

Typology of sense relations in Olukhayo in the western region of Kenya

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ABSTRACT

This research endeavour sought to establish the typology of sense relations in the Olukhayo language from the dimension of lexical semantics. Typically, the lexical semantics of sense relations in Olukhayo has not been explored in the preceding linguistic studies. This has consequently triggered the need to investigate the phenomenon. In addition, there is scanty documentation of literature on this language; hence, the motivation for a study, specifically, on the semantic relations that define its lexis. The description of sense relations was informed by lexical priming theory. The study adopted the descriptive research design. This approach is critical in dealing with qualitative data. Ideally, it consists in providing systematic, descriptive and explanatory accounts of data, as is the case with categories or classes of lexical items. A representative sample of 384 informants was identified by use of purposive judgement, complemented by the snowball technique. Data extraction was done through the questionnaire instrument. The data for analysis was drawn from the open class category of words. The analysis of data drew on the tenets of lexical priming theory. Lexical items manifest or display certain links or networks that are semantically motivated. The nature of such links illuminates semantic realities of collocations, semantic associations and colligations. A careful scrutiny via thematic analyses of the nature of semantic interrelationships among the lexical items pointed to a number of lexical relations that characterise lexemes in Olukhayo. They were identified, categorised and coded within the matrix of our research objective. These were relations of synonymy, polysemy and antonymy, homonymy, hyponymy and metonymy. Lastly, the analysis of corpus data mirrored semantic features of collocations, colligations and semantic associations. Indeed, lexical items display secondary senses besides their primary ones (sense extrapolation). Lexical items in Olukhayo are hence characterised by a number of sense relations, as already noted. Thus, it is important to recommend that literature materials are availed in Olukhayo and/or other languages by those with a passion for writing and publications. Additionally, it is critical to appreciate the place and role of sense relations in vocabulary acquisition and teaching for effective pedagogical practices.

Keywords: Collocations, Colligations, Lexical Semantics, Lexeme, Lexis, Sense Relations, Semantic Associations

I. INTRODUCTION

There are various branches that deal with the study of linguistic meaning for example: Lexical Semantics, Grammatical Semantics, Formal Semantics and Linguistic Pragmatics (Cruse, 2011). There is a long-standing philosophical tradition of exploring the meanings of lexical items. During the 20th Century, Wittgenstein (1953) and Quine (1953) intensified their research efforts with a view to establishing the nature of meaning and typology of lexical relations among words and their physical references. Besides being a sub-branch of linguistics, Lexical Semantics may be presumed to be an improvement of this philosophical standpoint (Kent, 2008). This research initiative draws informative insights from the branch of Lexical Semantics. The main focus here is the study of meanings of lexical items; the meanings of content (information) words as opposed to meanings of grammatical (function) words (Pustejovsky, 1995). Semantics is regarded as a discipline which seeks to establish the meanings of lexical items within the vocabulary of any given language. Lyons (1968) observes that the sense of a lexical item constitutes its position within a set or network of relations with other lexical items in a language. The kind of meaning that relates words to each other within the language is distinguished by Gottlob (1892) as sense, or cognitive content. He argues that sense is one of the meanings a word has in the absence of the object referred to by such a word.

Olukhayo is a language spoken by the Bakhayo people found in Busia County of the Western region of Kenya (Angogo, 1980). The language has apparently scanty literature published on it. This might have occurred due to the fact that much of the documented literature in use is drawn from languages such as Logooli, Wanga and Samia among others in the same region (Makokha, 2013; Wabwire, 2010; Makeni, 2006). This trend might gradually pose a big challenge to Olukhayo owing to very stiff competition from other languages that are typically accorded more attention both in

written and spoken media. Consequently, and at any rate this scenario is bound to render Olukhayo vulnerable to effects of linguistic attrition in the course of time. The Bakhayo comprise a population of approximately 254,044 speakers (Kenya National Bureau of Statistics [KNBS], 2019). This community of Bantu proto-type traces its ancestry in Eastern Uganda. The Bakhayo are said to have migrated from Ibanda in Busoga-Uganda to Bukhayo, their present homeland in Busia County of Kenya (Were, 1967; Angogo, 1980). Olukhayo belongs to Masaba-Luhya group (JE 30); class JE 341 (Maho, 2009). Bukhayo is divided into East, West, and Central locations. Geographically, Mungatsi and Mabunge form the Central region, Nambale forms the Eastern region, Matayos and Busibwabo form the Western region. Olukhayo is classified together with Nyala, Marachi and Samia as the sub-groups of the Western region (Williams, 1973).

On the contrary, one school of thought asserts that Luhya as an ethnolinguistic community is a conglomeration of quite unique and remotely related sub-groups that were classified together for political expediency. Historians of this view further maintain that the phrase 'Luhya' was a coinage of the British administration in Kenya (Makila, 2004; Osogo, 1966; Wagner, 1970). The disparities among some 'dialects' are so extensive, that mutual intelligibility is rendered very minimal among them. In other scenarios however, the differences are very scanty thereby paving room for a high mutual intelligibility among the 'dialects' in question (Chambers & Trudgill, 1980). Lubukusu for instance, displays sharp phonological and lexical variations from Lulogooli such that there is very little intelligibility between them. Olukhayo is regarded intelligible to Lubukusu, Lulogooli, Lusamia, Lunyala and Lumarachi (Muhindi, 1981). Undisputedly, this research study treated Olukhayo as a language since it is characterized by unique phonological, semantic and morphological features that make it quite distinct as compared to the others. Olukhayo is spoken by the Bakhayo people found in Busia County of the Western region of Kenya (Angogo, 1980). Busia is located at the extreme Western border of the Country. The county borders Bungoma to the North, Kakamega to the East, and Siaya to the South East, the Lake Victoria to the South West and the Republic of Uganda to the West. It lies between latitude 0° and 0° 45 North and longitude 34° 25 East and covers an area of 1694.5km² (KNBS, 2019).

According to Lyons (1977) and Palmer (1981), the discussion of meaning often entails drawing a distinction between the 'reference' of a word and the 'sense' of a word. Reference is in fact viewed as an external meaning relation; it is the relationship between a word and the entity that it refers to in the physical world, in our mental world or in the world of our experiences. A 'tree' would for example be treated as, a plant with a trunk, branches, twigs, leaves and roots. However, this study will explore meaning from the dimension of sense. Sense is regarded as an internal meaning relation that holds between words within the vocabulary of a language, encompassing the speakers' knowledge of their language, factors that one needs to consider while developing an adequate semantic model. Furthermore, Lyons (1968) observes that the sense of a lexical item constitutes its position within a set or network of relations with other lexical items in a language. Additionally, Palmer (2000) opines that the sense of a word is revealed via the relationships of meaning the word manifests with other lexemes in the vocabulary of a language. Lexical items are not only regarded as 'containers' (container theory of meaning) or as participating in semantic roles; they display certain relations. For example, in the sentence, '**Manyasa** wrote **a letter** to **Nafula**,' we can have semantic roles: **agent**, **theme** and **goal** as per the boldfaced parts of the sentence respectively (Onwukwe, 2015).

In a nutshell, **sense relation** is a phrase which addresses the nature of semantic relations involving words or lexical items of a language in a given domain or field of meaning. There are two levels of meaning relations namely; word and sentence levels. The former entails meaning relations of individual words or lexemes. This study assessed and treated both levels of meaning relations as **lexical units** or **items**. In precision, the agglutinative phenomenon of Bantu languages renders Olukhayo analyzable from this linguistic perspective. The linguistic feature of agglutination is extensively evident in Olukhayo lexical items (lexemes). Consider the following examples for more insights in regard to this matter;

- a) Natasha **yatsiaingo**.
Natasha **went home**
- b) Abana **balakulirwa** tsingubo.
The children **will be bought** dresses.

The expressions 'yatsiaingo' [she went home] and 'balakulirwa' [they will be bought] are apparently single words at face value. A closer study or examination, however, clearly reveals both as sentences. As a result, our resolve to treat words, phrases, clauses and or sentences in Olukhayo corpus as lexical items (lexemes) for analysis, stems from this rationale as governed by the morphosyntactic properties of Olukhayo.

1.1 Research Objective

To establish the typology of sense relations in Olukhayo lexical items.

II. LITERATURE REVIEW

2.1 Theoretical Review

2.1.1 Lexical Priming Theory

The theory of Lexical Priming proposed by Hoey (2005) avers that every lexical item is primed to be functional in both spoken and written language owing to the cumulative effects of a language user's prior encounter with or exposure to the lexical item. When one hears or reads a word, one normally tends to subconsciously keep a record of its collocations, colligations, semantic associations, pragmatic associations, textual collocations, the genre and or the style it is used in. Lexical Priming theory draws a link between Corpus Linguistics (lexis) and Psycholinguistics (priming). Khamkhien (2015) argues that speakers of a language subconsciously take note of the lexical items they come across along with their linguistic contexts whether in written or spoken discourse. Thus the theory sufficiently, informed our study of sense relations in Olukhayo.

2.2 Empirical Review

Hurford et al. (2007) regard the concept of sense as a semantic relationship that characterizes lexical items or expressions in a language. Cruse (2004) organizes lexical relations into two broad categories: identity and inclusion, and opposition and exclusion. Those that express identity and inclusion entail notions such as synonymy, homonymy, polysemy and hyponymy. Those that express opposition and exclusion include antonymy, complementaries, reversives, converses, and incompatibility. Paradigmatic and syntagmatic relations of words are usually taken to be the dominant sense relations (Lyons, 1995). The co-existence of more than one meaning in one word leads to a difficulty in determining whether a word is polysemous or homonymous. Thus, homonymy is regarded as a relation where a term may mean two or more different things (Katz, 1972; Kempson, 1977). Conversely, polysemy is seen as a lexical relation in which one term names others closely related in meaning. Fromkin & Rodman (1998) treat metonymy as the meaning relation that holds between two lexical items in which one of the lexical items is used metaphorically to substitute for the other in certain linguistic circumstances to convey similar meaning. Fromkin et al. (2011) opine that synonyms are words or expressions that bear similarity of meaning in some or in almost all contexts.

Lyons (1968) considers antonymy as a lexical relation where two words or expressions exhibit oppositeness of meaning. Further, antonymy is regarded as another traditional category of 'relatedness of meaning.' A number of scholars have addressed the notion of antonymy in light of its various contrasts. Complementary (binary) antonyms define a very basic form of opposition and manifest the property of binarity. Examples include: rise; fall, right; wrong, give; take, remove; return, exit; enter. Contrary to gradable antonyms, complementaries cannot co-occur with or be modified by the intensifiers. Besides, they cannot be inflected for both the comparative and superlative degrees (Cruse, 2004; Fromkin et al, 2011).

Secondly, we have reversives as a kind of contrast in antonymy. They are classified under directional opposites. Examples include words such as east: west, up: down (Cruse, 2004). Reversives may also indicate a movement in the opposite directions as in fall: rise, enter: exit. Furthermore, the notion reversives may also refer to any procedure that can have a reverse order as in pull and push; remove and add (Saeed, 2005). Another level of contrast in antonymy entails the converse pairs or relation antonyms. Examples include: above: below, own (Cruse, 2004). In a nutshell, if A is above B, then B is below A.

Geeraerts (2010) treats gradable antonyms as a type of contrast in antonymy. Examples here include pairs such as: wide: narrow, hot: cold, weak: strong, long: short. Gradable antonyms can be graded along a continuous spectrum. The antonym pairs inflect for both comparative and superlative degrees. Further, denial of one entity does not necessarily imply the assertion or endorsement of the other. There are usually other possibilities or intermediaries that fall between the two end points or extremes of a given pair. For example, the pair hot and cold can have: warm, tepid, lukewarm, cool and freezing. Intensifiers may also be used to qualify some antonym pairs (e.g. extremely cold).

We can also talk about multiple taxonomies (taxonomic sister antonyms) as a category of contrast in antonymy. This kind is also referred to as incompatibility. Incompatibilities refer to lexemes which indicate categories that are without any members in common (i.e. disjunct). They describe words which are on the same level in taxonomy hence incompatible. Word A is a taxonomic sister of word B if and only if word A and word B are hyponyms of all the same words (Crystal, 2008). Thus, if something is a rat, definitely, it is not a cat or leopard or cheetah; an entity can never belong to two classes at the same time.

In another study, Aunga (2011) explored the status of homonymy and polysemy in EkeGusii, a Bantu language in Kenya. This research initiative sought to identify and analyze homonymy and polysemy in EkeGusii. It is worthy to note that sense relations are problematic and confusing in respect of studies conducted on the Indo-European family of languages like English. The study sheds light on EkeGusii words that bear more than one sense as well as the extent to which polysemy and homonymy are at variance. The study employed the Sense Relations theory. Furthermore, the research adopted the qualitative design, and interview schedule in data extraction. Sampling was through purposive

judgmental technique. This study focused on EkeGusii, making it different from this one. The other difference lies in the theoretical framework used. It is, however, similar and informative to this in the choice of methodology.

Rasekh et al. (2012) researched on homonymy in Qur'an. The study attempted to provide an overview of the theoretical issues as pertains homonymy in general and specifically the different senses of the term 'fasad' (corruption) in the Qur'an, along with its equivalents in sixteen well known English renderings. The study also aims at determining the extent of translators' success in avoiding ambiguity. The findings suggest that faced with the challenge of cultural and linguistic relativity, translators fail to account for the delicate sense offshoots of the term 'fasad' and its derivations. Our study however, did not explore the issue of translation. Nevertheless, the insights gained on homonymy effectively informed our research endeavour.

Seyyed et al. (2013) studied lexical sense relations through the application of linguistic knowledge, cognitive processes in colloquial speech and word association tests. Sampling was done through purposive judgmental technique. The study identified lexical relations such as: attributive, functional, socio-cultural, synonymy, collocation, place, meronymy, need relation, instrumental, semantic opposition, causal relation and hyponymy. The highlights based on this research are informative to this research endeavour, precisely, pertaining the objective on typology of sense relations, and in the choice of methodology; the use of purposive judgmental technique.

Malande (2011) posits that Lulogooli personal names have both denotative and connotative meaning. In essence, Lulogooli personal name formation is semantically motivated. Semantics regards signs as having meaning within the larger system of language. The system of signs is comprised of complex sense relations that exist between one sign and other primary relations of contrast and super-ordination/subordination (synonymy, homonymy, antonymy, metonymy and hyponymy). The researcher adopted the semiotic and generative morphological theory. The study is similar to the proposed one in that it partly addresses meaning from the dimension of sense relations. Our point of departure is in the choice of theory (LP), scope and limitations.

Cheng (2016) investigated lexical sense relations from the perspective of vocabulary breadth and word frequency. The study sought to investigate the impact of vocabulary size on the learners' acquisition of L2 lexical sense relations under classroom circumstances. The researcher gives highlights on four association types: paradigmatic, syntagmatic, derivational, spelling and pronunciation. The study revealed that Chinese adult L2 learners have the tendency to approach L2 words semantically, and vocabulary size and word frequency do affect L2 learners' association types. Students are generally inclined to connect words in terms of sense relations especially the paradigmatic ones. The proposed study stands to gain from this one in the sense that it addresses the typology of sense relations. The point of departure rests in the fact that it is based on L2 learners' word meaning relations; the intended one focuses on the native speakers of Olukhayo. Besides, the reviewed study uses WAT while ours, the interviews and questionnaires.

Deignan and Potter (2004) carried out a corpus study of metaphor and metonyms in English and Italian languages. The scholars used large computerized corpora to investigate the extent to which conceptual metaphor theory can account for the non-literal senses of words drawn from the semantic field of human body. Metonymy has a very strong bearing in the production of non-literal expressions. The research employed conceptual metaphor theory, making it different from this one. However, it informs the current study in its foci on lexis and specifically in regard to the insights rendered on non-literal meanings about interactions of metonymy with metaphor.

III. METHODOLOGY

The research study was conducted in Matayos Division of Busia County. The choice of this region was motivated by the fact that it comprises the majority of Olukhayo native speakers (Were, 1967; KNBS, 2009). It is therefore, highly likely to yield both authentic and intelligible data. The study adopted the descriptive research design. This approach is critical in dealing with qualitative data. Ideally, it consists in providing systematic, descriptive and explanatory accounts of data; as is the case with categories or classes of lexical items. As a matter of fact, peoples' behavior is best accounted for through the qualitative approach (Mugenda & Mugenda, 1999). The study targeted a total of 650 lexical items. The target population of the informants drawn from Matayos Division: Matayos South, Bukhayo West and Busibwabo wards was approximated at 142,408 persons (KNBS, 2019).

This study placed the confidence level at 95% and the confidence interval at ± 5 which translated to a sample size of 384 respondents. Using purposive sampling procedure, the study identified candidates who were proficient in both the spoken and written Olukhayo. Consequently, the sample population was further reduced deliberately to a more manageable, meaningful and effectively representative size of 40 informants. The study sought lexemes drawn from the grammatical word classes. Those identified as key informants were requested to name others who they believed could impact positively the research initiative. The researcher engaged informants proficient in Olukhayo in the elicitation of data. Questionnaires were used in data extraction procedure.

The analysis of data drew on the tenets of Lexical Priming theory. Lexical items do not occur in isolation; they manifest or display certain links or networks that are semantically motivated. The nature of such links bring to light

semantic realities of collocations, semantic associations and colligations. A thorough scrutiny of the nature of semantic interrelationships and their categorization among the lexical items in Olukhayo, provided for the semantic relations such as: polysemy, synonymy and metonymy etcetera.

IV. FINDINGS & DISCUSSION

The research study sought to establish the typology of sense relations in Olukhayo. Thus a total of 392 lexical items were extracted for an in-depth analysis. The identified lexemes were further coded on the basis of their various word class categories. Besides, a closer examination of the lexemes was carried out so as to investigate the nature of sense relations that held among them. Nevertheless, in circumstances where it was felt the respondents' data was inadequate, the study drew on the knowledge of native speaker competence to supplement additional information for the needs of this study. The data on Olukhayo yielded a number of lexical sense relations namely: polysemy, synonymy, antonymy, hyponymy, homonymy and metonymy. The data on Olukhayo yielded a number of lexical sense relations namely: polysemy, synonymy, antonymy, hyponymy, homonymy and metonymy. Lexical items do not usually occur in isolation. They, as a matter of fact, display links with one another or simply occur in networks of semantic interrelationships. A detailed discussion of each identified sense relation is provided below.

4.1 Polysemy

The senses of a polysemous word differ in terms of their collocations, semantic associations and colligations (Hoey, 2005). Ideally, polysemous words display an element of sense relatedness among the offshoots of meaning conveyed. It is important, however, to note that sense variations in Olukhayo words are governed by the nature of semantic associations, colligations and collocations of each word within the discourse context. This appropriately applies to the numerous examples involving the identified grammatical divisions of N, V, Adj and Adv. The nominal word, 'esidiki' may for instance be used to mean: a milking pen, a cage or trap, a jail or prison. Another example is of the verb, 'fuka' used to mean: cook or row. The Adjective word, 'bala' is used to mean: hot, chaotic or volatile. Consider the analysis of the lexeme 'esidiki' in the sentences below:

- a) Yombakha esidiki sia tsing'ombe.
S/he built a pen for cows
S+ V+ esidiki + PP
CCs: milking pen, cows' pen
SAs: dairy, livestock, farm, structure
- b) Esidiki siadira eliyoni.
The trap caught a bird.
Esidiki + V+ O
CCs: birds' trap, birds' snare, birds' cage
SAs: animals, birds, rear, catch, hunt

4.2 Synonymy

Synonyms are words or expressions that reflect a similarity of senses in some or almost all contexts (Fromkin et al., 2011). Synonyms display variations in terms of their collocations, semantic associations and colligations. Each term is primed to mean something owing to its frequent associations. The analysis of synonyms in Olukhayo was systematically conducted across the word categories. Notably, the data on Olukhayo nouns, Verbs and, Adjectives indicated cases of absolute synonyms as well as near synonyms. Thus, the sets of synonyms display a similarity of the lexical sense though not in every discourse encounters. Examples of absolute synonyms in Olukhayo include: the words, 'amakobi and amadeni' which are used to mean debts. A similar example comprises the words: 'omuyonga and omuyale' used to mean soot. The synonymic set, 'amaki and amabuyu' is, on the contrary, is a good example of near or partial synonymy. Both words generally refer to eggs. However, the former is specifically used to mean eggs laid by insects while the latter eggs laid by birds and or animals. Consider the analysis of the lexemes amaki and amabuyu below:

- a) Joan yakula amabuyu.
Joan bought eggs.
S + V + amabuyu
CCs: chicken eggs, lay eggs, fried eggs, egg yolk
SAs: birds, chicks, proteins, food, shells, break, crate

- b) Etsinda tsireranga amaki.
The lay eggs.
Etsinda + V + O
CCs: lice eggs, hatch eggs
SAs: insects, dirt, hair, clothes, irritation, bites, suck, blood

4.3 Antonymy

Antonymy is a term used to describe the kind of sense relation that holds between and or exists among words that stand in semantic opposition. Antonymy reflects a relationship of oppositeness in the senses of lexemes. The data on Olukhayo lexis manifested variants of the antonymic sense relation such as: reversives [directional] ‘masaba – mulambo’ (north – south), [motion] ‘tsia – itsa’ (go – come) and [process] ‘dekha – dekhulula’ (marry– divorce); converse/relation ‘kula– kusia’ (buy – sell); gradable ‘khongo – didi’ (big/large – small/little) and binary/complementary ‘obukesi – obusiru’ (bravery – foolishness). The analysis of the set ‘dekha – dekhulula’ is as follows:

- a) Naliaka yadekha Nyeri.
Naliaka is married in Nyeri.
S + Aux [BE] + dekha + A
CCs: to marry, marry someone, married to
SAs: bride, bridegroom, dowry, family
- b) Naliaka anyala khudekhulula.
Naliaka can divorce her husband.
S + Aux [Modal] + khudekhulula
CCs: divorce wife, divorce husband
SAs: marriage, strife, conflicts, family

4.4 Homonymy

Homonymy entails different and unrelated senses or meanings borne by the same morphological form of words (Fellbaum, 2000). Homonyms usually bear identical spelling, however, with a difference in the meanings conveyed. Homonyms can further be divided into homographs (identical spelling and different senses) and homophones (different spellings with similar pronunciation). The data on Olukhayo did not, however, render itself analyzable in regard to the latter division of homonyms. The analysis addressed the noun, verb and adjective categories. The word ‘tsisala’ is for example used to refer to fellowship prayers especially by the Catholic faithful. It is also used to capture the plural sense of the word ‘stick’ in Olukhayo. Another example includes the word ‘elikulu’ which has senses such as: heaven, sky, thunder and the blue pigment. The analysis of the lexeme ‘tsisala’ below clarify this point.

- a) Yafunaka tsisala tsiosi.
S/he broke all sticks.
S + V + tsisala + Det
CCs: sharp sticks, thick sticks, cassava sticks, curved sticks
SAs: plants, boundary markers, cuttings, canes, spikes
- b) Asomanga tsisala.
S/he is reading Psalms.
S+ Aux + V + tsisala
CCs: read Psalms, prayers with Psalms
SAs: Prayers, Catholicism, fellowship

4.5 Metonymy

Metonymy plays a critical role in the generation of words that portray non-literal meanings. The discussion and analysis of data revealed three types: part for whole relations, whole for part relations plus the metonyms derived from lexeme sense associations.

4.5.1 Part-Whole Relations

The analysis of data on Olukhayo generated a large number of part- whole relations drawn mainly from the semantic field of human body parts. The phrase ‘omurwe mwangu’ with the literal translation ‘light head’ has the non-literal sense of ‘sharp or quick witted.’ Conversely, ‘omurwe musiro’ literally translated as ‘heavy head’ points to the non-literal or connotative sense of ‘dull or daft.’ Additionally, the expression ‘mberesie amabeka’ loosely translated as;

‘give me shoulders’ is used with a stylistic sense to dismiss or order a person to leave a place immediately. Consider the analysis of this metonym as follows:

Omusatsa oyo yaruberesia amabeka.
That man was ordered to leave immediately.
S + beresia amabeka.
CCs: give ones’ shoulders
SAs: directive, orders, dismissal, commands, harsh tone

4.5.2 Whole for Part Relations

The sense relations identified under this category were mostly drawn from the semantic field of domestic life in addition to elements of weather and or nature. It is worth noting that a number of whole for part relations can possibly generate non- literal senses. Consider: “Joyce yakwa mulusiba,” (Joyce fell deep into water). This sentence can be interpreted with a metaphoric sense to imply that Joyce leads a very miserable life or further still, a life characterized by misfortunes. The context of application, however, makes it clear what Olukhayo speakers actually imply. In another scenario: “Joyce akosisie ing’ombe yae yamabere,” (Joyce has lost her dairy cow). Besides the literal import, the statement could also be used to mean that Joyce is bereaved of a close friend or family member who doubled up as the sole breadwinner. The analysis of the example below is based on the tenets of LP theory.

Joyce yakosia ing’ombe yamabere.
Joyce lost her dairy cow
S+ kosia ing’ombe yamabere
CCs: dairy cow, milk cow, cow’s milk
SAs: livestock, milk, breeds, wedge-shaped, breadwinner

4.5.3 Lexical Sense Associations

A good number of metonyms in Olukhayo bring to light what we may describe as ‘lexical sense associations.’ Olukhayo lexis is largely characterized by a wide range of collocations and semantic associations that reflect metaphorical or rather stylistic senses in a variety of linguistic discourses. A large number of expressions are associated with or used to imply specific senses. Examples in this regard include phrases such as: ‘nyola omudekhi’ has a literal interpretation of ‘find or get a cook.’ It is however used to mean ‘marry or get a wife.’ Consider the phrase ‘bwana omuliro,’ it refers to the process of lighting fire. It is nonetheless used to highlight the sense of incitement or trouble making, which may become chaotic or escalate beyond control. The example on the lexeme ‘muliro’ is analyzed as follows.

Obinda yabwana omuliro.
Obinda lit fire.
S + bwana omuliro
CCs: light a fire, put out fire
SAs: cook, kitchen, food, light, incite, catalyze, cause trouble

4.6 Hyponymy

Hyponymy refers to a sense relation that is defined by the linguistic feature of inclusivity; the meaning of one word is included in another. In this discussion, we seek to address the notion of multiple incompatibilities (taxonomic sisters) in respect of co-hyponyms in Olukhayo. Language users store words according to the contexts in which they encounter them (Hoey, 2005). Ideally, words in any language belong to specific semantic fields or domains as mirrored in day to day discourse instantiations. A relationship of incompatibility is noticeable among co-hyponyms that fall under similar superordinate cover term. The members under any superordinate term are in mutual exclusion of one another. It is observed that co-hyponyms are at variance in their senses as defined by typical collocations, semantic associations and colligations (Hoey, 2005). Olukhayo has a range of words used to describe the notion of colour (obukondo) such as: namuki (yellow), elikulu (blue), indafu (white), inzakhanyu (red), majani (green) nasilobaloba (brown), and nasikokhakokhe (grey) among others. The analysis herein highlights the concept of hyponymy in Olukhayo as governed by LP theory.

Yafwala ingubo indafu.
S/he dressed in a white attire.
S+ V + O + indafu
CCs: white colour, white dress, white clouds, white light
SAs: cleanliness, holiness, light, clear, transparency, truth

The table, pie chart and graph below give a summary of the typology of sense relations in Olukhayo vocabulary.

Table 1. Typology of Sense Relations in Olukhayo

S/No.	Sense Relation	Frequency Counts/ Category					Total
		N	V	Adj.	Adv.	P	
01.	Polysemy	20	20	10	-	-	50
02.	Synonymy	15	15	14	05	-	49
03.	Antonymy	13	19	17	06	02	57
04.	Homonymy	17	17	03	-	-	37
05.	Metonymy	-	-	-	-	-	124
06.	Hyponymy	66	-	9	-	-	75
Total		131	71	53	11	02	392

NB: The table gives a summary of frequency counts and or word classes in view of sense relations in Olukhayo corpus.

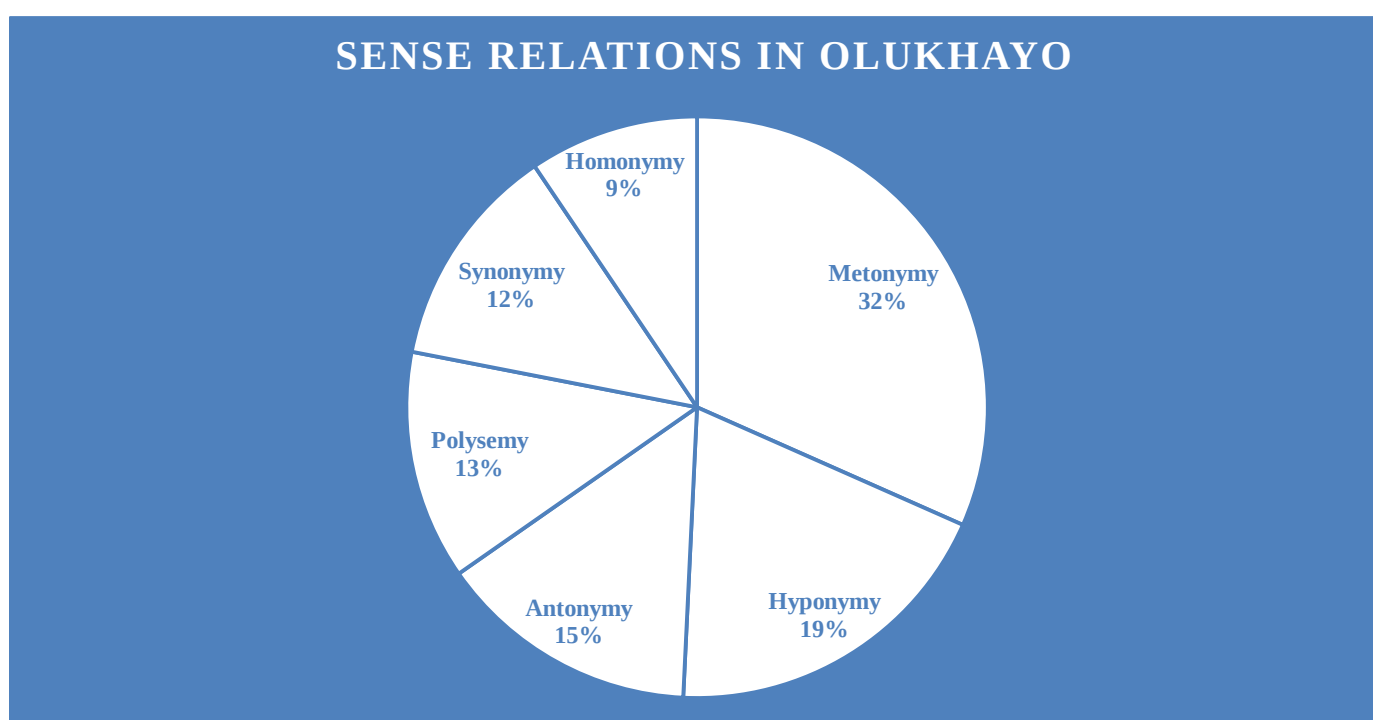


Figure 1
Sense Relations in Olukhayo

NB: The pie chart shows percentages of frequency distributions of various sense relations in Olukhayo data.

V. CONCLUSION & RECOMMENDATIONS

5.1 Conclusion

This research set out to determine the typology of sense relations in Olukhayo language. The analysis of corpus data mirrored semantic features of collocations, colligations and semantic associations in respect of each and every lexical item studied. Indeed, lexical items displayed secondary senses besides their primary ones; indicative of the semantic notion of sense extrapolation with Olukhayo lexemes. Metonymical relations assumed the highest frequency of occurrence relative to the other relations in Olukhayo lexis. Homonymy on the one hand pointed to the least frequency of occurrence in Olukhayo corpus. Further, sense relations were notably conspicuous in the Noun, Verb and Adjective word categories. They were, however, least noticeable in the Adverb class. The study answered our question in the sense that lexical items in Olukhayo data portrayed a number of sense relations namely: synonymy, polysemy and antonymy; homonymy, metonymy and hyponymy. This discussion has dealt with the typology of sense relations in Olukhayo language. Sense relations, essentially, inform the teaching, learning and acquisition of vocabulary in a language.

5.2 Recommendations

It was pointed out in our preliminary section the grave concern about lack of literature in print in Olukhayo. Thus, it is important to recommend that literature materials are availed on Olukhayo and or other languages by those with a passion for writing and publications. Indeed, one of the recommendations of the Competency Based Education (by the Ministry of Education) concerns the need to teach vernacular languages in lower primary schools in upcountry regions. It is equally vital to make a further recommendation that curriculum developers as well as the editors and publishers of the teaching and learning materials (for local dialects and or languages) and the instructors should consider the role of sense relations in vocabulary acquisition, for effective pedagogical practices in language teaching and learning.

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