A Pragmatic Analysis Of Metaphorical Euphemisms Used In Kalenjin Hiv/Aids Discourse: - Kipsigis Religious Song

Kirui Stella Chelangat
Bomet University College

ABSTRACT: The words used to talk about HIV/AIDS determine the way the recipients react to the information. HIV/AIDS. Campaigners'choice of words can create awareness, empower or stigmatize those who are living with HIV people. Different forms of language has been used to create awareness among the kalenjin. Verbal and non-verbal forms of language have been put in place.Kipsigis is a dialect of kalenjin which is one of the language communities in Kenya. They live in Kericho county.Kericho county has a population of about 920000 residence with HIV prevalence of 3.4% according to the county HIV/AIDS strategic plan 2014/2015-2018/2019. The county'svision on HIV/AIDS is to have a county free of new HIV infections, stigma and discrimination. This study is a pragmatic analysis of metaphorical euphemisms used in HIV/AIDS discourse specifically religious songs among the kalenjin. The main aim of the research was to identify and describe metaphors used in a religious song that creates awareness in HIV/AIDS among the kipsigis. The study is based on conceptual metaphor theory, which analyzes metaphors in terms of target and source domains. Descriptive survey design was used to collect data. The study found out that there are used euphemisms insteadof taboo words related to sexuality. Euphemisms used sound warnings to listeners and behavior change is expected.

I.   Research objectives
1.   To identify and describe some of the metaphors referring to HIV and AIDS in kipsigis religious songs.
2.   To access the extent of appreciation of metaphors used in religious songs.

1.1   Background of the Study
The Kipsigis people are a sub- tribe of the kalenjin people. They occupy part of Kenya highlands, south western part of Kenya specifically Kericho and bomet counties.

Religious teachings occupy an important social and cultural position among the Kipsigis community. Majority of Kericho residence enjoy listening to music from FM radio stations which broadcast in vernacular languages. This study looks at the metaphors used in the composition of kipsigis religious song used the HIV/AIDS campaigns. Religious songs are mainly played over the radio hence reaches a wider audience.

A metaphor is used in speech to achieving a particular rhetoric goal such as establishing a relationship with listener. To achieve success in communication speakers often replace words that are considered offensive blunt or vulgar with words or phrases that are acceptable to the audience in any awareness campaigns. It's important to use a language that will not embarrass anyone.

1.2   Statement of the Problem.
Metaphors that are used in religious songs enable singers to achieve success in creating HIV/AIDS awareness among listeners. Roger and singhal (2003) observe that AIDS campaigners have failed to use effective communication strategies to change behavior.

This study attempts to identify and describe metaphors used in songs that are meant to create HIV/AIDS awareness.

II.   LITERATURE REVIEW
2.1   Theoretical Framework
Conceptual metaphor theory

This study is based on conceptual metaphor theory by Lackoff and Johnson's (1980).

In cognitive linguistics, cognitive metaphor means the understanding of one idea, or conceptual domain, in terms of another.

Conceptual metaphors direct our communications and in a away shape the way we think and act. Our conversations are filled with metaphors which shape the way we view concepts.

Conceptual metaphor has two conceptual domains:

Source domain: This is the conceptual domain from which we draw metaphorical expressions.

Target domain: The conceptual domain that we strive to understand.

Mapping is the systematic set of correspondences that exist between constituent elements of the source and the target domain.

Metaphors are a matter of thought and not just language. Conceptual metaphors employ an abstract concept as target and a more concrete or physical concept as their source.

Conceptual metaphor theory as discussed by Croft and Cruise (2004) point out that the central characteristic of Lackoff and Johnson's theory is that a metaphor is not a property of individual linguistic expression and their meaning, but of the whole conceptual domains.

In principle, any concept from the source domain – the domain supporting the literal meaning of the expression – can be used to describe a concept in the target domain – the domain the sentence actually about.

George Lackoff (1987) makes this clear by say that metaphorical expressions are phenomena involving conceptual mapping and the interlocutor's linguistic expression.

This study shows that by mapping attributes of one concept - concrete (terminologies and phrases that the kipsigis speakers can understand) onto another abstract (HIV/AIDS) it make it easy for listeners to understand the concept which is abstract.

Conceptual metaphor theory as used in this study shows that metaphors go beyond pointing to similarities between entities or objects rather they stand in as a means of creating, organizing and interpreting reality.

Metaphors have two main functions according to conceptual metaphor theory.

The first one is that of highlighting and the other is hiding.

Metaphors are used by speakers to hide negative unpleasant or embarrassing aspects of discourse.

The second function is highlighting positive, favorable or neutral aspects of a discourse.

2.2   Preventive measures

HIV/AIDS prevention is instrumental to controlling the new infections. Some of the programs that have been put in place are: HIV/AIDS education programs, promotion of abstinence, condom promotion, blood bank screening and access to sterile injecting paraphernalia, voluntary testing and counseling and access to drugs.

HIV/AIDS education among the tea pickers can be accessed from different forums and the radio was rated as the most preferred source of information.

2.3   Metaphors.

Cuddon (1973:391) a metaphor is a figure of speech in which one thing is described in terms of another. In comparison to similes whose comparisons is explicit, metaphors 'comparison is implicit.

Similes use as and like while metaphors uses indirect comparison. Leech (1965) asserts that metaphor fuse two or more things that are normally not related.

The meaning of metaphors should not be taken literally. They enable speakers pass information to hearer by referring to something that the hearer can readily associate with Cruse (1986) asserts that a metaphor induces the hearer to view a thing or state of affairs as being like something else by applying to the former linguistic expression which is more normally employed in reference to the latter.

Kipsigis discourse uses a lot of polite strategies especially when talking to people of mixed ages. For a speaker to talk without embarrassing any of his/her listeners, it's paramount to use similes and metaphors.

Myers and Simms (1989) say that similes, like metaphors have transfer of meaning and the context of their usage is important for the inferential meaning.

HIV/AIDS campaign centers on sexuality. A topic that is not easy to discuss given that the kipsigis culture dictates that anything sexuality should not be discuss in the open more so across different age groups. Metaphors comes in hand not only to enable campaigns not only pass across messages without embarrassing listeners but also to easy tension because any discussion on causes of death causes tension among listeners.

Metaphors also add texture, humor and beauty to words that would otherwise be embarrassing.

Using a song sung by a Kalenjin gospel artist known as Mr. Israel we have identified metaphors used. Mr. Israel's song is entitled '*yee bik che mi terengu*' translated to 'drink water from your own pot'. The title and refrain is metaphoric. At first glance there is no relationship between drinking water and theact of sexuality or promiscuity. Drinking water is compared to the act of sexual intimacy; pot stands for the woman with whom man is meant be intimate with. This song mainly address the men since kipsigis culture perceive men to be the ones who have more say on sexual matters as compared to women.

The song uses drinking of waterand pot, concrete concepts, to talk about ideas that could have been difficult to discuss especially in a religious setup. Metaphors improve comprehension because they enable people to see an old thing in a new and vivid way. Metaphors change the way we think of a concept on an unconscious level. Thibodeous and Boroditsky conducted a research in 2011. They described a crime – ridden city. In their first description the criminals were described as a beast preying upon innocent citizens (animal's metaphor) in the

second description they described the criminals as a disease that plagued the town (disease metaphor). When the first group was asked how to secure the crime issue they suggested the control strategies. (Increasing police presence, imposing stricter penalties). The second group, suggested diagnostic/treatment strategies.

From this study it's clear that by changing metaphors the way people think is changed. If it was a beast, it needed to be controlled. If it was a disease, it needed to be treated. Campaigners like the gospel singer manage to change people's attitude towards HIV/AIDS infection depending on their choice of words. They are made to believe that the choices they make have consequences. If they choose to drink water that is contaminated then they are likely to be infected. Drinking water alludes to being promiscuous.

2.3.1   Euphemism used HIV/AID discourse

The term euphemism refers to polite indirect expressions that replace words and phrases considered asimpolite, unpleasant or taboo.

They are idiomatic expression which loses literal meanings and refers to something else, in order to hide its unpleasantness.

Euphemisms depend on social context of the speakers and listeners.   In songs such as the one sang by gospel singer Mr. Israel, euphemisms are used mask rude or impolite expression of sexuality in HIV/AIDS.

This is achieved through the use of abstractions of drinking water alluding to sexual intimacy.

Palmer (1981), notes that words of a language reflect not so much the reality of the world, but the interest of the people who speak it.

Mr. Israel (composer and singer of 'yee bik che mi terengung' song) uses the following words to refer to HIV /AIDS

KIPSIGIS	*ENGLISH TRANSCRIPTION*
Tiondo	monster
Kimitiat	flea
Mbulukyot	jigger
Oboktechi –	don't be in a hurry.

The gospel singer goes ahead to advice people to go for checkups.

III.   Research Methodology

3.1   Research Design

This study used descriptive survey design questionnaires were used to collect data from members of the population. Quantitative method was used to give a descriptive statistics of the data. Orodha (2011),points out that the descriptive survey design is used to gather information, present summarize and interpret data for the purpose of classification.

3.2   Study Location

This research was carried out in Kericho County. Majority of the population used in this study are tea pickers with primary education. Few of them have secondary education. They spend most their day in the farms so as to maximize the number of tea leaves kilograms they are able to pluck per day. Given that most of their time is spent on the farm their main source of entertainment is FM radio stations. FM stations broadcast in mother tongue.

3.3   Justification of the Study

Kericho county government through the governor expressed concern over HIV and AIDS prevalence in the region, which has remained at 3.4 percent despite various interventions. In the year 2015 there were 15800 HIV infected adults and 2324 children.

A study done by Foglia, G.W.B Saleren et al (2008): Human immune deficiency virus type 1 (HIV-1) epidemiology among residents of a rural agricultural plantation in Kericho Kenya.

The study showed that HIV-1 prevalence was 14.3% and higher among women (19.1) than men (11.3). Risk factors associated to HIV-1 for men were age (25 years) marital history (one or more marriages) age difference from current spouse (> years).

3.4   Data Collection

The researcher issued questionnaires to tea pickers50 men and 50 women from 5 sub counties. The young (15-25 years), adults (26-45 years) and older (46-55 years) were issued with questionnaires.

The questions aimed to find out their interpretation of the song *yee beek che mi terengung*

The researcher transcribed the song, translated and extracted some metaphors.

The study collected data on respondents interpretation of metaphors used in a given religious song.

IV. DATA ANALYSIS

4.1 Data Presentation and discussion

Research tabled metaphors used in the song the interpretation given and the intended meaning.
Information collected were classified according to age and gender

4.1.1 A SONG BY MR ISRAEL KIPSIGIS ENGLISH TRANSCRIPTION

Yee beek chemi terengungDrink	water that does not have dirty
Kole boiyon chemo tinye kunende	the scripture say categorically
Kamwa sirutiet koititathe	scripture say so
Kole sirutiet koitita	
Yee beek weri, yee beek chemi	drink your own water
Mobor mobo chorwa not for your friend	
Cheguk inyegen	it's yours
Yee beek weri	drink your water
Yee beek chemi terengun	fro your pot
Betusiechu yaa emet	these days the place is bad.
Betusiechu yaa kasit	these days things are bad
Lee kogoyeet melelda	there is a bad/ great thirst
En emet wee	
Ne tinye beek, irib komie	he who has water should take care
Ne tinye terengung, irib komie	he who has a pot should take care
Ame chut toek	least an animal enters
Ame yee toek	no visitor should drink yee beek...
Nde wenti en or, kot kwamin melel	if u ever have thirst
Me yee chebo chi, wee	don't drink from any other person's
Me chut chebo chi	don't enter
Mara mi ndorok, chekigochut orit	there could be snakes
Anan kokigochut murekor	rats have entered
Sikor kowechin wee	least they get in to you
Kole chito age, atieche kiplogom	some say I will put on gumboots
Agot kiplogom komuche kotilak	even gumboots do break
Ago yee tilak komuch kochut beek	when it breaks water enters
Ago bechuton, komiten tiondo	water that has animals
Ago bechuton komiten kimitiat	water that has fleas
ogas neraruk, ogas amwowok,	listen the youth let me tell you
Ngochut kimitiat, koigu mbulukyot	fleas that enters turn to a jigger
Ak konun borta, kota mogenyin	makes the body sick and rots
Nde gavana, koyayit emet	put in place some measurements in place
Kimitiandani, matinye rarwa	the flea has no respect neither does it
Kimitiandani, matinye tegis	discriminate
Chute boisiek, chute chepyosoko	affects men, women and children
Chute neranik, agot chemengech	
Kigowal chepyosok, koik mosogiik	creates widows
Kigowal boisiek, motinye chepyosok	creates widowers
Kigobagach logok, ama sigikwak	leaves children without parents
Onge wach, onginet wee	let's teacher our people
Ongi net bikyok	
Ya emet nyanyawet	our world is like a swamp
Ui bole bole wee lets us go slow	
Ame chabaite wee	least we fall
Ole ibole	when you get a place to dig
Bole beek	dig your own water
Mr. Isreal	

From the data above there are metaphors that have been used to describe HIV/AIDS as follows.

4.1.2 Metaphors used to describe HIV/AIDS

Toek – visitor	Ndorok – snake	Murek – rats	Tiondo – animal
Kimitiat- Flea	Mbulukyot – jigger		

4.1.3   Other metaphors identified are as follows

Kipsigis	*English*	*Kipsigis*	*English*
Yee beek	drink water	Terengung	your own pot
Emet	world	Melelda	thirsty
Toek	visitors	Kwaminmelel	feel thirsty
Me chut	don't enter	Ndorokorit	snakes inside
Kiplogom	gumboots	Kotilak	break
Kochutbeek	water can enter	Bek komitentiondo	water with animals

A part from referring to it as visitors the singer uses the names of animals. All the animals mention are either dangerous or destructive.

Tiondo is an animal that is big, scary and can attack.

Flea and rat are destructive. This alludes to the way aids can make one sick.

The comprehension of the lexical items used metaphorically in the kipsigis song require a formation of predictions to arrive at the intended meaning. This can be realized by lexical broaden or lexical narrowing.

A word like flea has several encyclopedic entries. Flea is a common name for the order siphonaptera, it's an insect, flightless insects that survive as external parasites of mammals and birds. Fleas live by consuming blood from their hosts.

From the encyclopedic entries hearer will associate AIDS to a disease that can cause danger as it suck blood and can sting. Because of this association a hearer gets to understand the need to abstain or remain faithful to one partner

It is also referred to as a visitor. This means it's not something that the host has always had.

The word visitor has been used metaphorically and given a broader meaning. It can visit anyone who does not take hid to what the singer says.

4.1.4   Metaphors that refer to infection

One gets infected by drinking water from other people's well. This is metaphoric to allude to being promiscuous.

This has been used to paint a picture of a person craving for liquids, due to

deprivation of fluids. Figuratively this word warns listeners against sexual lust

4.1.5   Preventive Measures

The singer being a gospel singer warns against use of condom. He uses the word 'kiplogom' which means gumboots

Gumboots could 'break' tear hence still spread the virus.

Gumboots used metaphorically paints a picture of foot wear that provides protection. But the singer gives a warning against the practice of using condoms. The word gumboot is euphemized to avoid offense to the listeners.

The singer also warns against rushing into sexual relationships by using the word 'gavana'which is a borrowed English word - govern. This alludes to being in control of oneself.

Lastly he says they should scream 'onge wach'. This means they should spread, warns, oe create awareness on HIV/AIDS

V.   CONCLUSION

The study concluded that metaphors used by the singer are appropriate to all ages.

They are correctly interpreted and listening to the song does not cause embarrassment because words that would otherwise be offensive have metaphors instead.

FINDINGS

1. HIV/AIDS have no direct translation but metaphors used are appropriate to the kipsigis listeners.
2. Words sound warning to the people and behavior change is expected.
3. Kipsigis listeners who are assumed to share the same cultural and linguistic norms interpret the words correctly.
4. Irrespective of age and gender, the song's wordings are appropriate. Most respondents agreed that it could not have been possible to pass the same message using literal words without causing embarrassment.
5. Context helps in avoiding misunderstanding / misinterpretation and even communication breakdown.

REFERENCE

[1]. KerichoCounty: *County HIV/ AIDS Strategic plan* 2014/2015- 2018/2019

[2]. Rogers .E. M. and Singhal.A. (2003). *Combating AIDS: Communication Strategies inAction*. New Delhi, India: Sage.

[3]. Lakoff and Johnson. (1980) *Metaphors We Live By*. Chicago: The ChicagoUniversity Press.

[4]. Croft. W. and Cruise. D. (2004). *Cognitive Linguistics*. Cambridge: Cambridge University Press.

[5]. Lakoff. G. (1987) *Women, fire and Dangerous Things*: What categories reveal about mind. Chicago; The ChicagoUniversity Press.sss

[6]. Cuddson .J.A. (1979) *A Dictionary of Literary Terms (2$^{ND\,ed}$) Great Bretain*: Andre Deutch Limited.

[7]. Cruse (1986) *Lexicalsemantics*. Cambridge: Cambridge University Press.

[8]. Myers .J. and Simms .M. (1985) *The Longman Dictionary of Poetic Terms* .New York: Longman.

[9]. Palmer (1981) *Mood and Modality*.Cambridge: Cambridge University Press.

[10]. Foglia, G.W.B Saleren et al (2008) *Human immune deficiency virus type 1 (HIV-1)* epidemiology among residents of a rural agricultural plantation in Kericho Kenya.

[11]. Orodho .A.J. (2003) *Essential of Education and Social Science*. Research methods. Nairobi: Mazola Publishers.