS-FV 1.Neema 1.uncle

'The brother in-law and the aunt are made each other to hit the uncle on behalf of Neema'.

(21)   *UBhasungi*   *na*   *bhabha*

AUG-1. Bhasungi   and   1.father

bha-ki-inh-il-ij-an-iw-a   *ng'w-ifa*

SM2-PST-give-APPL-CAUS-RECP-PASS-FV   1-nephew

numbu   *ha-mongo*

9.sweet potato   16-river

'Bhasungi and the father were made each other to give the nephew the sweet potato at the river'.

Based on the examples presented in (20-21) above, it is clear that the order ACRP is grammatically correct and acceptable in Kisukuma. Semantically, the co-occurrence of ACRP affects the activity verb roots. First, the applicative introduces the argument known as the beneficiary, 'Neema' which benefits from the action done by the agent *sengi* 'aunt', and the locative; *hamongo* 'at the river' (the place where the action was done). Second, the causative introduces the new argument namely, the causer, That is, *bhageshi* 'brother-in-law', and 'Bhasungi' which causes the causee (previously the agent of the applicativised verb), that is, *sengi* 'aunt', and *bhabha* 'father' to perform the action on behalf of Neema/at the river.

Third, the addition of the reciprocal combines the causee and the causer arguments to form the conjoined NP argument, that is *bhageshi na sengi* 'brother-in-law and aunt', and *Bhasungi na bhabha* 'Bhasungi and father' who 'cause each other to perform the action in the subject position on behalf of Neema/at the river'.

Semantically, the conjoined participants play both the causer and the causee roles at the ame time.

Lastly, the passive is added. Besides, it should be noted that in the examples (20-21) the passive has no argument to suppress. The reason for this is that, the causee argument has already been suppressed by the reciprocal and made to form the conjoined NP arguments with the causer. In these sentences then, the conjoined participants, that is, *bhageshi na sengi* 'brother in-law and aunt' and *'Bhasungi na bhabha* 'Bhasungi and father' are only upgraded by the passive to become the passivised arguments of the action. The ACRP combination affects the verb roots to mean 'be made each other to perform the action on behalf of Neema/at the river '.

The order ACRP which is grammatically correct and acceptable in Kisukuma violates the CARP template, as the applicative is ordered before the causative in the ACRP combination.

Unacceptable Orders

Based on the data analyzed in this study, it was found that although a single activity verb can accomodate a combination of four extensions at once in Kisukuma, it does not mean that there are no limitations or restricions in the language. Moreover, as far as this study is concerned, the upper limit of the extensions allowed in a single verb root in Kisukuma is four, any addition, would have to repeat an extension. However, with the recurrence of an extension the number can go as up as five in a combination. Therefore, the following orders are not permitted: *CAUS-APPL-PASS-RECP (CAPR), *PASS-APPL-CAUS-RECP (PACR), and *APPL-PASS-RECP-CAUS (APRC). The reason for the unacceptability of these orders is due to that, in Kisukuma the passive extension is restricted to occur in the final position within the CARP combination, any reordering or change of position of the passive results into both morphologically and semantically ill-formed construction. In addition, in all three combinations, the passive is non-fixed. Thus, the combinations are regarded as ill-formed.

Conclusion

The main problem was the question of the co-occurrences and the semantic effects of the CAUS-APPL-RECP-PASS extensions in the activity verb category. Despite the fact that activity verbs and tense and aspect have been the subject of analysis in Bantu languages, and although verb extension has already been investigated in Kisukuma,

the aspect of verb classes has not been the focus in verb extension in most Bantu languages, specifically in Kisukuma. This is because there are variations among Bantu languages in terms of the arrangement of the extensions. Therefore, since it was not yet established whether Kisukuma displays the same characteristics as other Bantu languages, the examination of the aforementioned phenomena was important.

The Templatic Approach by Hyman (2003), was used as a theoretical framework to show its applicability to the CARP extensions when they are ordered in the single activity verb root. Additionally, the Approach was used to find out whether all combinations of the CARP extensions attested in the language adhere to the CARP template. The findings revealed that the CARP extensions can be analysed in two ways: Firstly, some combinations adhere to the CARP template (they are fixed). Secondly, other combinations violate the CARP template (they are non-fixed). The latter exchange positions without affecting the grammaticality of the sentences.

The analysis presented so far has shown that co-occurence of four extensions in the single activity verb root is possible in Kisukuma, where at least some combinations adhere to the CARP template. For instance, out of the five combinations of the extensions analysed in this study, only one combination adheres to the CARP template, that is; the CAUS-APPL-RECP-PASS (CARP) combination. However, the four combinations which are gramatically correct and acceptable in Kisukuma were found to be non-fixed, thus violating the CARP template as they can exchange their positions and be made to create other patterns of the same extensions. Such combinations are; APPL-CAUS-RECP-PASS, APPL-RECP-CAUS-PASS, RECP-APPL-CAUS-PASS, and CAUS-RECP-APPL-PASS.

Moreover, it was found that the co-occurence of extensions affects the meaning of the activity verbs involved. The extension can only introduce a certain semantic role depending on the nature of that verb and the position of that extension within a combinations with other extensions. This observation mean that reordering can change the meaning of a verb based on the core, the added or the suppressed arguments which have been introduced by the preceding extension. Therefore, extensions altogether determine the morphological and semantic shape of the verb root, since the last extension relies on the first or previous extensions results.

Moreover, it was found that Kisukuma poses limitations and restrictions on the arrangements of the CARP extensions, where the upper limit of extensions allowed in a single verb root is four, and any addition would have to repeat an extension. Additionally, based on such limitations, the CAUS-APPL-PASS-RECP, *PASS-APPL-CAUS-RECP, and *APPL-PASS-RECP-CAUS combinations are not allowed in Kisukuma, because the passive extension is by default fixed, any reordering of this extension results in an ill-formed construction.This observation indicates that there are constraints on how the extensions should be arranged and the number of extensons allowed in the verb root.

Furthermore, the fact that the passive extension is fixed implies that, to some extent the Templatic Approach is applicable in Kisukuma extensions. However, Hyman's (2003) Templatic Approach fails to account for all the possible orders attested in Kisukuma. In this way, the CARP works for some languages like Runyambo (Rugemalra 1993); Chimwiini (Hyman 2002, 2003); Shambala (Kaoneka 2009) and   some combinations in Kisukuma and does not work fully for other languages like Citumbuka (Chavula 2016); Kuria (Charwi 20017) and Kisukuma. The reasons for the adherence or violation of the CARP templatic approach could be as follows; (i) the ongoing language change across Bantu languages including Kisukuma, where one prefers to use a certain order over the other; (ii) the templatic approach itself failing to addess the non-fixed orders; and (iii) the intention of the speaker. What the speaker intends to express can determine the arrangement of the extensions on the verb, which inturn affect the shape and the meaning of the activity verb.

Furthermore, since the Templatic Approach fails to account for all the possible orders acceptable in Kisukuma, then, this study proposes that the approach is language specific rather than universal. It is therefore, recommended that the approach be modified so that it could as well account for the non-fixed orders like those found in Kisukuma.

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EFL Student Teachers' Motivational Strategies in Teaching English: A Case Study of The Open University of Tanzania

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Abstract

This paper sought to appraise motivational strategies employed by EFL student teachers in Tanzania. Using a case study design, the paper involved 61 randomly sampled undergraduate students from The Open University of Tanzania pursuing education and English language studies. They filled in a questionnaire, the sole data collection tool, adapted from Dörnyei (2001). After that, the researcher entered the responses into SPSS to compute frequencies and percentages. The questionnaire items were classified into affective, class management, social, and cognitive strategies. Results were summarised in tables. They indicated that most respondents employed 'occasional' to 'often use' strategies. However, these respondents were uncertain about using some strategies. Their uncertainty was linked to Tanzanian teachers' preference for teacher-dominance language teaching and handling English like a content subject. Hence, it requires silence and formal acknowledgement of the language teacher as the sole authority, rather than bringing in and encouraging humour and laughter in the classroom. The quantitative analysis demonstrated that motivation in the classroom is perceived as the opportunity to enhance learning, which is why many respondents teaching English as a foreign language used all types of strategies in teaching their learners. The paper concludes that motivational strategies are as varied and diverse as learners' contexts and teachers' preferences.

Key words: *EFL teachers, motivation, teaching strategies*

Introduction

Motivation plays a crucial role in making the learning of any language successful. Dörnyei (2001) states that motivation is a complex and challenging task facing teachers. Motivation is critical in every learning without which teaching and learning are hard. Scheidecker and Freeman (1999) reiterate that one thing that remained in the past, remains in the present, and will possibly remain in the future is the importance of motivation in educational

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practice. More research on motivation is needed. Motivation is considered a contributing factor to L2 acquisition (Cheng & Dörnyei, 2007; Gardener, 1985). It determines the success or failure of second language learning (Li & Pan 2009, cited in Choosri & Intharaksa, 2014). Teachers employ different motivational strategies in teaching, creating a milieu that promotes learning (Margery & Raymond, 2009).

According to Carole (1990), teachers are concerned with whether students instigate learning activities and maintain participation in learning and dedication to the progression of knowledge if we value developing motivation to learn in students. Long-term quality participation will be sustained and contributed to learning by efficient schools if efficient teachers inculcate goals, beliefs, and attitudes in students.

Wlodkowski (1984) identified three stages in motivation: (a) attitude and needs, (b) stimulation and affection, and (c) competence and reinforcement. In the first stage, the teacher's job is to create learners' positive attitudes towards the L2 and provide a collaborative rather than competitive environment in the classroom. At the next stage, learners' attention should be stimulated; and a positive atmosphere should be created. Finally, at the third stage, the teacher should ensure that their students engage in activities that give them a sense of accomplishment, such as praising them for making progress.

According to most psychologists and educators, as Raymond (1978) observes, motivation describes the process that initiates and stimulates conduct, provides an intention and way to conduct, guides choosing meticulous conduct and lets conduct persevere. Additionally, Dörnyei and Csizér (1998:215) have developed language teacher imperatives, called 'Ten Commandments' that motivate language learners. These imperatives are as follows:

1. Put an individual pattern with your own conduct.
2. Generate a pleasing, tranquil mood in the classroom.
3. Present the errands appropriately.
4. Build up a high-quality association with the learners.
5. Boost the learner's linguistic self-assurance.
6. Create fascinating language classes.
7. Encourage learner self-sufficiency.
8. Personalise the learning procedure.
9. Enhance the learners' goal orientation.

10. Make known learners with the target language culture.
In this study, virtually all the imperatives above were captured, though at varying magnitudes. When students are motivated, they work longer, harder and more energetically than not. Motivation assists individuals in trouncing sluggishness. This takes place so that, in the teaching and learning processes, as in other activities, there should be something that drives their minds or dangles in front to make them more vigorous and vibrant. In classroom teaching, the chief assignment is to nurture students' curiosity to motivate learning. This is significant because curiosity is crucial to learning (Dörnyei, 1996).

Dörnyei (2000) reiterates that the motivational teaching method frequently brings to mind the strategies employed to offer incentives for students to perform something and or do it with greater intensity.

Teachers provide extrinsic motivational strategies, as follows:
   a) *Personal Praise*: This strategy works in the short term. Students feel good when they are praised. This strategy helps them to work harder.
   b) *Incentives*: This technique helps describe esteemed results or processes. It aids the teacher in clarifying the goal of the endeavour.
   c) *Grades and Rewards:* This sort of motivational strategy is concrete and well-known. It gives much motivation to the students who value them. This technique is similar to monetary motivators because they work as rewards.
   d) *Public Recognition*: It can reward deportment and attempt that peers may not reward. The recipient feels good when they get recognition from the public (Dörnyei & Ottȯ, 1998).

In this study, items (a) Personal praise, (c) Grades and Rewards and (d) Public recognition were in focus.

Empirical Studies
The thematic area of motivation in language learning and instructed second language acquisition has attracted a wide range of research both in goal setting contexts and in teacher pedagogical strategies. The current study focused on the latter, focusing on the following empirical studies.

Cheng and Dörnyei (2007) used the motivational strategies suggested by Dörnyei and Csizer (1998) to determine the importance of these

strategies to Taiwanese teachers. The researchers compared their results with Dörnyei and Csizer's (1998) using Hungarian teachers. The sample consisted of 387 Taiwanese teachers of English. Data were gathered using two questionnaires, including the same motivational strategies, and they were ranked based on their importance and frequency. Although the Asian context or culture is different from the Western context, some research results coincided. This shows that motivational strategies are transferable across diverse cultural contexts. However, dissimilarities between the Taiwanese and the Hungarian findings show the impact of culture on using motivational strategies. The strategies that coincided with the two groups were motivating teacher behaviour, promoting learners' self-confidence, creating a pleasant classroom climate and presenting tasks properly. The main difference was that the Hungarians valued promoting learners' autonomy more than the Taiwanese. In contrast, the Taiwanese valued the appreciation of effort in the learning process more than the Hungarians. These results emphasised the researchers' belief that not all motivational techniques can be applied or used in all contexts. Culture-specific variables, such as learners' learning approaches, teachers' teaching methods and ideologies, and the contextual reality of different learning environments, may render some techniques more effective than others.

Guilloteaux and Dörnyei (2008) used a student questionnaire, observation instrument and teacher evaluation scale to establish the relationship between motivational strategies' use and student motivation in South Korea. The sample consisted of 27 teachers and more than 1,300 students. Results showed that student motivation was related to the teachers' motivational practice.

Sugita and Takeuchi (2010) studied motivational strategies in English as a foreign language at a lower secondary school level. Fifteen motivational strategies were used as the basis of a questionnaire given to 5 Japanese teachers and their 190 students. When comparing teachers' and students' data, the researchers found that the frequent use of motivational strategies did not necessarily translate to their effectiveness. In addition, students' perceptions of effective motivational strategies differed depending on their proficiency levels (cf. Dörnyei, 2001b).

Astute (2013) conducted qualitative research using two case studies in Indonesian high schools. One case study was in an international standard high school, and the other was in a local high school. The

aim was to explore Indonesian teachers' and students' perceptions of motivational strategies. The study used semi-structured interviews, classroom observation, stimulated recall, and focus group discussion to gather data. The data were transcribed and coded, and themes were identified and analysed grounded in Dörnyei's (2001) taxonmy. Implications of this research are (a) the teacher is a motivating factor which is a major factor than others such as teaching materials, teaching strategies, and classroom management; (b) the fourth phase of Dörnyei's cycle of motivational teaching strategies needs to be worked on by teachers to motivate students to evaluate their own learning and look positively at the learning experience and (c) the relaxing and encouraging atmosphere in the classroom is essential for raising students' motivation.

Solak and Bayar (2014) investigated the effect of gender, years of teaching experience, types of schools served and the state of attendance abroad on the use of motivational strategies by 122 non-native English teachers in Turkey. Both sexes had varying ranges of teaching experience and taught at universities and schools. In addition, some of them had travelled abroad. The results showed the average use of all motivational strategies. There was no significant difference between motivational strategy use and gender, years of experience, types of the school served and the state of attendance abroad. Furthermore, there was a significant difference between gender and proper teacher behaviour, recognising students' efforts, promoting learners' self-confidence, and encouraging learner autonomy.

Wadho (2016) investigated the influence of parents and teachers on L2 learning in Kambar Shahdadkot. Data were collected through a questionnaire. Findings indicated that parents and teachers heavily influenced learners. Most of the learners indicated that they were learning the English language due to the respect they owed to their parents and teachers. Since the parents and teachers had positive attitudes towards English, they considerably influenced L2 learners' motivation and decisions. The study also found that most L2 learners learnt English following the rewards given to them by their parents. In addition, a lack of teachers' feedback demotivated L2 learners.

Eragamreddy (2015) studied motivational strategies of 85 English language teachers (64 males and 21 females) from different locations in Libya teaching in various institutional contexts, ranging from secondary schools to universities. The questionnaire data adapted

from Dörnyei (1994) were verified using reliability analysis. The data were analysed using frequency, percentage, and arithmetic mean. Findings showed that promoting goal setting and goal-orientedness were neglected in the participating teachers' practice. This tells that the teachers' own behavioural modelling could be exploited more thoroughly in motivating learners.

He (2009) investigated two aspects of comparing students' and teachers' perspectives toward motivational strategies. One aspect considered how important motivational strategies were for developing students' motivation. The other aspect focused on how frequently teachers used motivational strategies in class. The study involved 11 teachers and 40 students from Kent State University who were learning English in the English as a Second Language Center (ESLC). The students were aged from 17 to 45 years. Two questionnaires were developed containing the same set of motivational strategies for students and teachers. This was done to compare teachers' and students' perspectives on motivational strategies. The selection of these motivational strategies was based on the systematic overview of motivational techniques devised by Dörnyei (2001). The results showed that goal-oriented motivation was an effective teaching strategy for the students who participated in an ESL program, indicating that teachers should better understand learners' needs and learning goals to increase learners' motivation for learning a foreign language.

Dörnyei and Csizér (1998) conducted a survey to obtain classroom data on motivational strategies. Two hundred Hungarian teachers of English from various language teaching institutions were asked how important they considered a selection of 51 strategies and how frequently they used them in their teaching practice. Based on their responses, the researchers compiled a set of ten motivational macro-strategies, which they dubbed 'Ten commandments for motivating language learners.

The literature survey shows that most studies dealt with already professionally-certified teachers or students to study perceptions and attitudes towards their teachers' motivational strategies. Pre-service teachers at the university level have not been studied, which is the focus of this paper.

Respondents and Methods

This was a case study design with the Open University of Tanzania as a single case. The OUT was chosen due to its uniqueness in teaching and learning, exclusively via its open and distance learning mode. This study was interested in discovering how student teachers creatively employ different motivational strategies to make English learning successful. Undergraduate students taking education and English were the target population. The study used random sampling to obtain 80 students and their consent before engaging them in filling in a questionnaire. The questionnaire was adapted from Dörnyei's (2001) classroom motivational strategies. Only 61 students returned their filled-in copies of the questionnaire. The items in the questionnaire were classified into affective, class management, social and cognitive strategies. Having collected the responses, the researcher posted them to SPSS to compute frequencies and percentages and summarized the results using tables.

Results

The results are organized into affective strategies, class management strategies, cognitive strategies and social strategies. These are presented below.

Affective Strategies

These strategies deal with classroom practices that enhance learners' interest in and enjoyment of the lesson. In the current study, nine affective variables were given to the student teachers for them to show their use of such variables. Their responses are summarised in Table 1.

Table 1: EFL Student Teachers' Employment of Affective Motivational Strategies

s/n	Variable	Frequency					
		Hardly ever	Rarely done	Occasionally done	often	Very often	Not sure
1	Bring in and encourage humour and laughter frequently in your class	9(14.8%)	2(3.3%)	12(19.7%)	11(18%)	4(6%)	23(37.7%)
2	Monitor students' accomplishments, and take time to celebrate any success or victory.	12 (19.7%)	6(9.8%)	14 (23%)	14 (23%)	5(8.2%)	10(16.4%)
3	Introduce various interesting content and topics which students are likely to find interesting (e.g., about TV programmes, pop stars or travelling)	6 (9.8%)	6(9.8%)	17(27.9%)	16(26.2%)	9(14.8%)	7(11.5%)
4	Teach the students self-motivating strategies (e.g., self-encouragement) to keep them motivated when they encounter distractions.	4(6.6%)	9(14.8%)	21(34.4%)	10(16.4%)	8(13.1%)	9(14.8%)

	Variable	Frequency					
5	Ask learners to think of any classroom rules that they would like to recommend because they think those will be useful for their learning.	3(4.9%)	10(16.4%)	14(23%)	17(27.9%)	10(16.4%)	7(11.5%)
6	Use short and interesting opening activities to start each class (e.g., fun games).	6(9.8%)	14(23%)	10 (16.4%)	10(16.4%)	12 919.7%)	9 (14.8%)
7	Encourage learners to see that the main reason for most failures is that they did not make sufficient effort rather than their poor abilities.	8(13.1%)	11(18%)	12(19.7%)	19(31.1%)	8(13.1%)	3(4.9%)
8	Make tasks attractive by including novel or fantasy elements so as to raise the learners' curiosity.	5(8.2%)	13(21.3%)	15(24.6%)	18(29.5%)	5(8.2%)	5(8.2%)
9	Enrich the channel of communication by presenting various auditory and visual aids such as pictures, realia, tapes and films.	8(13.1%)	17(27.9%)	9(14.8%)	12(19.7%)	10 (16.4%)	5(8.2%)

Table 1 shows that all 61 participants responded to this set of variables. Generally, the majority employed strategies ranging from *occasional* to *often use*. The most frequently applied affective strategy was teaching learners' self-motivating strategies to keep them motivated, even when distracted; 34.4% and 16.4% of the participants used it *occasionally* and *often*, respectively. This was followed by introducing interesting topics to students in one's topic context, which had been *occasionally* and *often* employed by 27.9% and 26% of the respondents, respectively. As for asking teachers to think of classroom rules that they think would enhance their learners, 23% and 27% employed the strategy *occasionally* and *often*, respectively. Making the task attractive via incorporating fancy or novel elements was similarly popular with 24.6% and 29.5%, indicating their employing of the strategy *occasionally* and *often*, respectively.

However, the use of various visual and auditory aids to enrich communication channels was comparably not so popular since 27% and 13.1% *rarely used* and *hardly used* the strategy, respectively. The use of short and interesting opening activities to start each class was also less favoured since only 19.7% employed it *very often*; in contrast, 23% *rarely used* the strategy. Only 19.7% employed it *very often*, while 23% *rarely used* the strategy.

One variable, bringing in and encouraging humour and laughter in the class, was indicated as *not sure* by 37.7% of all respondents. The question remains as to whether the participants did not understand words such as humour or felt that bringing humour and laughter to the classroom would communicate a lack of seriousness or compromise strict class management in the traditional sense. However, humour encourages learners to feel at ease with content and their teacher, allowing them to use the language spontaneously.

Class Management Strategies

Class management refers to the process of ensuring that classroom lessons run smoothly without disruptive behaviour from the learners or the surrounding environment. In the current study, 19 classroom management strategies were put forward for the participants to indicate their extent of use in their teaching of English. Their responses are summarized in Table 2.

Table 2: EFL Student Teachers' Class Management Strategies

s/n	Variable	Frequency					
		Hardly ever	Rarely done	Occasionally done	often	Very often	Not sure
1	Explain the importance of the 'class rules' that you regarded as important and how these rules enhance learning and then ask for the students' agreement	7(11.5%)	7(11.5%)	12(19.7%)	11(18%)	13 (21%)	11(18%)
2	Regularly remind students that the successful mastery of English is beneficial to their future (e.g., getting a better job or pursuing further studies abroad).	7(11.5%)	8(13.1%)	19(31.1%)	15(24.6%)	6 (9.8%)	6(9.8%)
3	Make sure grades reflect not only the students' achievement but also the effort they have put into the task.	2(3.3%)	10(16.4%)	20(32.8%)	17(27.9%)	5(8.2%)	7(11.5%)
4	Show your enthusiasm for teaching English by being committed	4(6.6%)	6(9.8%)	19(31.1%)	10(16.4%)	13(21.3%)	9(14.8%)
5	Help the students develop realistic beliefs about their learning (e.g., explain to them realistically the amount of time needed for making real progress in English).	4 (6.6%)	14(23%)	14(23%)	11(18%)	13(21.3%)	1 (1.6%)
6	Involve students as much as possible in designing and running the language course (e.g., provide them with opportunities to select	7(11.5%)	8(13.1%)	16(26.2%)	13 (21.3%)	10 (16.4%)	7 (11.5)

	the textbooks, and make real choices about the activities and topics they are going to cover).						
7	Encourage student participation by assigning activities that require active involvement from each participant (e.g., group presentation or peer teaching).	9(14.8%)	9(14.8%)	19(31.1%)	10(16.4%)	5(8.2%)	9(14.8%)
8	Give good reasons to students as to why a particular activity is meaningful or important.	7(11.5%)	13(21.3%)	9(14.8%)	16(26.2%)	10(16.4%)	6(9.8%)
9	Try and find out about your students' needs, goals and interests, and then build these into your curriculum as much as possible.	7(11.5%)	5(8.2%)	20 (32.8%)	13(21.3%)	6(9.8%)	10(16.4)
10	Allow students to create products that they can display or perform (e.g., a poster, an information brochure or a radio programme).	2(3.3%)	8(13.1%)	23(37.7%)	12(19.7%)	9(14.8%)	7(11.5%)
11	Give students choices in deciding how and when they will be assessed/evaluated.	3(4.9%)	13(21.3%)	19(31.1%)	15(24.6%)	5(8.2%)	6(9.8%)
12	Create a supportive and pleasant classroom climate where students are free from embarrassment and ridicule.	4(6.6%)	6(9.8%)	19(31.1%)	17(27.9%)	11(18%)	4(6.6%)
13	Display the 'class goals' on the wall and review them regularly in terms of the progress made towards them.	4(6.6%)	8(13.1%)	26(42.6%)	8(13.1%)	10(16.4%)	5(8.2%)

14	Make clear to students that the important thing in learning a foreign language is to communicate meaning effectively rather than worrying about grammatical mistakes.	3 (4.9%)	11 (18%)	14 (23%)	17 (27.9%)		6(9.8%)
15	Adopt the role of a 'facilitator' (i.e., Your role would be to help and lead your students to think and learn in their own way, instead of solely giving knowledge to them).	10 (16.4%)	8(13.1%)	16(26.2%)	11(18%)	11(18%)	5(8.2%)
16	Highlight the usefulness of English and encourage your students to use their English outside the classroom (e.g., internet chat room or English speaking pen-friends).	2(3.3%)	14(23%)	18(29.5%)	9(14.8%)	15(24.6%)	3(4.9%)
17	Motivate your students by increasing the amount of English you use in class.	6(9.8%)	10(16.4%)	16(26.2%)	13(21.3%)	10(16.4%)	6(9.8%)
18	Encourage students to share personal experiences and thoughts as part of the learning tasks.	9(14.8%)	13(21.3%)	15(24.6%)	12(19.7%)	5(8.2%)	7(11.5%)
19	Show students that you recognise their effort and achievement.	8(13.1%)	16(26.2%)	13(21.3%)	17(27.3%)	3 (4.9%)	4(6.6%)

Table 2 shows that 9 out of the 19 strategies were occasionally used by over 30% of the respondents. The mostly occasionally used strategy was to display class goals on the wall and review them regularly (s/n 13), which was indicated by 42.6%. Besides, 37.7% of the respondents occasionally allowed their English language students to create products that they could display or perform (s/n 10). Similarly, 5 out of 15 strategies were often used by over 25% of the participants, more notably making sure grades reflect both students' achievement and effort to the task (s/n 3), creating a supportive and pleasant classroom environment (s/n 12), and emphasizing that communicating meaning is more important than correcting grammatical mistakes (s/n 14); all of which were employed by 27.9%.

However, over 20% of the respondents rarely employed three strategies: helping learners develop realistic beliefs about their learning (s/n 5, with 23%), giving good reasons to students as to why a particular activity is important (s/n 8, with 21.3%), and giving freedom to students about the time and mode of assessment (s/n 11, with 21.3%).

Cognitive Strategies
Cognitive strategies aid learners in the acquisition, retention and retrieval of language knowledge. The participants responded to 17 items, as shown in Table 3.

Table 3: EFL Student Teachers' Use of Cognitive Motivational Strategies

s/n	Variable	Frequency					
		Hardly ever	Rarely done	Occasionally done	often	Very often	Not sure
1	Give clear instructions about how to carry out a task by modelling every step that students will need to do.	6 (9.8%)	8 (13.1%)	19(31.1%)	11(18%)	9 (14.8%)	8(13.1%)
2	Encourage students to select specific, realistic and short-term learning goals for themselves (e.g., learning five words every day).	3 (4.9%)	10(16.4%)	20(32.8%)	14(23%)	9(14.8%)	5(8.2%)
3	Design tasks that are within the learners' ability so that they get to experience success regularly.	5(8.2%)	11 (18%)	12(19.7%)	16 (26.2%)	10(16.4%)	7 (11.5%)
4	Make tasks challenging by including some activities that require students to solve problems or discover something (e.g., puzzles).	2(3.3%)	9(14.8%)	16(26.2%)	18(29.5%)	7(11.5%)	9(14.8%)
5	Break the routine of the lessons by varying presentation format (e.g., a grammar task can be followed by one focusing on pronunciation; a whole-class lecture can be followed by group work).	3(4.9%)	8(13.1%)	12(19.7%)	19(31.1%)	10(16.4%)	9(14.8%)
6	Encourage learners to try harder by making it clear that you believe that they can do the tasks.	4(6.6%)	12(19.7%)	14(23%)	17(27.9%	10(16.4%)	4(6.6%)

7	Bring various authentic cultural products (e.g., magazines, newspapers or song lyrics) to class as supplementary materials	5(8.2%)	9(14.8%)	15(24.6%)	6(9.8%)	14(23%)	12(19.7%)
8	Notice students' contributions and progress, and provide them with positive feedback.	4 (6.6%)	11 (18%)	17(27.9%)	17 (27.9%)	3 (4.9%)	9 (14.8%)
9	Include activities that require students to work in groups towards the same goal (e.g., plan a drama performance) in order to promote cooperation.	7(11.5%)	11 (18%)	11(18%)	15(24.6%)	10(16.4%)	7(11.5%)
10	Teach students various learning techniques that will make their learning easier and more effective.	7(11.5%)	8 (13.1%)	19(31.1%)	10(16.4%)	8 (13.1%)	9(14.8%)
11	Avoid 'social comparison' amongst your students (i.e., comparing them to each other, for example when listing their grades in public).	6(9.8%)	12(19.7%)	17(27.9%)	11(18%)	6(9.8%)	9(14.8%)
12	Try to be yourself in front of students without putting on an artificial 'mask', and share with them your hobbies, likes and dislikes.	5(8.2%)	11(18%)	25(41%)	6(9.8%)	7(11.5%)	7(11.5%)
13	Give students opportunities to assess themselves (e.g., give themselves marks according to their overall performance).	6(9.8%)	11(18%)	19(31.1%)	15(24.6%)	7(11.5%)	3(4.9%)
14	Highlight the usefulness of English and encourage your students to use						

	their English outside the classroom (e.g., internet chat room or English-speaking pen pals)	2(3.3%)	14(23%)	18(29.5%)	9(14.8%)	15(24.6%)	3(4.9%)
15	Motivate the students by increasing the amount of English you use in class	6(9.8%)	10(16.4%)	16(26.2%)	13(21.3%)	10(16.4%)	6(9.8%)
16	Encourage the students to share personal experiences and thoughts as part of the learning tasks	9(14.8%)	13(21.3%)	15(24.6%)	12(19.7%)	5(8.2%)	7(11.5%)
17	Show students that their effort and achievement are being recognized by you	8(13.1%)	16(26.2%)	13(21.3%)	17(27.3%)	3(4.9%)	4(6.6%)

Table 3 shows that 7 out of 17 cognitive strategies were either occasionally or often used by over 25% of the study participants to motivate their English language learners. The most notable strategy is being one's true self while teaching the language (s/n 12), with 41% using it occasionally. Besides, others were relatively popular. These involved encouraging students to select specific, realistic short-term goals (s/n 2, with 32.8%), teaching various learning techniques that make learning easier and effective (s/n 10, with 31%) and giving opportunities to students to self-assess (s/n 13, with 31.1%). Bringing various authentic cultural products to the classroom (s/n 7) was also *occasionally* and *very often* done by 24.6% and 23% of the participants, respectively. In contrast, avoiding comparing students (s/n 11) was occasionally and often used by 27.9% and 18%, respectively.

Nonetheless, highlighting the usefulness of English and using it outside the classroom (s/n 14) was less popular as 23% rarely used it. Encouraging students to share personal experiences (s/n 16) was also rarely used by 21.3% of participants. Similarly, 26.2% of the respondents rarely recognised their students' effort and achievements (s/n 17).

Social Strategies

Social motivational strategies relate to addressing language learning needs related to interactions among learners, learners and their teacher(s), senior and junior colleagues, and other English language speech community members. In the current study, seven social motivational strategies were presented to the participants for them to indicate the extent to which they employed such strategies in their teaching of English. Their responses are summarised in Table 4.

Table 4: EFL Teachers' Use of Social Strategies to Motivate their Learners

S/n	Variable	Frequency					
		Hardly ever	Rarely done	Occasionally done	often	Very often	Not sure
1	Show students that you respect, accept and care about each of them	2(3.2%)	4 (6.5%)	9 (14.7%)	14 (23%)	6 (9.8%)	26 (2.6%)
2	Create opportunities so that students can mix and get to know each other better (e.g., group work, game-like competition)	4 (6.6%)	0 (0%)	13(21.3%)	12(19.7%)	10(16.4%)	22(36%)
3	Familiarize the learners with the cultural background of the English language	6 (9.8%)	9(14.7%)	8(13.1%)	8(13.1%)	11(18%)	19(31.1%)
4	Invite senior students who are enthusiastic about learning English to talk to your class about their positive English learning experiences and successes.	7(11.5%)	1 (1.6%)	23(37.7%)	15(24.6%)	4(6.6%)	11 (18%)
5	Invite some English-speaking foreigners as guest speakers to the class.	5(8.2%)	10(16.4%)	17(27.9%)	14(23%)	9(14.8%)	6(9.8%)
6	Establish a good relationship with your students.	8(13.1%)	12(19.7%)	13(21.3%)	14(23%)	5(8.2%)	1(1.6%)
7	Share with students that you value English learning as a meaningful experience that produces satisfaction and which enriches your life.	8(13.1%)	11(18%)	11(18%)	10(16.4%)	12(19.7%)	9(14.8%)

Table 4 shows that inviting enthusiastic senior students to talk about English learning (s/n 4) was the most preferred social motivational strategy, as 37.9% occasionally employed it, while an additional 24.6% often used it. Inviting English native speakers as guest speakers (s/n 5) and establishing a good relationship with one's students (s/n 6) were also relatively popular. Each was *occasionally* and *often* used by 21% and 28% of all study participants, respectively.

Interestingly, a significant number indicated their uncertainty about using the first three strategies. The first one, showing care and respect to students, was indicated by 42.6% of participants as *not sure* as contrasted with 22.9% and 14.7% who used it *often* and *occasionally*, respectively. Similarly, creating opportunities for learners to mingle (s/n 3) was indicated as *not sure* by 36% and 31.1%, respectively. Most likely, the uncertainly is linked (at least for s/n 1 and 2) to teachers' preference for teacher-dominance language teaching and handling of English like a content subject, requiring silence and formal acknowledgement of the teacher as the sole authority.

According to Malouff (2008), the best way to motivate our students to learn during a unit and to continue learning about the topic after the unit include (1) making content relevant to the students' values and goals, (2) helping them achieve their goals through learning, (3) providing potent models of learning, (4) prompting and persuading students to learn, (5) establishing positive relationships with students, (6) rewarding student achievement and learning efforts, (7) motivating students, (8) enhancing student learning self-efficacy, (9) using engaging teaching methods, (10) using an appealing teaching style, (11) giving motivational feedback, and (12) monitoring student motivation levels as well as adjusting motivation methods as needed.

Similarly, Omar et al. (2020) explored the degree of importance and implementation of motivational strategies among English language teachers and the extent to which they implemented the strategies that they perceived to be important. An online questionnaire was distributed to 49 teachers at 11 public universities in Malaysia, and ten teachers were interviewed. Findings indicated that the implementation of motivational strategies heavily depended on the teachers' perceived motivation in teaching. The highest-rated strategy was proper teacher behaviour, and the least preferred one

was to promote learner autonomy, indicating that teacher behaviour is an important element in ensuring effective language learning.

Similarly, Lee and Lin (2019) studied motivational strategies, adopting Dörnyei's (2001) 102 strategies. They employed 22 Cantonese Chinese-speaking teachers of EFL in Hong Kong. The study revealed that teachers "generally accorded with the framework, hence supporting the applicability of Dörnyei's framework to Hong Kong EFL classrooms" (Lee & Lin, 2019: p.465). Nonetheless, the researchers also stressed the importance of other factors that affect the implementation of these strategies in the classroom for future research.

Conclusion

Generally, most respondents employed strategies, ranging from o*ccasional* to *often use*. However, the majority were uncertain about the use of some strategies. The uncertainly is linked to teachers' preference for teacher-dominance language teaching. This also includes handling the English language like a content subject requiring silence and formal acknowledgement of the language teacher as the sole authority and bringing and encouraging humour and laughter in the classroom. The question remains whether the participants did not understand words such as humour or felt that bringing humour and laughter in the classroom would communicate a lack of seriousness or compromise strict class management in the traditional sense. In fact, humor encourages learners to feel at ease with content and their teacher and to use the language spontaneously. Despite all these, the quantitative analysis demonstrated that motivation in the classroom is perceived as an opportunity to enhance learning. Accordingly, many teacher respondents used all types of strategies in teaching their learners. The findings clarified that motivation is crucial in language learning. The findings also revealed that class management was mostly used when teachers display class goals on the wall and review them regularly.

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A Semantic Analysis of Similes (Tashibihi) and Metaphors (Isti'arah) of Selected Poems of Al-'ashriyyah

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Abstract
This paper attempts to identify and analyse the use of Arabic metaphors and similes in Al-'ashriyyah, dealing with religious and social issues. The paper therefore deals with how particular metaphors and similes were employed. The study employs analytical research method. It is established in the paper that many of the metaphors and similes used have religious connotation, and they are strongly connected with particular situations. Quranic themes such as believers, unbelievers; youthful and old age; vicinity and the present of the messengers of death; good deeds and provisions for afterlife are dominant in the work. Flowery words, appropriate similes and metaphors applicable to these themes were supplied. This paper concludes that the authors employed linguistic strategies to achieve both aesthetics and communicative effects that evoke the emotion of the readers. The semantically motivated diction and rhetorical devices used are consistent with natural deposition of the authors as poets.

Key words: *Metaphors, similes, Al-'Ashriyyah, death and lion*

Introduction

Al-'ashiriyyah[1] is a popular Arabic work of two authors; the work enjoys composite cultures of Nigerian and foreign elements. The first author was Shaykh al- Fazazi al *andalusiy,* (d.1230 C.E), an Afro-Arab scholar, who lived in Muslim Spain in the 13th Century. He composed his work; *al- 'ashriyyah* in *tathlith* (*Thristichs* / one and half verses) in the initial stage and at later period Shaykh Abdullahi b.Fudi (d.1829), a prolific Fulani scholar, who lived in Hausaland in the 19th Century, in the present day, Nigeria rendered the work into *Takhmis* (pentastiches) (Two and half verses).[2] Though *al-ashriyyah* contains religious themes, the authors conveyed their messages in the Arabic language, using grammatical elements and tools to achieve both aesthetic and communicative effects. This was achieved

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[1] Al-Fazazi, A. (nd). *Al- Qasaa'id al 'ashriyyat, al-maktabah al-asshu'biyyah Bairut Libnaan.*
[2] Raphaela, V. T. (2009). A Copy of the Qasidat Ascribed to Famous calligrapher Yaqut al-Muta'simi In Hellmut Rither (ed.). *Oriens : Journal of the International Society of oriental Research*, 37(2009).

in a number of ways. One of the ways is through the use of simile, a rhetorical trope in which words with similarities are displayed.[3]

Another functional aspect of authors' style is the way they manipulate language, this is stylistic usage of borrowings. (*Isti'aarah*) This is creative and impressive. The stylistically motivated diction of simile and metaphor employed contributes to the richness of the Arabic language, both in taste and elegance; this is ubiquitous in the work. The authors had special way to achieve their set goal, and this was realised in two ways; the kinds of language resources employed to communicate and deliver their messages in religious assembly, secondly the type of knowledge and experience utilized for the source of the metaphors and similes employed in the text. Thus, the authors demonstrated in their work a high degree of sensitivity and their mastery in the Arabic language. It is noteworthy that a few illustrative examples are insightful in this paper.

Simile (*Tashbihi)* and Metaphor (*Ist 'arah*)
Simile

Simile is a figure of speech in which a more or less fanciful or unrealistic comparison is made. Simile is known in the Arabic language as *Tashbih /* similarity تشبيه . The word *Tashbih* is a verbal noun, its root verb is *Shabbaha* شبّه . *Tashbihi* (simile) is to relate a concept of similarity shared by two objects or notions with intent to focus on the common feature to the exclusion of other considerations.[4]

Simile (*Tashbih*) consists of four basic elements and important aspects.[5]
i.   The object or notion being compared: *Mushabbah* (مشبّه)
ii   The object or notion to which comparison is being made: *Mushabbahu bih* (مشبّه به)
iii.   The objective or feature of comparison: *Wajhu sh-Shabah* (وجه الشّبه)
iv.   The linguistic instrument or machinery utilized. *Adatu t-tashbihi* (أداة التشبيه)

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[3] Raji, R. A. (1982). The Influence of the Ishriniyyat on the Arabic Culture in Nigeria Unpublished PhD Thesis, University of Michigan, United State of America .

[4] Abubakre, R. D. (1989). *Bayan in Arabic Rhetoric: An Analysis of the Components of the Core of Balaghah*. Ibadan: Intec. Printers Limited.

[5] Julie, S. M. & Starkey, P. (1998). *Encyclopedia of Arabic Literature*. London: Routledge.

Beside the above aspects of *tashbih*, *tashbih* (simile) in Arabic language is further divided into various forms and categories.[6] The use of *tashbih* (simile) is very important in daily expressions and utterances, it is abundantly found in the Arabic literary works. Sequel to this fact, *al-'ashriyyat* is very rich in *tashbih* / simile, thus the authors of the work employed a great deal of it. The following excerpts[7] will serve as examples.

والدّهر كالبحر لا ينفك ذا كدر   وانما صفوه بين الورى لمع

Time is like a river which does not cease being muddy.
While it is ever being pure for mankind is a luster

انّ الحياة لثّوب سوف تخلع   وكلّ ثوب اذا مارث ينخلع

Life is a dress you will soon remove it
Every cloth when it is worn gets removed

كالزّهر فى طرف والبدر فى شرف   والبحر فى كرم والدّهر فى همم

He is flower in freshness and full moon in splendor;
And ocean in copiousness; and time in irresistible courage

We saw in the above lines of the poem how the holy prophet Muhammad was portrayed and compared to a flower in softness, full moon in eminence, ocean in generosity and irresistible courage in facing vicissitude of time. The linguistic tool employed in the comparison is the particle *Kaf*, which means 'as and like'.

والنّفس كالطّفل ان تهمله شب على   حب الرّضاع وان تفطمه ينفطم

And the soul is like a child, who if thou indulge him grows
up with love of sucking, but keeps away if you wean him

The poets in their attempt to enjoin people on good deed and sublime conduct of self- discipline and control compared human soul to a baby who if left alone grows on sucking of the breast of his mother, but If weaned at infancy, he abandons sucking. The instrument of comparison here is *Kaf* 'like'. Here we observed the use of semantically comparative words occurring on the text; such that the authors used elegant variations to present the thematic thrust of the work.

From the foregoing, it is apposite here to draw examples from the text of *Al-'ashriyyah*, suffice are the following examples.

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[6] Abubakre, R.D. (1989) Bayan in Arabic Rhetoric : An Analysis of the components of the core of Balaghah
Ibadan:Intec. Printers Limited. P.111

<div dir="rtl">متى شابه العضب اليمانيّ دملجا</div>

When would a Yaman's sharp sword be similar to a necklace
Harf al-jim, stanza 4: 5

The poets in their bid to emphasize that a Muslim who is strong in faith and mindful of religious obligation is not comparable to a Muslim who is lazy and gullible of religious duties. People at religious state are hardened and unrepentant criminals. The object being compared/ *Mushabbah* (مشبّه) in the hemistich is the *al-'adbu al-Yamini* (Yaman's sword/العضب اليماني). While the word (Necklace/ *Dumluja* (دملج) is object to which comparison is being made/*Mushabbahun bi* (مشبّه به) . The *wajhu' sh shabah* /feature of comparison (وجهالشّبه) is the word *shabbaha.* This type of simile employed by the poets is technically called *tashbih al-mufassal/*explicit objective.

<div dir="rtl">وأقبحنا أمرو أخو شيبة يصبحو</div>

The unfortunate person among us is an aged person who behaves like an infant
Harf Ba, Stanza 4:5

The use of simile by the authors to compare the disposition of an aged person with an infant is manifested. Here the authors conveyed their messages, the comparable object is person *Mushabbah*, while object being compared is an infant; *Mushabbah bihi*.

<div dir="rtl">كأنك من خطّب المنون مبرّأ</div>

As if you are immune from the icy hands of death
Harf Hamza, stanza 1:5

Here the authors employed the linguistic element of simile *ka'nna* which means 'as' to convey messages

<div dir="rtl">كأنك لاتدرى بأنّك تبعث</div>

As if you know not that you will be resurrected
Harf Tha, stanza 7:5

The message of the poem is that man behaves as if does not know that God will bring him back to life after death. The authors employed the linguistic element of simile *ka'nna* which means 'as'.

<div dir="rtl">فأبطأت فى التقوى ومثلك من يبطو</div>

You lagged behind in piety, your like is one who is very slow
Harf Ta, stanza 3:5

Man is not agile to acquire piety and good deeds, rather he neglects religious duties and fails to discharge religious responsibilities hinged on him. The linguistic element of simile employed here is *mithl* which means 'like'.

<div dir="rtl">

ومثلك فى ميدانهم ليس يسبق

</div>

> Your like in the race has not moved ahead of them
> Harf al-kaf, stanza 2:5

The linguistic element of simile employed here again is *mithl* which means 'like'. The use of *mithl* / like in the poem collocates with comparable object / *Mushbbah bih*.

<div dir="rtl">

وان لم تكن شبها لهم فتشبّه

</div>

> If you cannot be similar to them copy them
> Harf al-Ha, stanza 10:5

An attempt in the poem to compare a lazy person to dutiful person, a linguistic instrument *shabiha* which means 'similar' was employed. The comparable object/*Mushabbah bih* is *lahum/* them; this is a pronoun of third person plural and '*Ta'* which means 'you' is object being compared/ *Mushabbah.*

It is obvious from the discussion that similes are common features in the work, and the linguistic elements employed in similes are like, as, similar, as if .

Al- Ist'arah / الإستعارة: Metaphor

The word *Isti'arah*/Metaphor is a verbal noun from the root verb *Ista'ara* إستعار which means to borrow. Grammatically, *Isti'arah* means an act of borrowing. As a rhetorical term in Arabic, it denotes an act of transferring the notion conveyed by the literal meaning of a word to a metaphorical one. It is a verbal word used in a sense different from its code meaning with a semantic marker.[7] The artists employed *Isti'arah* as a device to achieve a communicative effect.

The following lines of *al-'ashriyyat* serve as illustrative examples of *Isti'arah.*

(Harf as –Shin, stanza 10:5)   إذا اللّيث يبدو نابه فهو يبطش

> *When the leopard opens its canine tooth, it is ready to strike*

(Harf ar –Ra, stanza 4::4)   رسول المنايا في عذارك مزعج

> *The messenger of death pesters your cheek (head)*

(Harf al –Min, stanza 1::2)

<div dir="rtl">

مطيتك الطاعات وهي بغية

</div>

> *Your ride (to paradise), is good work, this is laudable*

(Harf ad –Dad, stanza 10::4)   ضحاك أصيل فارقب الموت بعده

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[7] Abubakre, R.D. (1989). Bayan in Arabic Rhetoric : An Analysis of the Components of the Core of Balaghah. Ibadan: Intec. Printers Limited.

Your morning time has become late noon, expect death after

(Harf as –Shin, stanza 9:5)   شهاب المنايا في عذاريك لامع

The stars of death lighten on your head

(Harf az –Za ,stanza 4: 4)   ذممت شبابا ما اهتديت بليله

You reproach a youthful age that you were not guided by its night

Analysis

(Harf as –Shin, stanza 10:5)   إذا اللّيث يبدو نابه فهو يبطش

When the leopard opens its canine tooth, it is ready to strike

In the above hemistich, the intention of the authors is conveyed in metaphorical sense, which literal meaning would not provide information on the idea of the authors. The hemistich is therefore loaded with metaphorical words. The word *al-layth* means leopard. It figures a powerful creature, which is death.[8] And while the word *nabah* means canine tooth. This means white hair. Therefore, the word *al-layth* is used in place of death, and *nabah* is also used instead of white hair. The two words are *Isti'arah.* Thus, the words *al-layth* and *nabah* are linguistic figures called *al-majazul-lughawi* in rhetorics because of transfer of the meaning of *al-layth* and *nabah* to another meanings relating to them. This type of metaphor is called *tasrihiyyah* (explicit metaphor), it is considered a part of eloquence.[9]

The illustrative example from the line of poem cited above shows the dexterity of the authors as far as language use is concerned. It is understood from the hemistich that what is intended cannot be lion, because it is not possible for all people to see lion smiling. Therefore, the opening of the mouth of lion, with its canine tooth seen indicates a danger.

(Harf ar –Ra, stanza 4::4)   رسول المنايا في عذارك مزعج

The messenger of death pesters your cheek (head)

In the above hemistich, the word رسول messenger is *Isti'arah*/metaphor. The metaphorical meaning of the word is white hair الشّيب its presence on humanbeing announces the quick approach of death. This is also explicit metaphor technically called

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[8] Hashimi, A. O. (2010). A Translation and Critical Study of Al-'ashriyyaht. Unpublished PhD Thesis, University of Ilorin.

[9] Von Grunebaun, G. E. (1973). *Arabic Poetry : Theory and Development.* Wiesbaden: Harrassowitz.

tasrihiyyah. The word is used in a way other than its code meaning. This is another functional aspect of the authors' style. The way they manipulate language to create humour, which they achieve through a stylistic device of metaphor.

(Harf al –Min, stanza 1::2)   مطيتك الطاعات وهي بغية

> *Your ride (to paradise), is good work, this is desirable*

In this above hemistich, the word *matyatu/* riding animals and obedience are metaphor. Its literal meaning is animal prepared for travelling on a journey. It is understood from the hemistich that what is intended is not a ridding animal. Rather, it means good deeds /provision for life after death, which is piety, demonstrated by obedience to Allah. This is what will take us to paradise. This type of metaphor is technically called *Tasrihiyyah* / explicit metaphor. In his work Lane, (1980) notes that the usage of this word is metaphorical.[10] This line of poem elicits ponderings and enjoining the righteous people not to relent in their good deeds. The stylistic and semantic imports of the style therefore generate humour, with great empathy.

(Harf ad –Dad, stanza 10::4)   ضحاك أصيل فارقب الموت بعده

Your morning time has become late noon, expect death after

The word الضّحى (*ad-duha /*Day time) in the hemistich is used metaphorically. The literal meaning is morning time, that is, early part of the day. In metaphorical sense, the authors refer to early stage in life, that is, a youthful time. The word *al-azlu* means "late noon" literally. But, metaphorically, the word means the tail end of life, that is, old age. The white hair is used and borrowed in place of old age. Thus, the words *duha/* day break which means old age and *Asilun*/youthful age are used metaphorically*.* The stylistic and communicative import of this style is the grammatical and semantic equivalence of the two words. The authors evoke the atmosphere of the vicinity of death.

(Harf as –Shin, stanza 9:5)   شهاب المنايا في عذاريك لامع

> *The stars of death lighten on your head*

In the above hemistich, the word شهاب / stars is a metaphor. In literal sense, it means "stars", but metaphorically it means الشّيب

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10 Lane, E .W.. (1980). *Arabic-English Lexicon* Islamic Book centre, Lahore: Pakistan. p.470

(*shaybu),* white hair. Hence, the word star is borrowed and used, but referred to grey hair because of its whiteness at old age. Therefore the word *Shihab /stars* means *Isti'arah/* metaphor

(Harf az –Za ,stanza 4: 4)   ذممت شبابا ما اهتديت بليله
You reproach a youthful age that you were not guided by its night (benefits)

In the above hemistich, the poets in their attempt to condemn the youthful time of man with features of gross misconduct and addiction to straying employ metaphorical words. The word *laylu* "ليل" *is Isti'arah /* metaphor. Its literal meaning is night, but metaphorically, it refers to youthful age, one of the characteristics of youthful age is black hair. The authors refer to this as night, because of its darkness and blackness. Therefore, the word ليل means *Isti'arah* (metaphor) "youthful time". This type of metaphor is also called *Tasrihiyyah*/ explicit metaphor.

Discussion

From the forgoing, it is obvious that, the use of simile and metaphor is very important in Arabic literature, thus the application of simile and metaphor in *'al-ashriyyat* adds elegance to it. There is a convergence of simile and metaphor marked, numbered and demarcated in the text, and the convergence shows the intensity of point of composition.

The use of such linguistic strategies contributes to vibrancy of language in religious assembly and also contributes to lexical expansion in the language. The excerpt from the text of *Al-'ashriyyah*, as the canine tooth shows a set of careful, stylistically motivated linguistic choices that are consistent with the authors' grammatical disposition. Their choices of grammatically and semantically equivalent words have their effects in the excerpts. Semantically, they evoke the atmosphere of death and wasteful life spent occasioned by the death of unbelievers. As the canine tooth of lion expressed in the poem connotes white hair, (greyhair) and the lion connotes death in their grammatical and semantic meaning. This expression is purely metaphorical, which is a cultural and acceptable style. They make the messages in the work to be cleared and understood; hence the thematic thrusts of the text are understood.

Another instance in the excerpt of the text, the word *matyatu* used is a metaphor. Its literal meaning is animal prepared for travelling on a journey. It is understood from the text that what is intended is not a ridding animal. What the authors seem to be saying is that if people do not repent, they will end up in perpetual loss in the present world without making provisions as required and necessary for the next world, therefore man should make good provision for the next world.

Conclusion

The Arabic language like other languages is a vehicle of communication that involves a system and collection of entities organized into a whole and arranged in such a way that they work together to achieve a particular aim. It is a key instrument of communication and principal means of establishing and sustaining social relations. Adjudged from the above, it is realized that the composite authors, Al-Fazazi and 'Abdullahi b Fudi; the composite authors of *al-ashriyyat* are language artists. They were 'gold smiths' of words. They displayed their language prowess to achieve their goal. They sometimes used difficult, but appropriate Arabic registers, idioms, figures of speech just to impress their audience. They expressed fairly ordinary ideals without the use of direct expressions and employed them to make lucidity and clarity in their work.

This study concludes that the composite authors of *al-'ashriyyat* are versatile language artists and craftsmen of remarkable standing and; the weavers of words. They made appropriate linguistic choices, and not only such linguistic choices contribute to the vibrancy of language in religious fora, it also contributes to lexical expansion in the language and gives elegance to the work.

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