

**A COGNITIVE LINGUISTIC APPROACH TO ANALOGIES OF MARRIAGE:
THE CASE OF DHOLUO IN KENYA**

OGAL GEORGE OUMA

**A Thesis Submitted to the Graduate School in Partial Fulfilment of the
Requirements for the Conferment of the degree of Doctor of Philosophy in
Applied Linguistics of Laikipia University**

OCTOBER, 2024

DECLARATION AND RECOMMENDATION

Declaration

This thesis is my original work and has not been presented for conferment of a degree in any other university

Signature: _____ Date: _____

Ogal George Ouma

MDL31/2645/21

Recommendation

We confirm that this thesis has been submitted with our approval as university supervisors.

Signature: _____ Date: _____

Prof. Vicky Inviolata Khasandi-Telewa

Department of Literary and Communication Studies

Laikipia University

Signature: _____ Date: _____

Dr. Evelyn Mahero

Department of Literary and Communication Studies

Laikipia University

COPYRIGHT

All rights reserved. This thesis or any portion thereof may not be reproduced, stored in a retrieval system and transferred through any means whatsoever or used in any manner without prior written permission of the author or Laikipia University.

Ogal George Ouma ©2024

DEDICATION

This work is dedicated to my mother, Phoebe Anyango Nyakado, a manifestation of grit and devotion in tough times; my uncle, Jeremiah Otieno Ogwel, a selfless individual whose generosity propelled my desire for this project; my wife Daphine Akello for constantly rekindling and sustaining my inspiration amid the hurdles of life; my father-in-law Albert Magai, a starry-eyed individual whose intriguing vision statements often left me challenged; and my dear children Hadassah Pendo and Chief Jasper Amani, for whom I endeavour to set a scholarly example punctuated with diligence and determination. All of you have left an indelible mark on my academic life. As we celebrate the achievement of this doctorate, please know your support is highly acknowledged and appreciated.

ACKNOWLEDGEMENTS

I wish to extend my profound gratitude to the Almighty God for His providence and sustenance through my doctoral studies at Laikipia University. I also wish to acknowledge individuals whose contributions directly or indirectly facilitated the successful compilation of this PhD thesis. I will highlight a few of them. They include my supervisors, lecturers, university management, external examiners, classmates and family members among others.

I am acutely indebted to Prof. Vicky Khasandi and Dr. Evelyne Mahero of the Department of Literary and Communication Studies for their meticulous observations that helped me crystalize the study through the concept writing, proposal development, data collection and compilation of the findings. Their scholarly mentorship, critique, commitment and inspiration gave me a clear sense of direction whenever I encountered a challenge in the course of the study. From them, I gleaned insights on the cognitive operations underlying this study. They constantly reminded me to own my work and recommended a series of academic publications which provided fresh insights into the two theories used in this study. Without my supervisors' help, it would have been impossible to weave this research into the final report. The exceptional qualities of the supervisors are evident throughout this final compilation.

Special thanks to Prof. Felicia Yieke and Prof. Eliud Kirigia for their mentorship and marvelous encouragement in my studies. They identified in me a naïve scholar and fanned my potential into flame through invaluable advice and suggested readings. I also extend special gratitude to the members of the academic staff in the Department of Literary and Communication Studies of Laikipia University. They include Prof. W. Nabea, Prof. A. Rutere, Prof. J. Ndambuki, Prof. N. Kamau, Dr. S. Wandera, Dr. P. Ngoro and Dr. F. Mwithi. Their critique, unflinching support and encouragement ignited a beam of hope throughout my academic journey.

Finally, I acknowledge the unflinching support and ceaseless encouragement of my colleagues, classmates and friends. Notably, I appreciate Mrs. Karanja Teresiah (Retired Chief Principal of St. Faustina Kerugoya Girls' High School), Mrs. Githinji Joyce (OGW), Dr. Ntabo Victor, my friends Faith Gachoki, Kinoti, Mwenda, Milambo, Agnes, Rebecca, Beverly, Oyugi, Njoroge Daniel, Leah Maina, Nyakundi and Evans

Odero. I specially thank them for the material and moral support they accorded me since our paths crossed. You are much appreciated, friends.

ABSTRACT

Communication is influenced by the context in which language is used. Every language utilizes certain resources and experiences within a speaker's surroundings to create meaning. Such language resources may lock out outsiders from comprehending certain language phenomena because they lack the background knowledge required to decode the expressions. Interpretation of analogy may pose challenges to certain language users whose experiences, cultural resources and thought processes are different from those of a speaker. Against this backdrop, this study sought to undertake a Cognitive Linguistic analysis of analogies of marriage in Dholuo to reveal how mental representations influence the conceptualization of marriage in Dholuo. The study was guided by the following objectives: to categorize analogies of marriage in Dholuo using contrasting mental models approach; to exposit the image schemas of analogies of marriage in Dholuo; to explicate how mental spaces account for the meaning of analogies of marriage in Dholuo and; to examine the sociolinguistic implications of analogies of marriage in Dholuo. The study employed the Conceptual Integration Theory (CIT) and the Image Schemas Theory (IST) to analyze Dholuo analogies of marriage. To achieve the objectives of the study, the research adopted a descriptive research design. The target population for the study were native Dholuo speakers of the Kisumu South Nyanza (KSN) dialect. Through an interview schedule, the study purposively sampled 40 respondents based on demographic variables of gender, age and marital status to identify analogous expressions of marriage in Dholuo. The study used four annotators including the researcher to identify and translate the 66 analogies from the data collected. The identified analogies were then presented in tables categorizing them into various contrasting mental models. The annotators then established the schematic patterns emerging from the collected items using the Image Schemas Theory. The analogies were then graphically analyzed using conceptual mappings, blending networks and mental spaces to account for their meaning using the CIT. The annotators then described the sociolinguistic implications of the analogies used to conceptualize marriage in Dholuo. The study found that Dholuo employs pictures of the world in the form of contrasting mental models to describe marriage as an abstract phenomenon. Additionally, the findings of the study indicate that embodied experiences of marriage in Dholuo manifest themselves through schematic patterns such as FORCE, CONTAINER, OBJECT and PATH. The study also found that mental spaces are crucial to the interpretation of analogies of marriage because they help in retrieving and mapping culture-specific experiences about marriage among the Luo community. Finally, analogous expressions used to describe marriage in Dholuo disclose general sociolinguistic implications which reveal the community's general perception of the institution of marriage. The study concludes that analogy is conceptual in nature and should, therefore, be investigated using the Cognitive Linguistics paradigm to reveal novel meanings in specific contexts. The findings of this study have implications for analogy theorists and researchers operating within the Cognitive Linguistics framework which is a relatively fallow research area. Further, the study will be of help to Dholuo scholars in conceptualizing marriage and related abstract phenomena.

TABLE OF CONTENTS

DECLARATION AND RECOMMENDATION.....	ii
COPYRIGHT	iii
DEDICATION	iv
ACKNOWLEDGEMENTS	v
ABSTRACT	vii
TABLE OF CONTENTS	viii
LIST OF TABLES	xiii
LIST OF FIGURES	xvi
ACRONYMS AND ABBREVIATIONS.....	xviii
OPERATIONAL DEFINITION OF TERMS	xix
CHAPTER ONE: INTRODUCTION	1
1.1 Background to the Study.....	1
1.1.1 Studies on Analogy in Africa.....	9
1.1.2 The Place of Dholuo in the Kenyan Linguistic Landscape.....	10
1.2 Statement of the Problem.....	12
1.3 Research Objectives.....	13
1.4 Research Questions.....	14
1.5 Significance of the Study	14
1.6 Scope and Limitations of the Study	15
1.6.1 Scope of the Study	16
1.6.2 Limitations of the Study.....	18
1.7 Summary of the Chapter	20
CHAPTER TWO : LITERATURE REVIEW.....	21
2.1 Introduction.....	21
2.2 Identification of Analogy Using Synectic Method	21
2.3 Categorization of Analogy Using Contrasting Mental Models Approach....	23
2.4 Studies on Analogy and Image Schemas	26
2.5 Interpretation of Analogy Using Mental Spaces.....	28
2.6 Sociolinguistic Implications of Analogies of Marriage in Dholuo.....	30
2.7 Demographic Variables of Marriage	33
2.7.1 The Influence of Marital Status on Conceptualization of Marriage	34
2.7.2 The Influence of Age on Conceptualization of Marriage	35

2.7.3	Gender and the Conceptualization of Marriage	36
2.8	Theoretical Framework	38
2.8.1	The Image Schemas Theory (IST)	39
2.8.2	The Conceptual Integration Theory (CIT)	40
2.9	Summary of the Chapter	44
CHAPTER THREE : RESEARCH METHODOLOGY.....		45
3.1	Introduction.....	45
3.2	Research Design.....	45
3.3	Location of the Study.....	45
3.4	Target Population.....	46
3.5	Sample and Sampling Procedures.....	46
3.5.1	Sampling the Study Area	46
3.5.2	Identification of the Respondents	47
3.5.3	Sampling the Respondents.....	47
3.6	Data Collection Methods	49
3.7	Pilot Study.....	50
3.8	Data Collection Procedure	51
3.9	Sampling Analogous Expressions Describing Marriage	52
3.10	Data Analysis	52
3.10.1	Data Presentation	53
3.11	Ethical Considerations	53
3.12	Summary of the Chapter	54
CHAPTER FOUR : DATA PRESENTATION, ANALYSIS AND		
INTERPRETATION		55
4.1	Introduction.....	55
4.2	Identification and Categorization of Dholuo Analogies of Marriage	55
4.2.1	Analogy Related Expressions	56
4.2.2	Not Analogy Related Expressions	57
4.2.3	Contrasting Mental Models of Dholuo Analogies of Marriage	59
4.2.3.1	Marriage is like Food Analogies.....	60
4.2.3.2	‘Marriage is like a Person’ Analogies.....	65
4.2.3.3	‘Marriage is like an Object’ Analogies.....	69

4.2.3.4	‘Marriage is like Period of Time’ Analogies	73
4.2.3.5	‘Marriage is like an Event’ Analogies	75
4.2.3.6	‘Marriage is like a Linguistic Structure’ Analogies.....	77
4.2.3.7	‘Marriage is like an Action’ Analogies.....	79
4.2.3.8	‘Marriage is like a Belief’ Analogies.....	80
4.2.3.9	‘Marriage is like a Legal Agreement’ Analogies.....	82
4.2.3.10	‘Marriage is like a Place’ Analogies	84
4.3	The Image Schemas used in the Comprehension of Analogies of Marriage in Dholuo.....	87
4.3.1	The OBJECT Image Schema	88
4.3.1.1	The MASS COUNT Subsidiary Image Schema.....	90
4.3.1.2	The PART-WHOLE Subsidiary Image Schema.....	91
4.4	The FORCE Image Schema.....	93
4.4.1	The COMPULSION Subsidiary Image Schema.....	94
4.4.2	The REMOVAL OF RESTRAINT Subsidiary Image Schema.....	97
4.4.3	The COUNTERFORCE Subsidiary Image Schema.....	98
4.4.4	The ATTRACTION Subsidiary Image Schema	100
4.4.5	The BLOCKAGE Subsidiary Image Schema.....	102
4.5	The CONTAINER Image Schema.....	105
4.5.1	The IN-OUT Subsidiary Image Schema.....	106
4.5.2	The EXCESS Subsidiary Image Schema.....	111
4.6	The PATH Image Schema	111
4.6.1	The PROCESS Subsidiary Image Schema	113
4.6.2	The VERTICALITY Subsidiary Image Schema	118
4.6.3	The CIRCULAR Subsidiary Image Schema	120
4.6.4	The FRONT-BACK Subsidiary Image Schema.....	122
4.6.5	The FRONT Subsidiary Image Schema	123
4.7	Conceptual Mental Spaces of Analogies of Marriage in Dholuo	124
4.7.1	Mental Spaces of ‘Marriage is Like Food’ Analogies of Marriage in Dholuo	126
4.7.2	Mental Spaces of ‘Marriage is like a Person’ Analogies of Marriage in Dholuo	130

4.7.3	Mental Spaces of ‘Marriage is like an Object’ Analogies of Marriage in Dholuo.....	133
4.7.4	Mental Spaces of ‘Marriage is like Period of Time’ Analogies of Marriage in Dholuo.....	137
4.7.5	Mental Spaces of ‘Marriage is like an Event’ Analogies of Marriage in Dholuo	141
4.7.6	Mental Spaces of ‘Marriage is like a Linguistic Structure’ Analogies of Marriage in Dholuo.....	145
4.7.7	Mental Spaces of ‘Marriage is like a Belief’ Analogies of Marriage in Dholuo	149
4.7.8	Mental Spaces of ‘Marriage is like an Action’ Analogies of Marriage in Dholuo.....	153
4.7.9	Mental Spaces of ‘Marriage is like a Legal Agreement’ Analogies of Marriage in Dholuo	157
4.7.10	Mental Spaces of ‘Marriage is like a Place’ Analogies of Marriage in Dholuo	161
4.8	Sociolinguistic Implications of Analogies of Marriage in Dholuo	165
4.8.1	Marriage as a Social Necessity	168
4.8.2	Marriage as an Agent of Social Transformation.....	169
4.8.3	Marriage as a Transactional Relationship.....	171
4.8.4	Marriage as an Institution that Limits Freedom.....	173
4.8.5	Marriage as a Social Burden	175
4.8.6	Marriage as a Platform for Social Collaboration	178
4.8.7	Marriage as a Game of Chances	180
4.8.8	Marriage as a Rhythmic Pattern.....	181
4.8.9	Marriage as Battle	182
4.8.10	Marriage as an Unshakable Relationship.....	184
4.8.11	Marriage as an Avenue for Social Mobility.....	186
4.8.12	Marriage as a Mystery	188
4.9	Summary of the Chapter	189

CHAPTER FIVE : SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS.....	191
5.1 Introduction.....	191
5.2 Summary of Findings.....	191
5.2.1 Categories of Analogies of Marriage in Dholuo.....	191
5.2.2 Image Schemas of Analogies of Marriage in Dholuo.....	192
5.2.3 Mental Spaces of Analogies of Marriage in Dholuo	195
5.2.4 Sociolinguistic Implications of Analogies of Marriage in Dholuo	197
5.3 Conclusions.....	199
5.4 Recommendations.....	201
5.5 Areas of Further Research	203
REFERENCES	205
APPENDICES.....	238
Appendix A : A Map of Homa-Bay County	238
Appendix B : Interview Schedule.....	239
Appendix C : Analogies of Marriage In Dholuo	241
Appendix D : Frequency Counts of Analogies of Marriage in Dholuo Based on Age, Gender and Marital Status	248
Appendix E : Demography of the Study Participants	253
Appendix F : Informed Consent	254
Appendix G : Research Permit	256

LIST OF TABLES

Table 2.1: Taxonomy of Image Schemas by Santibáñez (2002)	40
Table 3.1: Data Collection Wards in Homa Bay County.....	46
Table 3.2: Categories of the Participants for the Study	48
Table 3.3: Categories of the Participants for the Pilot Study.....	51
Table 4.1: Analogy Related Expressions	57
Table 4.2: Not Analogy Related Expressions	58
Table 4.3: ‘Marriage is like Food’ Analogies.....	61
Table 4.4: ‘Marriage is like a Person’ Analogies	66
Table 4.5: ‘Marriage is like an Object’ Analogie	69
Table 4.6: ‘Marriage is like Period of Time’ Analogies	73
Table 4.7: ‘Marriage is like an Event’ Analogies	75
Table 4.8: ‘Marriage is like a Linguistic Structure’ Analogies	78
Table 4.9: ‘Marriage is like an Action’ Analogies	79
Table 4.10: ‘Marriage is like a Belief’ Analogies.....	81
Table 4.11: ‘Marriage is like a Legal Agreement’ Analogies	82
Table 4.12: ‘Marriage is like a Place’ Analogies.....	84
Table 4.13: Summary of Image Schemas of Analogies of Marriage in Dholuo.....	88
Table 4.14: Dholuo Analogies of Marriage Conceptualized by the MASS-COUNT Subsidiary Image Schema.....	90
Table 4.15: Dholuo Analogies of Marriage Conceptualized by the PART-WHOLE Image Schema.....	92
Table 4.16: Dholuo Analogies of Marriage Conceptualized by the COMPULSON Image Schema.....	95
Table 4.17: Dholuo Analogy of Marriage Conceptualized by the REMOVAL OF RESTRAINT image Schema	98
Table 4.18: Dholuo Analogies of Marriage Conceptualized by the COUNTERFORCE Image Schema.....	99
Table 4.19: Dholuo Analogies of Marriage Conceptualized by the ATTRACTION Image Schema.....	101
Table 4.20: Dholuo Analogies of Marriage Conceptualized by the BLOCKAGE Image Schema.....	103

Table 4.21: Dholuo Analogies of Marriage Conceptualized by the IN-OUT Image Schema.....	107
Table 4.22: Dholuo Analogy of Marriage Conceptualized by the EXCESS Image Schema.....	111
Table 4.23: Dholuo Analogies of Marriage Conceptualized by the PROCESS Image Schema.....	114
Table 4.24: Dholuo Analogy of Marriage Conceptualized by the VERTICALITY Image Schema.....	119
Table 4.25: Dholuo Analogy of Marriage Conceptualized by the CIRCULAR Image Schema.....	120
Table 4.26: Dholuo Analogy of Marriage Conceptualized by the FRONT-BACK Image Schema.....	122
Table 4.27: Dholuo Analogy of Marriage Conceptualized by the FRONT Image Schema.....	123
Table 4.28: Input Space Mapping for ‘Marriage is like Bone Soup’ Analogy.....	127
Table 4.29: Generic-Blended Space Mapping for ‘Marriage is like Bone Soup’ Analogy.....	128
Table 4.30: Input Space Mapping for ‘Marriage is like a Teacher’ Analogy.....	131
Table 4.31: Generic-Blended Space mapping for the Analogy ‘Marriage is like a Teacher’	132
Table 4.32: Input Space Mapping for ‘Marriage is like a Trap’ Analogy.....	135
Table 4.33: Generic-Blended Space mapping for the Analogy ‘Marriage is like a Trap’	136
Table 4.34: Input Space Mapping for ‘Marriage is like Dawn’ Analogy.....	139
Table 4.35: Generic-Blended Space mapping for the analogy ‘Marriage is like Dawn’	140
Table 4.36: Input Space mapping for the analogy ‘Marriage is like Gambling’	143
Table 4.37: Generic-Blended Space mapping for the analogy ‘Marriage is like gambling’	144
Table 4.38: Input Space mapping for the analogy ‘Marriage is like a Narrative’	147
Table 4.39: Generic-Blended Space mapping for the analogy ‘Marriage is like a Narrative’	148
Table 4.40: Input Space mapping for the analogy ‘Marriage is like a Storm’.....	151

Table 4.41: Generic-Blended Space mapping for the analogy ‘Marriage is like a Storm’	152
Table 4.42: Input Space mapping for the analogy ‘Marriage is like Washing Clothes’	155
Table 4.43: Generic-Blended Space mapping for the analogy ‘Marriage is like washing Clothes’	156
Table 4.44: Input Space mapping for the analogy ‘Marriage is a Coalition Government’	159
Table 4.45: Generic-Blended Space mapping for the analogy ‘Marriage is like a Coalition Government’	160
Table 4.46: Input Space mapping for the analogy ‘Marriage is like an industry’	163
Table 4.47: Generic-Blended Space mapping for the analogy ‘Marriage is like an Industry’	164
Table 4.48: Dholuo Analogies Depicting Marriage as a Social Necessity	168
Table 4.49: Dholuo Analogies Depicting Marriage as an Agent of Social Transformation.....	170
Table 4.50: Dholuo Analogies Depicting Marriage as a Transactional Relationship	172
Table 4.51: Dholuo Analogies Depicting Marriage as Limitation of Freedom.....	174
Table 4.52: Dholuo Analogies Depicting Marriage as a Social Burden	176
Table 4.53: Dholuo Analogies Depicting Marriage as a Platform for Social Collaboration.....	178
Table 4.54: Dholuo Analogy Depicting Marriage as a Game of Chances.....	180
Table 4.55: Dholuo Analogies Depicting Marriage as Rhythmic Patterns.....	181
Table 4.56: Dholuo Analogies Depicting Marriage as Battle.....	183
Table 4.57: Dholuo Analogies Depicting Marriage as an Unshakeable Relationship	184
Table 4.58: Dholuo Analogies Depicting Marriage as an Avenue for Social Mobility	186
Table 4.59: Dholuo Analogies Depicting Marriage as a Mystery	189

LIST OF FIGURES

Figure 1.1: Dholuo Speaking Areas and the Major Languages in Kenya	12
Figure 2.1: Input Mental Spaces (Džanić, 2007)	41
Figure 2.2: Cross-Space Mapping (Džanić, 2007).....	42
Figure 2.3: Generic-Input Space Mapping (Gathigia, 2014)	42
Figure 2.4: A Conceptual Integration Network (Ogal et al., 2019).....	44
Figure 4.1: Contrasting Mental Models of Dholuo Analogies of Marriage	60
Figure 4.2: A Schematic Representation of the Object Image Schema.....	89
Figure 4.3: Subsidiaries of the OBJECT Image Schema of Analogies of Marriage in Dholuo.....	89
Figure 4.4: A Schematic Representation of the PART-WHOLE Subsidiary Image Schema.....	91
Figure 4.5: Subsidiaries of the FORCE Image Schema of Analogies of Marriage in Dholuo.....	93
Figure 4.6: A Schematic Representation of the COMPULSION Subsidiary Image Schema.....	94
Figure 4.7: A Schematic Representation of the REMOVAL OF RESTRAINT Subsidiary Image Schema.....	97
Figure 4.8: A schematic Representation of the COUNTERFORCE Subsidiary Image Schema.....	98
Figure 4.9: A Schematic Representation of the ATTRACTION Subsidiary Image Schema.....	101
Figure 4.10: A Schematic Representation of the BLOCKAGE Subsidiary Image Schema.....	103
Figure 4.11: A Schematic Representation of the CONTAINER Image Schema	105
Figure 4.12: Subsidiaries of the CONTAINER Image Schema of Analogies of Marriage in Dholuo	106
Figure 4.13: A Schematic Representation of the PATH Image Schema	112
Figure 4.14: Subsidiaries of the PATH Image Schema of Analogies of Marriage in Dholuo.....	113
Figure 4.15: A Schematic Representation of the PROCESS Image Schema	114
Figure 4.16: A Schematic Representation of the VERTICALITY Image Schema ...	119

Figure 4.17: A Schematic Representation of the CIRCULAR Subsidiary Image Schema	120
Figure 4.18: A Schematic Representation of the FRONT-BACK Subsidiary Image Schema.....	122
Figure 4.19: Schematic Representation of the FRONT Subsidiary Image Schema ..	123
Figure 4.20: A Conceptual Integration Network (Ogal et al., 2019).....	125
Figure 4.21: Conceptual Integration Network for ‘Marriage is like Bone Soup’ Analogy	129
Figure 4.22: Conceptual Integration Network for the Analogy ‘Marriage is like a Teacher’	133
Figure 4.23: A Conceptual Integration Network for the analogy ‘Marriage is a Trap’	137
Figure 4.24: A Conceptual Integration Network for the Analogy ‘Marriage is like Dawn’	141
Figure 4.25: A Conceptual Integration Network for the Analogy ‘Marriage is like Gambling’	145
Figure 4.26: A Conceptual Integration Network for the Analogy ‘Marriage is like a Narrative’	149
Figure 4.27: A Conceptual Integration Network for the Analogy ‘Marriage is like a Storm.....	153
Figure 4.28: A Conceptual Integration Network for the Analogy ‘Marriage is like Washing Clothes’	157
Figure 4.29: A conceptual Integration Network for the Analogy ‘Marriage is a Coalition Governmet.’	161
Figure 4.30: A Conceptual Integration Network for the Analogy ‘ Marriage is like an Industry’	165
Figure 4.31: Sociolinguistic Implications of Analogies of Marriage in Dholuo	167

ACRONYMS AND ABBREVIATIONS

ARE	: Analogy Related Expression
BU	: Boro Ukwala
CIN	: Conceptual Integration Network
CIT	: Conceptual Integration Theory
CL	: Cognitive Linguistics
IST	: Image Schemas Theory
KSN	: Kisumu South Nyanza
NACOSTI	: National Commission for Science, Technology and Innovation
NARE	: Not Analogy Related Expression
ODM	: Orange Democratic Movement
PNU	: Party of National Unity
SD	: Source Domain
TD	: Target Domain

OPERATIONAL DEFINITION OF TERMS

Analogy: The comparison of one thing with another for the purpose of providing clarification and explanation of meaning based on shared characteristics and structures.

Cognitive Linguistics: An approach to language that is based on people's experience of abstract phenomena and the way they perceive and conceptualize them. This branch of linguistics utilizes linguistic data derived from people's reasoning, experiences and thoughts.

Cognitive Semantics: A branch of Cognitive Linguistics that holds that meanings are represented in our mind in a configuration that has its unique rules.

Conceptual Domain: Any coherent organization of human experience

Conceptual Integration Theory: A framework that gives insight into our way of thinking, creating and understanding the world around us through mental spaces.

Contrasting Mental Models: Two elements in an analogous expression that do not belong to the same category, for example, PLACE=NOT PLACE and PERSON=NOT PERSON.

Image Schema: The experiences one gathers from their environment to help them make sense of abstract concepts around them. Such experiences are recurrent patterns arising from bodily experiences such as forces, containers, links and paths.

Input Spaces: Conceptual correspondences between the source and target domains in the Conceptual Integration Theory. As the first two stages in the CIT, input spaces map shared structures between the source domain and target domain thus helping to reveal special meaning.

Mapping: The systematic set of correspondences that exist between constituent elements of the source and the target domain. Mapping between mental spaces is indicated using lines joining the spaces.

Mental Models: A picture of the world that an individual stores in their memory and uses to conceptualize the abstract phenomenon. Models are representations of ideas

using symbols drawn from the surrounding world. Such symbols include people, events, objects, places, time, food, legal agreements, action and belief.

Mental Spaces: The partial cognitive structures or assemblies constructed as we think and talk for purposes of local understanding. Mental spaces are four: input space 1, Input space 2, generic space and the blended space.

Synectics: A method of identifying analogy which relies on phrases such as “A is like B”, “A is to B” and “A is B” among others. The method considers unrelated words that are compared to elaborate their structural similarities. Synectics does not only consider attributes but also structural correspondences between two unrelated words.

CHAPTER ONE : INTRODUCTION

1.1 Background to the Study

Language requires specific contexts of use for it to function as a communication tool that relays information to the target audience. The process of organizing, relaying and interpreting information requires an individual to thoroughly scrutinize the background of an expression. According to Fauconnier (1997), language use leans on particular cultural prototypes and resources that are unique to certain individuals. The role of culture in initiating and sustaining meaning in a particular language cannot be underestimated. This view corroborates the argument of Dreyfus et al. (2015) who opine that language is conceptual in nature and it relies on the interaction of unique mental procedures to create meaning. Research on the relationship between language and contexts of use indicate that language does not represent meaning but motivates creative meanings in particular environments (Burns et al., 2015). Contexts provide individuals with unique resources they use to describe their thoughts, perceptions and feelings.

Dholuo is the language of the Luo of Kenya. Generally, the languages spoken in Kenya are broadly categorized into three classes. Gathigia (2014) observes that Kenya is a multilingual nation with three major linguistic groups such as Bantu, Nilotic and Cushitic speakers. The Bantu family includes languages like Gĩkũyũ, Kimeru, Kikamba and Ekegusii among others. The Nilotic group, to which Dholuo belongs, consists of languages such as Dholuo, Kalenjin and Maasai (Maira et al., 2022). The third group are the Cushitic languages, which comprise Oromo, Somali and Rendile among others. Geographically, the Cushites live in the Eastern and North Eastern parts of Kenya. According to Amutabi (2023), the Cushites have settled around Lake Turkana, Northern Kenya and along the Indian Ocean. The Kenyan linguistic landscape consists of diversified families. Bantus in Kenya occupy the Eastern, Central, Western and parts of the Coastal regions (Gathigia, 2014). Nilotic speakers reside in Western Kenya and a vast part of Rift Valley areas like Narok, Laikipia, Samburu, and Turkana regions. The Luo community is a Nilotic group that presently occupies Lake Victoria basin in Kenya. Dholuo is a resourceful tool for communicating perceptions, thoughts and feelings of community members towards abstract phenomena. For example, Dholuo can be used to reveal the perceptions, experiences and attitudes towards marriage as an

abstract concept. According to Onyango (2012), the Luo word *kend* means marriage or matrimony and its conceptualization relies on a collection of unique experiences and cultural resources that exist in the Luo community. *Kend* (marriage) is often synonymously used with words such as *dak* (living together), *nyombo* (getting married), *kendo* (*marrying*) and *loko dak* (going to live with a spouse) among others (Nyarwath, 2012). All these terminologies refer to a relationship in which a husband and a wife cleave to each other without separation or divorce. Oguda (2012) contends that marriage in the Luo community is expected to be a permanent union in which the thought of separation is highly discouraged because it is costly. He adds that to discourage separation and keep marriage indissoluble, the Luo culture demands the return of bride wealth which is not easy because it is usually “distributed among agnatic lineages” (p. 15).

The circumstances under which one enters marriage in the Luo community influences their perception of matrimony. For instance, a bride who gets married through *meko* (bride abduction) may conceptualize marriage as a forceful experience in which a woman is abducted by the husband. Donde (2015) observes that the Luo customary marriage through *meko* involves capture or forceful escort of the bride to the groom’s home after negotiations. Another marriage style is *por* which means marriage by elopement. Ogot (2015) points out that a girl who runs away to get married without the parents’ consent brings shame to the community because she is married unceremoniously. Such a marriage is ridiculed and despised because it is founded on disrespect and arrogance. The third style of marriage is called *gemo* (negotiation through the ‘go-between’). A *jagam* is an intermediary, matchmaker, or a witness who approaches a bride and negotiates with her parents before arranging a meeting between the bride and the groom. Ochieng (2019) observes that *jagam* clears up doubts or allegations of bad behaviors, illnesses and negative traits that may hinder a woman from marrying a man. Many individuals in the Luo community are likely to conceptualize marriage based on the unique circumstances under which they entered matrimony or the experiences they have gathered during marriage.

Although marriage does not seem to be disappearing from the society, the population of adults who currently choose to enter marriage is gradually declining (Sassler & Lichter, 2020). The dwindling numbers may be attributed to the attitudes or varied

perceptions of marriage. Pike et al. (2018) reiterate that the degree of importance attached to marriage depends on the experiences about marriage and the words people use to describe matrimony in a particular context. Perceptions of marriage, especially negative ones, are some of the factors for the preference of other engagements such as education and lifetime goals. Among the Luo, certain practices such as wife beating are culturally permissible (Oduor et al. 2022). Such a practice makes people to describe marriage using words that imply slavery, confinement, torture, emotional and physical abuse, powerlessness and exploitation among others.

Globally, many youths are hesitant to get married or prefer to enter marriage on their own terms (Leonhardt et al., 2022). The youth are skeptical and hesitant due to the experiences and descriptions of marriage. In the Luo community, for instance, experiences such as love and hatred, wife beating, abandonment of spousal duties, sexual concurrency, matchmaking, forced polygamy, eloping and abduction among others have significantly contributed to mixed attitudes towards marriage (Ochieng, 2019). It is important to mention that although some spouses in Luo marriages may be frustrated in different ways, they can neither separate nor divorce due to the stigma associated with divorce (Oguda, 2012). For this reason, they endure toxic marriages and use words with negative connotations to describe their matrimony. It is important to investigate how the experiences, attitudes, and perceptions of the Luo community influence the conceptualization of marriage through analogous expressions.

The present study is housed in Cognitive Linguistics, a discipline that explores communicative phenomena in natural languages within cultural contexts. Cognitive Linguistics scrutinizes the role played by language and human thought in creating utterances. According to Kubanyiova and Feryok (2015), a person who is alien to a certain communication context may be locked out of the intended meaning because they lack the cultural resources required to interpret the text. Generally, Cognitive Linguistics is characterized by three core ideas: culture, embodiment and experiential idealism. Zlatev (2016) points out that embodiment gathers specific experiences, encounters and cognitive processes that a particular group of people employs to create meaningful utterances. As a core idea in Cognitive Linguistics, embodiment plays a pivotal role because it acknowledges that the human body is a prime source of cognition or conceptualization.

The influence of culture on human cognition is a topic that has attracted the attention of many linguists. According to Cole and Packer (2019), cultural identity provides individuals with the requisite tools for perceiving the world around them. The ability to collect and make connections among linguistic data requires the cultural background of a text. This is the idea buttressed by Evans (2012) who perceptibly observes that culture provides a rich backstage cognition that helps people to dissect a linguistic phenomenon. Culture shapes the cognitive abilities of language users and trains them to perceive their world in a distinct pattern. Coulson and Oakley (2005) emphasize that when grammar does not provide clues on how certain linguistic phenomena are construed, it is important to rely on the backstage cognition or cultural resources motivating the utterance. Coulson and Oakley (2005) further suggest that every speech community exploits specific tools to create culturally inspired expressions.

A collection of observations and experiences of a given community influences how one uses language. According to Evans and Green (2006), unique experiences collected when dealing with a phenomenon enables people to engage in cognitive processes that produce special meanings against their cultural backgrounds. There are realities to be studied using the lenses of a linguist. However, according to Chen (2016), such realities require perceptual strategies that interrogate the environment and experiences surrounding the text. Recent research recommends investigations that seek to describe how speech communities use language to project their worldviews based on shared experiences (Chen, 2016). This point suggests that one should immerse themselves in the socio-physical contexts to have a comprehensive interpretation of natural language.

As an interdisciplinary approach to language, Cognitive Linguistics combines linguistic theories, methods and descriptive approaches to solve language problems arising from human, social and cultural contexts (Zlatev, 2016; Ruiz de Mendoza & Perez, 2011). According to Butler (2013), Cognitive Linguistics solves language problems using approaches from disciplines such as neuropsychology, cognitive psychology and cognitive science. This point is buttressed by Schmitt and Celce-Murcia (2019) who affirm that Cognitive Linguistics is “one of the most noticeable recent trends” and a sub-field of Applied Linguistics because it provides a psychological perspective to the solution of language problems (p. 9). Schmitt and Celce-Murcia (2019) further list other disciplines in Applied Linguistics such as Discourse and interaction, language and

cognition, Sociolinguistics, Text Analysis, Language, Culture, Socialization and Pragmatics, Psycholinguistics and Forensic Linguistics among others. Kramsch (2015) contends that Cognitive Linguistics aligns with Applied Linguistics and solves problems of language acquisition, processing and use through interdisciplinary approaches such as Psycholinguistics, Cognitive Science and Neurolinguistics among others. Wijaya and Ong (2018) also reiterate that Cognitive Linguistics provides solutions to practical linguistic problems through data derived from studies on memory, reasoning, perception, cognition and related studies.

Generative grammar provides standard procedures for dissecting grammatical units. However, the principles of semantics, morphology, phonology, and pragmatics fall short of the capacity to explain “nonfinitary phenomena”. István (2006) defines “nonfinitary phenomena” as cognitive processes and neural foundations underlying an utterance. This argument is buoyed by Gathigia (2014) who observes that instantiations involving image schemas and mental images require a framework that breaks away from generative grammar for comprehensive analysis. The discontentment with generative grammar was a key motivation for the proponents of cognitive linguistics to establish a model for explaining phenomena such as counterfactual reasoning, analogy, metonymy, metaphor and idiomatic expressions among others.

The study of analogy, which is the concern of this study, is not included in generative grammar due to lack of principles of interpretation (Cánovas, 2011). The word ‘analogy’ is etymologically derived from the Greek word “analogos” meaning proportionate or correspondence (Apostolatua, 2012). Analogy is also defined as the comparison of one thing with another with the intention of providing clarification and explanation. According to Remias (2018), analogy is a special type of comparison because it establishes relationships between two things or situations based on perceived partial similarity and correspondence in different respects. Gentner and Smith (2012) define analogy as “a kind of similarity in which the same system of relations holds across different sets of elements” (p. 186). This argument implies that the elements associated with a particular situation or object may not be necessarily similar but there are parallels between the source and target domains in the argument. Within the field of Cognitive Linguistics, analogy is perceived as “a model that can be used to explain and draw predictions concerning the target situation” (Gentner & Smith, 2012, p. 186).

Researchers who have investigated analogy across different themes agree that people compare situations or objects because they believe there are innumerable similarities between the situations (Apostolatua, 2012; Gentner & Smith, 2012; Remias, 2018).

The conceptualization of abstract concepts such as analogy relies on Cognitive Linguistics for a fuller explanation. Scholars (Gathigia, 2014, Ogal et al., 2019; Orwenjo & Anudo, 2016; Cian, 2017; Rajeg, 2019) contend that abstract ideas such as love, war, sex, marriage, and happiness among others require immersion into the contextual details of the linguistic phenomenon. Comparisons such as analogy and metaphor are particularly important for studying abstract ideas because they penetrate contexts of use to establish conceptual relations between objects or situations. Although there are different ways of creating imagery and comparing objects, analogical reasoning is more compelling (Christie & Gentner, 2014).

In order to understand how analogy differs from other techniques of creating and conceptualizing abstract thoughts, it is essential to define analogy in relation to metaphor and simile. Scholarly research on these terminologies confirms that they are interrelated methods of drawing comparisons and creating rhetorical effect. Riddell (2016) reiterates that “metaphor, simile and analogy activate some areas of the brain in common” because they sustain creative use of language (p. 363). The word ‘metaphor’ is etymologically derived from the Latin root “meta” meaning “over” and “pherein” meaning “to transfer” (Pálinkás, 2014). A metaphor is, therefore, a device in which the meaning of one word is transferred to an idea, situation or thought. An example of metaphor is Shakespearean statement “all the world’s a stage” (Giesecke, 2010, p. 55). This is an example of a metaphor because it has transferred the attributes of a stage (source domain) to those of the entire world (target domain). Steen (2011) observes that a metaphor makes implicit comparisons by saying that an object “is” something else. Correspondences such as the one in the example above are metaphorical.

A simile is another figure of speech that behaves in a different way. By definition, a simile is a figure of speech that directly compares two things that are perceived to be similar. According to Sjöblad (2009), the word simile is derived from the Latin root “similis” which means “like” or “similar”. In a study on the difference between metaphors and similes in literary works, Hussain (2014) argues that simile means

“resemblance and likeness” (p. 2). Hussain (2014) further contends that a simile claims some likeness between two things through overt reference. The above observation is echoed by Romano (2017) who observes that a simile is a conceptual comparison in the form “A is like B” (p. 2). The difference between similes and metaphors is that similes assert likeness between two things in such a manner that one object describes the other. It is important to mention that a simile compares one thing with another using ‘like’ or ‘as’ without attempting to provide further clarification of the structures of the compared objects.

Analogy is different from metaphor and simile in that it uses an inductive mechanism to make structured comparisons between objects or situations. According to Vendetti et al. (2015), analogical reasoning is a cognitive process that draws similarities in different contexts to explain the structures of the compared objects. Scholars (Apostolatua, 2012; Cornelissen, Holt, & Zundel, 2011; Keefer & Landau, 2016) contend that analogy is an inferential mechanism for creating imagery based on the structures of the compared items. Although the syntax of metaphor and simile can be used to construct analogy, the aim of an analogous phrase is to reveal structural similarities. According to Anttila (2017), an expression qualifies to be analogous if the compared elements are dissimilar or unrelated, an elaboration of structures is provided and more than one structural similarity emerge from the comparison.

Certain differences can be drawn among analogy, metaphor and simile. First, analogy is more complex because it does not only make comparisons but seeks to clarify the structures of objects (Hummel, Licato & Bringsjord, 2014). This is the argument echoed by Riddell (2016) who observes that analogy presents an explicit relationship between two unrelated concepts with the intention of showing how they operate in a similar way. Second, analogy is a deeper mechanism of creating comparisons since it can use both similes and metaphor. According to Dingemans et al. (2015), an analogous expression involves a figurative process of metaphoric and similitic expressions in which creative thinking and problem solving are addressed through shared attributes and structures in the compared entities. Third, analogy is an inferential comparison that provides additional details or elaboration to enable an individual interpret the meaning of objects based on shared characteristics (Napitupulu, 2017). For instance, the analogy “I am a diamond; not a lot of people can process me and please me” (Duman, 2016, p. 726) is

an expression that provides an elaboration for one to create images of hardness of diamond, high value, admiration, and uncommonness. These reasons make analogy a more profound mechanism for conceptualizing abstract concepts within Cognitive Linguistics.

Marriage is an abstract concept that involves relationships among people in a particular environment. The conceptualization of phenomena such as marriage and love require contextual details within the domain of Cognitive Linguistics (Đurović, 2010). The factors influencing the conceptualization of marriage vary from one community to another. Albtoush and Ang (2021) undertake a study on marriage and family metaphors and observe that “local cultural and cognitive aspects” are necessary for a fuller comprehension of the phrases used to create imagery in marriage (p. 24). Different cultures across the globe have varying attitudes, beliefs and values that they use in coining phrases that describe abstract concepts such as love, politics, marriage and others. According to Willoughby et al. (2015), marriage is influenced by several factors and the best way to study this abstract concept is to investigate the local contexts that determine the use of particular comparisons or descriptions.

Analogy employs conceptual mapping to draw relationships among objects. According to Lancor (2014), the source and target domains used in analogy require a thorough understanding of the processes of creating imagery. Lancor (2014) further reiterates this point by adding that analogy is meaningful if one understands the motivations behind the source and target domain. To understand conceptual relationships such as analogy, one requires a firm grasp of the patterns of experience that influence the use of language. These patterns of experience used to interpret imagery are called *image schemas*. Mandler and Cánovas (2014) define image schemas as “dynamic analog structures arising from perception, bodily movements, manipulation of objects, and experience of force” (p. 511). The above definition hints that as one interacts with their environment, they gather experiences that guide them in making sense of various concepts about them. Gathigia (2014) undertakes a study on the conceptualizations of love and observes that image schemas such as PATH, PART-WHOLE, PROCESS, OBJECT, ATTRACTION, FORCE, BLOCKAGE, COMPULSION and SUPERIMPOSITION among others help people to make sense of abstract phenomena around them.

The experiences of the world, physical and psychological development combine to form image schemas used to conceptualize phenomena in different cultures. Gibbs (2008) argues that image schemas are not inborn but they are developed as one continues to gather knowledge about their environment and cultural resources. The reason why image schemas are used to study abstract concepts such as analogy is because they “are a crucial, undervalued dimension of meaning” (p. 2016). Apart from the Image Schema Theory, the present study used the Conceptual Integration Theory (CIT) to examine how mental spaces can account for the meaning of analogies of marriage in Dholuo.

1.1.1 Studies on Analogy in Africa

A survey of studies on analogies of marriage in African countries confirms that cognitive linguistics provides a basis for investigating abstract concepts in various communities. Such studies argue that conceptual models proposed in Cognitive Linguistics foundational works provide a pathway for interpreting products of cognition such as analogy. For instance, Altakhaineh and Hamdan (2022) undertake a cognitive linguistic analysis of love and marital relationships in Jordanian Arabic in Egypt. The study asserts that each culture provides unique culture-specific source domains and cognitive models for understanding relationships through metaphor and analogy. Altakhaineh and Hamdan (2022) also argue that although similar analogical expressions and metaphors are used to conceptualize love and marital relationships in various communities, each language utilizes a unique range of ideological, historical and geographical resources to construct the frames used to understand abstract concepts. This implies that just like Jordanian Arabic utilizes culture-specific resources to describe love and marital relationships, Dholuo in Kenya is loaded with rich contextual perspectives for interpreting analogies of marriage.

Pavlou (2009) undertakes a cross-cultural investigation of how romantic love and marital relationships are conceptualized in South African communities. The study postulates that culture defines the emotional experiences of individuals thus giving them the context for interpreting romantic and marital relationships. The various communities in Africa are said to conceptualize romance and marriage differently due to varied source and target domains in their linguistic resources. It also emerges from the study that although analogy is pervasive in speech and literature, formal branches

of language fall short of the capacity to analyze it. Each language has specific motivations for the conceptualization of marriage using certain phrases. Meaning of analogous expressions of marriage, according to Pavlou (2009), emerges at the point where culture bound inferences converge. The collection of experiences that are used to describe marriage in analogical phrases cannot be deciphered using formal branches of language. It is for this reason that Pavlou (2009) maintains that analogy is culture-dependent and should be approached from the cognitive linguistic perspective.

Mensah and Nkamigbo (2016) embark on an investigation of the sexual metaphors in the slang of Nigerian youths. They posit that the conceptualization of sex, romance, marriage, and general human relationships utilize analogical inferences and reasoning richly extracted from the sociocultural environment and the social space of the Nigerian youths. The findings of Mensah and Nkamigbo (2016) mirror the work of Lakoff and Johnson (1980) who reiterate that analogy, metaphor and metonymy require one to immerse themselves in the socio-cultural environment to understand how meaning is generated and interpreted. The study maintains that the analogical correspondences between source and target domains require knowledge of cultural experiences of the Nigerian youth. Mensah and Nkamigbo (2016) maintain that conceptualization of marriage in slang combines embodiment, experiential idealism and culture to generate meaning using analogies. Their study implies that each language gathers unique encounters and experiences used to describe abstract phenomena in specific contexts.

1.1.2 The Place of Dholuo in the Kenyan Linguistic Landscape

Dholuo is the language spoken by the Luo community in Kenya. Currently, the number of Dholuo speakers in Kenya is approximately 5,066,966 (Kenya Population and Housing Census, 2019). As a multilingual state in the African continent, Kenya is an ethno-linguistically fragmented nation (Githiora, 2008). Studies on language diversity in Kenya indicate that a majority of speakers are Bantus, Nilotes and Cushites respectively (Githiora, 2008; Ambrose, 2020). The Nilotic languages, to which Dholuo of Kenya belongs, is the second largest linguistic group in the country (Onyango-Ouma & Aagaard-Hansen, 2020). Dholuo is the language of the Luo whose cradle land is Bar-el Ghazal in Sudan. The genealogy of the Luo community shows that Dholuo falls into the category of the Western Nilotic branch of the Eastern Sudanic Family of languages (Onyango-Ouma & Aagaard-Hansen, 2020).

Historians trace the settlement of Luos in Western Kenya to around 1500 and 1550 A.D (Ndeda, 2019). Dholuo speakers settled in Migori, Kisumu, Siaya and Homa Bay Counties, Western Kenya. According to Ndeda (2019), Dholuo speakers majorly live along the shores of Lake Victoria in Kenya and Tanzania. Although Homa-Bay, Migori, Siaya and Kisumu are the main areas populated by Dholuo speakers, other parts of the country are equally inhabited by Luos in pursuit of employment opportunities or those who have settled due to intermarriages. According to Ojo (2014), several Dholuo speakers are also scattered in the diaspora where they pursue entrepreneurial exploits.

Dholuo is spoken by approximately 5 million people in Kenya (National Bureau of Statistics, 2019). Studies on the dialects of Dholuo indicate that the language consists of two dialects that are mutually intelligible (Aduda, 2013; Ajanta, Chai & Mutiti, 2015; Muriithi, 2016). The two mutually intelligible dialects of Dholuo are the Kisumu-South Nyanza (KSN) and the Boro-Ukwala (BU) dialects (Aduda, 2013). The Boro-Ukwala dialect is spoken by the Luos who reside in Ugenya, Gem, Yimbo, Yala, Alego and the larger Siaya County while the Kisumu-South Nyanza (KSN) dialect is spoken in areas such as Homa-Bay, Migori and Kisumu counties. According to Yamo (2014), Boro-Ukwala dialect “is spoken in a smaller region and is considered less prestigious” (p. 5). The KSN dialect is the Dholuo variety considered a “socially prestigious” dialect (Otieno, 2014). The KSN dialect is also considered the standard dialect because it is not only spoken in the larger geographical region but it is also the language widely used in literature, broadcast and Dholuo Bible (Aduda, 2013). According to Ogutu (2019), the KSN dialect is considered the standard variety because it is spoken in the wider region and is largely used in print media, electronic media and radio stations. Based on these reasons, the present study undertook an investigation of analogies of marriage in the Kisumu-South Nyanza Dholuo. The map in Figure 1.1 below presents a picture of where Dholuo is spoken, and the languages bordering it.

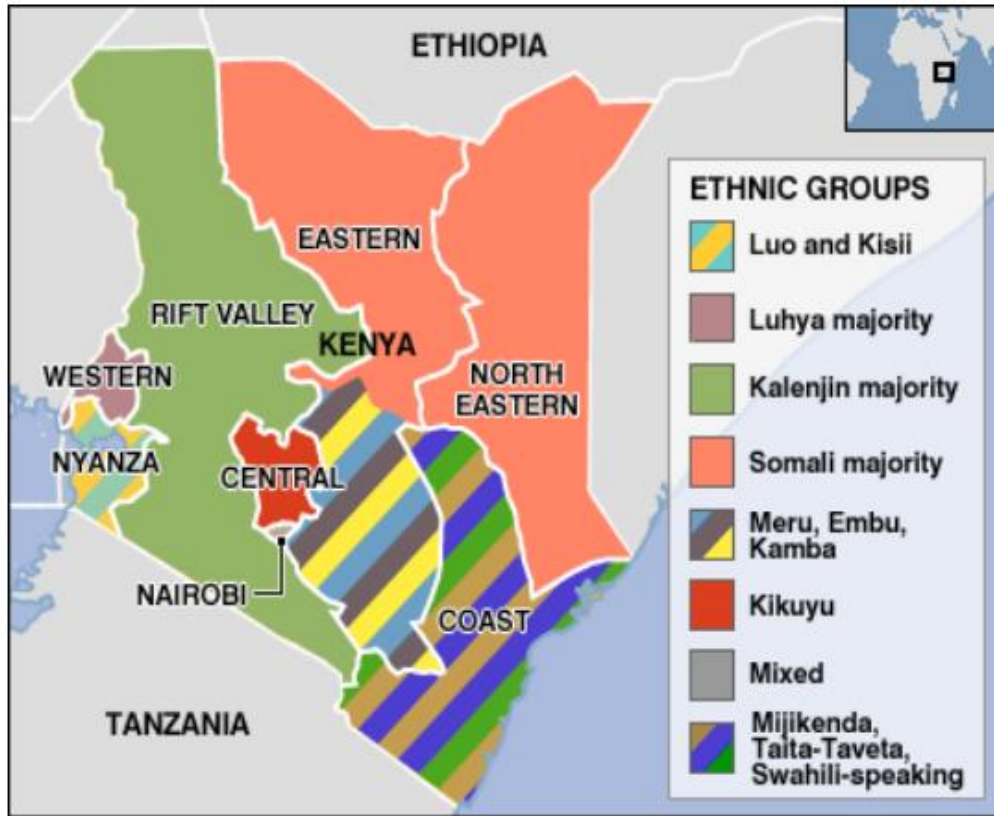


Figure 1.1: Dholuo Speaking Areas and the Major Languages in Kenya

The purpose of the study was to provide a framework for the comprehension of analogies of marriage in Dholuo. The study sought to investigate how Dholuo utilizes cultural resources and symbols drawn from the world to conceptualize abstract phenomena such as marriage. Further, the study purposed to investigate how recurrent patterns arising from bodily experiences play a role in the interpretation of abstract concepts such as analogies of marriage in Dholuo. Finally, the study set out to describe the socio-linguistic implications of the analogous phrases used to describe marriage in Dholuo.

1.2 Statement of the Problem

Analogical reasoning is common in everyday speech. As people act, reason and talk, they usually establish structural relations between two situations based on the resources in their environment. In different communities and languages, there are various analogical phrases used to describe marriage. Many scholars have explored various forms of analogies of marriage but certain dynamics such as cultural variations remain inadequately addressed especially in traditional marriage set ups. Thus, because language varies with context and culture, one would expect variations on how

communities interpret products of cognition such as analogy. The comprehension of analogy, will, therefore, yield different interpretations because of different cultural resources, embodied experiences and spatial relationships within the contexts of language use. Some interpretations may introduce aspects which are not part of a speaker's emotions, thoughts, perception and general mental representation. This is significant in revealing the cognitive and local cultural information that motivate the use of analogous reasoning in Dholuo. The Luo community utilizes various embodied experiences and cultural resources to create analogous phrases used to conceptualize marriage. Consequently, the analogies may be interpreted differently by native Dholuo speakers. Non-native speakers, therefore, require cognitive effort to establish the background information necessary for interpretation of the analogies of marriage. Further, although the IST and the CIT provide models for interpreting human thought and cognition, each theoretical framework, when used singly, falls short of the capacity to provide precise interpretation of analogies. As a result, analogies need to be interpreted using a combination of models that describe perceptual experience and relational language. Additionally, little research has been conducted on how marriage is conceptualized through analogies in Dholuo. Against this background, therefore, this study set out to bridge the above research gaps by combining the CIT with IST to examine how they account for analogies of marriage in Dholuo within Cognitive Linguistics framework.

1.3 Research Objectives

The aim of the study was to undertake a Cognitive Linguistic analysis of analogies of marriage in Dholuo. The study sought to achieve the following objectives:

1. To categorize analogies of marriage in Dholuo using contrasting mental models approach.
2. To exposit the image schemas of analogies of marriage in Dholuo.
3. To explicate how mental spaces account for the meaning of analogies of marriage in Dholuo.
4. To analyze the sociolinguistic implications of analogies of marriage in Dholuo.

1.4 Research Questions

The research objectives listed above were guided by the following questions:

1. What are the categories of analogies of marriage in Dholuo?
2. What are the image schematic patterns of analogies of marriage in Dholuo?
3. How do mental spaces account for the meaning of analogies of marriage in Dholuo?
4. What are the sociolinguistic implications of analogies of marriage in Dholuo?

1.5 Significance of the Study

Linguistic studies in Dholuo demonstrate that extensive research has been conducted in areas such as morphology, semantics, sociolinguistics, syntax, phonetics, grammar, and pragmatics among others (Ojanga, 2015; Ojwang, 2013; Cable, 2012; Okello, 2017; Akinyi, 2017; Omondi, 1997; Rottland & Okombo, 1992; Oduor, 2017). There seems to be limited research in Cognitive Linguistics. For instance, Orwenjo and Anudo (2016) explore euphemisms of sex in Dholuo and contend that although “embedded in the overall cognitive capacities of man”, limited attention has hitherto concentrated on the role of Cognitive Linguistics in interpreting human thought and cognition (p. 316). This is the argument buoyed by Ogal and Macharia (2019) who point out that Cognitive Linguistics is a relatively unexplored area in Dholuo studies. Further, Akuno (2017) undertakes a study on metaphors of love in Dholuo songs and observes that although the process of creating abstract thought is culture dependent, limited research has concentrated on cognitive apparatus of interpreting meaning in Dholuo. This study will benefit scholars in Cognitive Linguistics (CL), a relatively unexplored area. Further, the study will benefit analogy theorists and Dholuo researchers in the following ways:

First, the study plays a pioneering role in studying analogy of marriage in Dholuo by integrating the role of cultural resources in the conceptualization of the concept of marriage. Many studies have been conducted on products of cognition such as idioms, metaphor, similes and metonymy (Džanić, 2007; Otieno, 2014; Akuno, 2017; Hussain, 2014; Ogal & Macharia, 2019). However, analogy deserves more scholarly attention because it is not only the core of cognition but is also a “kind of advanced or sophisticated mental tool used in problem-solving by specialists in a given domain when all else fails” (Hofstadter, 2001, p. 499). Further, analogy requires a more

thorough investigation because it is the fundamental structure or warp and woof of any cognition (Anttila, 2017). Unlike metaphor, analogy provides a profound comparison in which structural correspondences help in understanding abstract concepts (Napitupulu, 2017). Moreover, analogy is an extensive mechanism for creating comparisons since it can use both similes and metaphor (Hummel et al., 2014).

Products of cognition such as analogy require a thorough investigation of the perceptual experience. For this reason, the study holds the view that analogy maps source domain on the target domain hence necessitating investigation through the Cognitive Linguistics (CL) framework. Additionally, researchers investigating analogy will benefit from the present study by combining two theories to study analogous reasoning. This study holds that integration of theoretical frameworks provides a comprehensive system for interpreting abstract language phenomena such as analogy. Based on this background, the study applied the Image Schemas Theory (IST) (Johnson, 1987) and the Conceptual Integration Theory (CIT) (Fauconnier & Turner, 2002) to provide an encyclopedic analysis of analogies of marriage in Dholuo.

There are few studies that have concentrated on the investigation of analogy in African languages (Raviolo & Garritz, 2009; Ferguson, 2019; Chartier, 2015; Okoronka & Wada, 2014; Rathbone, 2008). However, no scholar has directed their attention to the investigation of analogies in Dholuo. Further, no known research has studied analogies of marriage in Dholuo. Available literature on analogy in African languages demonstrates substantial exploration of themes such as politics, history, education, religion and love among others (Raviolo & Garritz, 2009; Ferguson, 2019; Chartier, 2015; Okoronka & Wada, 2014; Rathbone, 2008). The present study will be of immense benefit to researchers interested in learning Dholuo as a language. Further, this study will not only enrich the vocabulary of researchers but also enlighten them on the correlation between culture and cognition in influencing the conceptualization of marriage through analogies.

1.6 Scope and Limitations of the Study

This section looks at the areas, aspects and the target population of the study. The reasons for focusing on these areas are also provided. Further, the section acknowledges other areas of the topic and theoretical framework that could have been addressed but

were not studied in this research. The section is divided into 1.6.1 and 1.6.2 as shown below:

1.6.1 Scope of the Study

First, marriage exists at various levels such as polyandry, contract marriage, child marriage, same sex marriage, civil marriage and religious marriages among others. However, the study limited itself to the investigation of legal marriage. The study limited itself to legal marriages because they are justified by both community traditions and religious beliefs (Schacht & Kramer, 2019). Second, legal marriage is morally permissible unlike other types that are socially sanctioned (Porter, 2015). Third, legal marriage is socially acceptable and encouraged in all communities (Taren & Thuen, 2022). The study did not investigate other levels of marriage because their analysis would make study needlessly long and complex.

Second, the study was limited to marriage as a level of human relationship. Studies on human relationships show various levels such as love (Asl & Bayat, 2012), friendship (Mogilski & Wade, 2013), platonic relationships (Weger et al., 2019) and professional relationships (Shokri et al., 2013) among others. However, marriage is a lifelong commitment that brings a husband and a wife together. According to Hull et al. (2010), it is important to study marriage because it is not only the foundation of human existence but it also serves as the creator and sustainer of social capital among children and adults. This is the argument buttressed by Lopez et al. (2011) who observe that of all the human relationships, marriage operates on the highest level due to the emotional attachment, spiritual commitment and the sacrifice of each partner. Research demonstrates that marriage is the highest level of human intimacy and it deserves scholarly investigation to establish how it is conceptualized among different communities (Hull et al., 2010).

Third, the study identified the analogies of marriage in Dholuo and categorized them using contrasting mental models. In the identification process, the study used the synectics procedure of analogy identification. Synectics is a creative problem-solving process that enables individuals to think out of the box as they establish the associative threads between two unrelated concepts (Clapham, 2003). Synectics forms associations between unrelated objects using expressions such as $A: B:: C: D$ (A is like/as B while

C is like/as D). Phrases which did not meet the synectic criteria were not included in this study. They were marked as Not Analogy Related Expressions (NARE) and discarded them from analogous analysis because the objective of the study was to concentrate only on analogy.

Fourth, the study investigated the image schemas used in the conceptualization of analogy of marriage. According to Niebert et al. (2012), the principles of source domains, target domains and mental representations which are typical of image schemas are used in the creation of analogous phrases. Bingham and Kahl (2013) point out that most analogies are created from recurrent bodily experiences thus they require investigation using image schemas. It is for this reason that the study investigated analogy using image schemas. Scholars such as Johnson (1987); Evans and Green (2006); Kuhn (2007); Gathigia (2014); Hedblom et al. (2016); Anudo and Kodak (2020); Conrad and Libran (2021) among others have proposed various classifications of image schemas. However, the present study limited itself to by Santibáñez's (2002) classification for two reasons. First, Santibáñez argues that there are four primary patterns from which other image schemas or sub-categories are activated in everyday action. Second, he points out that bodily experiences may be classified into more than one image schema. This implies that analogies of marriage in Dholuo can be explained using more than one image schema.

Fifth, the study also explored analogies using mental spaces within the Conceptual Integration Theory (CIT) (Fauconnier & Turner, 2002). The CIT is applicable to the interpretation of abstract imagery such as analogy, metonymy, metaphor and other products of human cognition (Berberović & Džanić, 2013). Fauconnier and Turner (1998, p. 133) reiterate that conceptual integration “is a general cognitive operation on a par with analogy” and is a resourceful model for resolving the cognitive operations underlying the conceptualization of abstract concepts. The (CIT) is a framework with tenets such as vital relations, optimality principles, blending networks and mental spaces. Research in cognitive theory reveals that although the CIT is a powerful tool for studying the relationship between mental processes and language, it is loaded with complex aspects that may complicate simple language phenomena. According to Coulson and Oakley (2000, p. 186), the “blending theory runs the risk of being too powerful” and may make a study needlessly complex. Based on the above

consideration, this study limited itself to the mental spaces as a tenet of the theory. Tenets such as optimality principles and vital relations were not employed because they would make the analysis complex.

Sixth, there are different types of analogical reasoning. These include personal analogy (Duman, 2016), fantasy analogy (Thierauf, 1997), symbolic analogy (Ali & Zhang, 1999) and direct analogy (Thierauf, 1997). This study limited itself to the investigation of direct analogies for certain reasons. First, direct analogy occurs more naturally in everyday speech (Ugur et al., 2012; Potoczny, 2020). Second, direct analogy is a pervasive phenomenon in many languages (Christie & Gentner, 2014). The above arguments suggest that languages around us are loaded with analogical reasoning and inferences that require investigation. It is based on the above reasons that the study set out to explore analogies of marriage in Dholuo. The study, however, recommends a survey of marriage in Dholuo using other analogy types.

Finally, different approaches have been employed to study analogy. For instance, a computational approach to analogy identifies a problem (source), finds another problem similar to the current one (target) and maps the structures of the two problems for a solution (Gentner & Forbus, 2011). Second, a stylistic analysis of analogy explores the patterns of usage in writing and speech in varied textbooks (Al-Qudsy et al., 2016). Third, genre analysis examines how analogy as a style of writing fits within the purpose, conventions, expectations and needs of the audience. (Gunel et al., 2007). The present study limited itself to a cognitive approach because analogy is a product of cognition which requires the lenses of a cognitive linguist to investigate. According to Riddel (2016), analogy is the core of cognition and it needs to be investigated within the discipline of Cognitive Linguistics.

1.6.2 Limitations of the Study

The empirical findings reported in this research should be interpreted in light of certain limitations that posed threats to the internal validity of the study. The first limitation concerned the contrasting mental models approach to the categorization of analogy. This categorization procedure proposed by Turner (1988) outlines nine contrastive relations used to classify analogies. However, out of the 66 analogies collected in this study, seven analogies of marriage in Dholuo could not be accounted for using this

procedure. This limitation threatened the researcher's ability to align all the data with the categorization procedure and generalize the findings based on the first objective. To mitigate this challenge, the study introduced a tenth pair of contrastive relations (PLACE=NOT PLACE) to accommodate analogies such as *marriage is like a garden*, *marriage is a prison*, *marriage is like a school*, *marriage is like an industry*, *marriage is like a bank*, *marriage is like a hospital* and *marriage is like a court*. According to Leung et al. (2011), cultural differences across the globe result in variations in resources and embodied experiences used to conceptualize abstract data using products of cognition such as analogy. The introduction of the tenth category was based on the argument by Juthe (2016) who contends that the contrasting criteria of analogy classification is a flexible technique because it allows one to generate many contrastive relations based on the models in the arguments. Future studies should develop more comprehensive categorization procedures for analogical reasoning.

The second limitation of this study was the time constraint. Although a more comprehensive analysis of the attitudes associated with marital relationships require longer periods of study, the researcher was constrained by a period of 5 months to collect the data and present the findings. In essence, time constraints compelled the researcher to undertake a cross-sectional study instead of a longitudinal survey. According to Karney and Bradbury (1995), a better understanding of how marriages are portrayed by different communities is best achieved through longitudinal studies. The researcher would have wished to trace how the analogous descriptions of marriage in Dholuo have evolved over a period of time. However, time constraints compelled the researcher to concentrate only on the analogous phrases generated at the time of the interview. As a consequence, the study was unable to establish the cause of the analogies. Further, the study was not able establish whether the analogies give a reflection of the portrayal of marriage over a period of time.

The study is also subject to the limitation of response bias. The researcher's inability to control the truthfulness of the interviewees' responses during the interview is a shortcoming in this study. It is possible that some interviewees supplied the analogies of marriage to conform to social norms or appear favorable to the researcher. Holbrook et al. (2003) observe that in a face-to-face research interview, a respondent may respond inaccurately due to reasons related to discomfort with the questions, a desire to finish

the interview or a wish to meet the researcher's objectives. To mitigate response bias, the researcher formulated the interview schedule using clear language and short question that would not fatigue the respondents. Second, the interview was conducted using neutral language to shield the respondent from feeling uncomfortable about the phrases and the reasons they supplied to support why such analogies are used to describe marriage.

1.7 Summary of the Chapter

This chapter has provided background information that informs the present study within the Cognitive Linguistics framework. This section notes that analogy is not only pervasive in daily utterances but is also produced as a result of the interaction between language and human thought. Thus, the section has traced the development of analogy, from being mere method of comparison to being a crucial product of cognition which achieves several communicative functions in language. Moreover, the chapter has provided information about the place of Dholuo in the Kenyan linguistic landscape. Further, the section has introduced the research problem, research questions, objectives, significance, scope and limitations of the study. The chapter, therefore, presents a basis for the issues addressed in the subsequent sections of the research. In the next section, the study presents a review of literature related to the study. The section also discusses the theoretical framework underpinning the study.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter presents a review of literature on analogy based on the objectives identified in the previous chapter. The chapter is divided into seven sections. Sections one and two present a review of literature on identification and categorization of analogy based on the first objective of the study. The literature focuses on studies on categorization of analogy using the contrasting mental models approach. Section three is based on the second objective, so it highlights scholarly literature on the role of image schemas in interpreting analogy as a product of cognition. In the fourth section, the study presents an overview of literature on the relationship between analogy and mental spaces as per the third objective. The fifth section, following objective four, presents a review of literature on sociolinguistic implications of analogous expressions used to describe marriage. In the sixth section, the study reviews literature on demographic variables of marriage such as age, marital status and gender. Finally, in the last section, the chapter discusses two theories: Image Schemas Theory (IST) and Conceptual Integration Theory (CIT) and how they guide the study.

2.2 Identification of Analogy Using Synectic Method

Previous studies on products of cognition indicate that synectic method is effective for the creation or identification of analogous expressions in everyday speech. For instance, Komaria and Wicaksono (2019) undertake a study on metacognition and observe that synectic method is effective in identifying analogies that are used to solve problems. According to the synectic method, an expression is analogous if two unrelated items are joined using words such as “like” or “as”. Komaria and Wicaksono (2019) further argue that the synectic method can use similes and metaphors to generate analogies but the method goes further to elaborate structural similarities between the unrelated objects. An expression qualifies to be an analogy if the unrelated words or concepts have many structural similarities. The study by Komaria and Wicaksono (2019) was resourceful to the present study in the identification of the synectic syntax of analogy (like or as). Second, it was helpful in establishing the structural correspondences between two unrelated elements. However, their study uses synectic method to identify analogy in everyday classroom contexts unlike the present study which used synectics

to identify analogies of marriage in Dholuo. Second, their study explores personal, direct and symbolic analogies unlike this study which limited itself to direct analogies.

Girija (2014) also undertakes a study that validates synectics as a method of identifying analogy. He argues that synectics brings forth different things into a unified connection. To identify analogy using synectics, one looks at the links that unite unrelated or disconnected elements using phrases such as “like” and “as”. For example, Girija (2014) uses the analogy *an atom is like the solar system* to illustrate how synectic syntax operates. The study further points out that synectics establishes structural correspondences that initiate mental simulations and reflections on the possible areas of similarity. The study adds that the areas of similarity are context dependent and vary with various cultures where the analogous expressions have been coined. Girija (2014) argues that synectic method identifies analogy in four basic steps. First, the words “like” and “as” are used to link two elements. Second, the two elements are disconnected or unrelated. Third, there is an elaboration or explanation of structural similarity or functions. Fourth, the structures involve more than one element or domain. The above study aligns with the present study in the elaboration of structural correspondences and identification of analogy through analogy syntax. Nevertheless, the study uses synectics to identify analogies and solve science related problems in Chemistry and Physics classrooms. The present study used synectic method to identify analogies of marriage among Dholuo speakers.

In another study, Kuswandiet al. (2017) employ synectic method to identify analogies in web-based technologies and learning models. They argue that an analogous expression is identified when the expression “A is to B” is used to describe the relationship between two things. The study points out that Synectic method identifies analogy using fixed expressions which initiate metaphorical relationships with further elaboration. Synectic method picks out a direct analogy when phrases such as “like” “as” and “C is to D” are used to describe a situation. Second, Kuswandi et al. (2017) validate the applicability of synectic method in identifying personal analogy in which an individual uses phrases like “I am X” to illustrate structural resemblances between situations. Third, their study argues that synectic method recognizes analogy when a phrase uses two words “functions like’ to describe two situations. It is important to emphasize that the synectic method does not simply identify analogy based on shared

attributes but structured comparisons that elaborate how two things operate. The above study helped the researcher in using the identifier phrase “functions like” to identify analogous expressions. However, unlike Kuswandi et al. (2017) who study web-based applications, the present study used the synectic method to identify analogies of marriage in Dholuo.

Amin and Alimni (2019) also use synectic method to identify analogies of religion materials in a classroom setup. They observe that synectic method is a valid, effective and practical method of recognizing analogous expressions. The study describes synectic method as an excursion which seeks to solve a problem. They use the example “an unbeliever is like a slippery stone on which there is land washed by rain” to illustrate the proportionality or correspondence between man and unstable stone (p. 10). From the above example, Amin and Alimni (2019) point out that synectic method uses the word “like” to help one understand the unfamiliar in terms of the familiar. In other words, the word “like” suggests a shared relationship or shared structure between an unbeliever (the unfamiliar) and a stone with soil on top (the familiar). They add that two items are synectically related when they follow the analogy syntax, are unrelated, and a brief explanatory note is provided to highlight the structural correspondence. The study by Amin and Alimni (2019) aided the present study in conceptualization of an abstract concept using concrete things. Second, it helped in providing words that suggest potential analogous expressions. However, unlike the present study which used an interview schedule, Amin and Alimni (2019) employed a questionnaire in their study. Second, their study collected data from 10 respondents. This study collected data from 40 respondents sampled based on age, gender and marital status.

2.3 Categorization of Analogy Using Contrasting Mental Models Approach

A large body of studies has concentrated on categorization of analogy from global to local levels. According to Behrens (2017), it is important to understand the classes into which analogies are grouped for one to process their meaning. To come up with comprehensive categories of analogy, one should first consider the contexts in which language is used. This is the argument echoed by Gentner et al. (2011) who point out that analogies are not only dynamic but also malleable and emergent. This implies that different communities categorize analogy based on the conceptual structures used to form the analogies (Behrens, 2017; Hay, 2013; Musso, 2011; Hashimoto, Nakatsuka &

Konno, 2010). Appropriate categorization establishes the cognitive processes involved in the creation of imagery and helps us to interpret the analogy. This argument mirrors the opinion of De Smet and Fischer (2017) who contend that when studying analogy, “categorization itself can only be the result of analogical thinking” (p. 241).

Some classical and contemporary studies have classified analogy using the contrasting mental models technique. According to Turner (1988), mental models are representations of ideas using symbols drawn from the surrounding world. In the contrasting mental models technique, a comparison is analogous if the elements have maximal distinction. This means that an analogy compares two unrelated concepts or ideas (Behrens, 2017). Based on the technique, one uses the knowledge of objects and concepts around them to form analogous thinking. This is the point emphasized by Forrester (1971, p. 2) who posits that “the mental image of the world around you which you carry in your head is a model.” Turner (1988, p. 12) categorizes analogy using nine contrastive relations namely; PHYSICAL OBJECT=NOT PHYSICAL OBJECT (PONPO), PERSON=NOT PERSON (PNP), EVENT=NOT EVENT (ENE), PERIOD OF TIME=NOT PERIOD OF TIME (POTNPOT), FOOD=NOT FOOD (FNF), LEGAL AGREEMENT=NOT LEGAL AGREEMENT (LANLA), LINGUISTIC STRUCTURE=NOT LINGUISTIC STRUCTURE (LSNLS), BELIEF=NOT BELIEF (BNB) and ACTION=NOT ACTION (ANA). Turner’s (1988) study lays the foundation for categorizing analogy using contrasting mental models method.

Gary et al. (2012) also use the contrasting mental models technique to investigate the role of analogy in strategic decision making in selected Australian business organizations. Their experimental studies compare “managerial situation (the source) to an analogous situation” using experiences drawn from the immediate context (p. 1229). In their study, Gary et al. (2012) observe that the contrasting mental models approach is a comprehensive method of understanding analogous relations because it enables one to “contrast elements across examples” in order “to identify the underlying structural principles and the range of applicability” in the analogy (p. 1234). The present study borrowed from Gary et al. (2012) finding that contrasting mental model is an effective technique for categorizing analogous thoughts. However, their study categorizes general analogy in the context of decision making and strategic management while the present study categorized analogies of marriage in Dholuo.

Another study that utilizes the contrasting mental models approach to categorize analogy is Gentner and Gentner's (2014) research which investigates the mental models used to describe electricity using analogy. The study compares electricity with water and moving crowds or people. The study notes that electricity can be classified as PERSON=NOT PERSON (electricity is like teeming crowds) and SUBSTANCE=NOT SUBSTANCE (electricity is like flowing waters). An essential finding of the study is that contrasting mental "model leads to predictable inferences in the target domain" hence helping one to establish the meaning of an analogous reasoning (p. 22). The present study benefited from Gentner and Gentner's (2014) study by applying the concept of analogical processing which uses structure mapping to investigate shared features between the target and source domains. However, Gentner and Gentner's (2014) study generates data using experimental methods. The present study used an interview schedule to collect data from Dholuo speakers. Second, their study analyzes analogies of electricity. The present study analyzed analogies of marriage in Dholuo.

Mukeku (2018) apply the contrasting mental models approach to investigate analogies of slum life in Kibera, Nairobi, Kenya. From the three analogical instances, Mukeku (2018, p. 26) draws contrasts between "generic typo-morphological models" of urban development and the deplorable living conditions to describe the erratic life in the slums. The study also uses symbols from the "localized neighborhoods" to establish analogous relationships with slum life (p. 30). The three analogies investigated in the study use the models such as PLACE=NOT PLACE (life in slums is a bus stop), ACTION=NOT ACTION (slum life is like pushing through the week 'sukuma wiki') and BELIEF=NOT BELIEF (slum life is a 'kadogo' economy). The present study gained from Mukeku's (2018) research in the use of backstage cognition to make inferences about analogous statements. However, the study uses secondary data derived from the Kenya National population census of 2009 to explore analogies of slum life in Kibera. The present study employed interviews to collect analogies of marriage in Dholuo.

In another study, Mutonyi (2007) investigates the analogies of HIV and AIDS using contrasting mental models approach. He argues that a mental model is a picture of the world or symbols that one uses to interpret concepts that are difficult to describe. The study points out that when conceptualizing abstract linguistic phenomena, analogous

expressions in the form of contrasting mental models are used to create figurative meaning. The major categories of analogy in the study include AIDS is “a weapon of mass destruction” (OBJECT=NOT OBJECT), AIDS is a terrorist (PERSON=NOT PERSON), AIDS is a polythene bag (OBJECT=NOT OBJECT) and AIDS is a passport to death (BELIEF=NOT BELIEF) among others. The study concludes that analogy creates parallels between concrete and abstract phenomena using contrasting mental modes drawn from the immediate physical environment. Such models include events, beliefs, objects and people.

Mutonyi’s (2007) study was beneficial to the present study in the use of purposive sampling to determine the research participants. Also, it reinforced the methodology of this study through audio-recording and transcription of collected data. However, the study employs a sample size of 160 Grade 11 Biology students unlike this study which utilized a sample size of 40 Dholuo speakers of the KSN dialect. Second, Mutonyi (2007) undertook categorization of analogies of HIV and AIDS alongside other products of cognition such as metaphors unlike this study which limited itself to analogies without investigating other products of cognition. Finally, Mutonyi (2007) collected data using questionnaires unlike the present study which used interview schedule to collect analogous expressions of marriage in Dholuo.

2.4 Studies on Analogy and Image Schemas

Research on products of cognition have emphasized on the effectiveness of image schemas in the interpretation of analogous reasoning. Most of these studies contend that everyday language is replete with metaphorical and analogous descriptions that require the lenses of a cognitive linguist to interpret. This is the idea expressed by Niebert et al. (2012) whose study argues that the interpretation of analogy requires a firm understanding of embodied sources in everyday life. Their study further clarifies that “embodied sources are everyday experiences conceptualized in, for example, schemata such as containers, paths, balances, and up and down” (p. 850). A major argument of the study is that analogy relies on image schema for their interpretation because “basic conceptions emerge from bodily experience with our physical and social environment” (p. 852). Niebert et al. (2012) also assert that image schemas such as “CONTAINERS, PATHS, BALANCES, and UP and DOWN” among others provide a comprehensive framework for conceptualizing and interpreting analogies in various contexts (p.850).

The present study benefited from the research by Niebert et al. (2012) by subdividing the general image schemas into specific sub-categories such as in, out, blockade, and compulsion among others. Additionally, their study aided the present study in identifying the major schemas such as CONTAINER, PATH and FORCE. However, their study does not discuss the PATH schema. The present study filled this research gap by including the PATH schema and its subsidiary image schemas such as verticality, process, front, back, right, and left. Also, although Niebert et al. (2012) use image schemas to study both analogy and metaphor, the present study only looked at analogy because past studies have concentrated on metaphor and left out analogy yet the concepts of source domains and target domains are essential for analogical interpretations.

Smeijsters (2012) also applies image schemas to explore analogy and metaphor in music therapy. The study asserts that analogy relies on “felt knowledge” and “embodied cognition” to create meaning in a particular locality (p. 231). Smeijsters (2012) further argues that image schemas align with the analysis of analogy because they represent “cognition as a result of bodily felt experiences” (p. 231). The study emphasizes the use of schemas such as PATH, VERTICALITY, FORCE and CONTAINER because these are useful for mapping the relationship between the source and target in analogous reasoning. The present study reaped insights from Smeijsters’ (2012) research in the area of classifying embodied cognition that influence the interpretation of analogy. However, Smeijsters’ (2012) study uses image schemas to study analogy in music. The present study used image schemas to investigate the analogies of marriage in Dholuo.

A study by Gentner and Hoyos (2017) investigates the extent to which image schemas resolve the cognitive operations of children’s knowledge in everyday development. As the foundation for cognition, image schemas provide a motivation for mental lexicon or vocabulary development through the audio, visual, tactile and kinesthetic experiences of the child. Gentner and Hoyos (2017) further argue that “analogical generalization drives much of” children’s learning and allows them “to generate new abstractions from experience” (p. 672). Gentner and Hoyos (2017) maintain that a child masters their environment through accumulation of cognitive experiences that create meaning around them. Besides, they argue that the human body is a prime source of

cognition or conceptualization. Gentner and Hoyos' (2017) study uses the OBJECT schema and its branches such as part-whole and surface to illustrate how a child acquires language and learns about the things in their environment. The present study chiefly benefited from Gentner and Hoyos' (2017) research in the discussion of lived experiences that motivate the creation of analogy hence classifying the image schemas appropriately. Contrary to their study which delves into general analogical reasoning in language acquisition, the present study sought to specifically analyze analogies of marriage.

2.5 Interpretation of Analogy Using Mental Spaces

A substantial body of literature has investigated the interpretation of analogous reasoning using the tenets of mental spaces. Freeman (2012) applies mental spaces to investigate metaphor and analogy. She points out that “developments in the field of Cognitive Linguistics have already proven promising and productive in the search for an adequate theory of language” and the study of metaphor and analogy (p. 1). The study analyzes analogy in sampled poems and reiterates that information from input spaces converge in the blended space to give emergent meaning. A central argument in Freeman's (2012) research is that analogy requires cognitive mapping which retrieves cultural information and integrates it in the four mental spaces to produce a blend. The study strongly recommends the use of “four-space model including a generic and a blended space” to scrutinize the contexts in which an analogy has been produced (p. 6). Freeman's (2012) study aligns with the present study and aided the researcher in scrutinizing the cultural context of analogy to establish the shared information in the four mental spaces. The study also lent itself to the present study through the purposive sampling technique. However, unlike Freeman (2012) who uses mental spaces to analyze analogy in sampled poems, the present study used mental spaces to analyze analogy of marriage. Also, the present study sampled respondents based on variables of age, marital status and sex.

To test the effectiveness of mental spaces in interpreting analogy and strengthening organizational theory, Oswicket al. (2011) conducted a study which remarks that analogical reasoning relies on the “similarity between input spaces” to create local understanding (p. 332). The study underscores the effectiveness of mental spaces in probing analogy and adds that there is a correlation between “analogical

correspondence and conceptual blending” (p. 328). In an attempt to come up with a strong organizational theory, Oswick et al. (2011) maintain that one needs a firm grasp of the four mental spaces (two input spaces, the generic space and the blended space) to understand the correspondences among domains. The study principally argues that one must be able to integrate situational information into the four spaces to blend them for the emergent meaning. The study by Oswick et al. (2011) aided the present study in establishing the shared domains between the two input spaces. However, unlike their study which investigates analogies of organizational theory, the present study delved into analogies of marriage.

Fauconnier (2001) undertakes a study investigating analogy using conceptual blending. He argues that analogy uses inference from the source to the target domain thus forming additional structures from the mind. The study provides three solid justifications for the study of analogy using mental spaces. First, the conceptual integration networks are analogical in nature. Second, although some conceptual networks may not be analogical, they still align with partial structures “by means of an analogical mapping” (p. 256). Third, instances of analogical reasoning in everyday language are by nature constructed using cross-space structures. Fauconnier (2001, p. 278) contends that mental spaces play a crucial role in “meaning construction and discourse management.” The concepts of source and target domains are equally essential because they help one to come up with the shared domain in an analogical reasoning. Fauconnier’s (2001) study buoyed this study especially through the notion that meaning of cognitive products such as analogy is context dependent. However, unlike Fauconnier (2001) who uses mental spaces to analyze broad cognitive concepts such as metaphor, analogy, counterfactuals, and humor, the present study limited itself to analogy.

Ox (2014) also explores analogy using conceptual blending and mental spaces. He defines analogy as a phenomenon of relational thinking that “maps structure and the structural relationships between entities” (p. 95). Generally, analogy derives its meaning from the mental spaces when we take information from one “domain and map that data to a target domain located in another perceptual mode” (p. 95). The study underscores the effectiveness of the generic space (where all thoughts emerge from), the input spaces (on the left and right) and the blended space (where perceptual modes are integrated). Ox (2014) introduces the phrase “cognitive space transfer” which

helped the researcher in establishing connections among the four mental spaces based on the contexts of use. However, unlike Ox (2014) who uses the Conceptual Metaphor Theory (CMT) alongside mental spaces to study analogy, the present study employed the Image Schemas Theory alongside mental spaces to investigate the place of bodily experiences in constructing analogous expressions.

2.6 Sociolinguistic Implications of Analogies of Marriage in Dholuo

The use of language in a particular speech community or context enables us to gather information on how individuals set themselves apart or define themselves using linguistic phenomena. There exists a relationship between analogy and the linguistic choices of a community. Fischer (2020) observes that analogy achieves linguistic iconicity whereby the phrases used to describe abstract concepts are derived from the sociolinguistic landscape of a given community. In other words, the drive to use analogous expressions is motivated by sociolinguistic factors such as language variation, group identity and language attitudes among others. According to Bürki (2020), research on linguistic phenomena requires an investigation of the sociolinguistic implications because each community has a unique way of setting itself apart from the rest of the world. This point mirrors the argument of Zokirov and Isomiddinov (2021) who contend that language problems should be addressed by considering the role of external factors such as sex, social tension, ethnicity and socio-economic status in the production of linguistic data. Marriage is conceptualized using certain words that require one to immerse themselves in the context of use to interpret them (Badran & Turnbull, 2019). A sociolinguistic analysis of the words used to describe marriage reveals culture-specific data such as roles of participants, attitudes towards marriage, objectification and sexism, identity, gender roles, rights and freedoms, responsibility, expectations, and marriage laws among others (Quran & Anwar, 2020; Moret et al., 2021; Sassler & Lichter, 2020).

Many researchers have devoted their scholarly ink to the exploration of the sociolinguistic implications of phrases used to describe marriage in different parts of the world. For example, Özyiğit (2017) examines the sociocultural implications of the concepts of marriage among university students in Turkey. The study uses a sample size of 14 students and administers semi-structured interviews to explore the sociocultural functions of the concepts used to describe the marriage institution. The

main finding of the study by Özyiğit (2017) is that the Turkish culture provides linguistic resources used to describe marriage. The concepts used to describe marriage indicate the role of culture in determining emotional expression, marriage dynamics and values such as commitment, respect, harmony, solidarity and sharing among others (p. 693). Özyiğit (2017) also argues that the words used to describe marriage perform the sociocultural functions such as describing marital roles, gender roles, cultural identity and describing the society's attitude towards the marriage institution. The findings of the study demonstrate that conceptualization of abstract phenomena such as marriage relies on sociocultural aspects of particular communities.

The present study benefited from Özyiğit's (2017) research in the identification of sociocultural themes such as values, attitudes, gender roles and identities used to conceptualize marriage. Second, the study aided the present research in the application of interviews to generate the phrases used to conceptualize marriage. However, unlike Özyiğit (2017) who investigates conceptualization of marriage in the Turkish culture, the present research sought to describe sociolinguistic implications of the analogies of marriage in Dholuo. Second, Özyiğit (2017) employs a phenomenological research design. The present study employed a descriptive research design. Third, Özyiğit's (2017) study uses a sample size of 14 university students (7 males and 7 females) unlike the present study which used a sample size of 40 participants purposively sampled based on gender, marital status and age.

Stanik and Bryant (2012) also undertake an investigation of the sociolinguistic implications of the concept of marriage among newly-wed African American couples in the U.S. The study utilizes structured interviews to collect data on the conceptualization of marriage among 697 couples. The main finding of the study is that the American culture provides a background for the newlyweds to describe marriage using egalitarian phrases. The egalitarian gender dynamics are responsible for the conceptualization of marriage using terminologies bordering on equality, shared domestic roles, women independence, traditional gender attitudes, norms, and values. Generally, Stanik and Bryant (2012) argue that American couples conceptualize the institution of marriage using sociocultural resources provided by their communities. The findings of Stanik and Bryant (2012) suggest that every concept of marriage performs a sociolinguistic function that should be investigated through rigorous studies.

The study by Stanik and Bryant (2012) lent itself to the current research in the use of interviews to gather data on the concepts used to describe marriage. Second, the study aided the present research in the examination of the socio-cultural implications of the phrases used to describe marriage. However, unlike Stanik and Bryant (2012) who investigate general concepts used to describe marriage, the present study investigated analogous expressions of marriage in Dholuo. Second, the current study employed a descriptive research design unlike the mixed model ANCOVA design used by Stanik and Bryant (2012). Another point of departure between the present study and Stanik and Bryant's (2012) investigation is the theoretical framework. Whereas Stanik and Bryant (2012) apply the Cultural Ecological Framework to examine the sociocultural implications of the concepts of marriage, the present study combined the Image Schemas Theory and the Conceptual Integration Theory to analyze analogies of marriage in Dholuo.

Skowroński et al. (2014) undertake a sociolinguistic exploration of marriage concepts among international couples. They investigate the differences between Westerners and non-Westerners in conceptualizing marriage and marital satisfaction. The main finding of the study is that American societies have different concepts of marriage from Japanese, Chinese, and Korean individuals. Further, the study contends that conceptualization of marriage varies across cultures due to differences in views concerning gender roles, household management, family support, acceptable behaviors, and child rearing. Skowroński et al. (2014) also contend that "an individual's experience of culture is a considerably more complex issue" that plays a pivotal role in determining the phrases or concepts used to describe marriage and marital satisfaction (p. 346). The participants in the study have varying concepts of marriage such as acculturation, separation, integration and human rights. These are values that have been imparted by the sociocultural resources of each individual's community. The study concludes that an individual's conceptualization of marriage relies heavily on the sociocultural background of the utterance.

Skowroński et al.'s (2014) study aligns with the present research especially in the application of cultural experiences in the description of marriage. Also, the current investigation benefited from the use of interviews to collect the concepts of marriage among westerners and non-westerners. However, unlike Skowroński et al. (2014) who

undertake a comparative analysis of the concepts of marriage across western and non-western cultures, the present research limited itself to the sociocultural implications of marriage concepts in Dholuo. Second, the current research integrated the IST and CIT to investigate the sociocultural implications of analogies of marriage in Dholuo unlike Skowroński et al.'s (2014) study which employs the Ecological Theory.

Pike et al. (2018) explore how young people make sense of marriage in Kenya. The study conducts 74 in-depth interviews among slum dwellers and explores how people conceptualize marriage in terms of social significance. The language used by the participants to describe marriage indicates the role of culture in shaping experiences about marriage. The study by Pike et al. (2018) reiterates that sociocultural experiences in Nairobi and Kenya at large have taught people to conceptualize marriage as a social marker. The phrases used to describe marriage reveal sociocultural functions such as the pursuit of independence, identity marker, marital responsibilities, and sexual objectification among others. Pike et al. (2018) argue that everyone makes sense of marriage using the sociocultural resources and experiences around them. The implication is that one should investigate marriage concepts in particular contexts to reveal the sociolinguistic implications and functions.

The present study reaped from Pike et al.'s (2018) research in the identification of sociocultural implications of the concepts of marriage such as identity marker, the pursuit of independence, marital responsibility and objectification of partners among others. Also, the study aided the present research in gathering data on the normative understanding of marriage. However, their study samples 74 participants. The present study employed a sample size of 40 respondents. Also, their study collects conceptualizations of marriage in Kiswahili. The present study analyzed conceptualizations of marriage in Dholuo.

2.7 Demographic Variables of Marriage

Many studies have concentrated on the exploration of the demographic factors influencing marriage in different communities. Demography comprises factors such as age, marital status, ethnicity, education, employment status, income and religion among others (Sardžoska & Tang, 2012). Past studies reveal that several variables influence the perception of marriage and conclude that “education level and gender” play a great

role in shaping people's attitudes towards marriage as a social institution (Tavakol et al., 2017, p. 203). Further, the study observes that "perception about marital life" and commitment depends on several factors and varies from one community to another (p.198). In another study, Paul (2019) explores the influence of education and poverty on marriage in India. He points out that one's level of education and economic status affect their perception of marriage and commitment to this social institution. The present study, however, looked at the variables of age, gender and marital status and their influence on the conceptualization of marriage in Dholuo.

2.7.1 The Influence of Marital Status on Conceptualization of Marriage

Guzzo (2014) undertakes a study on the attitudes of adolescents before and after joining the institution of marriage in the United States. From this study, it emerges that one's perception and attitude towards marriage changes once they enter the institution of marriage. Guzzo's (2014) findings imply that the life before marriage is characterized by experiences that are different from the marriage life. For this reason, "attitudinal changes toward union formation and stability" arise from unmet expectations, problematic unions, commitment levels of partners and satisfaction among others (p. 34). An essential argument echoed in Guzzo's (2014) study is that an unmarried person is likely to use different terminologies to describe marriage as compared to one who is already married. Guzzo's (2014) research benefited the proposed study by providing the basis for analyzing attitudinal differences in the conceptualization of marriage among the married and the unmarried. However, Guzzo (2014) traces the perception of marriage among five-year cohorts using cross sectional data. The present study used descriptive data techniques to describe the conceptualizations of marriage in Dholuo.

Another study on the influence of marital status on the conceptualization of marriage is by Amparado et al. (2014). Their study investigates how the married and unmarried individuals perceive marriage and self-actualization. A general finding of the study is that there are varying concepts of marriage among the married and unmarried individuals. Amparado et al. (2014, p. 22) particularly highlight the response of one of the interviewees who says that "getting married makes his/her life happy and gives direction to their life." This quotation implies that the perception of marriage is positive among some of the married. However, Amparado et al. (2014) observe that based on self-actualization, the unmarried have an "approaching self-actualization" as compared

to their married counterparts with moderate actualization (p. 21). These findings imply that married and unmarried people have different concepts of marriage and will conceptualize the institution in different lights. The study by Amparado et al. (2014) was resourceful to the researcher in the use of mixed approach of data analysis that comprises qualitative and quantitative approaches. However, the study introduces the concept of self-actualization in relation to marriage. This study, however, looked at how marital status influences the analogical conceptualization of marriage.

Schaffnit et al. (2021) also embark on a study on how marital status influences the conceptualization of marriage in Tanzania, Africa. In their study, they argue that different opportunities and risks associated with marriage make the married and unmarried to have various concepts of marriage. In cases where people think marriage is loaded with many risks, Schaffnit et al. (2021, p. 1820) conclude that “remaining unmarried does not shield adolescents from adversity.” The above quotation suggests that unmarried people have different conceptualizations of marriage from their married counterparts. Further, the “perceived risks and opportunities of marriage” result in several concepts of marriage as an institution (p. 1820). The present study reaped from the in-depth interview technique applied in the study by Schaffnit et al. (2021). However, their study limited its respondents to the age bracket of 15-30 years unlike the present study which sampled respondents aged 18 to 60 years.

2.7.2 The Influence of Age on Conceptualization of Marriage

The conceptualization of marriage across varied age groups has been the subject of a large body of studies. For instance, Willoughby et al. (2015) undertake an investigation of the values, attitudes and beliefs that lead to conceptualization of marriage among the young and old individuals in America. The principal argument in their study is that different age groups are associated with unique experiences that shape their conceptualization of marriage. Particularly, Willoughby et al. (2015) mention that in the West, “marriage is typically now delayed well into the 20s and early 30s” when individuals have a solid concept of the marital union (p. 189). This quotation suggests that the conceptualization of marriage is influenced by the age of an individual. The study also argues that youths and young adults do not have similar attitudes, values and beliefs about marriage. The implication is that one conceptualizes marriage based on the experiences in their age group. The study by Willoughby et al. (2015) was of great

help to the researcher, especially in projecting how differences in experiences influence conceptualizations across age groups. However, this study did not describe the beliefs, attitudes and values but investigated the sociolinguistic implications of the analogous terminologies used to describe marriage.

Another study that explores the influence of age on the conceptualization of marriage is by Barr et al. (2015). Having interviewed young African American women about marriage, the study observes that young women and adults have different perceptions of marriage. They contend that there is a distinction between marriage concepts among adolescents, youth and adults. They point out that the experiences one has gone through make them to choose either marriage or cohabitation. Further, attitudes about marital importance vary across different ages. The present study largely benefited from the investigation by Barr et al. (2015) in the application of descriptive design to analyze perceptions of marriage. However, unlike their study which draws conclusions from a series of longitudinal researchers from 1997, this study used descriptive techniques to analyze how Dholuo speakers develop concepts of marriage.

In Kenya, Pike et al. (2018) embark on an inquiry on how adults and young people make sense of marriage. In this investigation, they posit that depending on one's age, marriage is described as *not important*, *somewhat important*, *very important*, and *important*. These varying codes hint that divergent terminologies are used to conceptualize marriage in Kenya. The study also points out that “young people's perspectives on marriage are” shaped by the particular experiences in Nairobi (p. 1298). This quotation implies that individuals of different age groups use specific experiences around them to coin terminologies that describe their beliefs about marriage. Their study was of immense assistance to the researcher in the data collection procedure through in-depth interviews. In contrast to their study which interviews 74 youths in Nairobi slums, this study targeted 40 Dholuo speakers of the Kisumu-South Nyanza (KSN) dialect.

2.7.3 Gender and the Conceptualization of Marriage

Previous studies on the influence of gender on the conceptualization of marriage reveal that males and females have different understanding of marriage. For instance, Monin and Clark (2011) hypothesize that men benefit more from marriage than women.

Consequently, men are likely to use positive terms to describe “feelings of intimacy (comfort receiving support, with disclosure, and with physical proximity), dependence, obligation, and liking” (p. 322). Using descriptive statistics to analyze the findings of the interview, the study emphasizes that men who benefit more from marriage describe marital “well-being in positive ways” (p. 322). The argument above proposes that in every marriage, gender plays a pivotal role in influencing the terminologies or concepts used to describe the union. The present study, unlike Monin and Clark’s (2011) that makes a commentary on a recent publication, set out to investigate how the perceptions of men and women vary based on their experiences.

Ramdas (2012) conducts a study on the attitudes of women towards marriage in Singapore. The study uses secondary data and 29 in-depth interviews to investigate how hegemonic constructions influence women’s conceptualizations of marriage. Ramdas (2012) argues that a woman married to a man in a patriarchal community “enjoys her freedom when her partner is not around” and describes marriage in a way different from communities where women are empowered. The general finding of Ramdas (2012) is that every society treats men and women differently. Consequently, each gender experiences marriage differently and conceptualizes the institution using the circumstances in their immediate environment. These arguments imply that men and women conceptualize marriage differently. The current study gained from Ramdas’ (2012) research in the area of establishing background information motivating conceptualization of marriage. Further, Ramdas’ (2012) work was beneficial in discussing the vital relations between the source and target domain. Nonetheless, the current study used primary data collected from interviews.

The nature of a marital relationship and the kind of treatment an individual receives in marriage determines how they describe their union. This argument is buoyed by Kabui (2021) who examines the perceptions of men and women on marriage in Nyeri County, Kenya. The study explains that some women in Nyeri County experience marriage differently because of the reversed “normative gender role expectations of society” (p. 532). The study compares the experiences of Nyeri women with those in Democratic Republic of Congo where women suffer in marriage because their husbands are described as “wake-up-and eat” types (Hollander, 2014, p. 159). The above description signifies that women are likely to paint their marriages in negative light due to the

unfortunate circumstances they have endured. Additionally, when women are “overburdened with all family responsibilities,” they are likely to conceptualize their marriage using negative terminologies (Kabui, 2021, p. 534). The present study differs from Kabui’s work in certain ways. First Kabui’s study looks at perceptions of marriage based on reversal of gender roles unlike the present study which looks at how analogies are used to conceptualize general marriage experiences. Second, Kabui (2021) uses a sample of men and women as the only variables unlike the present study which looks at age, gender and marital status to collect analogies of marriage.

2.8 Theoretical Framework

Research on marriage requires encyclopedic theoretical perspectives since marriage is an abstract notion that is not easy to conceptualize (Sussman et al., 2013). Hence, the study undertook an investigation of analogies of marriage in Dholuo by integrating the Image Schemas Theory (IST) and the Conceptual Integration Theory (CIT). The two theories were integrated based on certain justifications. First, commenting on the complementary nature of IST and CIT, Hedblom et al. (2014, p. 110) assert that the IST retrieves the bodily experiences “conceptualized and manipulated in space and time” while the CIT is a “cognitive engine for generating novel concepts” and mapping them to four mental spaces. Hedblom et al. (2015) also argue that the IST and the CIT are complementary because IST utilizes embodied experiences for the explanation of abstract concepts while the CIT proposes that “novel concepts arise from a selective combination of previously known information (p. 22). Secondly, while image schemas lay the foundation for cognition through sensory and physical experiences, the CIT builds on these experiences and blends them in mental spaces to create novel meanings in particular contexts of use.

The two theories were also integrated because they share the concept of embodiment. According to Antović (2018), both image schemas and conceptual blending seek to represent abstract concepts through physical form or embodiment. Whereas the IST gathers physical experiences and condenses them into image schemas, the CIT integrates these experiences in four blending spaces to create new meanings. Further, it is essential to mention that image schemas present static embodiment while the CIT describes dynamic meanings through multiple concepts that vary based on the contexts of use (Antović, 2018). Based on these justifications, the study combined the two

theories to study analogies of marriage in Dholuo. An extensive discussion of the two theories is provided in the sections below.

2.8.1 The Image Schemas Theory (IST)

The Image Schemas Theory (IST) was used to analyze the second objective which sought to exposit the image schemas of analogies of marriage in Dholuo. The Image Schemas Theory was founded by Johnson (1987). An image schema can be defined as “dynamic analog structures arising from perception, bodily movements, manipulation of objects, and experience of force” (Mandler & Cánovas, 2014. p. 511). Johnson (1987), the proponent of the Image Schemas Theory (IST), argues that image schemas rely on the experiences recollected from the auditory, visual, tactile and kinesthetic interactions with the world. These experiences play a pivotal role in shaping the conceptualization of abstract phenomena around us. As one interacts with the environment around them, they extract sensory information and store them as image schemas which are later used to create meaning of abstract things around them (Velasco & Sánchez, 2014). As the first concepts that emerge from the human mind, image schemas are, therefore, the foundation of cognition. When people gather the experiences around them and use them to make sense of the abstract concepts around them, they are in essence using image schemas.

The Image Schemas Theory principally holds that embodied experiences are mapped on the conceptual structure for the creation of meaning around us. According to Hedblom et al. (2015), “image schemas hold semantic value in the form of spatial relationships” (p. 40). This suggests that spatial experiences are the source domains that are used to interpret abstract entities. For example, Anudo and Kodak (2020) undertake a schematic analysis of death and provide “DEATH IS THE END” as a conceptual metaphor which can be analyzed using the IST (p. 18). In the above example, death as a target domain relies on the image schema of PATH to understand the meaning of the “END” as a source domain. The spatial experiences lived along a path play a role in comprehending death in the above example. The spatial experience along a path is employed to comprehend death in the above example. This study presented image schemas in upper case or capital letters. This is in line with the argument of Hernández (2013, p. 292) who points out that spatial experiences are “rendered in full capital letters” to capture the image schemas.

Studies on image schemas have attracted the attention of different scholars who have categorized them in various ways. Examples of studies that have undertaken an in-depth categorization of image schemas include Johnson (1987); Evans and Green (2006); Kuhn (2007); Gathigia (2014); Hedblom et al. (2016); Anudo and Kodak (2020); Conrad and Libran (2021) among others.

Kuhn (2007) contends that although it is not theoretically possible to rank all image schemas, one should adopt a broad categorization procedure that allows for subsidiary schemas to be activated. For this reason, this study adopted the schematic categorization procedure proposed by Santibáñez (2002). His classification broadly identifies CONTAINER, FORCE, OBJECT and PATH as the major “meaningful dynamic patterns which recur in everyday action and thought and which allow us to mentally structure our experiences and perceptions” (p. 184). The study adopted Santibáñez’s (2002) classification for two reasons. First, Santibáñez argues that there are primary image schemas and their sub-categories. Second, according to Santibáñez (2002), concepts may be classified into more than one image schema. The table below represents the image schemas that guided the study.

Table 2.1: Taxonomy of Image Schemas by Santibáñez (2002)

Major Category	Subsidiary
The CONTAINER Image Schema	IN-OUT, EXCESS, FULL-EMPTY, CONTENT
The FORCE Image Schema	COMPULSION, BLOCKAGE, COUNTERFORCE, DIVERSION, REMOVAL OF RESTRAINT, ENABLEMENT and ATTRACTION
The OBJECT Image Schema	PART-WHOLE, CENTRE-PERIPHERY, MASS-COUNT, SURFACE, COLLECTION
The PATH Image Schema	VERTICALITY, PROCESS, FRONT-BACK, RIGHT-LEFT, CIRCLE

2.8.2 The Conceptual Integration Theory (CIT)

The CIT was employed to analyze the third objective which seeks to explain how mental spaces analyze the meaning of analogies of marriage in Dholuo. The CIT was proposed by Fauconnier and Turner (2002) and later developed by Coulson and Oakley

(2005). Various scholars refer to the CIT using other names such as *Blending Theory* (Close & Scherr, 2015), *Mental Spaces Theory* (Tucan, 2013) and *Many Space Model* (Gathigia, 2014). The CIT is a framework that uses the mind to establish connections between human cognition and our understanding of language. Generally, the CIT constructs mental spaces and projects information into these spaces to yield novel inferences. Džanić (2007) argues that the CIT constructs cognitive mappings across four spaces to come up with inferential meaning against the background of backstage cognition. Although the CIT was initially developed to address referential obscurity and indirect reference, researchers have lately employed it to investigate pragmatics and cognitive semantics (Džanić, 2007).

Major tenets of the CIT are mental spaces which it uses to describe analogical connections between source and target domains. Fauconnier and Turner (2002) define mental spaces as conceptual packets people construct while thinking and talking. Džanić (2007) observes that as discourse progresses, one relates information in one mental space with another based on the features shared in the spaces. To explain the meaning of a concept using the CIT, one proceeds in four steps. First, one creates two input spaces in which the correspondences between the source and target domains are mapped. The input space mappings are represented using circles and the shared information is highlighted using solid lines as shown in Figure 2.1 below.

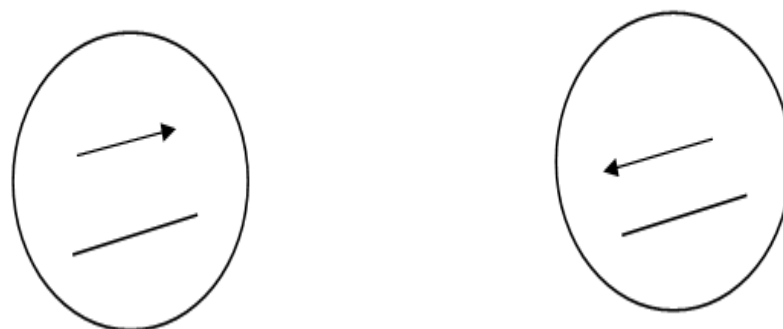


Figure 2.1: Input Mental Spaces (Džanić, 2007)

After constructing mental spaces as shown in Figure 2.1 above, the CIT proceeds to establish connections between the input spaces using dotted lines. This results in a cross-space mapping as shown in Figure 2.2 below.

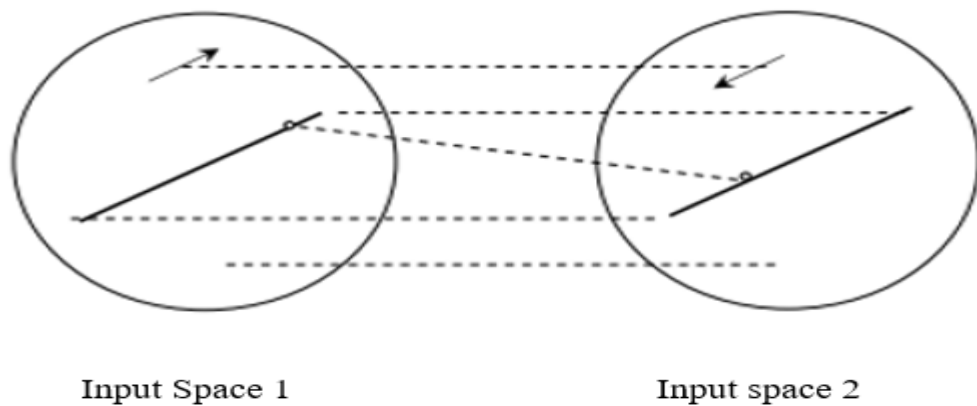


Figure 2.2: Cross-Space Mapping (Džanić, 2007)

After describing the conceptual structure of each input space, the CIT continues to analyze the meaning of a hypothetical blend by projecting information from the generic space. According to Fauconnier and Turner (2002), the generic space is a mental packet that captures the common information between input space 1 and input space 2. A diagrammatic representation of generic and input space mappings is as shown in Figure 2.3 below.

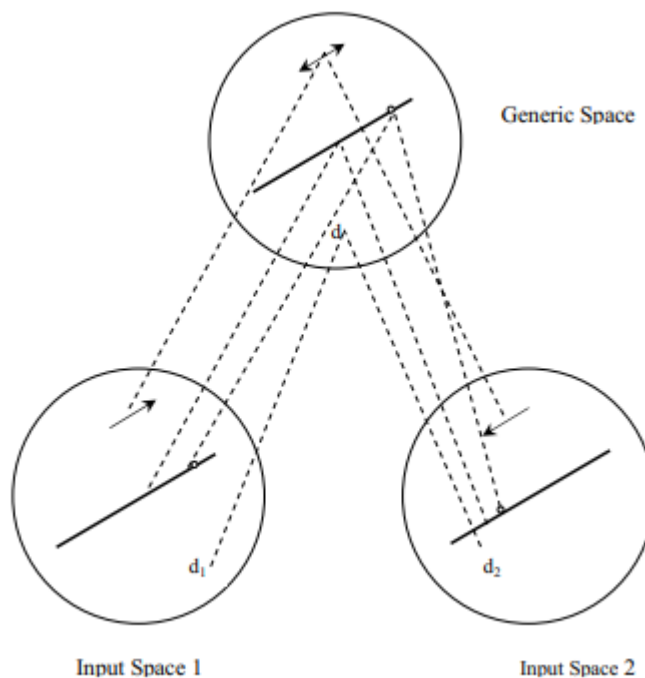


Figure 2.3: Generic-Input Space Mapping (Gathigia, 2014)

The final step is the creation of a Conceptual Integration Network (CIN) which involves selective projection of information to the blended space. This selective projection uses shared structures in the inputs. According to Coulson and Oakley (2005), selective projection of shared information allows one to use background information to describe the new structure in the blended space. Fauconnier and Turner (2002) observe that the blended space contains information from the source and target domains (input space 1 and input space 2). Further, the blended space contains new pieces of information that are not present in the inputs. That is, emergent structure is inferential information based on the contexts of use. This is the argument buttressed by Džanić, (2007) who points out that “the emergent structure arises from contextual accommodation of a concept from one domain to apply to elements in a different domain” (p. 174).

For one to establish the meaning of a hypothetical blend using the CIT, three blending processes must be used. First, composition refers to the process of ascribing an element in one input space to another element in the other input space (Ogal et al., 2019). Second, completion is a blending process that retrieves information from the long-term memory and matches it with the blend. Polak (2017) argues that completion is a blending process that “recruits well entrenched background knowledge about elements composed into the blend” (p. 33). This suggests that the information in the background of a hypothetical blend is used to establish the meaning of a concept. For example, death can be matched with illness. The third blending process is elaboration. According to Polak (2017), elaboration involves formation of a physical picture of the event in the brain. Polak (2017) adds that during elaboration, one creates new inferences and introduces concepts based on contextual information to elaborate the meaning of a blend. The Conceptual Integration Network is shown in Figure 2.4 below.

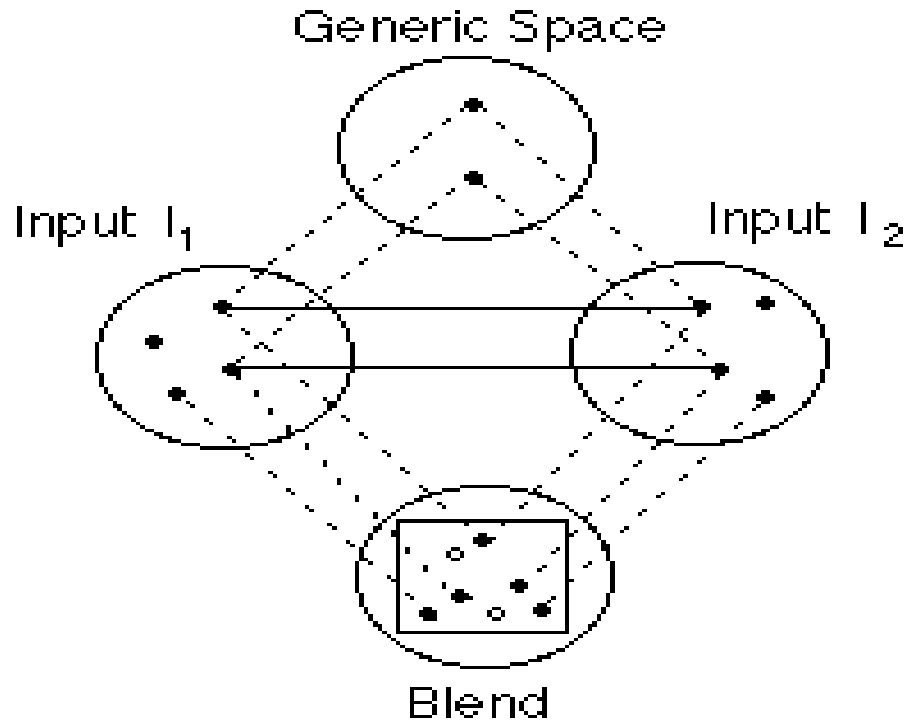


Figure 2.4: A Conceptual Integration Network (Ogal et al., 2019)

2.9 Summary of the Chapter

This chapter has presented a review of literature based on the objectives of the study. First, the section has presented a review of relevant studies on categorization of analogies using contrasting mental models approach. Second, the influence of demographic variables such as age, marital status and gender on the conceptualization of marriage is presented. Third, the chapter has highlighted the findings of relevant literature on how bodily experiences arising from our interaction with social and physical environment provide a plausible framework for processing analogous expressions. Further, the section has reviewed literature on how culture-specific experiences are integrated in conceptual mental spaces to create local understanding of analogies. This was followed by a critical evaluation of literature on sociolinguistic implications of analogous references to marriage. Chapter two has also presented a detailed account of the two theories: the Image Schemas Theory (IST) and the Conceptual Integration Theory (CIT) that underpin this study. In the next section, the methodology which guided the research is discussed.

CHAPTER THREE : RESEARCH METHODOLOGY

3.1 Introduction

This chapter highlights the research design, sampling procedures, research instruments, sample size and data collection methods. It also discusses the ethical considerations that underpinned this study.

3.2 Research Design

The study adopted a descriptive research design. According to Wahyuni (2012), a descriptive research design provides a systematic and accurate description of research phenomena, situations or populations without manipulating them. The study identified and categorized the analogies collected through interviews using contrasting models approach. Second, the schematic patterns of the analogies were described using the Image Schemas Theory. In addition, a description of mental spaces and conceptual networks was undertaken to account for the meaning of the analogies. Finally, the study described the sociolinguistic implications of the analogies of marriage in Dholuo.

3.3 Location of the Study

The study was conducted in Homa Bay County where the Kisumu South Nyanza dialect of Dholuo is spoken (cf. Appendix A). According to Otieno (2014), the KSN Dholuo is spoken in areas such as Kisumu, Homa Bay and Migori counties. The Kenya National Bureau of Statistics (2019) points out that Homa Bay County has a population of approximately 1,131,950. This population consists of 52.3 percent females and 47.7 percent males. The county covers an area of approximately 3,153 km² with a population density of about 359.1/km² (Kenya National Bureau of Statistics, 2019). Homa Bay town is the headquarters of the county. According to Aute et al. (2020), Homa Bay borders five counties: Nyamira and Kisii to the East, Migori to the South and Kisumu and Kericho to the North East. The county consists of eight sub-counties or constituencies such as Homa Bay Town, Rangwe, Karachuonyo, Mbita, Ndhiwa, Kasipul, Kabondo and Suba.

To make the sample representative, data was collected from one administrative Ward within each of the eight sub-counties. Table 3.1 below shows the wards within Homa Bay County where data was collected.

Table 3.1: Data Collection Wards in Homa Bay County

No	Sub-County	Ward
1.	Homa Bay Town	Homa Bay East
2.	Rangwe	Kochia
3.	Karachuonyo	Kendu Bay Town
4.	Mbita	Rusinga Island
5.	Ndhiwa	Kwabwai
6.	Kasipul	West Kamagak
7.	Kabondo	Kabondo East
8.	Suba	Kaksingri West

3.4 Target Population

The study targeted native Dholuo speakers of different gender, marital status and age in Homa Bay County, Kenya. The attributes of the target population included age, sex and marital status. The study targeted these attributes for certain reasons. First, Willoughby et al. (2015) contend that marriage is conceptualized differently across various age groups. This hints that age influences the use of certain phrases used to describe marriage. Second, marriage as an abstract concept is perceived differently based on one's experience before or during marriage (Guzzo, 2014). Therefore, married and unmarried individuals hold varying opinions regarding marriage (Guzzo, 2014). Third, research has demonstrated that the perceptions of males and females vary about marriage (Willoughby et al., 2015). Therefore, males and females are likely to use different analogous phrases to describe marriage in Dholuo. The study collected data from respondents of different gender, age and marital status.

3.5 Sample and Sampling Procedures

This section highlights the sampled area, respondents, and analogous expressions describing marriage in Dholuo. The justifications for the sampling procedures are also provided in each sub-section.

3.5.1 Sampling the Study Area

The study purposively sampled Homa-Bay County as the study area. The study area was sampled because its community speaks the KSN dialect of Dholuo (Aduda, 2013;

Otieno, 2014). Homa-Bay County has 8 sub-counties and 40 electoral wards. To make the data representative, the study randomly sampled a ward from each of the eight sub-counties in Homa-Bay County. The study randomly sampled an electoral ward based on the argument of Asiamah et al. (2017) who observe that random sampling is not only free from bias but also gives each member an equal chance of being selected for participation in a study. The study, therefore, sampled Homa-Bay Town, Kochia, Kendu Bay, Kwabwai, Rusinga Island, West Kamagak, Kabondo East and Kaksingri West wards (cf. Table 3.1).

3.5.2 Identification of the Respondents

After sampling the data collection sites (cf. section 3.5.1), the researcher reported to each of the eight sites to compile a list of knowledgeable respondents for the interview. The identification of the respondents was done through community leaders and public authorities such as chiefs and assistant chiefs. Morss et al. (2015) recommend that before conducting interviews in a community, one should seek the permission of public authorities and community leaders who will help in the identification of potential respondents. They add that these leaders are key informants who have first-hand information about the residents, the community and the issues one seeks to investigate. According to Sinha and Hassan (2014), a key informant establishes a link between the researcher and the community from which respondents are to be drawn. In this study, the researcher presented the authorization letter and permit to the chief or village elder and requested them to identify knowledgeable respondents who would be interviewed on analogies of marriage in Dholuo. The community leaders were then asked to provide the names, phone numbers and areas of residence of the identified respondents. From the names provided by the community leaders, the researcher compiled a pool of respondents from whom the 40 interviewees were sampled.

3.5.3 Sampling the Respondents

The study purposively sampled 40 respondents across the eight sub-counties in Homa-Bay County. Ritchie et al. (2003, p. 84) recommend that for a qualitatively inclined study, sample size should “often lie under 50” because larger samples are “difficult to manage in terms of the quality of data collection and analysis that can be achieved.” The argument of Ritchie et al. (2003) is mirrored by Yin (2011) who recommends that a sample size of between 25 and 50 is sufficient for a well-reasoned study. Marshall

(2013) recommends a sample size of between 15 and 30 to avoid saturation. Denzin and Lincoln (1994) recommend a sample of between 30 and 50. Based on these recommendations, the study employed a sample size of 40 respondents to keep the analysis intensive, manageable and comprehensive.

The sampled respondents were categorized into various groups based on the demographic variables of this study. For example, under the age variable, the study had two classes: youth and elderly. This categorization follows Trudel et al.'s (2010) argument that attitudinal differences between youthful and elderly people may make them to conceptualize and describe marital experiences differently. The classification along the age variable is also based on the observation of Albis and Collard (2013) who contend that all adults are generally classified as youths or elderly. The youth are individuals aged between 18 and 35 years (Aassve et al., 2013) while elderly people are aged above 35 years (Albis & Collard, 2013). The study, therefore, sampled the youth and elderly participants to bring together varying perspectives on the analogous conceptualization of marriage among the Luo community. Table 3.2 below presents a breakdown of the participants of the study.

Table 3.2: Categories of the Participants for the Study

GENDER	MALE				FEMALE				TOTAL
AGE	ELDERLY		YOUTH		ELDERLY		YOUTH		
	10		10		10		10		
MS	MR	UNM	MR	UNM	MR	UNM	MR	UNM	
	5	5	5	5	5	5	5	5	40

KEY:

MS- Marital Status

MR-Married

UMR- Unmarried

3.6 Data Collection Methods

This study used an interview schedule to collect Dholuo analogies of marriage among 40 participants sampled based on age, gender and marital status variables. Data was collected in form of word/analogous expressions. An interview schedule is a list of structured questions that guide a researcher in collecting information from interviewees. According to Roulston (2011), an interview schedule consists of predetermined questions asked to participants during data collection. An interview schedule was used because it provided an in-depth exploration of the research phenomenon (Connelly & Peltzer, 2016). An interview schedule was also used because it allowed the researcher to probe the respondents while at the same time gathering contextual information from the participants' viewpoints (Roulston, 2011).

The interview schedule was used to collect data on the analogies used to describe marriage in Dholuo. Apart from giving the analogies, the participants were also asked to briefly explain the expressions they supplied. The 40 sampled participants in the 8 sub-counties were interviewed in private space so that they could open up without reservation. Each participant took about 20 minutes to provide analogies of marriage in Dholuo and give the reasons why such phrases are used to describe marriage. The interview schedule achieved the first objective of the study which sought to identify and categorize analogies of marriage in Dholuo. These responses were audio recorded, transcribed and translated into English. Audio recording was particularly done following the argument of Tessier (2012) who points out that a combination of audio recording and field notes enables a researcher to preserve accurate data without tampering with the quality of information collected from the participants. The researcher purchased Sony ICD-UX570 Digital Voice Recorder for use in the interview. Primary data for the study was in form of words which were tested for analogy.

The interview schedule consisted of open-ended questions. Roulston (2011) contends that open-ended questions give the respondents the freedom to express themselves fully thus giving the researcher a deeper insight into the research phenomena. At the beginning of the interview, the researcher stated the purpose of the study. Interviewees were asked to give their age, gender and marital status (cf. Appendix D). Being a native

Dholuo speaker, the researcher was able to understand the expressions collected before recording them for analysis.

3.7 Pilot Study

The researcher undertook a pilot study to test the feasibility of the entire research project, selection of participants, effectiveness of research instruments and data analysis techniques. According to In (2017), a pilot study is an exercise that “asks whether something can be done, should the researchers proceed with it, and if so, how” (p. 601). In (2017) adds that a pilot study “is conducted on a smaller scale than the main or full-scale study” and is used to increase the experience of the researcher prior to the main study (p. 601). A pilot study is useful because it can be used to improve the efficiency and quality of the main research. Morin (2013) mentions that a pilot study guides the direction of the main study by determining the reliability of data collection tools, procedures, participant recruitment and analysis of data. In this study, the pilot study was useful in testing the feasibility of the research protocol. That is, the pilot study tested whether people can generate analogies and whether the two theories (CIT and IST) could account for the meaning of the collected items. The pilot study informed the main study in certain ways. First, it helped the researcher to refine the budget and timelines for the study. Second, it helped the researcher to identify private spaces where the respondents preferred to be interviewed. The interviewees in the pilot study preferred private spaces such as private offices, homes, community centers and quiet cafes among others. The main study was therefore conducted in these private spaces.

The pilot for this study was conducted in Kokwanyo Ward in Kabondo Constituency. Kokwanyo was suitable for pilot study because its indigenous occupants are speakers of the KSN dialect of Dholuo. A sample size of 8 respondents was used for the pilot study. This is in line with the argument of Patton (2002) who recommends that one should pick a sample size of 12-18% of the population targeted for the main study. The sample size for the main study was 40. Therefore, 8 was adequate because it is 18% of the main sample. The breakdown of the sample size for the pilot study in Kokwanyo Ward in Kabondo Sub County is shown in Figure 3.3 below.

Table 3.3: Categories of the Participants for the Pilot Study

GENDER	MALE				FEMALE				TOTAL
AGE	ELDERLY		YOUTH		ELDERLY		YOUTH		
	2		2		2		2		
MS	MR	UNM	MR	UNM	MR	UNM	MR	UNM	
	1	1	1	1	1	1	1	1	8

KEY:**MS-** Marital Status**MR-**Married**UMR-** Unmarried

The 8 participants selected for the pilot study were not used in the actual study. According to In (2017), the sample used in the pilot study should not be included in the main study. The reason for excluding the 8 participants was to avoid bias or change of responses.

3.8 Data Collection Procedure

Data collection procedure refers to a systematic method of accumulating information that helps a researcher in answering the research questions (Morgan, 2022). In this study, the researcher first obtained a research authorization letter from the Graduate School, Laikipia University. This letter was an approval to undertake the research. The researcher then used the letter from Graduate School to apply for ethics clearance from Laikipia University. The ethics clearance letter was used to apply for a research permit from National Commission for Science, Technology and Innovation (NACOSTI). According to Khan (2014), a researcher should seek all necessary permissions from relevant institutions or individuals before proceeding to the field to undertake their study. The researcher then reported to each of the eight data collection wards in Homa Bay County. Each of the 40 participants was asked to sign an informed consent form prior to the interview (cf. Appendix D).

After reporting to the data collection wards in Homa Bay County, the researcher employed an interview schedule to collect the analogies used to describe marriage in Dholuo from the 40 respondents who were purposively sampled based on age, gender and marital status. In addition, the researcher identified four annotators (including the

researcher) to assist in the identification of analogous phrases collected using the interview schedule. The four annotators had to be fluent speakers of Dholuo so that they could contextualize the phrases and words collected using the interview schedule. Further, the annotators were identified on the basis of having a degree in Linguistics. Razzouk and Shute (2012) argue that the ability to solve problems and conceptualize abstract notions is likely to increase with higher education. The identified annotators were trained on the synectic method of analogy identification so that they could detect the associative links in the analogous phrases.

The researcher used the synectic method to identify analogy related expressions from the data collected through the interview schedule. To identify the analogies, the researcher looked for expressions such as “A is like B”, “A is B” or “A functions like B”. Additionally, the researcher looked for metaphorical expressions that elaborated a given expression.

3.9 Sampling Analogous Expressions Describing Marriage

Analogous expressions describing marriage in Dholuo were purposively sampled for analysis in the study. The researcher and the annotators purposively sampled the analogous expressions using certain criteria. First, the study identified expressions which compare unrelated things using words such as “like” or “A is B”. Second, the annotators sampled analogous expressions if they sought to elaborate structural similarities. Third, the study sampled expressions with an explanatory note aimed at clarifying the structural correspondence between the unrelated concepts. Expressions which did not meet the above criteria were discarded

3.10 Data Analysis

Data analysis is the process of systematically applying techniques to inspect, transform and model data with the aim of drawing conclusions (Stuckey, 2015). First, the study used the synectic method to identify analogy related phrases from the interview schedule. Words or expressions were classified as analogies if they used associative threads between two unrelated concepts. After identifying analogies, the study subjected them to inter-rater reliability tests to ascertain their analogous nature. According to Chaturvedi and Shweta (2015), inter-rater reliability test is an effective way of establishing objective judgement because each researcher evaluates a

phenomenon independently. Each of the four annotators assigned 0.25 or 25% to a phrase or word considered analogous. The study only classified an expression as Analogy Related Expression (ARE) if the agreement of the annotators was at least 75%. This classification was based on the postulation of Chaturvedi and Shweta (2015, p. 22) who point out that in an inter-rater reliability test, any “value of 0.75 or greater is considered to represent an excellent level of agreement.” In the study, an expression was categorized as ARE if at least three annotators agreed on its analogous nature. Sixty-six (66) analogies of marriage were identified using the inter-rater reliability scores.

After identifying and categorizing the analogies, the annotators discussed and established the schematic patterns used in the analogies. After this, the researcher and annotators used the CIT to construct mental spaces based on the shared features between the target and source domains. The study finally explained the sociolinguistic implications of the analogies of marriage in Dholuo emerging from the collected data.

3.10.1 Data Presentation

The data collected through the interview schedule was presented in Dholuo orthography and a gloss was provided. The study provided the frequencies of the analogies. Tables were used to highlight the various analogies based on contrasting mental models and schematic patterns. The study also used pie charts to summarize the patterns of categorization and image schemas in the analogies. Graphic presentations of conceptual integration networks were used to highlight how the four spaces account for the meaning of analogous expressions. In the last objective of the study, the analysis presented a description of the sociolinguistic implications of the analogies of marriage in Dholuo using themes that emerged from the analysis. The themes were also summarized in tables of sociolinguistic implications.

3.11 Ethical Considerations

Research ethics require one to apply moral principles as they undertake a study. Greenwood (2016) asserts that research ethics enable a researcher to share scholarly knowledge in a way that promotes fairness and mutual respect. Hedgecoe (2016) gives credence to the above argument by adding that researchers should balance between investigation of truth and protection of participants’ privacy, freedoms, values and

rights. Therefore, before conducting the interview, the researcher informed the interviewees of the purpose of the interview. In addition, the researcher obtained informed consent from the interviewees. Further, no participant was coerced to give their responses in the interview. Only those who volunteered were used in the sample. The study respected the rights of participants who wished to withdraw from the interview. Also, the researcher informed the interviewees that the interview would be conducted anonymously. According to Saunders, Kitzinger and Kitzinger (2015), anonymizing interview data enables a respondent to express themselves and contribute fully without unnecessary reservations. Therefore, the participants did not indicate any details that may reveal their identity in the interview. Also, the researcher informed the participants that the responses would be strictly used for the purpose of the study. Finally, the researcher ensured that all references used in the study are properly acknowledged and referenced.

3.12 Summary of the Chapter

This chapter has concentrated on the descriptive research design and its applicability to the present study. The section also highlights and provides justification for location of study, target population, study locale, identification of respondents, sample size, sampling procedure, pilot study, data collection procedure, data analysis, and data presentation. Particularly, the interview schedule as a data collection tool is explained in terms of how it aligns with the study. The chapter also explains the applicability of inter-rater reliability measures in verifying analogous phrases. An explanation of the ethical considerations that guided the research is also provided in this chapter. In the next chapter, the study presents identification of analogies using the synectic method, categorization using contrasting mental models approach and analysis using conceptual mental spaces and image schemas. Chapter four also presents the sociolinguistic implications of analogies of marriage in Dholuo.

CHAPTER FOUR : DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter presents findings on the identification and classification of analogies of marriage in Dholuo using contrasting mental models approach. The image schemas of the analogies are also presented in this chapter. Particularly, the chapter discusses the main image schemas such as CONTAINER, PATH, OBJECT and FORCE and their subsidiaries. The applicability of mental spaces in accounting for the meaning of analogies of marriage in Dholuo is also discussed in this section. Mental spaces describe the role of input spaces, generic space and blended space in accounting for the meaning of an analogous expression. In addition, the chapter underscores the role of background information in establishing the meaning of Dholuo analogies of marriage within the Luo community. Furthermore, this section describes the sociolinguistic implications of the analogous expressions used to describe marriage in Dholuo. In doing this, the study discusses the broad ideas invoked by the analogies of marriage.

4.2 Identification and Categorization of Dholuo Analogies of Marriage

The study identified 66 analogous expressions used to describe marriage in Dholuo from the 40 respondents who were purposively sampled and interviewed. To test whether the collected instantiations were analogous, the study used synectic method which proceeds in four steps. First, the study looked out for words that suggest resemblance or likeness such as “like” and “as.” Richland and Simms (2015) observe that an expression is analogous if it uses the words “like” or “as” to link two words. Second, the study identified the instantiations as analogy if the words were unrelated or disconnected. Third, the annotators identified the phrases or words as analogy if they had an elaboration or explanation of structural similarity or functions. Fourth, the study discussed the phrases to establish if there were more than one domain or element compared in the phrases or words. This is line with the argument of Gentner and Hoyos (2017) who maintain that an analogical relation involves the mapping of more than one element between the source and target domains.

66 expressions were subjected to the synectic method and inter-rater reliability test and marked as Analogy Related Expressions (AREs).

Each annotator worked independently and assigned each of the 66 phrases 0.25 to an analogous expression. Chaturvedi and Shweta (2015, p. 22) contend that in an inter-rater reliability test, any “value of 0.75 or greater is considered to represent an excellent level of agreement.” In the study, a score of at least 0.75 was sufficient to qualify an expression as an analogy of marriage in Dholuo (Cf. Appendix C)

The four annotators marked four (4) words and expressions that describe marriage in Dholuo as Not Analogy Related Expressions (NAREs). This classification was based on four factors. First, the expressions did not have the analogy syntax which consists of “like” or “as”. Second, the expressions consisted of words that are related. Third, there was no analogical relation because the expressions lacked structural mapping from the target and the source domains. Gray and Holyoak (2021) posit that expressions which do not have common substructures in the target and source domains are not analogical. Fourth, the annotators looked up the meaning of the words in the dictionary to establish whether the words are alike in some way. The study established that the NAREs were nearly similar and did not have comparable properties. Riddell (2016) argues that literal comparisons liken two similar things unlike figurative comparisons or analogical reasoning which compares unrelated objects with shared characteristics. The English dictionary indicated that the words used in the NAREs were synonymous or related in some way. This study, therefore, did not consider the four NAREs for analysis.

4.2.1 Analogy Related Expressions

Analogy Related Expressions (AREs) are instantiations or linguistic units that can be explained based on the structural mapping between the target and source domains. According to Behrens (2017), any expression in which two unrelated things are compared and their shared characteristics and structures are clarified qualify to be analogy. Fauconnier (2001) also posits that AREs refer to expressions that can be explained based on cross-domain mapping. The present study identified 66 AREs. Table 4.1 below presents examples of these AREs.

Table 4.1: Analogy Related Expressions

No	Dholuo	Gloss
1	<i>Kend en kaka oreng</i>	Marriage is like bone soup
2	<i>Kend en kaka gogo</i>	Marriage is like a fishing net
3	<i>Kend en kaka jalupo</i>	Marriage is like a fisherman
4	<i>Kend en kaka ajua</i>	Marriage is like gambling
5	<i>Kend en kaka riembo ndiga</i>	Marriage is like riding a bicycle
6	<i>Kend en bar wabar</i>	Marriage is a coalition government
7	<i>Kend en kaka theth</i>	Marriage is like an industry

The expressions in Table 4.1 above are examples of analogies of marriage in Dholuo. Each analogy contains unrelated words that can be analyzed based on cross-domain mapping. For instance, in the analogy *Kend en kaka kar theth* (Marriage is like an industry), the concrete source domain (industry) is mapped onto the abstract target domain (marriage) using the expression “is like”. Marriage as an abstract concept is unrelated to an industry which is a place where goods are manufactured. The expression “is like” suggests cross-domain mapping in analogous phrase (Gentner, 2017). Accordingly, the analogy of marriage *kend en kaka kar theth* (marriage is like an industry) is identified as ARE because it requires one to map a set of correspondences from an industry on those of marriage in order to establish shared features. A list of the 66 analogies of marriage in Dholuo marked as AREs is presented in Appendix C.

4.2.2 Not Analogy Related Expressions

Forbus et al. (2017) contend that an expression which is analogous in nature must pass certain tests. First, the words in the phrase or expression should not only be dissimilar but also contain explicit information that reveals how they operate in a similar way. Second, analogous expressions create comparisons using similitude or metaphoric language that reveals shared attributes and structures of the compared items. This argument mirrors the opinion of Hummel et al. (2014) who posit that the metaphoric or similitude comparison in an analogous phrase should suggest similarity in function or operation. According to Napitupulu (2017), any expression that does not present an inferential comparison is unlikely to be analogous. A phrase or expression which does

not compare unrelated things, does not suggest shared structures, does not use simile or metaphoric language and one that does not provide an elaboration to reveal function is therefore classified as Not Analogy Related Expression (NARE).

The study employed inter-rater reliability measures to identify analogies of marriage in Dholuo based on the synectic method. The annotators noted that the NAREs consisted of literal comparisons, synonymous wordings, related objects and lack of an inferential comparison that provides additional details or elaboration to enable an individual interpret the meaning the compared items. A total of four (4) expressions failed to attain a score of 0.75 in the inter-rater reliability test hence they were classified as NAREs. Table 4.2 below shows the 4 NAREs identified in the study.

Table 4.2: Not Analogy Related Expressions

No	Dholuo	Gloss
1	<i>Kend en mar ji ariyo kende</i>	Marriage is for two people only
2	<i>Kend weche ng'enyie</i>	Marriage has many issues
3	<i>Kend tek tweta</i>	Marriage is very difficult
4	<i>Kend en dak kanyakla</i>	Marriage is living together

The annotators subjected the above four expressions to establish whether they are analogous or not. For instance, the Macmillan English Dictionary renders the meaning of “marriage” as a legal union between two people- man and woman who are in a personal relationship (Rundell & Fox, 2007). The expression (1) *Kend en mar ji ariyo kende* (Marriage is for two people only) is, therefore, not an analogy because it has simply defined marriage by stating who are involved in the union. In (2), the expression *Kend weche ng'enyie* (Marriage has many issues) has not compared marriage with another unrelated object or thing. Instead, it describes one of the experiences in marriage (many issues). In (3), the expression *Kend tek tweta* (Marriage is very difficult) does not compare marriage with another thing but simply provides an opinion regarding the union between a man and a woman. It therefore fails to meet the criterion to be classified as analogy. In (4), the expression *Kend en kaka dak kanyakla* (Marriage is like living together) has used the copula ‘is’ to compare marriage with living

together. The words used are, however, literal in the sense that to get married is to live together with a spouse. The above four expressions are therefore NAREs.

4.2.3 Contrasting Mental Models of Dholuo Analogies of Marriage

This study used the principle of contrasting mental models to categorize Dholuo analogies of marriage. Turner (1988) defines a mental model as a picture of the world that an individual stores in their memory and uses to conceptualize an abstract concept. According to Coll (2006), human beings operate on conceptual systems that are metaphorical and they understand the world by associating the pictures they have stored in their memories. The argument of Coll (2006) is in congruence with Turner's (1988) postulation that models are representations of ideas using symbols drawn from the surrounding world. Such symbols include people, events, objects, places, time, food, legal agreements, action and belief. The principle of contrasting mental models qualifies an expression to be analogous if the compared items or things are maximally distinct. This means that the words in the phrase do not belong to the same category, for example, PLACE=NOT PLACE, PERSON=NOT PERSON and ACTION=NOT ACTION among others.

It is important to point out that contrasting mental models principle uses the concepts of Source Domain (SD) and Target Domain (TD) to draw a relationship between words in an analogous expression. In this study, marriage was the TD which was conceptualized through the SD of different models. The 66 Analogy Related Expressions (AREs) were categorized into 10 classes as PHYSICAL OBJECT=NOT PHYSICAL OBJECT (PONPO), PERSON=NOT PERSON (PNP), EVENT=NOT EVENT (ENE), PERIOD OF TIME=NOT PERIOD OF TIME (POTNPOT), FOOD=NOT FOOD (FNF), LEGAL AGREEMENT=NOT LEGAL AGREEMENT (LANLA), BELIEF=NOT BELIEF (BNB), LINGUISTIC STRUCTURE=NOT LINGUISTIC STRUCTURE, PLACE=NOT PLACE and ACTION=NOT ACTION (ANA).

Although Turner (1988) provides nine categories of contrasting mental models, the present study identified ten (10) contrasting mental models of Dholuo analogies of marriage. Aside from the nine contrasting mental models listed above, the study identified PLACE=NOT PLACE as a key category of Dholuo analogies of marriage.

Overall, the study identified 12 FOOD=NOT FOOD, 12 OBJECT=NOT OBJECT, 7 PERSON=NOT PERSON, 5 PERIOD OF TIME=NOT PERIOD OF TIME, 7 EVENT=NOT EVENT 5 ACTION=NOT ACTION, 4 AGREEMENT=NOT AGREEMENT, 4 BELIEF=NOT BELIEF, 7 PLACE=NOT PLACE, and 3 LINGUISTIC STRUCTURE=NOT LINGUISTIC STRUCTURE Dholuo analogies of marriage. Figure 4.1 below presents a summary of Dholuo analogies of marriage based on contrasting mental models identified in this study.

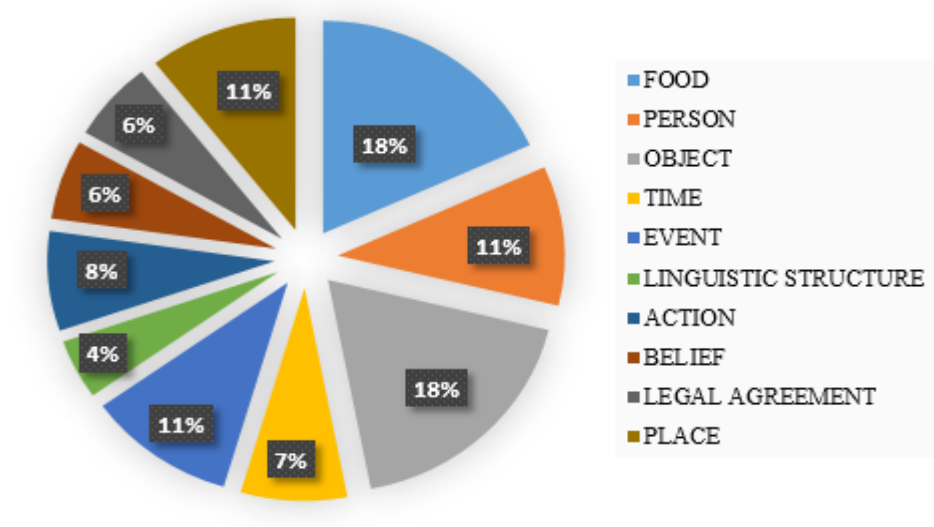


Figure 4.1: Contrasting Mental Models of Dholuo Analogies of Marriage

4.2.3.1 Marriage is like Food Analogies

Food items are used to describe marriage based on various modes of preparation, tastes, textures, appearance, color, flavor, nutritional value and quality among others. Various ingredients and recipes create emotionally satisfying foods that can be compared with the mutual engagement in marriages. Kang et al. (2016) observe that intimate human relationships such as marriage are characterized by emotional cravings and satisfaction that can be compared with various food items. The conceptualization of marital relationships as food is based on the essentiality of food to provide necessary nutrients for growth, maintenance and repair of tissues. Food items of various types provide individuals with emotional, physical and aesthetic fulfilment. According to El-Aswad (2014), marriage is often conceptualized as food because of the nourishment associated with the two ideas. This study noted that different foods provide unique nourishment among the Luo community based on texture, mode of preparation, color and flavor

among others. Table 4.3 below highlights Dholuo analogies of marriage under the FOOD=NOT FOOD contrasting mental model.

Table 4.3: ‘Marriage is like Food’ Analogies

No	Dholuo	Gloss
1	<i>Kend en kaka orenge</i>	Marriage is like bone soup
2	<i>Kend en kaka olemo</i>	Marriage is like a fruit
3	<i>Kend en kaka divai</i>	Marriage is like wine
4	<i>Kend en kaka rech</i>	Marriage is like fish
5	<i>Kend ipimo gi a lot dek</i>	Marriage is like spider flower
6	<i>Kend en kaka apoth</i>	Marriage is like jute mallow
7	<i>Kend en kaka mor kich</i>	Marriage is like honey
8	<i>Kend en kaka alot mitoo</i>	Marriage is like slenderleaf
9	<i>Kend en kaka magira</i>	Marriage is like peanut soup
10	<i>Kend en kaka aliya</i>	Marriage is like dried beef
11	<i>Kend en kaka ochuri</i>	Marriage is like bitter bile
12	<i>Kend en kaka kuon maywai</i>	Marriage is like <i>ugali</i> prepared from cassava flour

The instantiations above indicate that food is a mental model that is contrasted with marriage to create analogous expressions in Dholuo. Marriage as a target domain is a mental model whose properties are different from the food items listed in the table above. Each food item above is a mental model with specific features that map on marriage. Thus:

(1) *Kend en kaka orenge*- ‘Marriage is like bone soup’

Orenge (bone soup) is made from pieces of bones that are left after all flesh has been chopped off. Orenge is a common traditional food among the Luo community. The bones are majorly parts of the body such as legs, ribs and heads of animals. The bones do not have enough meat to make a meal. To give the bones flavor, they are simmered for about five hours after which they produce bone broth. A little salt is added to the broth before one enjoys the meal. The systematic correspondences between marriage and orenge (bone soup) are derived from the recipe, texture and taste.

(2) *Kend en kaka olemo-* ‘Marriage is like a fruit’

In the Luo community, *olemo* is a common term used to refer to all indigenous and exotic fruits. On the one hand, some of the common fruits include *mapera* (guava), *rabolo* (banana), *nyotonglo* (gooseberry) and *ndim* (lemon) among others. On the other hand, exotic fruits in the Luo community include passion fruit, pineapples, pears, avocado and jackfruit among others. Generally, *olemo* (fruit) is consumed for its nutritional value. The comparison of marriage with fruits seeks to explore the nutritional value associated with fruits.

(3) *Kend en kaka divai-* ‘Marriage is like wine’

Divai (wine) is a drink extracted from grapes. To make *divai*, ripe grapes are crushed and their juice is collected and left to ferment in a container. The juice extracted from the grapes is also called wine. However, to have different flavors, it is allowed to ferment for about one week or longer. To understand marriage in terms of wine as a mental model, one needs to map the mode of preparation and nutritional value on the institution of marriage.

(4) *Kend en kaka rech-* ‘Marriage is like fish’

In the Luo community, *rech* (fish) is one of the staple foods. Because the community lives along the shores of Lake Victoria, it is easy for them to acquire fish from the lake. Various fish types such as *ngege* (tilapia), *mbuta* (Nile perch), *mumi* (mud fish), *fulu* (haplochromines) and *omena* (sardines) among others are common dishes that provide nutritional value to the Luo community. Esilaba et al. (2017) argue that although fish is a common meal in many Kenyan households, some people do not enjoy the meal due to “sensory factors like taste and smell”, lack of preparation skills and the fact that they did not grow up eating fish (p. 356). The study by Esilaba et al. (2017) also indicates that both preparation and eating of fish require special skills to remove many bones that may be difficult to spot among certain varieties. The use of fish as an analogy of marriage in Dholuo considers the raw fish, mode of preparation and how the meal is taken.

(5) *Kend ipimo gi a lot dek-* Marriage is like spider flower

Alot dek (spider flower vegetable) is a herbaceous weed commonly grown in many parts of the Luo region. The plant has sticky stems because of glandular hairs that grow on

them. Enoch (2020) undertakes a study on the growth of spider flower in Kenya and observes that the vegetable has different names such as *saga* (Kiswahili), *saget* (Kalenjin), *dek* (Dholuo) and *chinsaga* (Ekegusii) among others. Although it is a well-known vegetable in many towns in Kenya, *dek* has low marketability because of its bitter taste. Further, some people do not consume *dek* because it is perceived to be a weed and vegetable for poor people (Enoch, 2020). The shared characteristics between *dek* and marriage include preparation, nutritional value and taste.

(6) *Kend en kaka apoth*- ‘Marriage is like jute mallow’

Jute mallow, popularly known as *apoth* in Dholuo or *mrenda* in Kenyan Kiswahili is a leafy shrub majorly grown in Western Kenya. Lelei et al. (2017) argue that jute mallow is a nutritious vegetable that can be taken raw, prepared as salad or cooked as vegetable. The vegetable is mainly consumed by Luhya and Luo people who call it *mrenda* and *apoth* respectively. A study by Cernansky (2015) indicates that jute mallow “has a texture that people love or hate” (p. 146). When cooked, *apoth* is mucilaginous because the leaves become slimy upon cooking. In spite of the slimy nature, *apoth* remains a staple vegetable loved for its nutritional value among the Luo people. By comparing marriage with *apoth*, one seeks to map the texture, mode of preparation and nutritional value on marriage.

(7) *Kend en kaka mor kich*- ‘Marriage is like honey’

Marriage, although not a food item, is conceptualized as honey which is food hence FOOD=NOT FOOD contrasting mental model. *Mor kich* (honey) is harvested through extraction of honeycomb from the hive and squeezing it to produce honey. Whether extracted by traditional methods of smoking or by modern technology which uses centrifugal force, honey comes out as a syrupy and viscous liquid which is either brown or yellowish in color. According to Siva et al. (2023), romantic and intimate relationships such as marriage and love are often compared with honey to draw parallels between the source domain (honey) and the target domain (marriage). *Mor kich* is often characterized by a sweet aroma and slightly sweet acrid flavor. The comparison of marriage with honey maps the physical characteristics and taste of honey on those of marriage.

(8) *Kend en kaka alot mitoo*- ‘Marriage is like slenderleaf’

Mitoo (slenderleaf) is a common vegetable among the Luo people of Kenya. This vegetable is grown in East African countries and it is known by different names such as *mitoo* (Kenya), *marejea* (Tanzania) and *alaju* (Uganda). Zocchi and Fontefrancesco (2020) reiterate that *mitoo* is majorly consumed by Luos and the Luhya people of Western Kenya. Whether it is used as the main dish or a side dish, *mitoo* is boiled or sautéed and served with ugali. Two distinguishing features of *mitoo* are its sliminess and bitterness in some varieties. *Mitoo* is an analogy used to conceptualize marriage based on the texture, method of preparation, nutritional value and taste.

(9) *Kend en kaka magira*- ‘Marriage is like groundnut sauce’

Also known as peanut soup, groundnut sauce or *magira* (Dholuo) is a common food in the Luo community. To prepare *magira*, one needs a paste of roasted groundnuts, sour milk, salt and lemon. Although modern recipes may involve cooking fat, onions and tomatoes for frying, traditional recipe does not involve frying. The sauce produces a porridge-like soup with a sour flavor. *Magira* is commonly served with sweet potatoes among the Luos. Savitri (2019) points out that peanut sauce is one of the traditional foods that preserve the culture of a community. Among the Luo, the cooking of groundnut sauce is a preserve of elderly women who have specialized knowledge and skills of preparing this food.

(10) *Kend en kaka aliya*- ‘Marriage is like dried meat’

Aliya (dried meat) is considered a specialty among the Luo people. Traditionally, when an animal was slaughtered and some meat remained unconsumed, the Luo preserved it in form of *aliya*. Because there were no refrigerators, preservation of such meat would be done through salting, drying and smoking. According to Mugo et al. (2021), preparation of *aliya* involves the chopping of meat into long slices which are then placed on iron roofs to dry for about two weeks. On certain occasions, depending on the weather, *aliya* can be prepared by smoking and salting to make it safe. The long slices are turned from time to time to ensure that they dry evenly. To cook *aliya*, one soaks and later boils the slices before frying them. Although marriage is not a food item, it has been conceptualized through *aliya* as a food item to bring out parallels in the preparation, cooking and taste.

(11) *Kend en kaka ochuri*- ‘Marriage is like bitter bile’

Ochuri (bitter bile) is a food variety considered to be among the rarest specialties among the Luo community. *Ochuri* can be defined as a mixture of bile juices extracted from the intestines of a cow (Odenyo, 2018). During the digestion process, bile that is released from the gall bladder of cows is deposited in the small intestine. This bile blends with cow dung thus giving it the green colour (Randhawa & Kullar, 2011). Generally, the small intestine contains a mixture of urine, bile and dung. This mixture is extracted after an animal is slaughtered. It is then sieved into a thin paste which is later fried with onions and tomatoes. *Ochuri* is spiced with pepper and served hot with meat. It is bitter but spicy foodstuff.

(12) *Kend en kaka kuon maywai*- ‘Marriage is like ugali made from cassava flour’

Ugali is often prepared from maize flour among the Luo people. However, in arid and semi-arid regions of Western, Coastal and Eastern Kenya, cassava is a substitute for maize. Kathurima et al. (2016) observes that in many arid and semi-arid areas in the country where cassava is grown, its flour is used to make ugali. This practice is common among the Luo people who may choose to mix cassava flour with sorghum or just prepare the ugali from pure cassava flour. It is important to mention that cassava ugali is unique because of the fine texture of the flour. The flour resembles wheat flour in texture. To prepare this ugali, one requires special skills to mix the flour and water into thick consistency (Malimi et al., 2018). The use of *kuon maywai* as an analogy of marriage in Dholuo requires one to map various aspects of flour texture and *ugali* preparation on the attributes of marriage.

4.2.3.2 ‘Marriage is like a Person’ Analogies

In every society, there are different types of persons based on their occupations, personalities, abilities, knowledge and experience among others. In the Luo community, various persons are distinguished from others based on their occupations. Examples of such persons include *jakwath* (shepherd), *jadwar* (hunter), *japuonj* (teacher) and *japur* (farmer) among others. According to Girgis et al. (2012), a relationship such as marriage can be described using analogous expressions in which certain persons are the source domains. The description of marriage as a person implies

that there are shared skills, attitudes, beliefs and general characteristics of the persons that can be likened to marriage. The above argument resonates with the observation of Ogot (2015) who argues that there are perceived behaviors and general traits that define particular individuals in the Luo community. This study found that marriage is compared with certain people due to the skills, habits, knowledge, experience, qualifications and achievement among others. In total, the study identified seven (7) PERSON=NOT PERSON analogies of marriage in Dholuo. Table 4.4 below presents the 7 analogies.

Table 4.4: ‘Marriage is like a Person’ Analogies

No	Dholuo	Gloss
1	<i>Kend en kaka jalupo</i>	Marriage is like a fisherman
2	<i>Kend en kaka jadwar</i>	Marriage is like a hunter
3	<i>Kend en jariembo</i>	Marriage is a driver
4	<i>Kend en japuonj</i>	Marriage is a teacher
5	<i>Kend en kaka jawuoth</i>	Marriage is like a traveler
6	<i>Kend en kaka japur</i>	Marriage is like a farmer
7	<i>Kend en kaka jang'wech</i>	Marriage is like an athlete

The seven expressions in Table 4.4 above illustrate that a person is a source domain or mental model used to conceptualize marriage in Dholuo. The characteristics of the identified individuals are mapped on marriage to bring out the meaning against the background of the Luo culture. Thus:

(1) *Kend en kaka jalupo*- ‘Marriage is like a fisherman’

Luwo rech (fishing) is an economic activity of a majority of Luo people living along the shores of Lake Victoria. The word ‘fisherman’ in this expression refers to the institution of marriage (both husband and wife). *Jalupo* (fisherman) is a person who catches fish for either subsistence or business purposes. Lugonzo et al. (2017) explore the fishing methods used by *jalupo* and point out that Luo fishermen use angling, bait casting, and nets to catch fish. *Jalupo* casts the net on the surface of the water and allows it to sink. As it hauls up, it traps fish and *jalupo* draws the net by slowly folding it and pulling it using wheels that are horse-towed. Whether *jalupo* uses a fishing net or a

hook, he has to select the best spot, do his timing well and use the right skills in casting the net. As an analogy for marriage, *jalupo* implies skills, experience and the general reward of the fishing process. These skills are practiced by partners to steer their relationship.

(2) *Kend en kaka jadwar*- ‘Marriage is like a hunter’

Another person who is used as a mental model for marriage in Dholuo is *jadwar* (a hunter). Hunting is an essential socio-economic activity among Luo people who reside near forested areas. The process of pursuing or capturing animals for food is an age-long practice that still typifies many Luo people. According to Menz (2015), the hunting of wild animals for bushmeat is a common practice among the people of Nyanza and Western regions of Kenya. Examples of animals hunted for bushmeat include *apuoyo* (rabbit), *chiewo* (porcupine), *mwanda* (gazelle), and *awendo* (quail) among others. *Jadwar* uses various weapons such as spears, *rungu* (wooden club used in war and hunting) and *panga* (a broad-bladed tool) to kill the animal. The process of capturing and killing animals involves intensive pursuit and calculated moves to corner the animals.

(3) *Kend en jariembo*- ‘Marriage is a driver’

Jariembo is also called *dereva* in Dholuo. His work is to drive a vehicle (either personal or public) from time to time. A good driver should know traffic rules, have the right skills and remain alert at all times to reach their destination safely. As an analogy of marriage, the word ‘driver’ requires one to map various skills, experience, and general characteristics of a driver on marriage to come up with the emergent meaning.

(4) *Kend en japuonj*- ‘Marriage is a teacher’

Puonjo (teaching) is a process of imparting knowledge to learners. *Japuonj* (a teacher) is an individual who instructs learners through direct impartation. Before the introduction of formal education, learning in the Luo community consisted of informal instruction and apprenticeship. According to Wadende (2011), the Luo community had teachers who offered cultural instruction and utilitarian lessons on subjects such as craft, medicine, building, agriculture and blacksmithing among others. The cultural instruction consisted of virtues such as bravery, respect, hard work, tolerance and determination among others. Whether education is formal or informal, *japuonj* engages

his students in exploration of knowledge and impartation of the skills for societal benefit. As an analogy of marriage, *japuonj* maps instructional processes and the outcome of interaction on marriage to come up with the emergent meaning.

(5) *Kend en kaka jawuoth* – ‘Marriage is like a traveler’

The above analogy suggests that marriage is likened to a person who makes a journey. *Jawuoth* is an individual who often travels from one place to another. *Jawuoth* may travel on foot or by a bicycle, vehicle, boat or ship. On many occasions, *jawuoth* travels to different destinations in pursuit of business, pleasure or other pursuits. *Wuoth* (travelling) requires psychological and financial preparation. As an analogy, the word *jawuoth* is used to conceptualize marriage based on the destination, preparation and eventualities that may arise on the journey.

(6) *Kend en kaka japur*- ‘marriage is like a farmer’

Pur (farming) is a general term for crop cultivation and animal husbandry. *Japur* (farmer) is therefore an individual whose occupation is the growing of crops and rearing of livestock. *Jopur* (farmers) in the Luo community cultivate various crops such as maize, sorghum, millet, beans, groundnuts, pineapple, tobacco and various vegetables (Onyango, 2019). The farmers also rear poultry, goats, cows, pigs, donkeys, sheep and rabbits among others (Dumas et al., 2018). As an analogy, the expression ‘marriage is like a farmer’ requires one to understand the characteristics of a farmer in order to map them on the institution of marriage. According to Derpsch et al. (2016), the success of any farming activity depends on a farmer’s traits such as risk taking, determination, organization, patience and careful selection of crop or livestock breeds. To interpret this analogy, one maps the activities and characteristics of a farmer (source domain) on the activities involved in a successful marriage (target domain) to establish the emergent meaning.

(7) *Kend en kaka jang’wech*- ‘Marriage is like an athlete’

Athletics is one of the competitive sporting events in the Luo community. The event often involves running, walking, throwing, high jump and long jumps. Rintaugu et al. (2011) observe that although the Luo community are majorly identified with football, many individuals often participate in cultural events involving road running, track and field events, race walking and cross country among others. *Jang’wech* (an athlete),

irrespective of the athletic competition, must manifest certain qualities for them to win a race. According to Bourgois et al. (2019), a successful athlete finishes a race due to qualities such as endurance, constant training, persistence and discipline among others. They add that one must also master the terrain to succeed in the race. The emergent meaning of the analogy requires mapping of athletic activities and characteristics of a runner (input space 1) on circumstances in a marriage (input space 2).

4.2.3.3 ‘Marriage is like an Object’ Analogies

Various objects drawn from the environment are also used to describe abstract phenomena such as love, death and marriage among others. According to Gibbs (2008), the images gathered from the physical world are used to conceptualize abstract linguistic data. Gathigia (2014) argues that people use physical objects as source domains for interpreting abstract concepts such as love, emotions, disease, marriage and death among others. The study identified twelve (12) objects used to create analogous phrases of marriage in Dholuo. The 12 OBJECT=NOT OBJECT analogies of marriage in Dholuo are presented in Table 4.5 below.

Table 4.5: ‘Marriage is like an Object’ Analogie

No	Dholuo	Gloss
1	<i>Kend en kaka pany gi ludhe</i>	Marriage is like mortar and pestle
2	<i>Dak en kaka otegu</i>	Marriage is a trap
3	<i>Dak en kaka spak</i>	Marriage is like a magnet
4	<i>Kend en kaka ndiga</i>	Marriage is like a bicycle
5	<i>Kend en kaka boya</i>	Marriage is like a bait
6	<i>Kend en kaka gogo</i>	Marriage is like a fishing net
7	<i>Kend en kaka lwanda</i>	Marriage is like a rock
8	<i>Kend en orundorundo</i>	Marriage is a swing
9	<i>Ken en kaka pier agulu</i>	Marriage is like the bottom of a clay pot
10	<i>Kend en kaka jok</i>	Marriage is like a yoke
11	<i>Kend en kaka yie</i>	Marriage is like a boat
12	<i>Kend en kaka yiend bongu</i>	Marriage is like a fig tree

The 12 expressions in Table 4.5 above show that tangible objects are used as source domains to make sense of marriage as an abstract phenomenon. Tangible things in the

environment have certain attributes that Dholuo speakers use to interpret the meaning of intangible phenomena such as marriage. Each of the 12 OBJECT=NOT OBJECT analogies is described below.

(1) *Kend en kaka pany gi ludhe*- ‘Marriage is like mortar and pestle’

Mortar and pestle are two objects that are used together to crush and grind various food products. Traditionally, the *pany* (mortar) was generally used to grind roasted groundnuts into a fine paste that would be later used to make peanut soup. On other occasions, mortar and pestle are used to pound or crush sorghum and other cereals. To produce a fine product of groundnut, sorghum or other cereals, one must constantly crush the substance in the mortar. This analogy derives its meaning from the complementariness of the two items and constant crushing.

(2) *Dak en kaka otegu*- ‘Marriage is like a trap’

Otegu (a trap) is a device used to capture or trap an animal. The trap is often used to capture rats in the home or snakes and larger animals that are being hunted. Onyango (2012) points out that *chiko otegu* (setting a trap) is done in places where rodents and other animals are likely to pass. The animals are tricked to step on the trigger on the trap plate before the spring coils thus shutting and catching or killing the animal instantly. To explain the meaning of the analogy ‘marriage is like a trap’, one needs to map the intentions, process of trapping and the results of the process on the circumstances in marriage.

(3) *Kend en kaka spak*- ‘Marriage is like a magnet’

Marriage is also conceptualized as a magnet, an analogy which underpins attraction between individuals who enter matrimony. Gaithigia (2014) observes that a magnet is used as a source domain for interpreting abstract concepts such as marriage and love. The idea of magnetism is applicable to marriage because it evokes images of material, force, attraction and attachment.

(4) *Kend en kaka ndiga*- ‘Marriage is like a bicycle’

Ndiga (bicycle) is often used to conceptualize relationships such as love and marriage. Zavoretti (2016) points out that steerable machines like bicycles are used to conceptualize love and marriage through images of pedaling and the energy needed on

the rider's feet. The analogy 'marriage is like a bicycle' also creates the image of distance, process or destination that are involved when a bicycle is used as a means of transport. To explain the meaning of this analogy, one needs to map the features of a bicycle, qualifications of a rider, energy, balancing and endurance among others on the institution of marriage.

(5) *Kend en kaka boya*- 'Marriage is like a bait'

In the Luo community, *boya* (fishing bait) is an important substance attached to a fishing hook and is used to attract and catch fish. *Boya* is a lure that takes forms such as worms, meat, small fish, grasshopper and *ugali* among others. Once the bait is attached to the hook of the fishing line, it is lowered into the water. The fisherman casts it out of the water when fish begins to eat it. The intention of the bait and the result of casting are essential for establishing the meaning of the analogy.

(6) *Kend en kaka gogo*- 'Marriage is like a fishing net'

Another fishing imagery used to conceptualize marriage in the Luo community is the fishing net. *Gogo* (fishing net) is cast on the surface of the lake and it spreads before sinking into the water. When the net is hauled back, it catches all the fish in it. As an OBJECT=NOT OBJECT analogy, the expression 'marriage is like a fishing net' requires background understanding of nets and the whole fishing process to interpret the expression.

(7) *Kend en kaka lwanda*- 'Marriage is like a rock'

A rock in Dholuo is a mass of metamorphic substance on the surface of land. A rocky land is a uniform surface of hard stone that cannot be broken. Irrespective of the weather conditions, rocks are known to remain stable in their luster, color and hardness. The conceptualization of marriage as a rock requires the mapping of features of a rock on marital unions.

(8) *Kend en orundorundo*- 'Marriage is a swinging pendulum'

A swinging pendulum is an outdoor game commonly played in the Luo community. To make a pendulum, one ties two ropes to each side of a piece of wood and suspends the two ropes on a tall branch. The swinging is done by sitting on the piece of wood,

displacing oneself and moving forward. To use a pendulum as a source domain, images of displacement, motion and harmony should be mapped on marriage.

(9) *Kend en kaka pier agulu*- ‘Marriage is like the bottom of a clay pot’

The Luo community practices pottery as a dominant economic activity. The activities associated with the production of pots are used to conceptualize abstract concepts such as marriage. Clay pots are largely used in the Luo community for cooking, storing water and growing flowers. Clay pots require extreme care during the modeling and daily use in the home. As a source domain for marriage, the bottom of a clay pot as an object requires one to draw cultural information related to pottery and daily use of pots to understand how they map on marriage.

(10) *Kend en kaka jok*- ‘Marriage is like a yoke’

Jok (yoke) is a wooden farm implement that is fastened over the necks of two bulls or donkeys. The yoke is then attached to a cart or plough. Although some yokes are made for three or four animals, the basic yoke is designed for animals to work in pairs. As an analogy of marriage, a yoke evokes images of how animals are drawn to the yoke, the relationship between them and the circumstances under which they have to work.

(11) *Kend en kaka yie*- ‘Marriage is like a boat’

Boats in the Luo community are used for fishing and water transport (Camlin et al., 2013). Boats are traditionally propelled by rowing with paddles on each side. Although many motor boats have been introduced in the water transport sector, the word ‘boat’ still largely implies a traditional vessel rowed with a paddle. As an analogy of marriage, the word generates information about traditional boat rowing and transportation. This information is mapped on marriage to produce special meaning.

(12) *Kend en kaka yiend bongu*- ‘Marriage is like a fig tree’

There are many traditional trees in the Luo community. However, *bongu* (fig tree) stands out due to its lifespan, utilitarian value, adaptation to ecological changes and general growth patterns. A fig tree is a deciduous tree whose features are comparable to marriage. The tree is a towering species that withstands all weather conditions. As a mental model for marriage, one maps the special qualities of this tree on the relationship between a husband and wife.

4.2.3.4 ‘Marriage is like Period of Time’ Analogies

Various periods of time are used as source domains for interpreting abstract phenomena. According to Berrington et al. (2015), people draw different experiences from relationships such marriage and use periods of time such as eternity, seasons and days to explain the nature of love and marriage. This argument is buoyed by Aloni (2010) who observes that people use terms such as steps and seasons to describe various phases of their relationships. This study identified 5 (five) periods of time used to conceptualize marriage in Dholuo. The five PERIOD OF TIME=NOT PERIOD OF TIME analogies are presented in Table 4.6 below.

Table 4.6: ‘Marriage is like Period of Time’ Analogies

No	Dholuo	Gloss
1	<i>Kend en gimochwere</i>	Marriage is eternity
2	<i>Kend en kaka kogwen</i>	Marriage is dawn
3	<i>Kend en kaka chwiri</i>	Marriage is like spring
4	<i>Kend en kaka kinde</i>	Marriage is like seasons
5	<i>Kend en kaka oro</i>	Marriage is like summer

The 5 expressions in Table 4.6 above indicate that periods of time serve as source domains for understanding marriage. Each of the periods of time contains specific characteristics that are mapped on marriage to create special meaning within the Luo community. Each of the PERIOD OF TIME=NOT PERIOD OF TIME analogies is described below.

(1) *Kend en gimochwere* – ‘Marriage is eternity’

Eternity is a period of time which evokes images of unending time, perpetuity and timelessness. The word *ochwere* (eternity) in Dholuo also means that things continue in their state as they were from the beginning. The elaboration provided at the end of the analogy helps one to map the experiences in marriage hence drawing structural similarity based on the experiences of the respondent.

(2) *Kend en kaka kogwen*- Marriage is like dawn'

Kogwen (dawn) also refers to daybreak or beginning of the day. It is a period of time that follows a beam of intense darkness from around midnight to 6:00 am. *Kogwen* is characterized by certain features that distinguish it from other hours of the night. For instance, the singing of birds at dawn is livelier, louder and more frequent (Arroyo-Solís et al., 2013). Second, sunrays begin to emerge from the horizon. Third, darkness slowly disappears from the surface of the earth. These images are mapped on marriage to create special meaning based on the experiences of couples.

(3) *Kend en kaka kinde*- 'Marriage is like seasons'

The word *kinde* (seasons) broadly describes different periods of time that an individual may go through in their lives. For instance, there are different seasons such as *komo* (planting), *ywak* (mourning), *miel* (dancing) *gedo* (building) and *nywol* (birth) among others. These seasons describe varied experiences that can be equated with marriage through analogous expressions. They form rich mental models that can be mapped on marriage to create meaning in the Luo community.

(4) *Kend en kaka Chwiri*- 'Marriage is like spring'

Chwiri is a rainy season characterized by planting and related agricultural activities. This season falls between March and July when the country receives long rains. *Chwiri* season is followed by *opon* (August-December) when there are short rains and fewer agricultural activities. As an analogy, 'marriage is like spring' evokes images of agricultural activities and the weather patterns which are used to describe experiences in marriage.

(5) *Kend en kaka ndalo oro*- 'Marriage is like summer'

Another season of the year used to create a picture of marriage in Dholuo is *oro* (summer). *Ndalo oro* is a season that falls from January to March every year. According to Mwamburi et al. (2020), summer in Luo Nyanza region is characterized by hot temperatures and little rain and ripening of fruits. To understand marriage in terms of summer, we have to establish the shared features between marriage and a dry season.

4.2.3.5 ‘Marriage is like an Event’ Analogies

Many studies on relationships, love and marriage have used images of events to make sense of abstract linguistic phenomena. For instance, Pope (2013) argues that love can be equated with a football match because there are many shared correspondences between relationships and sporting activities. Gathigia (2014) also undertakes a study on metaphors of love and points out that romantic relationships such as love and marriage are conceptualized as war events with pursuers, weapons, winning and losing. This study collected 7 (seven) event analogies used to conceptualize marriage in Dholuo. The seven EVENT=NOT EVENT analogies of marriage are presented in Table 4.7 below.

Table 4.7: ‘Marriage is like an Event’ Analogies

No	Dholuo	Gloss
1	<i>Kend en ajua</i>	Marriage is gambling
2	<i>Kend en kaka dwar</i>	Marriage is like hunting
3	<i>Kend en adhula</i>	Marriage is a football match
4	<i>Kend en ng’we kede</i>	Marriage is a relay race
5	<i>Kend en kaka amen</i>	Marriage is like wrestling
6	<i>Kend en lweny</i>	Marriage is war
7	<i>Kend en kaka ohala</i>	Marriage is like business

All the seven instantiations in Table 4.7 above are analogous expressions that have used events to create an image of marriage in Dholuo. An explanation of each of the seven analogies is presented below.

(1) *Kend en ajua*- ‘Marriage is gambling’

Ajua is a traditional board game enjoyed as a cultural sport among old men in the Luo community. The board is a beautifully carved wood with two rows and six holes on each side. The game is played by two individuals seated on each side of the board. The board has two extra holes where the pebbles of each player are held captive. The player who manages to hold many pebbles captive emerges the winner. The analogy of *ajua* requires a thorough understanding of the rules of the game, winning techniques and the possible outcomes of the game and how they relate to marriage.

(2) *Kend en kaka dwar*- ‘marriage is like hunting’

Hunting is a common socio-economic activity among the Luo community. The word *dwar* generally refers to all activities that involve the pursuit of wild animals for bushmeat. Examples of animals hunted for bushmeat include *apuoyo* (rabbit), *chiewo* (porcupine), *mwanda* (gazelle), and *awendo* (quail) among others. *Jadwar* uses various weapons such as spears, *rungu* (wooden club) and *panga* (broad-bladed tool) to kill the animal. As a mental model for marriage, hunting evokes images of hot pursuit, energy, weapons and capturing of the animal.

(3) *Kend en adhula*- ‘Marriage is like a football match’

Another mental model used to describe marriage is a football match. *Adhula* or *opich adhula* (football match) is a common game in the Luo community. Njororai (2009) traces the history of football in the Luo community and observes that the British colonialists exploited the cultural identities of the Luo community and introduced football as a sporting activity. Oduo (2020) observes that football is a passion in Western Kenya and Luo Nyanza region due to the high fiber diet in the region. As a contact sport, football requires sturdy physique, stamina, intelligence, techniques and teamwork. These skills correspond to marriage as a relationship between husband and wife.

(4) *Kend en ng'we kede*- ‘Marriage is like a relay race’

Ng'we kede (a relay race) is a track event in which a team of four athletes sprint equal distance while passing a button to another to continue with the race. There are two standard relay races: 4×100m and 4×400m. The team of four athletes requires teamwork and coordination to emerge winners in the race. The last runner who brings victory to the team is called the anchor. The preparation, coordination, speed and teamwork are mapped on marriage to create special meaning against the background of track events in the Luo community.

(5) *Kend en kaka amen*- ‘Marriage is like wrestling’

Traditional wrestling was a common cultural event in the Luo community. Akoth (2017) observes that cultural festivals in the Luo community involve games such as wrestling, boat racing, athletics and tree felling competitions among others. Carotenuto (2016) also observes that cultural events such as wrestling were used to promote unity

and preserve cultural identity in the community. Wrestling involves two people who must exhibit toughness, stamina, resilience and adaptability among others. Wrestling as an event was used to teach lessons of courage, grit and endurance. These qualities are source domains for understanding marriage in the community.

(6) *Kend en kaka lweny*- ‘Marriage is like war’

War as a mental model denotes the image of adversaries and weapons used to fight. In Dholuo, *lweny* (war) often involves attacking, killing or maiming enemies of the community. To understand marriage in terms of war, one has to map images of resistance, weapons, retreat, surrender, damages and defeat among others.

(7) *Kend en kaka ohala*- ‘Marriage is like a business activity’

Various studies have used business activities to conceptualize marital relationships (Goldberg, 2015; Liedtka, 2010; Popp, 2015). In the precolonial era, the term *ohala* (business) was limited to *wilo* (barter system) in which people exchanged goods and services without using money. Okello (2021) undertakes a study on the changes in business trends in Luo Nyanza and observes that the barter system has been phased out and replaced with money. Business activity as a mental model evokes images of profits, transactions, losses, goods and services.

4.2.3.6 ‘Marriage is like a Linguistic Structure’ Analogies

A linguistic structure is a mental model used to categorize analogies. According to Turner (1988), linguistic structure refers to the pairings or arrangement of words to form a long sentential construction. In other words, a linguistic structure is the arrangement of sounds, words, or phrases and clauses that are used in general grammar. Diessel et al. (2019) define a linguistic structure as the general syntactic or grammatical forms such as words, phrases, sentences, clauses or longer discourses. This study identified 3 (three) linguistic structures that are used as analogous expressions of marriage in Dholuo. The three LINGUISTIC STRUCTURE=NOT LINGUISTIC STYRUCTION analogies are presented in Table 4.8 below.

Table 4.8: ‘Marriage is like a Linguistic Structure’ Analogies

No	Dholuo	Gloss
1	<i>Kend en sitandawili</i>	Marriage is a riddle
2	<i>Kend en kaka sigana</i>	Marriage is like a narrative
3	<i>Kend en penjo maonge duoko</i>	Marriage is a rhetorical question

The three instantiations presented in Table 4.8 above are analogous expressions that have used linguistic structures to conceptualize marriage. The expressions show that linguistic structures such as clauses, sentences and larger discourses are used to describe marriage. Each analogy is described below.

(1) *Kend en sitandawili*- ‘Marriage is a riddle’

Sitandawili is Dholuo form of the word *kitendawili* (riddle). Riddles refer to short puzzles that are used as pastime in the Luo community. A riddling session involves two people (the challenger and respondent) who play the puzzle. Kihara (2013) defines a riddle as a metaphoric puzzle which is used as a verbal duel among children and adults alike. *Sitandawili* is enjoyable when each participant takes turns and poses a challenge that is more difficult to solve. As a mental model for understanding marriage, a riddle maps images of puzzles, game rules and the difficulty in finding a solution on marriage as the target domain.

(2) *Kend en kaka sigana*- ‘Marriage is like a narrative’

Storytelling is a common cultural practice among the Luo people. The Luo people have a rich oral literature collection involving genres such as proverbs, narratives, riddles, sayings, dances and songs among others. *Sigana* (narrative) is a genre that would be traditionally performed in the evening around the fireplace as parents and children gathered to prepare the evening meal. Narratives involve animal and human characters used to teach virtues and shun vices. *Sigana* as a linguistic structure takes the form of a long discourse because the participants engage in questions and discussion of the moral of the story.

(3) *Kend en penjo maonge duoko*- ‘Marriage is a rhetorical question’

The above analogy has used the mental model of a rhetorical question to conceptualize marriage. A rhetorical question takes the linguistic structure of a question which does

not require the respondent to provide an answer. One asks a rhetorical question to create a dramatic effect or emphasize their opinion. The question is a unidirectional communication which displays the speaker's opinion. To understand marriage in terms of a rhetorical question, one maps aspects of the speaker's intention, expectations, participants and outcomes on marriage.

4.2.3.7 'Marriage is like an Action' Analogies

Various actions have been compared with marriage to reveal the shared characteristics. For instance, Adams (1982) explicates the use of dancing as a mental model for the conceptualization of marriage in selected novels. The study argues that dancing as an action aligns with marriage because of shared features such as selection of a partner, consent to dance and bonding among others. Bachand-Marleau et al. (2011) also use the action of riding a bicycle as an image for marital relationships and point out that the process of cycling is a mental model that aligns with marital and love relationships alike. This study collected 5 (five) ACTION=NOT ACTION analogous phrases used to refer to marriage. The five analogies are presented in Table 4.9 below.

Table 4.9: 'Marriage is like an Action' Analogies

No	Dholuo	Gloss
1	<i>Kend en kaka yoko njugu</i>	Marriage is like crushing groundnuts
2	<i>Kend en kaka riembo ndiga</i>	Marriage is like a riding a bicycle
3	<i>Kend en kaka luoko lewni</i>	Marriage is like washing clothes
4	<i>Kend en kaka tedo</i>	Marriage is like cooking
5	<i>Kend en kaka miel</i>	Marriage is like dancing

The five expressions in the table above are analogous actions that are used to conceptualize marriage in Dholuo. Each of the analogies is described below.

(1) *Kend en kaka yoko njugu*- 'Marriage is like crushing groundnuts'

Yoko njugu is a process of preparing a paste of roasted groundnuts for cooking peanut soup. Traditionally, the Luo people use the mortar and pestle to crush the roasted groundnuts until they make a thick paste. To produce a fine paste, one must constantly crush the nuts until a smooth paste is made. As a mental model, *yoko njugu* evokes images of using energy, constant crushing and the desired outcome.

(2) *Kend en kaka riembo ndiga-* ‘Marriage is like riding a bicycle’

Riding a bicycle is another action used to describe marriage in Dholuo. For one to ride the bicycle safely, they have to master the braking system, usage of the pedal and speed management among others. The action of cycling a bicycle creates the image of movement, use of energy, steering and safe braking.

(3) *Kend en kaka luoko lewni-* ‘Marriage is like washing clothes’

Luoko (washing) involves the use of soap and water to clean clothes. Most families which do not have washing machines do handwashing. To get rid of dark spots and stains on clothes, one must constantly balance between scrubbing and addition of soap or detergent. The action of washing as a mental model evokes images of teamwork, constant working and persistence to achieve the desired results.

(4) *Kend en kaka tedo-* ‘Marriage is like cooking’

Tedo (cooking) describes all processes involved in the preparation of a meal. The action of cooking is synonymous with a recipe. Although there are various methods of preparing food such as *chweko* (boiling), *bulo* (roasting), *chiedo* (frying) and *kuogo* (fermentation) among others, a good cook must follow a specific recipe to produce a good meal. As an analogy of marriage, cooking requires one to map images of instructions, actual preparation and the results of an activity on marriage.

(5) *Kend en kaka miel-* ‘Marriage is like dancing’

Song and dance are important cultural activities that bring the Luo community together on occasions such as weddings, funerals and annual celebrations. Ochieng (2022) undertakes a study on Luo music and dance and observes that dancing involves a man and woman who are not related by blood. Most dances are held at night and men have to select their partners from a line of young women. The action of dancing is successful if the partners align their rhythm with the instrumentation of the music. Dancing requires cooperation, coordination and energy.

4.2.3.8 ‘Marriage is like a Belief’ Analogies

In the classical categorization of analogies using mental models, Turner (1988) observes that a belief is an idea, an attitude or subjective opinion one has about a particular subject. The idea one places on someone or something becomes a belief about

that subject. According to Borghi et al. (2022), a “belief is inherently abstract” and is commonly conceptual in nature (p. 2). In other words, beliefs as mental models are abstract ideas used to interpret linguistic phenomena. This study collected 4 (four) beliefs used to conceptualize marriage in Dholuo. The four BELIEF=NOT BELIEF analogies are presented in Table 4.10 below.

Table 4.10: ‘Marriage is like a Belief’ Analogies

No	Dholuo	Gloss
1	<i>Kend en kaka hono</i>	Marriage is like a miracle
2	<i>Kend en kaka apaka</i>	Marriage is like a storm
3	<i>Kend en masira</i>	Marriage is a plague
4	<i>Kend en kum</i>	Marriage is a sentence

Instantiations (1) - (4) in the table above are beliefs or abstract ideas used to describe marriage in Dholuo. The expressions are conceptual beliefs that require one to establish shared features between input spaces to create the emergent meaning. Each analogy is explained below.

(1) *Kend en kaka hono*- ‘Marriage is a miracle’

Hono (miracle) is an abstract noun or a belief that cannot be concretized. The Luo people believe that a miracle is an unnatural or extraordinary occurrence that involves supernatural powers. Further, the word *hono* may also refer to unusual events, things and accomplishments that cannot be explained using natural laws. *Hono* is a belief and therefore its use as a mental model for conceptualizing marriage fits the categorization BELIEF=NOT BELIEF.

(2) *Kend en kaka apaka*- ‘Marriage is like a storm’

Apaka (storm) generally refers to violent and strong winds often accompanied by rain, thunder and lightning. Storms are majorly experienced when it rains. On other occasions, storms may arise in the lake. Storms create great disturbance and destruction of property. To understand marriage in terms of storms, one maps aspects of violence, disturbance and destruction on certain experiences in a marital relationship.

(3) *Kend en masira*- ‘Marriage is a plague’

Masira (plague) is another belief used to describe marriage in Dholuo. In the Luo community, *masira* generally refers to a disease or an unfortunate event that affects both animals and humans alike. A plague creates a lot of suffering and anguish in the community. Plagues are unpredictable and their effects are not forgettable.

(4) *Kend en kum*- ‘Marriage is a sentence’

This analogy involves the judicial system of the Luo community. Among the Luo people, the word *kum* is synonymous with *chwat*. Both words mean punishment that is assigned to a person after being declared guilty. There are different types of *kum* such as *chweto* (flogging), *tuech* (imprisonment) or community service. Any sentence, irrespective of its type, is unpleasant to the offender. The judicial system helps in creating the meaning of the above analogy.

4.2.3.9 ‘Marriage is like a Legal Agreement’ Analogies

A legal agreement is another mental model used to conceptualize marriage in Dholuo. According to Safonchyk et al. (2019), love and marital relationships are often depicted in terminologies that imply legal agreements and partnerships. Atwood (2012) also observes that a legal agreement is a suitable analogy of marriage because it comprises elements such as bargaining, risks, witnesses and signing among others. Atwood (2012) further argues that marriage operates as a legal agreement because of salient features such as an offer, mutual assent, acceptance, consideration and legality of the entire process. This study collected four (4) legal agreement analogies used to conceptualize marriage in Dholuo. The four expressions are presented in Table 4.11 below.

Table 4.11: ‘Marriage is like a Legal Agreement’ Analogies

No	Dholuo	Gloss
1	<i>Kend en bar-wabar</i>	Marriage is a coalition government
2	<i>Kend en singo</i>	Marriage is a covenant
3	<i>Kend en kaka ohala mar osiep</i>	Marriage is like a partnership
4	<i>Kend en kaka orak</i>	Marriage is like a contract

The four instantiations in the table above are analogous expressions which compare marriage with legal agreements. As mental models, legal agreements evoke images of

contractual relationships and transactions made by two or more parties in legal setups. Each analogy is described below.

(1) *Kend en bar-wabar*- ‘Marriage is a coalition government’

The phrase ‘bar-wabar’ denotes a government in which two political parties or contestants collaborate to form one government. It is borrowed from the traditional concept of farming which allowed two parties to enter an agreement concerning the tilling of land. For instance, when a farmer lacked oxen or money to plough their farm, they would hire the services of another person. The farmer would then reward the person by assigning them a small portion of the land for a few planting seasons. The agreement between the farmer and the other party was based on mutual trust.

The analogy is extended to the coalition government which Kenya had after the 2007 General Elections. According to Amadi (2009), a coalition government is a power-sharing deal that occurs when a nation experiences a national crisis or difficulty, strife or when either party has failed to attain absolute majority after an election. To understand the meaning of a coalition government analogy, one has to draw experiences from the 2007 post-election power brokerage deal between the Orange Democratic Movement (ODM) and the Party of National Unity (PNU) parties.

(2) *Kend en singo*- ‘Marriage is a covenant’

Singo is Dholuo word which means ‘covenant.’ When two people enter an agreement, they are said to have made *singruok*. In so doing, the two parties make a vow or take an oath by committing themselves to certain conditions and they seal their promises with a signature. Certain situations require covenants in the Luo community. Such include the purchase of land, renting a property and employment among others. To explain the meaning of the analogy, one has to map elements such as law, trust, seal, agreement terms and conditions and consequences of breaking a covenant on marriage.

(3) *Kend en kaka ohala mar osiep*- ‘Marriage is like a partnership’

When two or more friends join hands and initiate a business partnership, they are said to be operating *ohala mar osiep* in Dholuo. For such a business to flourish, the partners must sign a legal agreement as co-owners and specify the level of each person’s involvement in the business. To explain this analogy, one has to map elements such as

law, two parties, levels of involvement and terms and conditions on marriage. The characteristics of agreements will be in Input space (1) while the corresponding features of marriage will be in Input Space (2).

(4) *Kend en kaka orak*- ‘Marriage is like a contract’

The word *orak* is a borrowed term meaning ‘contract.’ Although the word ‘contract’ refers to a legal agreement signed by two or more parties, Dholuo primarily renders the word as ‘temporary employment.’ Individuals who secure employment opportunities for a short period of time are said to be on contract. The above definition still falls within legal agreement because the employer and employee have to enter an agreement which each party has to honor.

4.2.3.10 ‘Marriage is like a Place’ Analogies

The classical contrasting mental models provided by Turner (1988) are nine (food, object, person, time, event, action, agreement, belief and linguistic structure). However, this study identified place as another mental model used to create analogies that describe marriage in Dholuo. Various studies have established that romantic love and marital relationships are described using analogous references such as hell, garden, prison (Brombert, 2015, Sroczyński, 2014; Dawson, 2015). A careful examination of these studies indicates that marriage shares certain characteristics with particular places such as prison, garden, school, hell and hospital among others. This study identified seven (7) PLACE=NOT PLACE analogies used to describe marriage in Dholuo. The 7 analogies are presented in Table 4.12 below.

Table 4.12: ‘Marriage is like a Place’ Analogies

No	Dholuo	Gloss
1	<i>Kend en kaka puodho</i>	Marriage is like a garden
2	<i>Kend en jela</i>	Marriage is a prison
3	<i>Kend en kaka skul</i>	Marriage is like a school
4	<i>Kend en kaka kar theth</i>	Marriage is like an industry
5	<i>Kend en kaka akaont mar bengi</i>	Marriage is like a bank
6	<i>Kend en kaka osiptal</i>	Marriage is like a hospital
7	<i>Kend en kaka od doho</i>	Marriage is like a court

The seven expressions presented in Table 4.12 above are analogies that have used different places to conceptualize marriage. The analogies imply shared characteristics between marriage and the places listed above. Each expression is described below.

(1) *Kend en kaka puodho*- ‘Marriage is like a garden’

A garden is an image that the Luo community uses to create an image of marriage. For a farmer to have a good harvest, they must maintain the soil depth, moisture, texture, aeration, uniformity and nutrients among others. Crop cultivation does not only require favorable soil conditions but also good qualities of a farmer. For instance, the success of any farming activity depends on a farmer’s traits such as risk taking, determination, organization, patience and careful selection of crop or livestock breeds. To interpret this analogy, one maps the activities and characteristics of crop cultivation (source domain) on the activities involved in a successful marriage (target domain) to establish the emergent meaning.

(2) *Kend en jela*- ‘Marriage is a prison’

Jela (prison) is the place where lawbreakers are incarcerated. The word *jela* can be synonymously used with *twech* to mean imprisonment. As a correctional facility, a jail or prison is characterized by certain features such as insurmountable walls, thick fences, barriers and other measures that prevent the inmates from escaping. One has to serve the full jail term before leaving a prison. To explain a marriage in terms of a prison, one has to compare the conditions and facilities in a prison with those in marriage to create the emergent meaning.

(3) *Kend en kaka skol*- ‘Marriage is like a school’

Dholuo word for school is *skol* or *kar tiegruok*. A school is a place or institution where there are two categories of people: teachers and students. *Japuonj* (teacher) is an individual with high professional knowledge that he or she imparts to the *japuonjre* (learner). Whether learning is imparted through apprenticeship or formal methods, any school is characterized by particular lessons, courses, examinations, rules and minimum entry requirements among others. A comparison of these qualities with what happens in marriage helps bring out the meaning of the analogy ‘marriage is like a school’.

(4) *Kend en kaka kar theth*- ‘Marriage is like an industry’

The phrase *kar theth* (an industry) creates images of traditional craft and artisan activities which were carried out in the Luo community before the introduction of advanced technology. Ndeda (2019) observes that the word ‘industry’ in Dholuo encompasses artisan and craft activities such as pottery, blacksmithing, carpentry, weaving, woodwork and drum making among others. After the introduction of manufacturing technology in Kenya, the word *theth* in Dholuo has been extended to all modern industries such as food processing, textiles, motor vehicle assembly, steel manufacturing and all other activities that produce goods. Irrespective of the type of product manufactured in either a traditional or modern industry, the word *theth* generally denotes the use of raw materials, relevant skills, labor, management and the creation of finished products.

(5) *Kend en kaka akaont mar bengi*- ‘Marriage is like a bank account’

A bank account is a place where an individual deposits money or withdraws it for personal use. A bank account may refer to either a home-made container for depositing money or a commercial institution where one goes to make transactions. The mention of a bank account brings to memory features such as money, deposits, withdrawals, other transactions, transfers and balances among others. When these features are compared with their corresponding aspects in marriage, the analogy ‘marriage is like a bank account’ achieves its special meaning.

(6) *Kend en kaka osiptal*- ‘Marriage is like a hospital’

The word *osiptal* is borrowed from English. It is synonymous with the phrase *od thieth*. They both mean ‘hospital’. As a mental model for conceptualizing marriage, a hospital as a place creates the image of medicine, patients, doctors, wards, prescription and healing among others. These images can be compared with a marital relationship to create a special meaning against the backdrop of the Luo culture.

(7) *Kend en kaka doho* - ‘Marriage is like a court’

Conflict resolution or the settling of disputes in the Luo community involves a ‘court system’ in which the plaintiff and the defendant appear before a council of elders for a hearing. When conflict arises, a senior family member, village elder or clan elder officiates as the judge and delivers a judgement after listening carefully to each side.

Depending on the gravity of the crime, the judge will, after consultation with other members of the community, pass a verdict. If the defendant is found guilty, the court may pass a sentence such as community work, flogging, compensation or being suspended from the community for a period of time.

4.3 The Image Schemas used in the Comprehension of Analogies of Marriage in Dholuo

This study also sought to exposit the image schemas used to comprehend analogies of marriage in Dholuo. Santibáñez (2002) observes that image schemas are recurrent experiences one gathers from their environment to help them make sense of abstract linguistic phenomena. Hedblom et al. (2016) posit that image schemas are recurrent structures that arise from manipulation of objects, bodily movements, experience of force and perception. The above definitions imply that image schemas arise from the visual, auditory, tactile and kinesthetic interactions with one's environment. According to Johnson (1987), human minds store embodied experiences which they use to create the meaning of things around them. Thus, image schemas are central to the comprehension of analogies. According to Smeijsters (2012), the study of analogy aligns with image schemas because analogy relies on felt knowledge and embodied cognition within a particular context to create meaning.

Image schemas are of many types and scholars have adopted different approaches in their classification. For example, Clausner and Croft (1999) posit that UNITY, SPACE, SCALE, MULTIPLICITY, FORCE and EXISTENCE are the basic schematic patterns people use to conceptualize abstract phenomena around them. According to Peña (2008), the basic image schemas include PATH, CONTAINER and PART-WHOLE. Saslaw (1996) points out that PATH, FORCE and CONTAINER play an essential role in the comprehension of analogy since they provide a wide base for analogical reasoning. The present study, however, adopted the schematic taxonomies of FORCE, OBJECT, PATH and CONTAINER as outlined by Santibáñez (2002). The study by Santibáñez (2002) postulates that FORCE, OBJECT, PATH and CONTAINER are the basic image schemas from which subsidiary patterns can be activated (cf. Table 2.1). This argument is buttressed by Niebert et al. (2012) who contend that analogy, being the product of embodied experiences, relies majorly on schematic patterns such as forces, containers, paths and objects. The classification by Santibáñez (2002) provides

a comprehensive framework for the interpretation of analogies of marriage in Dholuo. Table 4.13 below shows a summary of the image schemas of analogies of marriage in Dholuo.

Table 4.13: Summary of Image Schemas of Analogies of Marriage in Dholuo

No	Basic Image Schema	Subsidiary Image Schemas	Number of Dholuo Analogies of Marriage
1	OBJECT	MASS COUNT	10
		PART-WHOLE	4
2	FORCE	COMPULSION	6
		COUNTERFORCE	6
		ATTRACTION	3
		REMOVAL OF RESTRAINT	1
		BLOCKAGE	5
3	CONTAINER	IN-OUT	10
		EXCESS	1
4	PATH	PROCESS	13
		VERTICALITY	1
		CIRCULAR	4
		FRONT-BACK	1
		FORWARD	1

4.3.1 The OBJECT Image Schema

The OBJECT image schema is developed from the experiences one gathers from their interaction with discrete entities or with their bodies. According to Gibbs et al. (2006), the OBJECT image schema arises out of the experiences developed when one interacts with particulate quantities. In other words, the OBJECT image schema is grounded on the interaction we have with either our bodies or physical objects such as stones, walls, trees, chairs and bicycles among others (Santibáñez, 2002). The OBJECT image schema is broadly understood in terms of three principal arguments. First, the expression may imply that people manipulate objects in varied ways thus modifying the properties of such objects (Santibáñez, 2002). Second, objects may be perceived to be wholes which may be divided into sections so that one can make judgements about

their functionality and physical arrangements (Gathigia, 2014). Third, an object may be destroyed when one lacks honesty (Santibáñez, 2002). Figure 4.2 below shows a schematic representation of the OBJECT image schema.

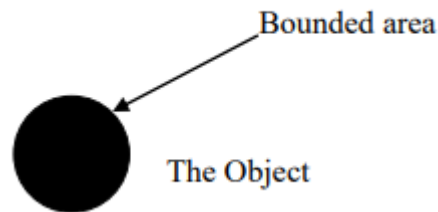


Figure 4.2: A Schematic Representation of the Object Image Schema

The OBJECT image schema establishes a pattern for the activation of subsidiary image schemas such as MASS-COUNT, CENTER-PERIPHERY, and PART-WHOLE. This study, however, only employed the MASS-COUNT and PART-WHOLE subsidiary schemas to analyze the analogies of marriage in Dholuo. In total, the study identified fourteen (14) analogies of marriage conceptualized using the OBJECT schema. Ten (10) analogies are conceptualized using the MASS-COUNT gestalt while 4 are conceptualized using the PART-WHOLE gestalt. Figure 4.3 below presents a summary of the analogies of marriage conceptualized by the OBJECT schema in Dholuo.

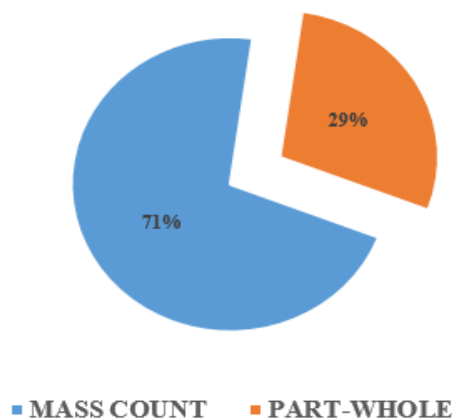


Figure 4.3: Subsidiaries of the OBJECT Image Schema of Analogies of Marriage in Dholuo

Figure 4.3 above shows that PART-WHOLE and MASS COUNT are gestalts of the OBJECT image schema used to conceptualize marriage in Dholuo. The section that follows presents a discussion on why each gestalt provides a plausible blueprint for analogous comprehension of marriage in Dholuo.

4.3.1.1 The MASS COUNT Subsidiary Image Schema

The MASS COUNT is an essential subsidiary schema that helps in the comprehension of abstract phenomena. According to Hampe (2005), MASS-COUNT image schema primarily reflects people’s ability to group all entities that look like objects. Gathigia (2014) observes that count nouns are entities that are bounded and cannot be extended indefinitely while mass nouns are those entities that are homogenous and unbounded in profile or structure. The MASS-COUNT subsidiary image schema is instantiated in 10 analogies as shown in Table 4.14 below:

Table 4.14: Dholuo Analogies of Marriage Conceptualized by the MASS-COUNT Subsidiary Image Schema

No	Dholuo	Gloss
1	<i>Kend en kaka orange</i>	Marriage is like bone soup
2	<i>Kend en kaka rech</i>	Marriage is like fish
3	<i>Kend ipimo gi a lot dek</i>	Marriage is like spider flower
4	<i>Kend en kaka apoth</i>	Marriage is like jute mallow
5	<i>Kend en kaka mor kich</i>	Marriage is like honey
6	<i>Ken en kaka alot mitoo</i>	Marriage is like slenderleaf
7	<i>Kend en kaka magira</i>	Marriage is like peanut soup
8	<i>Kend en kaka aliya</i>	Marriage is like dried beef
9	<i>Kend en kaka kuon maywai</i>	Marriage is like <i>ugali</i> prepared from cassava flour
10	<i>Kend en kaka lwanda</i>	Marriage is like a rock

The MASS-COUNT subsidiary image schema is experientially grounded in one’s ability to conceptualize things as objects and group them as either mass nouns or count nouns. In Dholuo, marriage as an abstract phenomenon is conceptualized using the MASS-COUNT gestalt of the OBJECT image schema. For example, the following analogies contain uncountable nouns: (1) “kend en kaka orange” (marriage is like bone soup), (2) “kend en kaka a lot dek” (marriage is like spider flower), (3) “kend en kaka mor kich” (marriage is like honey), (4) “kend en kaka a lot mitoo” (marriage is like slenderleaf), (5) “kend en kaka magira” (marriage is like peanut soup), (6) “kend en kaka aliya” (marriage is dried beef), (7) “kend en kaka kuon maywai” (marriage is like

ugali prepared from cassava flour) and (8) “kend en kaka apoth” (marriage is like jute mallow). The analogous expression “kend en kaka rech” (marriage is like fish) and (8) “kend en kaka lwanda” (marriage is like a rock) are instances of count nouns.

4.3.1.2 The PART-WHOLE Subsidiary Image Schema

The experiential grounding of the PART-WHOLE subsidiary image schema is connected to the perception of entities as complete wholes with parts arranged in some patterns. According to Peña (2008), parts of certain objects can only be perceived as whole entities if the parts are connected together. This implies that parts are linked to the whole objects. Santibáñez (2002) argues that human bodies are examples of the PART-WHOLE patterns. It therefore means that parts of the body such as eyes, legs and heart among others are parts that can be used to conceptualize whole bodies. The PART-WHOLE image schema helps in meaning creation by mapping features of parts and wholes on abstract linguistic data. A schematic representation of the PART-WHOLE subsidiary image schema is presented in Figure 4.4 below.

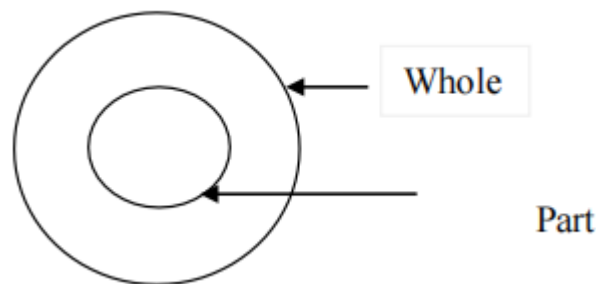


Figure 4.4: A Schematic Representation of the PART-WHOLE Subsidiary Image Schema

In the PART-WHOLE subsidiary image schema, wholes cannot exist without parts. This means that the parts combine to help in the creation of meaning through the structure of the whole object. This study identified four analogies of marriage conceptualized by the PART-WHOLE subsidiary image schema in Dholuo. The four analogies are presented in Table 4.15 below.

Table 4.15: Dholuo Analogies of Marriage Conceptualized by the PART-WHOLE Image Schema

No	Dholuo	Gloss
1	<i>Kend en kaka pedol mar ndiga</i>	Marriage is like a bicycle pedal
2	<i>Kend en kaka yie</i>	Marriage is like a boat
3	<i>Kend en kaka olemo</i>	Marriage is like a fruit
4	<i>Ken en kaka pier agulu</i>	Marriage is like the bottom of a clay pot

The instantiations in Table 4.15 above are analogies of marriage which have been conceptualized by the PART-WHOLE subsidiary image schema. In (1), “kend en kaka pedol mar ndiga” (marriage is like a bicycle pedal) a bicycle pedal has been used as part of the whole bicycle. This conceptualization implies that the pedal is essential for the movement of the bicycle. Besides the pedal, a bicycle has other parts such as the handle, seat, frame, wheels and chain among others. This analogy conceptualizes marriage as an institution that is often propelled forward but the pedal which is a part of the bicycle plays a pivotal role in the movement of the bicycle. In (2) “kend en kaka yie” (marriage is like a boat) has also used part to express the whole. A boat as a water vessel requires rowing oars and propellers. A boat is therefore incomplete without other equipment that help it in movement.

The analogy (3) “kend en kaka olemo” (marriage is like a fruit) is another instantiation that has used the subsidiary image of PART-WHOLE to represent the whole. According to Mazzoni (2015) romantic relationships such as love and marriage are often conceptualized as trees that produce sweet fruits. The union between a man and a woman is conceptualized as a tree that blossoms and produces fruits. A fruit cannot exist without a tree. Therefore, the analogy “marriage is like a fruit” has been conceptualized by the PART-WHOLE subsidiary image schema.

In (4), the analogy “marriage is like the bottom of a clay pot” has also represented the whole using part of the entity. A pot has parts such as the handle, neck, mouth and walls. By using the bottom (part) to conceptualize the whole (pot), the analogy has employed the PART-WHOLE subsidiary image schema. The bottom of the pot cannot exist without the whole clay pot.

4.4 The FORCE Image Schema

Force is listed as a principal image schema that underlies the comprehension of analogical expressions and metaphoric language (Gibbs et al., 2008). As entities interact, they experience force dynamics such as exertion of force, resistance, overcoming force, blockage, removal of blockage and related reactions (Kövecses, 2015). This study classifies FORCE as a major image schema from which subsidiaries emerge as proposed by Santibáñez (2002). He postulates that the FORCE schema activates gestalts such as BLOCKAGE, COMPULSION, COUNTERFORCE, DIVERSION, ENABLEMENT, REMOVAL OF RESTRAINT and ATTRACTION. This study identified twenty-one analogies of marriage which are conceptualized by the FORCE image schema. Specifically, six analogies allude to COMPULSION, six employ the COUNTERFORCE subsidiary, three allude to ATTRACTION, and five can be interpreted using BLOCKAGE while one makes reference to the REMOVAL OF RESTRAINT subsidiary image schema. Figure 4.5 below presents a summary of Dholuo analogies of marriage conceptualized by the FORCE image schema.

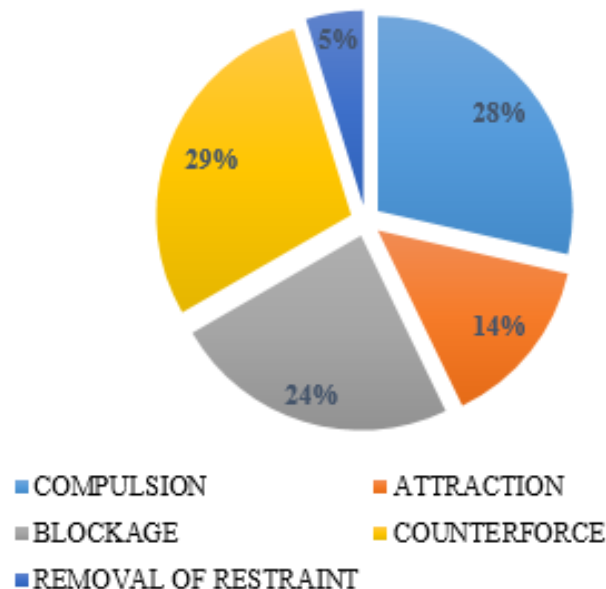


Figure 4.5: Subsidiaries of the FORCE Image Schema of Analogies of Marriage in Dholuo

Figure 4.5 above summarizes Dholuo analogies of marriage which can be accounted for using COMPULSION, ATTRACTION, REMOVAL OF RESTRAINT, COUNTERFORCE and BLOCKAGE subsidiary image schemas. The subsidiaries

provide a rich blueprint for interpreting analogies of marriage in Dholuo. Each of the subsidiary image schemas is discussed below.

4.4.1 The COMPULSION Subsidiary Image Schema

The COMPULSION image schema involves experiences in which one is overwhelmed by external forces which push or pull them. According Setchi and Asikhia (2017), the COMPULSION subsidiary image schema is grounded in experiences recollected from forces that originate somewhere, move along a path and overwhelm bodies. The COMPULSION image schema is also defined as a strong energy or feeling that one cannot control (Potapenko, 2016; Setchi & Asikhia, 2017; Rahardian & Nirmala, 2018). This means that COMPULSION gestalt arises from the experience of being overwhelmed by irresistible power or energy. A schematic representation of the COMPULSION subsidiary image schema is presented in Figure 4.6 below.

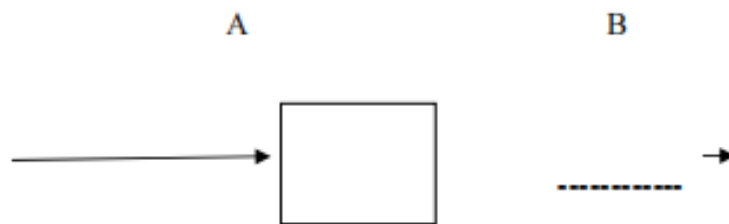


Figure 4.6: A Schematic Representation of the COMPULSION Subsidiary Image Schema

In the schematic representation above, the arrow (A) represents an actual force that acts on a particular object while the dotted line represents potential energy that an object possesses. According to Rahardian and Nirmala (2018), one responds to the force exerted in A through potential energy or active response. Table 4.16 below shows the 6 analogies of marriage conceptualized by the COMPULSION subsidiary image schema in Dholuo.

Table 4.16: Dholuo Analogies of Marriage Conceptualized by the COMPULSON Image Schema

No	Dholuo	Gloss
1	<i>Kend en kaka apaka</i>	Marriage is like a storm
2	<i>Kend en kaka hono</i>	Marriage is like a miracle
3	<i>Kend en kaka sitandawili</i>	Marriage is like a riddle
4	<i>Kend en kaka ajua</i>	Marriage is like gambling
5	<i>Kend en kaka divai</i>	Marriage is like wine
6	<i>Kend en kaka masira</i>	Marriage is like a plague

The instantiations in Table 4.16 above indicate that the COMPULSON subsidiary image schema provides a plausible framework for comprehending analogies of marriage in Dholuo. Marriage is conceptualized as a compulsive force. Therefore;

(1) *Kend en kaka apaka*- ‘Marriage is like a storm’

The expression makes reference to the strong winds and high atmospheric pressure that often characterize a storm. According to Totenhagen et al. (2016), several experiences in love and marital relationships are often described as storms because couples or lovers experience overwhelming pressure which leads to anger, bitterness and emotional breakdown. Clausner, (2005) observes that the word ‘storm’ falls within the COMPULSON subsidiary image schema because it conjures images of tornadic forces. Marriage is therefore conceptualized as a storm because of the strong and dangerous winds that shake the stability of a husband and wife.

(2) *Kend en kaka hono*- ‘Marriage is like a miracle’

Research demonstrates that marital relationships are sustained by certain forces that are equated with magic or miracles (Heilman, 2014). According to Mikesell (2013), the process of asking for love and getting love in return is a miracle that is sustained by certain forces. The initiator of love, is, therefore, a miracle worker who uses irresistible illusions to win and sustain a partner’s loyalty. For this reason, this study considers a miracle to be a COMPULSON image schema because of the overwhelming force during attraction and marriage period.

(3) *Kend en kaka sitandawili*- Marriage is like a riddle'

A riddle is basically defined as a type of puzzle in which one is required to offer a solution through critical thinking (Sone, 2014). The notion of 'puzzle' in a riddle implies confusion as one attempts to find a solution. Gathigia (2014) points out that a riddle describes romantic relationships because it denotes "whirlpool of confusion that influences" a person to make irrational decisions in the name of love (p. 101). The confusion is a force that lends marriage a magical, miraculous or mysterious compulsion. For instance, how one falls in love, marries a person and lives with them is puzzle that to a great extent involves some force which overwhelms them. Therefore, this study considers a riddle as an analogy conceptualized using the COMPULSON image schema.

(4) *Kend en kaka ajua*- 'Marriage is like gambling'

Gamblers often stake valuable items with the consciousness of risks and hope of gain. In a study on the rampancy of gambling, Ocean and Smith (1993) point out that the motivation to engage in gambling can be traced to a certain force that binds and compels people to take huge risks. Rose (2016) contends that pathological gamblers find it difficult to quit the habit because they experience a compulsive urge to gamble even if they constantly make losses. People entering marriage, despite the challenges associated with the institution, choose to stake their commitment and lives hoping to make it as a couple. For this reason, the analogy can be accounted for using the COMPULSON image schema.

(5) *Kend en kaka divai*- 'Marriage is like wine'

The degree of internal satisfaction in marriage is often equated with the feeling of taking wine or alcohol. Kövecses (2000) describes emotion in relationships as "some kind of alcoholic beverage capable of affecting a person's intellectual abilities in adverse ways" (p. 74). The implication of the above statement is that wine or alcohol provides an intoxicating effect that gives a person a strong urge to take more. Camchong et al. (2014) argue that wine is a type of force because it generates "bottom-up appetitive drive in impulsive and compulsive urges to consume alcohol" (p. 227). The force that overwhelms wine users is equated with the compulsion to remain in marriage despite the circumstances. Wine is, therefore, a compulsive force used to comprehend marriage in Dholuo.

(6) *Kend en kaka masira*- ‘Marriage is like a plague’

The relevance of this analogy is based on Carmichael’s (2014) observation that a plague overwhelms individuals’ immune systems hence leaving them vulnerable and susceptible to worse infections that lead to death. Plagues interrupt the proper functional life. Similarly, marriage affects both the physical and mental wellbeing of people. The symptoms of a plague correspond to the negative experiences encountered in marriage. These symptoms come unexpectedly and they overwhelm an individual. Therefore, marriage is conceptualized as a plague to imply that there are unpredictable forces that overwhelm individuals hence interrupting their mental and physical health.

4.4.2 The REMOVAL OF RESTRAINT Subsidiary Image Schema

The REMOVAL OF RESTRAINT image schema is a subsidiary of the FORCE image schema. Clausner (2005) defines this image schema as a pattern in which a barrier is metaphorically or physically taken away from a force. In other words, a barrier that is potentially present is taken away so that an activity can continue without obstruction. A schematic representation of the REMOVAL OF RESTRAINT is shown in Figure 4.7 below.



Figure 4.7: A Schematic Representation of the REMOVAL OF RESTRAINT Subsidiary Image Schema

In the figure above, the dotted lines indicate the removal of the obstacle which would stop an action. The arrow shows the direction of the action after the restraint has been removed. This study identified one analogy of marriage conceptualized by the REMOVAL OF RESTRAINT subsidiary image schema as shown in Table 4.17 below.

Table 4.17: Dholuo Analogy of Marriage Conceptualized by the REMOVAL OF RESTRAINT image Schema

No	Dholuo	Gloss
1	<i>Kend en gimochwere</i>	Marriage is eternity

The analogy “kend en gimochwere” (marriage is eternity) has employed the REMOVAL OF RESTRAINT subsidiary image schema. The word ‘eternity’ denotes infinity or unending period of time. Eternity means that no obstacle is able to stop time. This timelessness and infinity correspond to the perpetuity of marriage.

4.4.3 The COUNTERFORCE Subsidiary Image Schema

As a subsidiary of the FORCE image schema, COUNTERFORCE refers to a situation where two forces are in a head-on combat with each other. Asgari (2013) posits that COUNTERFORCE image schema “is a force schema that involves the active meeting of physically or metaphorically opposing forces” (p. 186). An example of COUNTERFORCE in daily life is a football match where players engage in head-on collisions (Johnson, 1987). An image schema is described as COUNTERFORCE if it involves two entities in motion against each other. Diagrammatically, COUNTERFORCE subsidiary image schema is represented as shown in Figure 4.8 below.



Figure 4.8: A schematic Representation of the COUNTERFORCE Subsidiary Image Schema

The figure above shows that the two forces move towards each other and encounter a head-on collision. In this study, six analogies which are conceptualized by the COUNTERFORCE subsidiary image schema were identified. The analogies are tabulated below.

Table 4.18: Dholuo Analogies of Marriage Conceptualized by the COUNTERFORCE Image Schema

No	Dholuo	Gloss
1	<i>Kend en kaka jadwar</i>	Marriage is like a hunter
2	<i>kend en kaka dwar</i>	Marriage is like hunting
3	<i>Kend en kaka pany gi ludhe</i>	Marriage is like mortar and pestle
4	<i>Kend en kaka amen</i>	Marriage is like wrestling
5	<i>Kend en lweny</i>	Marriage is war
6	<i>Kend en adhula</i>	Marriage is a football match

The instantiations (1) - (6) in Table 4.8 above show that marriage in the Luo community is conceptualized as two forces that are in combat. Each of the analogies is discussed below.

(1) *Kend en kaka dwar*- ‘Marriage is like a hunting’

(2) *Kend en kaka jadwar*- ‘Marriage is like a hunter’

The image of hunting in analogies (1) and (2) allude to two forces that are approaching each other from the opposite direction. Hunting and marriage share certain features. For instance, studying a prey corresponds to studying a partner. Preparation for hunting aligns with marriage preparations. According to Thiébaux (2015) couples or lovers in marriage can be compared with a hunter and a prey. The physical force used by a hunter to smite a prey figuratively corresponds to the mental energy used by a partner to win the affection of a lover (Thiébaux (2015). Hunting uses methods such as trapping to capture an animal. In marriage a partner or lover resists this trap and attempts to break loose through counterforce. When a prey engages in anti-attack behavior, they are in essence countering the hunter’s tactics. This counterforce reaction is mirrored in marriage when partners counterattack each other and seek ways of breaking loose from oppressive relationships.

(3) *Kend en kaka pany gi ludhe*- ‘Marriage is like mortar and pestle’

This study considers the relationship between mortar and pestle to be that of the COUNTERFORCE image schema. The process of making peanut paste or preparing cereals using a mortar and pestle corresponds to marriage. Liu and Yan (2022) observe

that a mortar and pestle must constantly grind each other for them to produce quality product. The pestle exerts a force on the mortar which in response produces a reactive force which wears out the pestle. In a similar fashion, marriage involves two individuals who engage in either physical or mental collisions aimed at improving their relationship. Marriage in the Luo community is also conceptualized by the COUNTERFORCE image schema when partners engage in a fight as shown in the analogies below.

(4) *Kend en kaka amen-* ‘Marriage is like wrestling’

(5) *Kend en lweny* – ‘Marriage is war’

Any battle involves two parties who fiercely fight each other using whatever weapons at their disposal. Kamaliah (2013) observes that romantic relationships such as love and marriage are sometimes understood in terms of war. Gathigia (2014) outlines common features of wars such as adversaries, resistance, weapons, surrender, damages and winning among others. These images correspond to the marriage institution where partners may engage in altercations or physical combat. During such fights, one party has to counter the other hence qualifying COUNTERFORCE as plausible subsidiary image schema for comprehending the analogy ‘marriage is war’.

(6) *Kend en kaka adhula-* ‘Marriage is like a football match’

Johnson (1987) mentions a football match as an example of COUNTERFORCE image schema. This study established that marriage is described as a football match due to a number of reasons. A football match is characterized by team spirit, motivation to win, fighting outsiders and passion among others. In marriage, partners are players in the same team (Owen, 2002). In a football match, a rival team counters the team and uses all techniques to win the game. In marriage, partners combine effort and counter the forces assailing them so that they can make a successful union.

4.4.4 The ATTRACTION Subsidiary Image Schema

The ATTRACTION subsidiary image schema is also used to comprehend analogies of marriage in Dholuo. According to Johnson (1987), the ATTRACTION subsidiary image schema is derived from the experiences when two entities are drawn to each other through certain forces. Cervel (1999) reiterates that entities are described using the attraction image schema if they are either naturally drawn to each other or pulled

towards one another by an external force. Peña (2008) points out that forces such as magnetism and gravity are examples of ATTRACTION image schema. A schematic representation of the ATTRACTION subsidiary image schema is shown in figure 4.9 below.

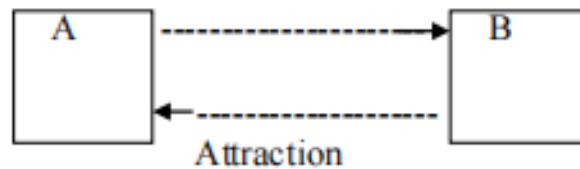


Figure 4.9: A Schematic Representation of the ATTRACTION Subsidiary Image Schema

In this study, the ATTRACTION subsidiary image schema is instantiated in three analogies of marriage as shown in Table 4.19 below.

Table 4.19: Dholuo Analogies of Marriage Conceptualized by the ATTRACTION Image Schema

No	Dholuo	Gloss
1	<i>Kend en kaka spak</i>	Marriage is like a magnet
2	<i>kend en kaka boya</i>	Marriage is like a bait
3	<i>Kend en kaka miel</i>	Marriage is like dancing

Peña (2003) classifies ATTRACTION as a subsidiary of the PATH image schema. However, the present study classifies it under FORCE. This categorization aligns with the findings of past studies on image schemas (Santibáñez, 2002; Johnson, 2005; Kimmel, 2009, Gathigia, 2014). Each of the analogies in Table 4.19 above is described below.

(1) *Kend en kaka spak*- ‘Marriage is like a magnet’

A magnet attracts objects when the electrons of the magnet align with the flow of the magnetic field (Rigoni et al., 2020). After aligning the electrons, the material gets magnetized. The two magnets (the original magnet and the magnetized object) then attract each other because of opposite magnetic poles. Marriage is conceptualized as a

magnet because partners of opposite gender are attracted to each other. The magnetic force corresponds to the romantic attraction that draws the couple towards each other.

(2) *Kend en kaka boya*- Marriage is like a bait”

The notion of a bait conjures images of a fishing line with a bait attached to the hook. The hook is slowly lowered to the place with fish. According to Ruxton and Hansell (2011), baiting is a fishing method that attracts the prey before forcefully throwing them out of the water. Marriage is comprehended as a bait when the romantic attraction as a force serves the purpose of attracting and trapping a partner before making them do what you want. Therefore, the ATTRACTION subsidiary image schema accounts for this analogy.

(3) *Kend en kaka miel*- ‘Marriage is like dancing’

Pearce and Wu (2016) posit that dancing creates a romantic atmosphere which invites partners to join the dance floor. Dancing in heterosexual setups consists of irresistible moves that attract partners (Carozzi, 2013). The analogy of dancing applies to marriage where partners are attracted to each other and they cooperate as they dance to the tune of love as a couple. It is for this reason that ATTRACTION as an image schema is used to comprehend marriage in Dholuo.

4.4.5 The BLOCKAGE Subsidiary Image Schema

The BLOCKAGE subsidiary image schema is experienced when an entity encounters a force which blocks it from reaching its desired destination. Johnson (1987) points out that blockage occurs when an entity encounters a barrier thus taking any of the possible directions available. This is the argument buttressed by Otieno et al. (2017) who observe that the blockage gestalt exerts a force on a moving entity thus forcing it to change the trajectory. A schematic representation of the BLOCKAGE gestalt is shown in figure 4.9 below.

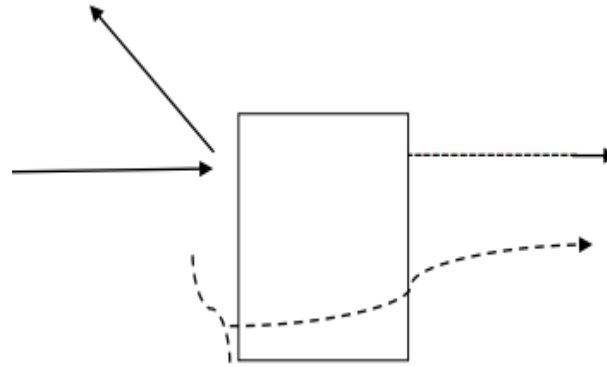


Figure 4.10: A Schematic Representation of the BLOCKAGE Subsidiary Image Schema

In the figure above, the arrows represent forces that propel the moving bodies while the rectangle represents a force that bars the moving entity from reaching its destination. The force exerted by the barrier forces the moving entity to change its trajectory as indicated in Figure 4.10 above. This study identified five analogies of marriage conceptualized by the BLOCKAGE gestalt as shown in Table 4.20 below.

Table 4.20: Dholuo Analogies of Marriage Conceptualized by the BLOCKAGE Image Schema

No	Dholuo	Gloss
1	<i>Kend en kaka kum</i>	Marriage is like a sentence
2	<i>Kend en kaka bar-wabar</i>	Marriage is like a coalition government
3	<i>Kend en kaka singo</i>	Marriage is like a covenant
4	<i>Kend en kaka ohala mar osiep</i>	Marriage is like a partnership
5	<i>Kend en kaka orak</i>	Marriage is like a contract

The expressions tabulated above indicate that the BLOCKAGE subsidiary image schema provides a plausible framework for the comprehension of analogies of marriage in Dholuo. Each of the analogies is described below.

(1) *Kend en kaka kum*- ‘Marriage is like a sentence’

The word ‘sentence’ refers to the punishment one receives after being convicted of a particular crime. At the end of the prosecution, a magistrate or judge dictates what should be done to the offender. The sentence implies that an offender will be blocked from living his desired lifestyle because the judgement confines him to the judicial system. Richardson (2020) argues that marriage is described in terms of a jail or a

sentence to reveal how individuals are bound by the laws of the marriage institution. This analogy implies that the laws guarding a marriage confine and bar them from walking out of the marriage or pursuing personal desires.

(2) *Kend en kaka bar-wabar*- ‘Marriage is like a coalition government’

The conceptualization of marriage as a coalition government denotes a union in which two parties have to abide by the agreement binding them. Marriage as a coalition government shows that the partners are involved in a power brokerage deal with strict rules. This means that although each partner may wish to pursue personal interests, the conditions outlined in the agreement block them. Marriage is therefore an institution where partners are barred from pursuing interests that deviate from those outlined in the laws guarding the union.

In Dholuo, marriage is also conceptualized as a relationship in which partners commit themselves either in writing or verbally hence creating a limiting force within their marriage. By requiring partners to consent in writing or verbally, marriage becomes a force that blocks individuals from acting contrary to the terms and conditions. This is instantiated in the three analogies below.

(3) *Kend en kaka singo*- ‘Marriage is like a covenant’

(4) *Kend en kaka ohala mar osiep*- ‘Marriage is like a partnership’

(5) *Kend en kaka orak*- ‘Marriage is like a contract’

The above analogies have a contractual relationship as a common element cutting across them. Covenants, partnerships and contracts are all sealed laws or terms and conditions. According to Jaafar-Mohammad and Lehmann (2011), marriage “covenants are considered sacredly binding” because of the vows or the terms that seal the relationship. Maua et al. (2020) observe that marriage is synonymous with contracts, vows or partnerships in which partners are bound by stringent rules barring them from leaving the holy matrimony. As Oguda (2012) observes, marriage in the Luo community is expected to be a permanent union in which the thought of separation is never entertained. He adds that to discourage separation and keep marriage indissoluble, the Luo imposes stringent and punitive laws that bar the partners from breaking their relationship. In this light, the words covenant, partnership and contract

conjure the image of a relationship in which individuals are barred from deviating from the established norms or rules.

4.5 The CONTAINER Image Schema

The CONTAINER image schema results from people's experience with containers (Otieno, 2019). The container gestalt denotes the idea of vessels and the objects that they hold. Mandler and Cánovas (2014) opine that container as an image schema results from one's recurrent experience of vessels "with an inside and outside" (p. 18). The idea of container creates the image of a vessel with a boundary and the content which is referred to as the interior (Lakoff, 2012). As people interact with different objects that hold things, they develop the notion of containment. Santibáñez (2002) enlists IN-OUT, EXCESS and FULL-EMPTY as the subsidiary gestalts activated by the CONTAINER image schema. The CONTAINER gestalt is schematically represented as shown in figure 4.10 below.

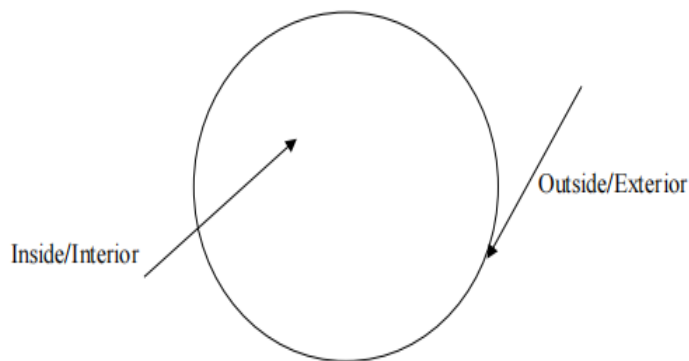


Figure 4.11: A Schematic Representation of the CONTAINER Image Schema

The CONTAINER image schema allows people to comprehend abstract phenomena in three ways (IN-OUT, EXCESS and FULL-EMPTY). In this study, ten analogies allude to the IN-OUT gestalt while one can be accounted for using the EXCESS subsidiary schema as summarized in Figure 4.11 below.

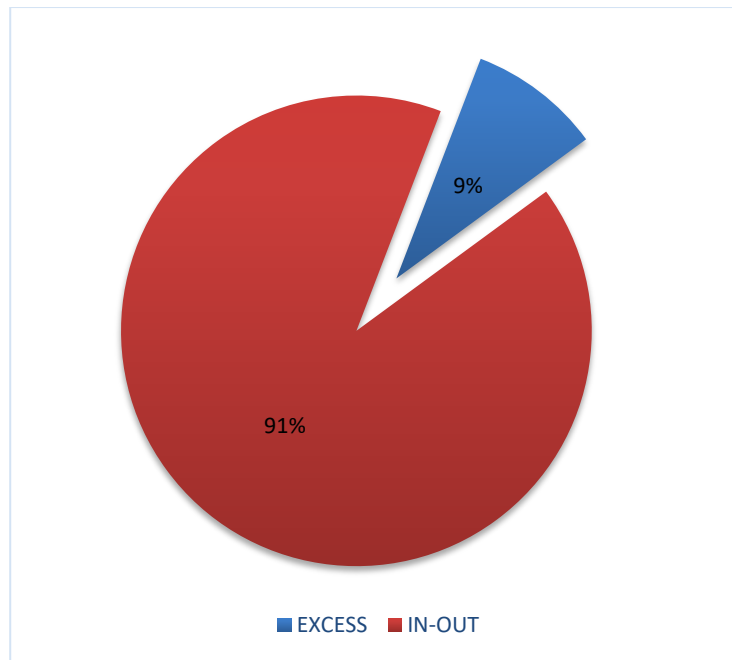


Figure 4.12: Subsidiaries of the CONTAINER Image Schema of Analogies of Marriage in Dholuo

The above figure summarizes the percentages of Dholuo analogies of marriage based on the EXCESS and IN-OUT subsidiary image schemas. The figure shows that the recurring experiences involving containment are meaningful schematic patterns for comprehension of marriage as an abstract phenomenon in Dholuo.

4.5.1 The IN-OUT Subsidiary Image Schema

The IN-OUT gestalt is created out of experiences of getting in or out of something. According to Gathigia (2014), the IN-OUT image schema describes experiences where an entity moves into or out of a vessel. This study identified ten Dholuo analogies of marriage conceptualized by the IN-OUT subsidiary image schema as summarized in Table 4.21 below.

Table 4.21: Dholuo Analogies of Marriage Conceptualized by the IN-OUT Image Schema

No	Dholuo	Gloss
1	<i>Kend en kaka otegu</i>	Marriage is like a trap
2	<i>Kend en kaka gogo</i>	Marriage is like a fishing net
3	<i>Kend en kaka jok</i>	Marriage is like a yoke
4	<i>Kend en kaka jela</i>	Marriage is like a prison
5	<i>Kend en kaka puodho</i>	Marriage is like a garden
6	<i>Kend en kaka skul</i>	Marriage is like a school
7	<i>Kend en kaka kar theth</i>	Marriage is like an industry
8	<i>Kend en kaka bengi</i>	Marriage is like a bank
9	<i>Kend en kaka osiptal</i>	Marriage is like a hospital
10	<i>Kend en kaka od doho</i>	Marriage is like a court

The expressions in Table 4.21 above indicate that the IN-OUT gestalt is used to comprehend marriage in Dholuo. The expressions consist of objects (1-3) and places (4-10) which are associated with moving in or moving out. The expressions (1-3) have employed a similar image schema to describe marriage, thus:

- (1) *Kend en kaka otegu*- ‘Marriage is like a trap’
- (2) *Kend en kaka gogo*- ‘Marriage is like a fishing net’
- (3) *Kend en kaka jok*- ‘Marriage is like a yoke’

The objects used in the analogies (1-3) above depict marriage as an institution in which a partner is trapped and retained in the relationship without exiting. Traps, fishing nets and yokes share the image of catching and holding an entity thus containing them. Oduaran and Chukwudeh (2021) describe marriage as a trap which encloses people and makes it difficult for them to leave “home due to social and cultural norms” (p. 11). In this regard, a trap acts as a container into which something enters with limited chances of getting out. The IN-OUT image schema therefore provides a plausible framework for comprehending marriage in terms of a trap.

A fishing net is another object that is used to understand the concept of marriage. When fishing, the net is cast at the spot where fish often gather. The net sinks and as it hauls

up, it traps all the fish in that area then the fisherman draws the net. The fishing net traps fish just like marriage as an institution traps partners thus containing them. Marriage is seen as “symbolic entrapment “when a person is prevented from taking courses of action because these actions threaten symbolic boundaries” (Sharp, 2009, p. 267). When fish enters the net, it is trapped and it remains in the net. It has no ability to get out. The fishing net is therefore an object that illustrates the IN-OUT image schema. In marriage, partners are trapped and they remain in the marriage. Social norms make it difficult to get out.

The word ‘yoke’ in analogy (3) above also creates the image of IN-OUT. The fastening of a yoke on the necks of bulls or donkeys limits their movement for the period they plough or draw a cart. When partners enter a matrimony, they are confined to the marriage and they cannot exit. According to Oguda (2012), the Luo culture seeks to make separation of married partners difficult by imposing several norms. In this manner, marriage operates like a yoke in which people enter but it becomes difficult to exit. Nietzsche (2017) observes that marriage is like a yoke since it is characterized by several norms that confine the partners within the institution. There are few opportunities for moving out.

Marriage in the Luo community is also conceptualized as places where people either get in or out, thus:

(4) *Kend en kaka jela* - ‘Marriage is like prison’

The analogy above has used the word prison to create the image of getting in or coming out. The analogy implies that the husband and wife are confined within the family and they have to remain in that institution. According to Brombert (2015), marriage and love can be equated with romantic prisons where partners resign to fate when they realize that there are tall prison walls that prevent them from leaving. Codd (2013) also observes that marriage is conceptualized as a prison with the IN-OUT gestalt when partners feel confined and barred from leaving the institution.

(5) *Kend en kaka puodho*- ‘Marriage is like a garden’

Marriage in the Luo community is also conceptualized as a garden. All gardening activities involve going to the farm and coming out. A farmer engages in activities such

as seed sowing, weeding, pruning, spraying and thinning in the garden. The ultimate goal of a gardener is to produce a harvest which is often taken out of the farm. Hühn (2014) uses the farming terms ‘reaping’ and ‘sowing’ to illustrate the IN-OUT gestalt in a garden. In other words, a garden requires one to sow (IN) and they will reap (OUT) what they planted. In marriage, the attitudes and habits partners cultivate correspond to what gets in. These habits produce a harvest in the form of marriage stability or instability.

(6) *Kend en kaka skol-* ‘Marriage is like a school’

Learners join a school to learn and graduate when they complete their studies. Admission and graduation represent the IN-OUT gestalt of the CONTAINER image schema. In a study on the benefits of marriage, Parker-Pope (2010) argues that marriage operates like a school where people come in for training and leave when they are equipped with skills of maintaining or managing a relationship. Therefore, just like a school where learners get in and graduate at the end of the learning period, marriage is an institution where partners join when they are inexperienced and they graduate when they are refined and ready to cooperate with each other.

(7) *Kend en kaka kar theth-* ‘Marriage is like an industry’

The word *theth* (industry) paints a picture of materials being taken in and leaving the institution after processing. Whether traditional or modern, an industry brings in raw materials and manufactures them into finished products. These activities represent the IN-OUT gestalt of the CONTAINER image schema. In marriage, partners join the institution when they have little experience and refine each other until they become compatible and stable. According to Kefalas et al. (2011), marriage as an institution resembles an industry where partners get in and refine each other’s skills until couple becomes fully compatible and united.

(8) *Kend en kaka bengi-* ‘Marriage is like a bank’

A bank is another image which uses the IN-OUT gestalt to conceptualize marriage in the Luo community. When one gets into a bank, they come out having made a transaction. The transaction credits the account (IN) or debits it (OUT). In a similar fashion, marriage is like an emotional bank account which is shared by partners. Rockinson-Szpakiw et al. (2015) describe marriage as a “metaphorical emotional bank

account” in which partners deposit and withdraw (p. 144). Deposits (IN) correspond to the habits that create a good atmosphere for the partners to thrive while withdrawals (OUT) imply all activities that create friction between partners. Therefore, partners must deliberately choose to make deposits to keep their marriage afloat.

(9) *Kend en kaka osiptal*- ‘Marriage is like a hospital’

Also called *od thieth*, the word *osiptal* (hospital) creates the image of getting in and coming out after certain services have been offered. Traditionally, herbalists have a collection of medicinal herbs in a house designated to be a hospital. Whether in the traditional or modern times, *od thieth* (hospital) involves going for treatment and coming out with the desired results. Cortez et al. (2020) draws parallels between marriage and hospitals and observe that the two institutions have common experiences aimed at making individuals better. Admission to a hospital corresponds to the process of entering a marriage. This represents the IN gestalt. One is discharged when they are healthier or feeling better. This is the OUT gestalt. Cortez et al. (2020) observe that although partners do not actually leave a marriage like they do in hospitals, the experiences they gain enable them to graduate to a higher level where they live happier lives. In this manner, a hospital conjures the IN-OUT image and helps in the understanding of marriage in Dholuo.

(10) *Kend en kaka od doho* ‘Marriage is like a court’

By likening marriage to a courtroom, the above analogy implies that partners in marriage are like the plaintiff and the defendant. Once the individuals get into the court, there are two possibilities. They will either be confined (IN) or they will be released (OUT). Canham et al. (2014) observe that many partners who are ill-matched see their marriage as a courtroom with never ending cases. Onyango (2016) contends that in this age when bride price is commercialized in the Luo community, many partners are forcefully married off thus confining them to a marriage where they are ill-matched. Such marriages resemble a courtroom where there are innumerable cases and conflicts. Entering a marriage corresponds to the IN gestalt while walking out on a partner corresponds to the OUT gestalt. The manner in which the cases are handled in marriage determines whether partners will remain in marriage or get out of it.

4.5.2 The EXCESS Subsidiary Image Schema

The EXCESS image schema is activated by expressions which imply that substances are in larger quantities than would be desirable (Santibáñez, 2002). When something is in excess amounts, it means that it has been boosted, maximized or presented in higher quantities (King, 2016). The EXCESS subsidiary image schema is invoked by expressions which show that MORE IS UP (Lakoff & Johnson, 1980). In this study, the EXCESS image schema accounts for one analogy of marriage in Dholuo as shown in Table 4.22 below.

Table 4.22: Dholuo Analogy of Marriage Conceptualized by the EXCESS Image Schema

No	Dholuo	Gloss
1	<i>Kend en kaka ochuri</i>	Marriage is like bitter bile

The analogy in table 4.22 above indicates that marriage is conceptualized using the EXCESS subsidiary image schema. *Ochuri* (bitter bile) is contained in the intestines of a cow (Odenyo, 2018). This bile blends with cow dung thus giving it the green colour (Randhawa & Kullar, 2011). Generally, the small intestine contains a mixture of urine, bile and dung. *Ochuri* derives its sweetness from the bitterness. This means that the concentration of bitterness must increase for people to enjoy the bile. Marriage, like bitter bile, is an institution with many experiences that embitter partners. Ren et al. (2015) observe that romantic relationships and marital unions are characterized by alternating experiences that are sweet, bitter, sour, pleasant and salty at the same time. These experiences suggest that sweetness and bitterness combine to create a pleasant feeling. Marriage thrives because bitter experiences are portals of discovering pleasure between partners. Many bitter experiences are opportunities for ironing out issues and refining the marriage. It is for this reason that the EXCESS subsidiary image schema provides a plausible explanation of the above analogy.

4.6 The PATH Image Schema

The PATH image schema is one of the major schematic patterns used to comprehend abstract phenomena (Anudo & Kodak, 2020). This image schema is used to conceptualize varied experiences, abstract phenomena and notions through bodily experiences. According to Johnson (1987), the PATH image schema has a starting point

(source), direction, a path and a destination. Peña (2000) notes that the direction is from the starting point to the end point while the path consists of a series of intermediate points. Otieno (2019) summarizes the PATH image schema using four structural components: first, there is the source or starting point; second, there is a destination on end point; third, there are series of intermediate points between the source and the destination; and, fourth, there is a direction or the trajectory of the entity. Figure 4.12 below shows a schematic representation of the PATH image schema.

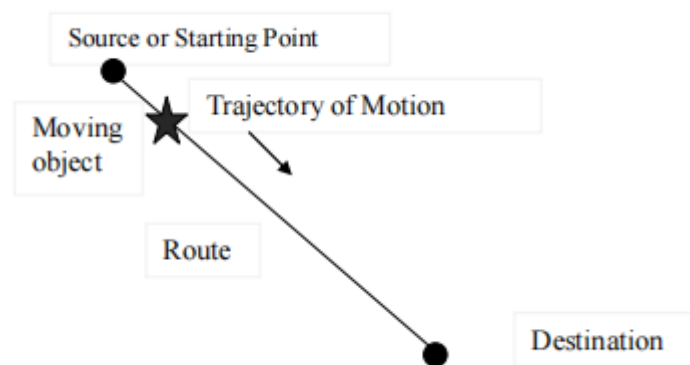


Figure 4.13: A Schematic Representation of the PATH Image Schema

In the figure above, the arrow indicates the direction of the moving entity along a path. The path travelled consists of a source and a destination. According to Peña (2000), the path consists of vertical, circular and horizontal configurations. The horizontal configuration consists of *right-left* and *front-back* directions. The vertical path yields the *up-down* orientation while the circular path yields *cyclical* and *spiral* patterns. Generally, the PATH image schema has subsidiary image schemas such as VERTICALITY, PROCESS, CIRCULAR, FRONT-BACK and FORWARD (Mandler & Cánovas, 2014).

In this study, 13 analogies are explained using the PROCESS subsidiary image schema, one is accounted for by the VERTICALITY orientation while 4 are conceptualized using the CIRCULAR pattern. The FRONT-BACK and FORWARD schemas account for one analogy each as highlighted in Figure 4.13 below.

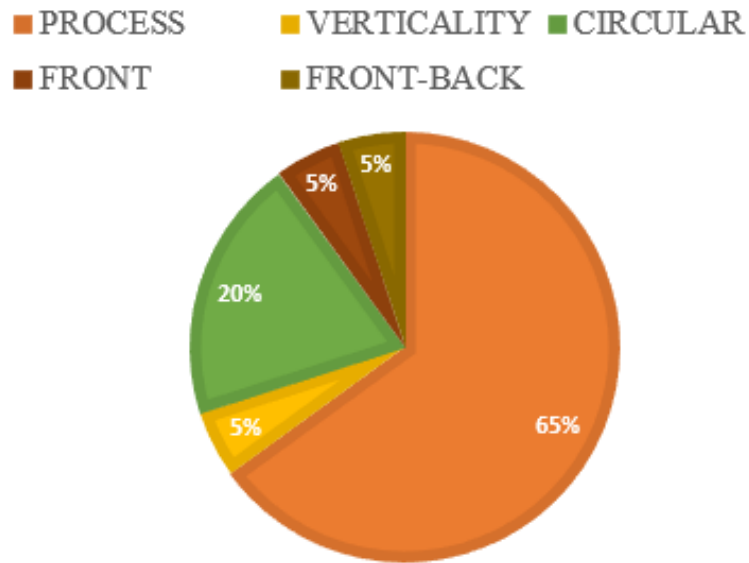


Figure 4.14: Subsidiaries of the PATH Image Schema of Analogies of Marriage in Dholuo

The figure above summarizes the percentages of analogies of marriage in Dholuo conceptualized using the PATH image schema. The subsidiaries of the PATH used to conceptualize marriage in Dholuo include VERTICALITY, PROCESS, CIRCULAR, FRONT-BACK and FORWARD. Each of the subsidiary image schemas is explained in the sections that follow.

4.6.1 The PROCESS Subsidiary Image Schema

The PROCESS image schema is one of the configurations of the PATH image schema. According to Mandler and Cánovas (2014), conceptualization of a phenomenon using the PROCESS gestalt involves a description of the source or starting point, stages along the path and a destination or a goal. Santibáñez (2002) observes that the PROCESS image schema conceptualizes phenomena which move from a source, passes through different stages and yields the desired result or product. Johnson (2005) points out that the PROCESS subsidiary image schema consists of the beginning, the middle and the final destination. Figure 4.14 below highlights a schematic representation of the PROCESS subsidiary image schema.

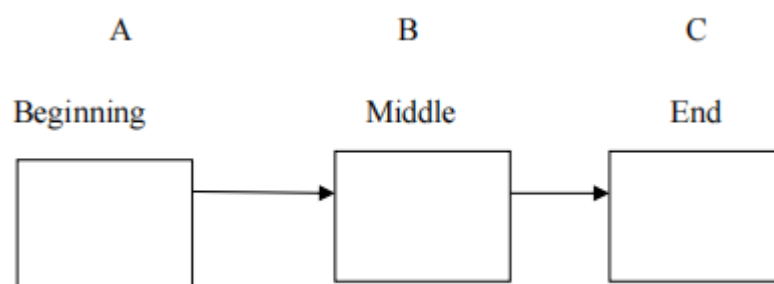


Figure 4.15: A Schematic Representation of the PROCESS Image Schema

The present study identified 13 analogies of marriage conceptualized using the PROCESS subsidiary image schema. The analogies are displayed in Table 4.22 below.

Table 4.23: Dholuo Analogies of Marriage Conceptualized by the PROCESS Image Schema

No	Dholuo	Gloss
1	<i>Kend en kaka jalupo</i>	Marriage is like a fisherman
2	<i>Kend en kaka jariembo</i>	Marriage is like a driver
3	<i>Kend en kaka jawuoth</i>	Marriage is like a traveler
4	<i>Kend en kaka japur</i>	Marriage is like a farmer
5	<i>Kend en kaka jang'wech</i>	Marriage is like an athlete
6	<i>Kend en ng'we kede</i>	Marriage is a relay race
7	<i>Kend en kaka ohala</i>	Marriage is like a business
8	<i>Kend en kaka sigana</i>	Marriage is like a narrative
9	<i>Kend en kaka japuonj</i>	Marriage is like a teacher
10	<i>Kend en kaka yoko njugu</i>	Marriage is like crushing groundnuts
11	<i>Kend en kaka riembo ndiga</i>	Marriage is like riding a bicycle
12	<i>Kend en kaka luoko lewni</i>	Marriage is like washing clothes
13	<i>Kend en kaka tedo</i>	Marriage is like cooking

The analogies in Table 4.22 indicate that the PROCESS subsidiary image schema provides a plausible framework for understanding marriage in Dholuo. Each analogy utilizes a starting point (source), a middle point and an end as explained below.

(1) *Kend en kaka jalupo*- ‘Marriage is like a fisherman’

Fishing as an image uses the PROCESS gestalt to create the meaning of marriage in Dholuo. A fisherman undertakes certain processes to perform their role successfully. For instance, a fisherman has to select a fishing net or a hook, select the right spot with many fish and cast the net skillfully. The fisherman also needs to be patient to allow the fish to be drawn to net. According to Barko et al. (2004), the fishing process requires a fisherman to be patient and exercise good timing to draw the entrapped fish and celebrate a good harvest. Marriage, like a fisherman, operates based on processes of selecting a mate, being patient with one another, timing when to act and speaking tactfully to establish a mutual relationship.

(2) *Kend en kaka jariembo* – ‘Marriage is like a driver’

The image of a driver is also used to conceptualize marriage in Dholuo. For a driver to steer the vehicle well, he requires to go through certain processes. These may include starting the car, shifting the gear, releasing the parking gear, braking, reversing and parking among others. These processes correspond to marriage in which partners must initiate the relationship, engage in the right conversation, occasionally stop communicating to avoid conflict, and disengage when necessary. Phan (2011) observes that love and marital relationships are like driving because one has to manage the trip, engage appropriate gears, and navigate the bumpy roads to make a successful journey.

(3) *Kend en kaka jawuoth*- ‘Marriage is like a traveler’

Jawuoth (traveler) also uses the PROCESS gestalt to create the meaning of marriage in Dholuo. A traveler begins a journey at a particular point, navigates various stages along the path and comes to the destination. A traveler embarks on a journey which is a process towards a destination. Murphy (1996) undertakes a metaphoric analysis of love as a journey and equates couples or lovers with travelers. As a traveler, one has to decide on the destination, find a means of transport, begin the journey and arrive at the destination. These processes correspond to marriage in which one has to select a partner, begin the marital life, remain committed through communication and mutual understanding until the marriage becomes successful.

(4) *Kend en kaka japur-* ‘Marriage is like a farmer’

Farming uses the PROCESS gestalt to describe marriage in Dholuo. A good farmer needs to prepare the farm well, select the seeds, plant, top-dress, weed, spray insecticides and fungicides, prune, and fence the farm to produce a bountiful harvest. Marriage is also a process where the partners select each other, agree on terms of living together and initiate meaningful discussions that steer the marriage in the right direction. Asoodeh et al. (2010) undertake an investigation of the pointers of a happy marriage and note that marriage resembles farming because the partners have to constantly add nutrients just like a farmer adds fertilizer to the crops. Goddard and Marshall (2010) observe that partners in marriage are gardeners who must undertake essential processes such as weed removal, constant cultivation and adding nutrients to the soil. These processes correspond to marriage and create a framework for comprehending it as an abstract phenomenon.

(5) *Kend en kaka jang’wech* – ‘Marriage is like an athlete’

The analogy (5) invokes the image of a journey. An athlete must go through certain processes to finish the race successfully. For instance, he must prepare mentally, undertake physical exercise, sleep well, set the goal, surround themselves with a team and remain determined in the race to reach the finish line. In marriage, partners engage in processes such as psychological preparation, goal setting, teamwork and commitment to the marriage to make the union a success.

(6) *Kend en ng’we kede-* ‘Marriage is like a relay race’

The process of undertaking a relay race is applicable to marriage in many ways. For instance, starting strong corresponds to the positive attitude and motivation to initiate a marital relationship. Second, passing the button corresponds to co-operation and co-ordination between partners. According to Roth and Reichertz (2020) the co-operation or co-ordination between couples is similar to the passing of batons in a relay race. A runner must co-operate with the team, maintain the momentum and finish strong to give victory to the team. Marriage also requires such processes for the couples to win together.

(7) *Kend en kaka ohala*- ‘Marriage is like a business’

Marriage is also conceptualized using the PROCESS gestalt involved in a business activity. A successful business involves processes such as conducting market research, writing a plan, getting sources of funding, laying strategies, management and accounting among others. Liedtka (2010) likens marriage to a business activity and points out that partners need to do a background search of each other, plan the marriage, set goals, find strategies that work for each other and make emotional deposits that keep them stable. The processes undertaken determine whether a marriage will be successful (profitable) or unsuccessful (loss).

(8) *Kend en kaka japuonj*- ‘Marriage is like a teacher’

A teacher accomplishes his mission of imparting knowledge through a series of processes. MacArthur (2007) enlists major teaching processes such as planning, implementation, evaluation and revision. Marriage as an institution goes through the stages of teaching such as planning to teach, moving in with a partner, evaluating the progress of the union and taking remedial measures to address areas that create friction between the partners.

(9) *Kend en kaka yoko njugu* – ‘Marriage is like crushing groundnuts’

To produce a fine paste of groundnuts used for preparing peanut soup, one requires a series of processes. First, they must dry the mortar with a clean towel, second, they should pour the groundnuts into the mortar. The third process involves constant pounding with the pestle until a fine taste is achieved. Marriage, like crushing groundnuts, requires processes such as preparation, constant commitment through various actions and words until the couple attains the desired standard.

(10) *Kend en kaka sigana*- ‘Marriage is like a narrative’

Patchett (2013) equates marriage with a story to invoke the PROCESS gestalt used in conceptualizing marital relationships. Telling a story is a process that proceeds through certain stages such as exposition, rising action, climax, falling action and resolution (Byun, 2016). Marriage, like a narrative, goes through processes like attraction, heightened emotions, climax and some emotional downtime. As Patchett (2013) observes, marriages operate like stories which have their peaks and downtimes. The processes involved in story telling are mapped on marriage for a special meaning.

(11) *Kend en kaka riembo ndiga* – ‘Marriage is like riding a bicycle’

A bicycle moves along a path to reach destination. A cyclist reaches their destination through the PROCESS gestalt of the PATH image schema. The cyclist holds the handle of the bicycle, steps on the pedal with one foot, initiates motion and climbs the bicycle. Once on the bike, he has to use the feet to pedal the bike forward. Reaching the destination involves constant pedaling, negotiating corners, braking and balancing the bicycle on the road based on the terrain. In a similar manner, marriage requires selection of a partner, beginning the marriage life, steering through actions and words, avoiding dangerous terrains, holding breaks when appropriate and accomplishing the desired goals set by the couple.

(12) *Kend en kaka luoko lewni* – ‘Marriage is like washing clothes’

The action of washing clothes is used to conceptualize marriage because of the shared PROCESS gestalt. Washing begins when water is poured into a basin and detergent is added to the water. The next process involves submerging soaking clothes in the water. The next process involves rubbing the fabric between the hands to remove stains. Marriage, like washing clothes, involves processes such as laying the ground rules for living together, settling in the relationship and constantly removing stains that cause friction between each other.

(13) *Kend en kaka tedo-* ‘Marriage is like cooking’

Cooking is synonymous with a recipe and it involves certain deliberate processes and steps for a meal to be delicious. For instance, a cook must select fresh foods, prepare them through chopping, cubing, and slicing among others. The cook then uses ingredients to prepare the meal. Cooking also involves controlling of the heat so that it doesn't overcook. The cook then seasons the food with salt and other flavors for a perfect finish. Partners in marriage go through the process of selection of partners, preparing them psychologically, using words and actions to steer the marriage, injecting love and intimacy through varied actions and seasoning with calculated actions to make the relationship thrive.

4.6.2 The VERTICALITY Subsidiary Image Schema

The vertical orientation of human beings enables them to relate to things using the UP-DOWN orientation thus yielding the verticality gestalt. Johnson (1980) observes that

as we interact with gravity, our physiology enables the vertical axis to interact with gravity hence yielding the VERTICALITY schema. The symmetry of the human body enables them to stoop while picking fallen objects and rise to reach objects above them. These actions enable them to form the UP-DOWN gestalt of the VERTICALITY image schema. Figure 4.16 below shows a schematic representation of the VERTICALITY gestalt.



Figure 4.16: A Schematic Representation of the VERTICALITY Image Schema

The present study identified one analogy of marriage conceptualized by the VERTICALITY gestalt as illustrated in Table 4.23 below.

Table 4.24: Dholuo Analogy of Marriage Conceptualized by the VERTICALITY Image Schema

No	Dholuo	Gloss
1	<i>Kend en kaka yiend bongu</i>	Marriage is like a fig tree

The analogy of marriage (1) in Table 4.23 above is instantiated by the UP-DOWN gestalt of the VERTICALITY image schema. A fig tree is an indigenous tree with strong roots that dig deep into the ground to find water (Abdolahipour et al., 2020). The water driven from the ground contains essential nutrients that nourish the shoot of the tree. Ultimately, the fig tree grows into a towering tree that withstands all seasons. Marriage, like the fig tree, begins at the preliminary stages and uses the right strategies to initiate communication and commitment between couples. It then grows into a stable institution using the VERTICALITY gestalt and becomes unshakable.

4.6.3 The CIRCULAR Subsidiary Image Schema

The CIRCULAR image schema is a configuration of the PATH image schema. It is used to conceptualize phenomena that occur in cyclic or spiral patterns (Peña, 2008). The bodily experiences that describe abstract phenomena in terms of cycles of occurrences create the CIRCULAR gestalt within the PATH image schema. According to Brower (2000), the CIRCULAR image schema yields both the cyclical and spiral orientations. The cyclical pattern involves bodily experiences that occur in cycles and are often recurrent while spiral orientations are those that continuously wind and curve round a particular point (Brower, 2000). Figure 4.17 below shows a schematic representation of the CIRCULAR subsidiary image schema.

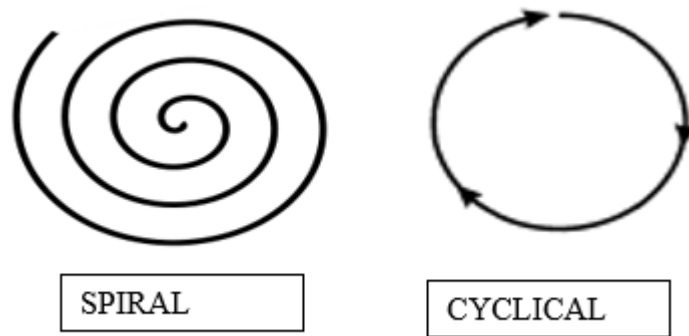


Figure 4.17: A Schematic Representation of the CIRCULAR Subsidiary Image Schema

In the present study, four analogies of marriage in Dholuo were identified using the cyclical gestalt of the CIRCULAR image schema. The four analogies are tabulated below.

Table 4.25: Dholuo Analogy of Marriage Conceptualized by the CIRCULAR Image Schema

No	Dholuo	Gloss
1	<i>Kend en kaka kogwen</i>	Marriage is like dawn
2	<i>Kend en kaka chwiri</i>	Marriage is like spring
3	<i>Kend en kaka kinde</i>	Marriage is like seasons
4	<i>Kend en kaka oro</i>	Marriage is like summer

The four analogies in Table 4.25 above have used periods of time to create the meaning of marriage in Dholuo. In analogy (1), *kogwen* (dawn) is a cyclical period of the morning that precedes sunrise. Everyday has a cycle of dawn and dusk. Dawn is often associated with features such as livelier birds, increased light intensity upon the surface of the earth and disappearance of darkness (Arroyo-Solís et al., 2013). When marriage is described as a cyclical experience, it implies that couples often go through different experiences but they celebrate and cherish those moments which brighten them up and give them new hope just as dawn brightens the day and announces new beginnings.

In analogy (2), *chwiri* (spring) is another cyclical season of the year that uses the CIRCULAR gestalt to describe marriage. *Chwiri* is a rainy season characterized by planting and related agricultural activities. This season falls between March and July when the country receives long rains. During this season, most of the country is green with crops and trees. As an image used to describe marriage, *chwiri* implies that marriage goes through a period of rain, cool temperatures, humid air and wetness among others. In the context of the above expression, *chwiri* means that marriage is a season of thriving because just like rain nourishes crops, marital experiences revive the hope of partners. It is for this reason that partners wait for the spring to experience pleasant moments.

Analogy (3) uses the word *kinde* (seasons) in a general sense to describe the cyclic patterns recurring in marriage. Seasons of the year occur in cyclical patterns. Mala et al. (2011) observe that there are two major seasons in Kenya: wet and dry seasons. The two seasons alternate in a cyclic pattern. When marriage is likened to seasons, it means that partners go through a series of mixed experiences. Some of these may be rough and unpleasant (dry season) while others may be enjoyable (rainy season). The idea of seasons is used in analogy (4) where the word *oro* (summer) describes marriage as a period when there is little or no rain. According to Maxwell et al. (2019), marriages are sometimes described as dry spells to show the cyclic patterns characterized by little intimacy, love and emotional attachment. Analogy (4) conceptualizes marriage as a cycle of low emotional connection between partners. These cycles alternate hence giving husbands and wives different experiences.

4.6.4 The FRONT-BACK Subsidiary Image Schema

The FRONT-BACK gestalt is considered a configuration of the PATH image schema because it describes bodily experiences that move back and forth along a given path (Santibáñez, 2002). Clausner and Croft (1999) classify the FRONT-BACK image schema as a subsidiary of the SPACE image schema. However, Peña (2000) contends that the FRONT-BACK schema is an orderly activation of movement along a path thus a subsidiary of the PATH image schema. Santibáñez (2002) considers the FRONT-BACK gestalt a configuration of the PATH image schema because it activates images of oscillation along a given path. The present study adopted Santibáñez's (2002) classification because of the back-and-forth movement in a regular rhythm associated with FRONT-BACK gestalt. A schematic representation of the FRONT-BACK subsidiary image schema is shown in Figure 4.17 below.

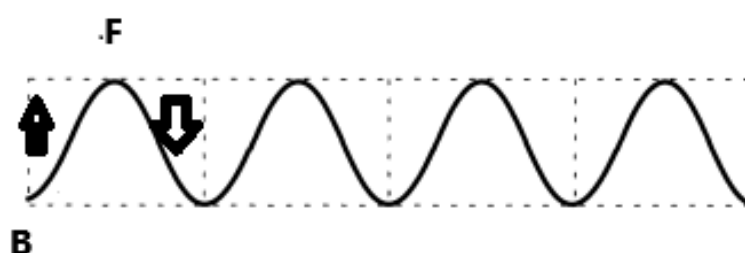


Figure 4.18: A Schematic Representation of the FRONT-BACK Subsidiary Image Schema

In the figure above, **B** represents the starting point of the oscillation while **F** represents the end point. The arrows indicate the direction of movement. The wavy pattern shows that the movement begins at the starting point, gets to the front, returns to the starting point again and the pattern of oscillation continues. This study identified one analogy of marriage conceptualized by the FRONT-BACK image schema as shown in Table 4.25 below.

Table 4.26: Dholuo Analogy of Marriage Conceptualized by the FRONT-BACK Image Schema

No	Dholuo	Gloss
1	<i>Kend en kaka orundorundo</i>	Marriage is like a swing

Analogy (1) in Table 4.26 above uses the image of FRONT-BACK to describe marriage. A swing is a seat attached to ropes. One sits on it and moves back and forth thus making an oscillatory pattern (cf. Figure 4.17). This oscillatory pattern continues until one ends the game. When marriage is described as a swing, it implies that the institution is characterized by high and low moments as illustrated in the figure above. Jacobs (2002) describes marriage as a pendulum or a swing which oscillates between mixed experiences of enjoyment and low moments. The series of back-and-forth movements combine to give husbands and wives important lessons on how they can manage their relationship.

4.6.5 The FRONT Subsidiary Image Schema

The present study categorized one analogy using FRONT subsidiary image schema. The FRONT gestalt is a unidirectional image which is activated when bodily experiences are associated with movement in the forward direction. The entity in motion begins at the starting point and does not return as in the case of the FRONT-BACK orientation. Figure 4.18 below shows a diagrammatic representation of the FRONT image schema.

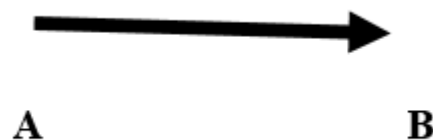


Figure 4.19: Schematic Representation of the FRONT Subsidiary Image Schema

In the figure above, **A** represents the source of the motion while **B** represents the destination. The moving entity does not return to **A** but takes a unidirectional route as indicated by the arrow. This study identified one analogy of marriage conceptualized by the FRONT image schema as shown in Table 4.25 below.

Table 4.27: Dholuo Analogy of Marriage Conceptualized by the FRONT Image Schema

No	Dholuo	Gloss
1	<i>Kend en penjo maonge duoko</i>	Marriage is a rhetorical question

The analogy in the table above creates the picture of moving forward or taking the front orientation. A rhetorical question is often asked to prompt people to reflect and think but not to give an answer. According to Abioye (2009), a rhetorical question is a unidirectional question asked to elicit reflection and express the speaker's opinion but it does not initiate a discussion. The asker directs the question to the respondent who is not expected to answer the question because the answer is obvious. The direction of the conversation is, therefore, forward because it uses only the FRONT gestalt for communication. Špago (2016) describes a rhetorical question as a discursive act which takes one direction because the speaker simply wants to make a point by inviting the listener to reflect on his perspective. When marriage is described as a rhetorical question, it implies that the speaker directs feelings of an obvious or undiscernible situation and invites the listener to agree with him.

4.7 Conceptual Mental Spaces of Analogies of Marriage in Dholuo

The third objective of the present study sought to analyze the analogies of marriage in Dholuo using conceptual mental spaces. The tenet of mental spaces is one of the fundamental principles of the Conceptual Integration Theory (CIT) developed by Fauconnier and Turner (2002). The CIT provides a solid framework for unpacking the meaning of analogous expressions. According to Fauconnier (2001), the CIT unveils the meaning of analogous expressions by generating novel concepts from backstage cognition and integrating them into a blend. Moreover, Hedblom et al. (2015) reiterate that the CIT is a cognitive engine that draws similarities from source and target domains and projects the information in the mental spaces within a specific context of language use. The CIT uses four mental spaces namely; the generic space, two input spaces and the blended space. An analysis of any linguistic data using the CIT requires an individual to relate information from one space with another thus coming up with inferential meaning within the context of language use.

The two input spaces in the CIT correspond to the source and target domains because they express products of relational thinking (Dancygier, 2016). In the conceptualization of analogy, therefore, the input space one represents the source domain (SD) while the second input space represents the target domain (TD). Fauconnier (2001) observes that the two input spaces contain shared information between the target and the source. The shared information is projected to the third mental space called the generic space. The

final step in analyzing an analogous expression using the mental spaces involves the use of background information to describe the blended space. According to Džanić (2007), the blended space brings together information in the input spaces and new inferential information based on the context of language use. The mental spaces form an integrated network as shown in Figure 4.20 below.

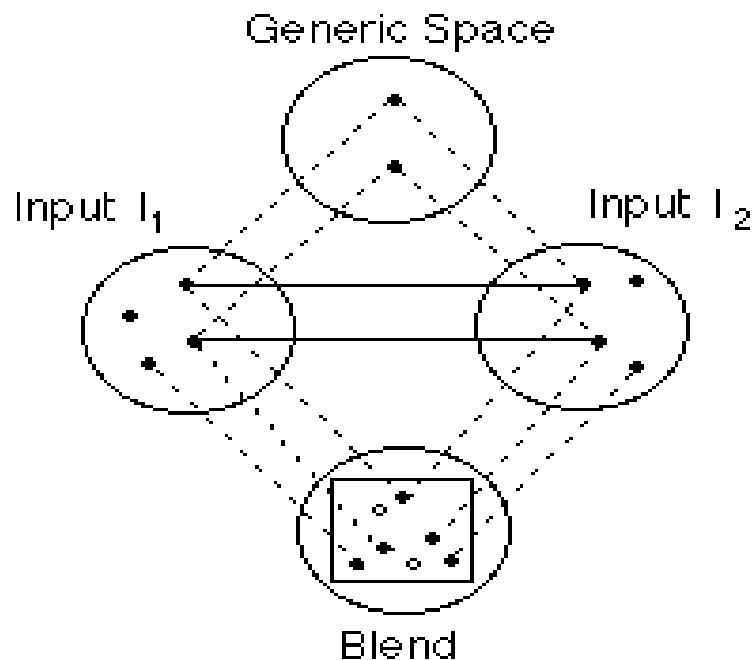


Figure 4.20: A Conceptual Integration Network (Ogal et al., 2019)

In the figure above, the mental spaces are represented by the circles while the shared information between the input spaces are represented by the solid lines. The dotted lines indicate the projections among the two input spaces, the generic space and the blended space (Džanić, 2007). It is important to mention that the blended space contains imaginative meaning arising from the composition of the input spaces. The meaning of an analogy in the blended spaces arises from three blending processes. First, composition involves ascribing information in input space one to those in input space two (Ogal et al. 2019). Second, completion retrieves information from long term memory and matches it in the blend (Polak, 2017). This retrieval process utilizes background information about the elements contained in the network. The third blending process is called elaboration. According to Džanić (2007), elaboration involves the creation of a physical picture of the phenomenon in the brain. The creation of this physical picture requires inferences and contextual information.

The present study selected ten analogies of marriage for analysis using the CIT. The choice of ten analogies was based on certain justifications. First, Coulson and Oakley (2000) observe that diagrammatic analyses involving the CIT are quite complex and can produce lengthy discussions. Second, Gibbs (2000) contends that the CIT is an attractive framework which provides an explicit account of conceptual phenomena. However, meaning construction and processing using this theory often yield bulky diagrammatic presentations due to the dynamic perspectives involved. Third, Džanić and Berberović (2010) point out that the cognitive processes involved in unveiling meaning using the CIT are complex and may result in protracted discussions if there are several items to analyze. This idea is buttressed by Belaj (2005) who reiterates that the cognitive efforts required in any analysis using the CIT may produce protracted discussions hence it is important to work on representative data. Based on these reasons, this study selected an analogy from each of the ten contrasting mental models for analysis using mental spaces. To represent the ten categories of analogy in the study, an analogy was selected from each category.

4.7.1 Mental Spaces of ‘Marriage is Like Food’ Analogies of Marriage in Dholuo

Food substances serve as source domains for understanding the meaning of marriage in various cultures. Gathigia (2014) posits that the nutritional value of various food substances makes them indispensable in life. Kövecses (1986) analyses romantic and marital relationships using food as a source domain used to construct mental spaces for the comprehension of these relationships. Marriage and food are seen as ideas with similarities that can be mapped to produce a conceptual integration network. This is the point buttressed by Bialostok (2002) who argues that food items are source domains for understanding relationships because they are “absolutely necessary for survival, nourishing and strengthening the body” (p. 352). Food and marriage provide gratification when indulged. For this reason, food serves as a conceptual domain for creating the meaning of marital relationships. For example, in the analogy below, marriage is described as *orenge* (bone soup). Thus:

(1) *Kend en kaka orenge*- ‘Marriage is like bone soup’

Oreng (bone soup) is one of the most common traditional foods in the Luo community. The food is particularly common due to its rich nutrients and flavor. Using the CIT to

analyze analogy (1) above, the features of *oreng* (bone soup) and marriage are subjected to the input space one and input space two respectively. These two input spaces correspond to the source domain and the target domain (Lakoff & Johnson, 1980). In the preparation of bone soup, one selects a variety of wholesome bones that will be used in the cooking process. The bones can be selected from parts such as legs, head, ribs and spine among others. Only good quality bones from these parts are selected. The selection of bones corresponds to the identification of a partner just before individuals settle in marriage. The selected bones are then prepared or cleaned by mild roasting to remove the fur. One who prepares for marriage vets the partner by checking if the traits of the partner are compatible with theirs. This vetting process takes the format of detailed discussions that enable individuals to assess the perspectives and attitudes of others. After preparing the bones, they are chopped and put in a pot or *sufuria* in readiness for boiling. Putting the bones in the pot represents the decision of settling with a partner and beginning the marriage life.

The process of making bone soup then proceeds to the ignition of the flame and letting it boil for the desired time. In marriage, partners kindle the affection for each other using acts of kindness, affirmation and romance. The kindling keeps marriage alive. After boiling for some hours, one seasons the soup with salt and vegetables to add flavor. The act of seasoning corresponds to conscious acts of brightening the marriage. Such acts may include spending quality time, surprise gifts, acts of kindness and specific family rituals that partners choose to perform. The information contained in the input spaces can be summarized as highlighted in Table 4.28 below.

Table 4.28: Input Space Mapping for ‘Marriage is like Bone Soup’ Analogy

Input Space 1 (Bone Soup)	Mapping	Input Space 2 (Marriage)
Selecting bones	→	Selecting a partner
Removing fur	→	Vetting for suitability
Putting bones in the pot	→	Settling in the marriage
Kindling the fire	→	Kindling affection
Boiling	→	Enlivening with romance
Seasoning with salt	→	Lighting up with gifts, rituals, etc.

From the input spaces, the analysis proceeds to the generic and blended spaces. In these two spaces, the shared information in the two input spaces is projected. For instance, both marriage and bone soup provide gratification or satisfaction. According to Bialostok (2002), food nourishes the soul just like marriage nourishes human lives. Another shared feature of bone soup and marriage is necessity. Just like food is necessary for survival, marriage as an institution is necessary for the advancement of society. It is also important to note that bone soup and marriage are only enjoyable if they have flavor. The study also noted that both marriage and bone soup require adequate preparation for the result to be enjoyable. Moreover, the sweetness of the soup or the marriage depends on the suitability of the bones or partners selected.

The blended space matches information in the generic space with new meaning called the emergent structure. According to Džanić (2007), the emergent structure in the blended space uses contextual accommodation to create information that is not contained in the input space. Based on the context of the above analogy, ‘marriage is like bone soup’ means that marriage is an enriching institution that gets better with time. The information projected to the generic and blended spaces is tabulated below.

Table 4.29: Generic-Blended Space Mapping for ‘Marriage is like Bone Soup’

Analogy

Generic Space	Mapping	Blended Space
Preparation	→	Preparation
Satisfaction	→	Satisfaction
Necessity	→	Necessity
Suitability	→	Suitability
Flavor	→	Flavor

Emergent Structure → Marriage is a nourishing union which gets better with time.

The emergent meaning above reflects three blending processes. First, the features of bone soup and marriage in the two input spaces have been projected through the composition process. In the completion process, the information contained in the long-

term memory about food and marriage is introduced. Finally, in the elaboration process, the analysis uses the background information about what makes good bone soup and spreads the activation to allow the meaning of marriage to pop out. In this case, just like bone soup gets better with time, marriage makes people’s lives better with time. Figure 4.20 below shows the conceptual integration network for the analogy ‘marriage is like bone soup’.

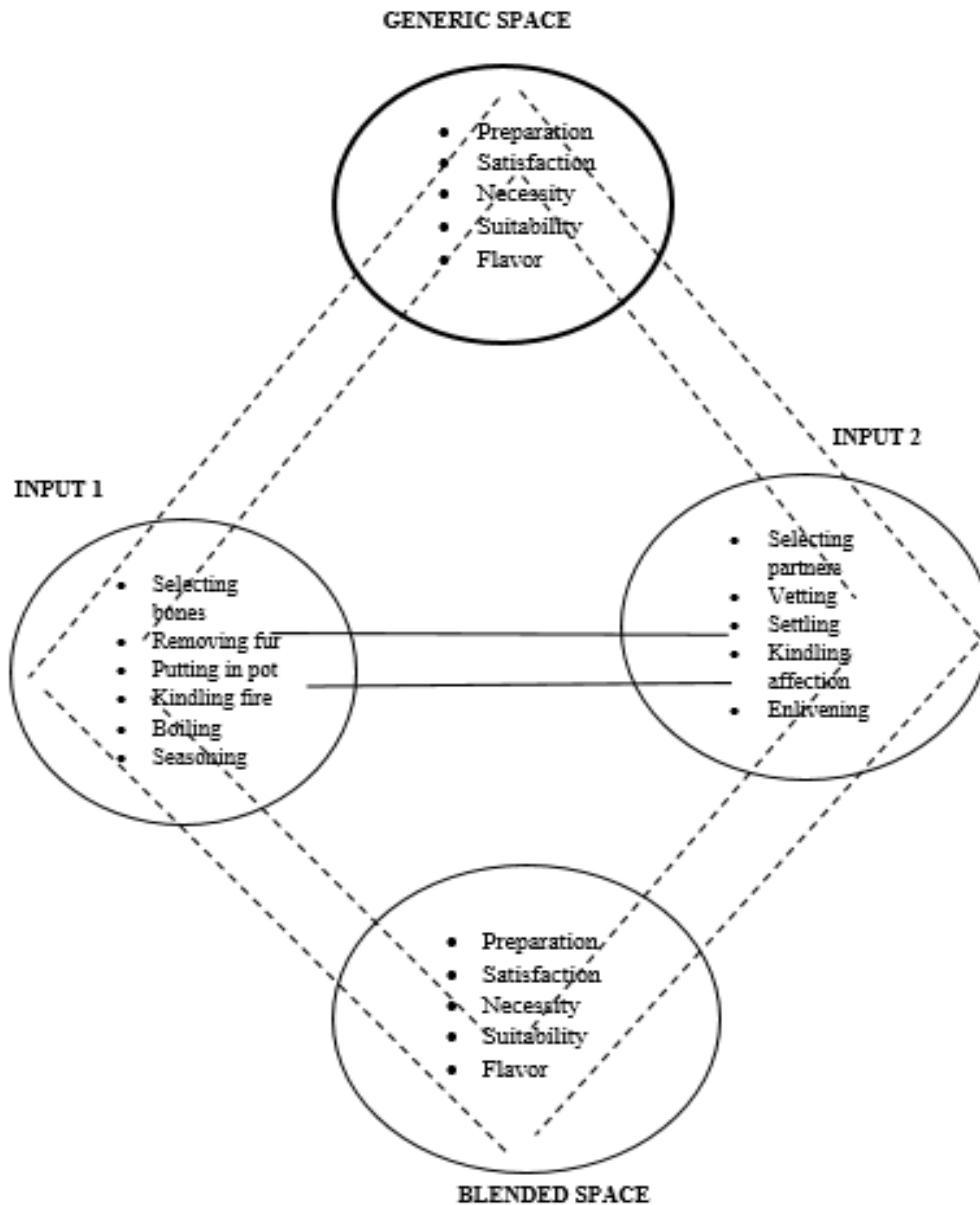


Figure 4.21: Conceptual Integration Network for ‘Marriage is like Bone Soup’ Analogy

4.7.2 Mental Spaces of ‘Marriage is like a Person’ Analogies of Marriage in Dholuo

Mental spaces also provide a plausible framework for describing marriage in terms of attributes of people. Kövecses (1986) notes that human beings possess salient traits that serve as source domains for understanding love and marital relationships. In another study, Jowett and Meek (2000) draw parallels between athletes and marriage. The study reiterates that the traits of an athlete as a person come in handy in constructing a conceptual model and mental spaces that describe marriage using features such as resilience, training, goal setting and mentorship among others. Maestre and Sales (2005) also argue that traits of people such as hunters provide resourceful domains for understanding abstract language phenomena such as marriage. Maestre and Sales (2005) analyze love and marital relationships and argue that marriage can be conceptualized as a hunter because there are shared features between marriage and a hunter as a person. These findings imply that people serve as domains for constructing mental spaces for understanding marriage. For instance, in the study, marriage is described as a teacher. Thus:

(2) *Kend en kaka japuonj*- ‘Marriage is like a teacher’

In the instantiation (2) above, a teacher has been used as a person whose roles and traits can be mapped on marriage to create an emergent meaning. To explain the meaning of marriage using a teacher as a source domain, the analysis proceeds in certain steps. First, a teacher prepares to teach students by identifying the lesson or topic to teach. This action corresponds to the plan to marry a partner. After identifying the topic, a teacher draws the objectives of the lesson. In marital preparations, a person identifies the desirable qualities in the potential spouse. Once the teacher has prepared the lesson, they enter the classroom where actual instruction takes place. This step matches the action of settling in marriage with a partner. A teacher undertakes certain activities such as marking, testing and evaluation of learners. In marriage, couples conduct marriage performance review or appraisal to establish the areas of strength and weakness. To achieve the best results, a teacher collaborates with learners just like partners in marriage need to cooperate with each other.

Effective teaching requires a teacher to implement revision through model papers and past examination materials. In marriage, partners improve the quality of their relationship by holding follow-up discussions on issues that require improvement. A teacher improves the morale of learners through motivation strategies such as gifts, compliments, privileges and trips among others. Similarly, partners liven up their marriages through partner appreciation strategies such as gifts, outings and spending quality time among others. A good teacher also encourages learners to devote their energy to the pursuit of academic excellence. This strategy matches the process whereby couples inspire each other to direct their energy to goals of mutual benefit. The study also noted that a teacher disciplines learners to discourage misconduct. In marriage, partners sometimes discourage negative behavior and reinforce behaviors that promote intimacy. Finally, the study noted that a teacher must be patient with learners just like couples must be patient with each other to allow them grow and achieve their marriage goals. Marriage in the Luo culture is intended to be an institution where partners learn from each other hence improving the quality of their union. The information in the two input spaces is highlighted in Table 4.28 below.

Table 4.30: Input Space Mapping for ‘Marriage is like a Teacher’ Analogy

Input Space 1 (Teacher)	Mapping	Input Space 2 (Marriage Relationship)
Preparing to teach	→	Preparing to marry
Identifying the topic	→	Identifying a partner
Formulating objectives	→	Identifying desirable qualities
Delivering the lesson	→	Settling in marriage
Regular assessment	→	Feedback on marriage progress
Cooperation with learners	→	Teamwork
Appreciation of learners	→	Partner appreciations
Disciplining learners	→	Discouraging negative behavior
Patience with learners	→	Patience with each other

The analysis of the analogy ‘marriage is like a teacher’ using the CIT proceeds to the generic and blended space where shared information from the source domain (SD) and target domain (TD) is projected. For instance, a teacher and partners willing to settle in

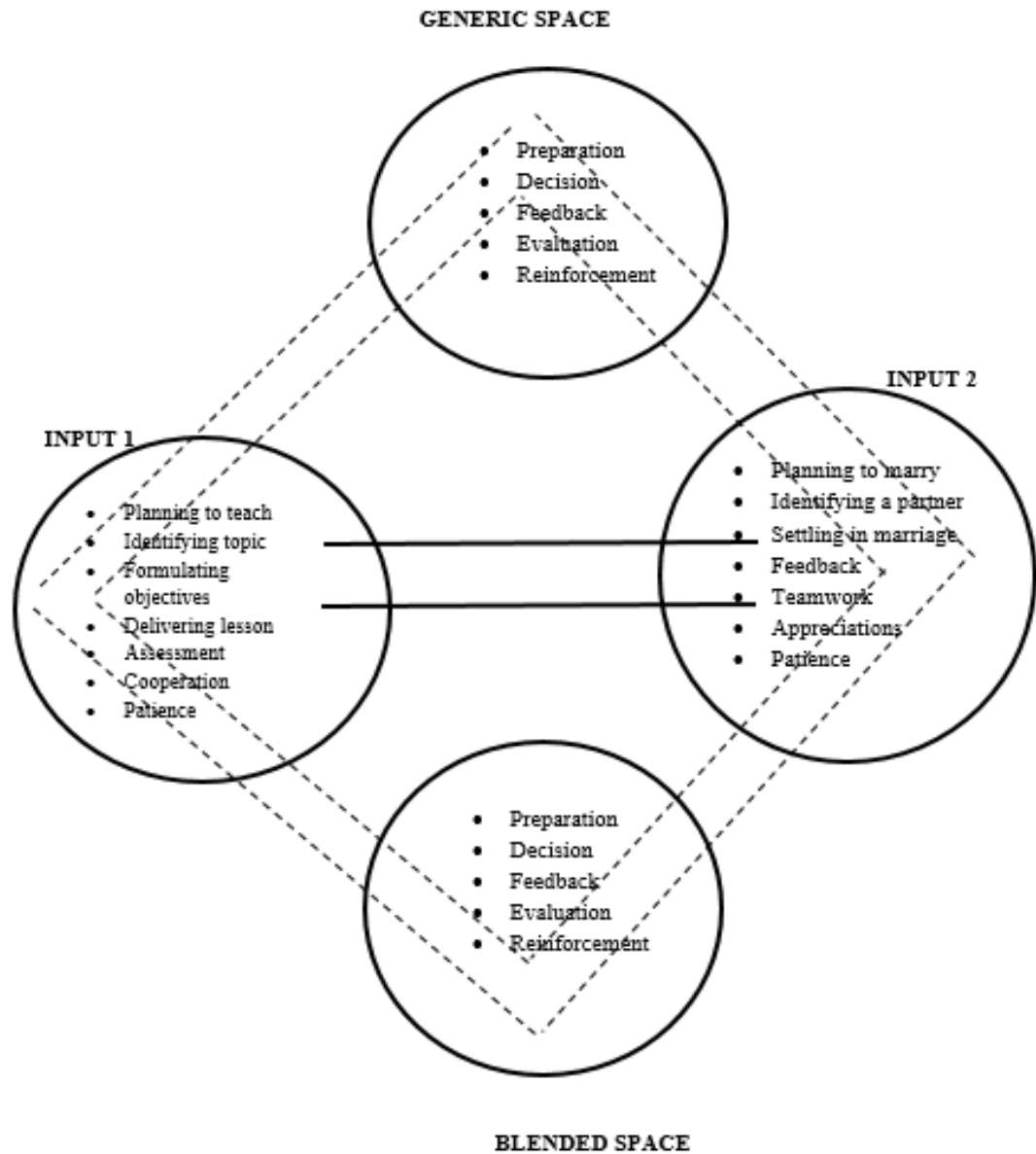


Figure 4.22: Conceptual Integration Network for the Analogy 'Marriage is like a Teacher'

4.7.3 Mental Spaces of 'Marriage is like an Object' Analogies of Marriage in Dholuo

Concrete objects also provide meaningful resources used for the conceptualization of abstract concepts such as marriage using the CIT. For example, McGlone (2007) describes the mental spaces of marriage using a rollercoaster as an object. He observes that a rollercoaster invokes conceptual mappings such as travelling, excitement,

direction and negative effects among others to describe marriage experience. In another study, Hamad et al. (2018) describe the analogy ‘marriage is like a high cliff’. The study reiterates that objects such as high cliffs provide stable domains which are integrated in mental spaces to construct meaning of abstract concepts such as marriage. For instance, marriage is described as a trap in this study. Thus:

(3) *Kend en kaka otegu-* ‘Marriage is like a trap’

A trap is a common object used in many households in the Luo community. The features and functions of a trap provide stable domains that are mapped on marriage to provide the meaning of the above analogy. The study noted that a trap is purchased with the intention of targeting a particular animal such as a rat or snake. In the same manner, marriage is conceptualized as an institution which targets an individual. It is also important to point out that a trap is often set in a strategic place that is likely to lure an animal. This feature corresponds to the idea of marriage being an institution that attracts specific partners to settle. Once an animal falls into the trap, its freedom is limited to the trap itself. This aligns with the limited freedom that some people associate marriage with. According to Świto (2017), some marriages are described as traps because they limit the freedom of partner through restrictive social norms.

The study also found that a trap is designed in such a way that moving in is easy but one cannot come out. In the same manner, some people see marriage as an institution which entices people to enter with limited chances of exiting. It also emerged from the study that a trap is characterized by hard times just like some marriages experience emotional and physical abuse. Kimuna et al. (2018) conducted a survey of intimate partner violence in Kenya and equated physical violence with hard times that those entrapped in marriage experience in Kenya. The study also noted that a trap robs an animal of happiness just like a marriage which makes certain partners unhappy but they choose to remain in the relationship. The information in the two input spaces can be summarized as shown in Table 4.30 below.

Table 4.32: Input Space Mapping for ‘Marriage is like a Trap’ Analogy

Input Space 1 (Trap)	Mapping	Input Space 2 (Marriage)
Targets an animal	→	Traps a partner
An animal falls into it	→	One settles in marriage
Limited freedom	→	Limited freedom
Struggle for survival	→	Struggle for survival
Enticing	→	Enticing
No exit	→	Little room for exit
No happiness	→	Limited happiness

After analyzing the shared features in the two input spaces, the analysis projects information in the generic and blended space. It was noted that the two input spaces have general commonalities that can be described in the generic and blended spaces. For example, both a trap and marriage share the goal of attracting and confining an animal and a partner respectively. This is the argument advanced by Świto (2017) who contends that many marriages in the present days entrap individuals. Another feature projected in the generic and blended space is the aspect of restriction. A trap is effective if it captures an animal and restricts its movement. According to Delprato et al. (2017), certain marriages restrict the freedoms of partners by denying individuals the right to exercise autonomy. The two input spaces also share the method of attracting animals or partners. A trap uses enticement just like a marriage enchants partners to join. Finally, the result of a trapping process is likened to the result of a marital life.

Based on contextual accommodation, the analysis of analogy (3) uses the cultural information provided to create the emergent meaning. Of essence is the general goal of using a trap in the household. A trap is meant to ensnare, trap and bind an animal to the object forever. In this light, the meaning of ‘marriage is like a trap’ comes out as *a social obligation that ensnares partners and binds them through inhibitory social rules*. The generic-blended space mapping is highlighted in Table 4.33 below.

Table 4.33: Generic-Blended Space mapping for the Analogy ‘Marriage is like a Trap’

Generic Space	Mapping	Blended Space
Intention	→	Intention
Result	→	Result
Restriction	→	Restriction
Method	→	Method
Vulnerability	→	Vulnerability

In coming up with the meaning of analogy (3) above, the composition process has introduced shared features between the trap and marriage. In the completion process, information in the long term memory is retrieved and matched in the generic and blended space. Such information regards the intention, results, restriction, methods and vulnerability of trapped animals among others. In the elaboration process, the analysis has created a mental and physical simulation of marriage in terms of a trap. Thus, the meaning comes out as *a social obligation that ensnares partners and binds them through inhibitory social rules*. Figure 4.22 below shows the mental spaces of the analogy ‘marriage is a trap’.

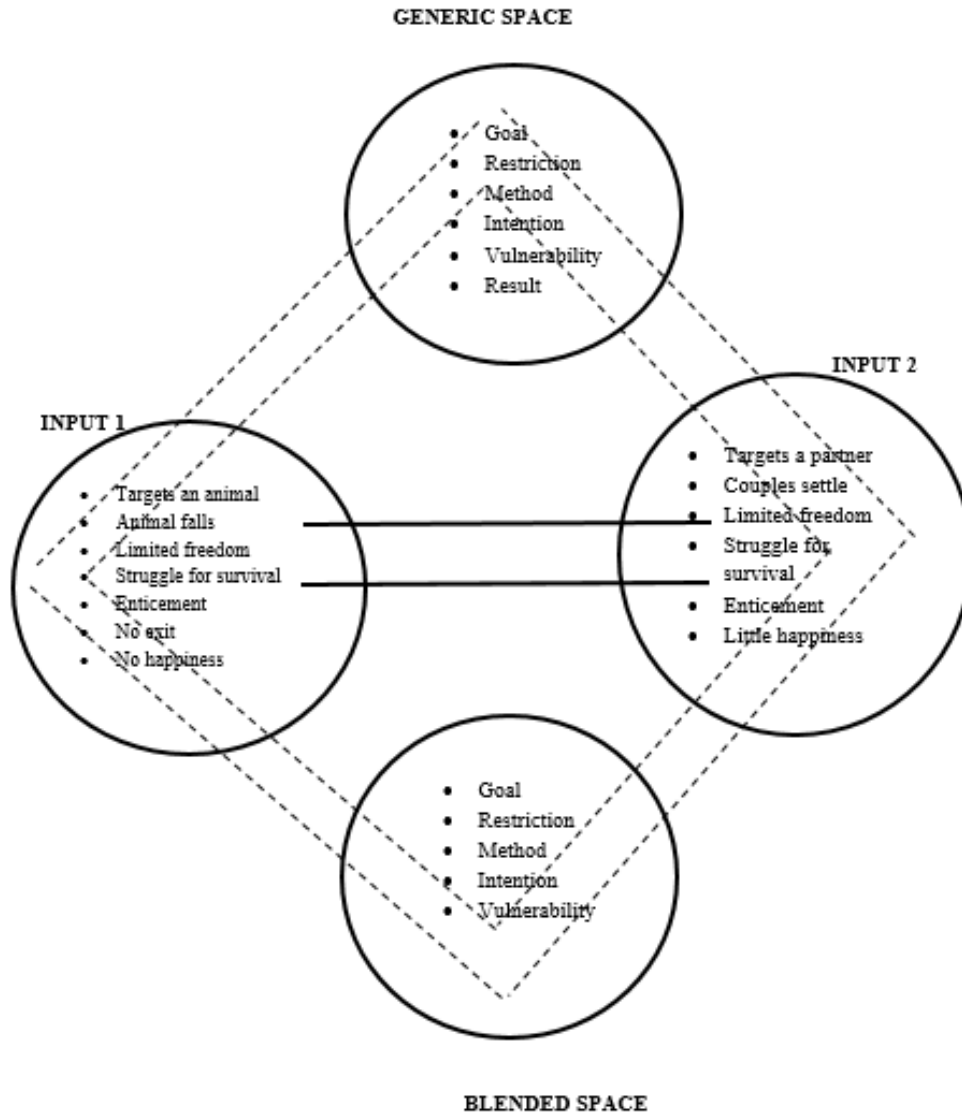


Figure 4.23: A Conceptual Integration Network for the analogy ‘Marriage is a Trap’

4.7.4 Mental Spaces of ‘Marriage is like Period of Time’ Analogies of Marriage in Dholuo

Various periods of time have been used to explain the meaning of linguistic phenomena within the CIT framework. For instance, Hedblom et al. (2016) undertake an analysis of computational blending processes and observes that periods of time provide fundamental patterns of cognition and conceptual building blocks for interpreting marriage. A central argument in the study by Hedblom et al. (2016) is that time provides spatial relationships that activate the description of shared bonds, beginning of an engagement, end of a period, and spouses moving together through time and links. In another study, McElhanon (2006) describes various analogical concepts of marriage

and observes that periods of time such as harvesting time provide rich domains for conceptual blends. The study reiterates that the mapping of analogical concepts including marriage and related phenomena utilize time as source domain hence creating a conceptual integration network of four mental spaces. In the present study, marriage is conceptualized using periods of time. Thus:

(4) *Kend en kaka kogwen*- ‘Marriage is like dawn’

Dawn is a period of time just before sunrise. This period of time is characterized by certain features that can be mapped on marriage to produce mental spaces for understanding analogy (4) above. The analysis of the analogy using the CIT begins with the description of shared information in the input spaces. For example, dawn comes before the sun rises. This information matches marriage when partners initiate the process of settling in a marriage. At dawn, the sky lightens up and becomes bright. In the same fashion, the initiation of marriage brightens the partners up because they anticipate the next chapter of their life. The study also observed that dawn is a period that is often quiet and peaceful. According to Burgoyne et al. (2010), the period of marriage preparation is associated with deep reflection and quiet moments in which partners reflect and search their souls to ascertain if they are settling with the right partner.

Another feature of dawn is the yellow sky that announces the imminent sunset. Yellow is a color that symbolizes happiness. In a study on the relationship between color and emotions, Kaya and Epps (2004) posit that yellow is the color of happiness. The initial stages of marriage trigger emotions of happiness because partners are just about to begin a union. It is also important to mention that dawn is characterized by lively singing of birds. Such birds, according to Farina et al. (2015), sing the dawn choruses to express their hope of a new day that is about to begin. In marriage, the preliminary stages are characterized by a lot of hope and new energy. Dawn is also a period of time when sun rays begin to emerge from the horizon. This information matches the new energy and freshness of life at the beginning of a marriage. The information in the input spaces can be summarized as shown in Table 3.34 below.

Table 4.34: Input Space Mapping for ‘Marriage is like Dawn’ Analogy

Input Space 1 (Dawn)	Mapping	Input Space 2 (Marriage)
Before sun rises	→	Before settling in marriage life
Sky lightens up	→	Partners express joy
Peaceful and quiet	→	Reflection and meditation
Yellow sky	→	Happiness
Birds sing lively songs	→	Hope of living together
Sun rays emerge	→	New energy

The construction of mental spaces in the analogy (4) above proceeds to the description of the generic space. This space projects similar structure derived from the two input spaces above. For instance, both dawn and settling in marriage share the feature of being a prelude or beginning of something. Dawn is a prelude to a new day while marriage is a prelude to an enjoyable life for the partners. Second, both marriage and dawn share the aspect of anticipation. At dawn, people anticipate a new day just like partners anticipate a blissful experience at the beginning of their relationship. Further, dawn and marriage both prepare one for something to come. Dawn prepares the way for the day while marriage prepares individuals for a relationship of experiencing life together. Finally, both domains activate the feature of dawn and marriage as phases of the day and life respectively.

The last process in the interpretation of the analogy ‘marriage is like dawn’ involves the retrieval of information in long term memory and projecting it in the blended space. Dawn invokes images of fresh beginnings, fresh start or the revival of a particular activity. These images are projected in the blended space where emergent meaning pops out. Thus, the analogy ‘marriage is like dawn’ means *the beginning of a promising phase of life*. Table 4.35 below summarizes the information contained in the generic and blended space.

Table 4.35: Generic-Blended Space mapping for the analogy ‘Marriage is like Dawn’

Generic Space	Mapping	Blended Space
Anticipation	→	Anticipation
Preparation	→	Preparation
Phase	→	Phase
Optimism	→	Optimism
Prelude	→	Prelude

Emergent meaning → *Marriage is the beginning of a promising phase of life.*

Composition as a blending process has helped in the interpretation above by describing the structural similarities between dawn and marriage. In completion, the information in the source and target domains have been projected in the generic and blended space through inference. The analysis has obtained related frames between dawn and marriage. Finally, the elaboration process has helped in the creation of a picture in the mind based on contextual details of the analogy. Thus, marriage is like dawn means *the beginning of a promising phase of life*. Figure 4.23 below shows a conceptual integration network of the analogy ‘marriage is like dawn’.

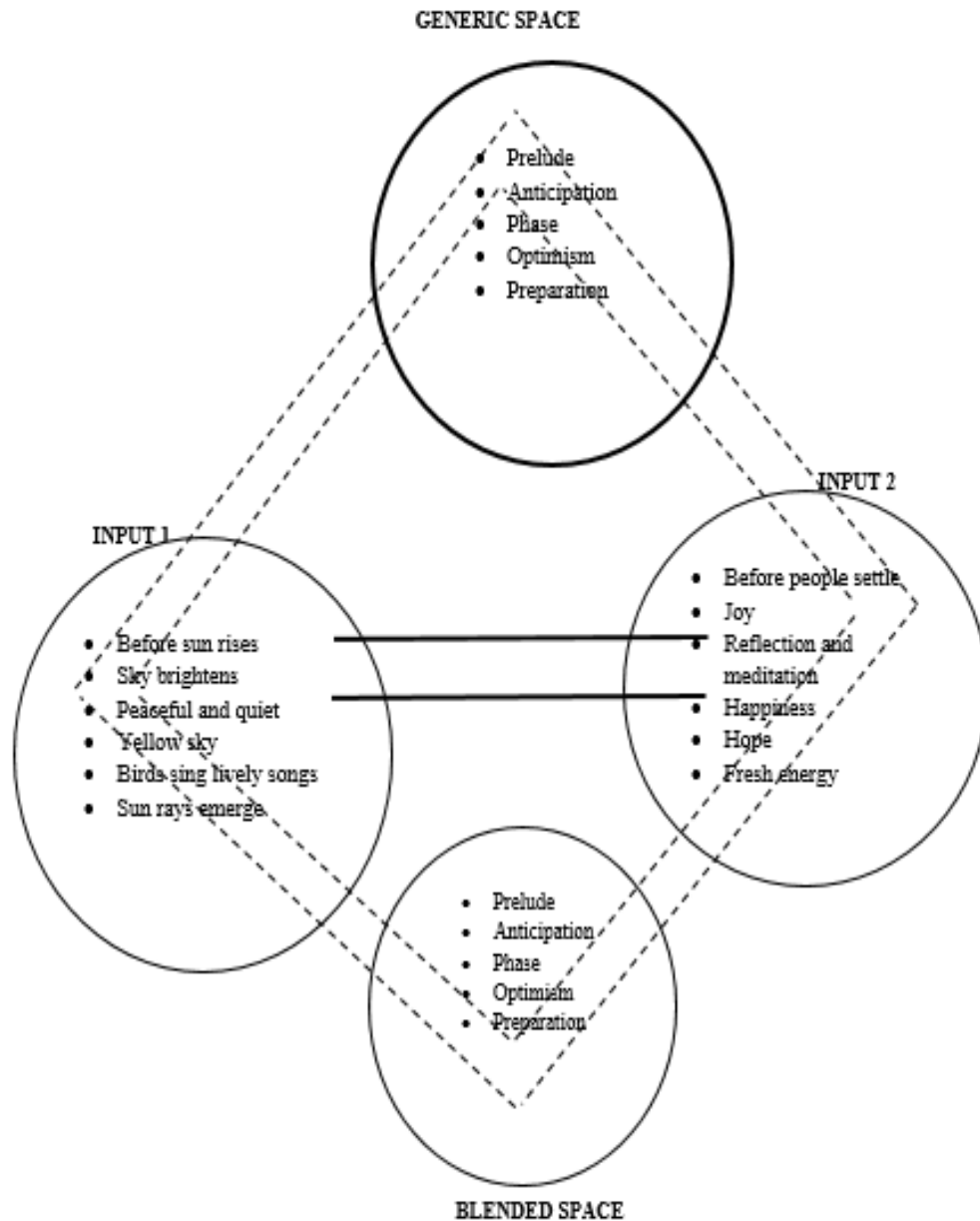


Figure 4.24: A Conceptual Integration Network for the Analogy ‘Marriage is like Dawn’

4.7.5 Mental Spaces of ‘Marriage is like an Event’ Analogies of Marriage in Dholuo

Various events in daily life are resourceful source domains for understanding abstract linguistic phenomena such as marriage using the CIT. Fauconnier and Turner (2008) analyze analogical expressions used to describe marriage and observe that events such as baseball provide solid grounds for constructing mental spaces to describe marriage. From the study, analogical projections such as players, skills and scoring patterns are mapped on marriage to achieve context-dependent meaning using the four mental

spaces. Kovacs (2006) also describes marriage using analogical expressions derived from business events. The study contends that business activities are concrete source domains for comprehending marriage as an abstract target domain using conceptual mappings. In the present study, marriage is conceptualized as an event. Thus:

(5) *Kend en kaka ajua*- ‘Marriage is like gambling’

The analogy of marriage (5) above utilizes images derived from both traditional and modern sport activities. To explain the meaning of this analogy using the conceptual mental spaces, we first describe the shared features in the two input spaces. For instance, gambling involves two players with equal chances of winning the game. Walker et al. (2015) describe gambling as a game with two parties who have equal chances of either winning or losing. This information is matched with the concept of marriage which involves two people (a man and a woman). The source domain also invokes the idea of taking risks. In the traditional gambling system, people often staked large sums of money and would either redeem it through skillful maneuvers or lose it to more experienced players. Marriage is also perceived to be an institution with potential risks such as separation, unhappy lives, physical and verbal abuse and stress among others (Hiekel et al., 2015). In spite of the risk involved in gambling, people still feel a compulsiveness to indulge in the game. Díez et al. (2018) argue that in spite of the risk associated with gambling, millions of people still stake their money and cannot resist the compulsiveness to play the gambling game. This information aligns with marriage which continues to attract many people despite the many risks associated with it.

The study also noted that gambling and marriage have the common feature of staking valuables. In gambling, people stake money while in marriage, individuals stake their lives, love and affection. Another common feature in the two spaces is that individuals consciously choose to gamble or get married. Wiehler and Peters (2015) observe that although many gamblers are impulsive, the decision to play the game is conscious and nobody forces them to subscribe. In a similar fashion, nobody drags an individual into marriage in the Luo culture. Each partner makes their own independent decision to live with the other. The source and target domains also share the idea of hope. A gambler hopes to win the game just like couples in marriage hope to develop a happy

relationship. Table 4.36 below highlights the input space 1-input space 2 mapping for the analogy ‘marriage is like gambling’.

Table 4.36: Input Space mapping for the analogy ‘Marriage is like Gambling’

Input Space 1 (Gambling)	Mapping	Input Space 2 (Marriage)
Two participants	→	Two participants
Risk of losing	→	Risk of separation
Compulsiveness	→	Compulsiveness
Staking of money	→	Staking of lives
Conscious decision	→	Conscious decision
Hope of winning	→	Hope of thriving

The generic space of the analogy (5) above projects shared information in the two input spaces. The two spaces invoke the image of a game. Both marriage and gambling stand out as games people play and either win or lose depending on the circumstances. Second, the spaces contain two parties of participants with competing interests. In both marriage and gambling, a participant has expectations that are eventually met or unmet depending on the outcomes. Finally, the generic space triggers the image of two options involved in each of the input spaces. Winning a gamble is as probabilistic as thriving in marriage. In the final step of analyzing analogy (5) above, the blended structure inherits partial structures from the two input spaces and the generic space. The emergent structure creates an integrated conceptualization in which the background information on the analogy provides details that help in understanding the analogy. In this case, the analogy ‘marriage is like gambling’ creates images of uncertainty or unpredictability. Thus, the analogy means that marriage is ‘a game of unpredictable outcomes’. The generic-blended space mapping is shown in Table 4.37 below.

Table 4.37: Generic-Blended Space mapping for the analogy ‘Marriage is like gambling’

Generic Space	Mapping	Blended Space
Game	→	Game
Players	→	Players
Options	→	Options
Intentions	→	Intentions
Outcomes	→	Outcomes

Emergent meaning → *Marriage is a game of unpredictable/uncertain outcomes.*

Composition as a blending process has helped in analyzing the analogy (5) above by introducing the shared features in the source and target domains. Completion has projected features in the generic space and elaboration has created a mental picture of marriage using the background details provided in the analogy. Figure 4.25 below shows a conceptual integrated network of the analogy ‘marriage is like gambling’.

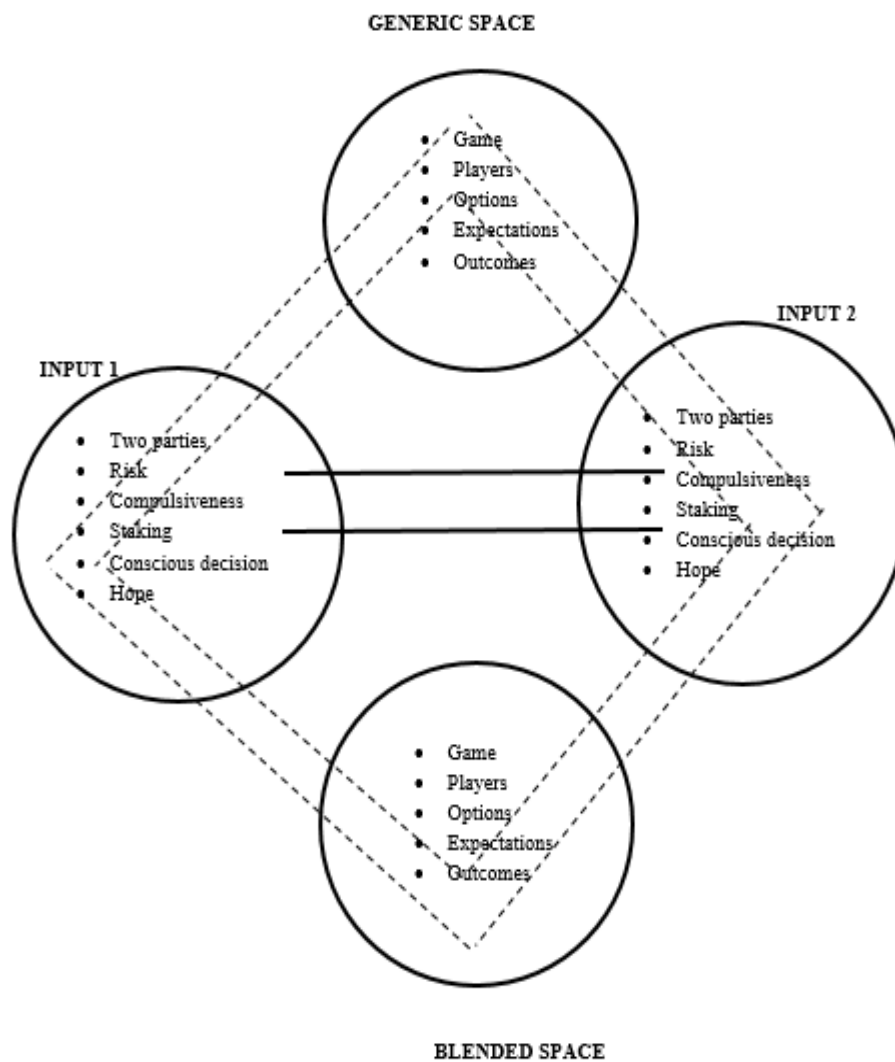


Figure 4.25: A Conceptual Integration Network for the Analogy ‘Marriage is like Gambling’

4.7.6 Mental Spaces of ‘Marriage is like a Linguistic Structure’

Analogies of Marriage in Dholuo

Linguistic structures play a pivotal role in creating the meaning of abstract language phenomena using the conceptual mappings. Labovitz (2009) points out that marriage is often depicted in metaphorical and analogical phrases that utilize linguistic structures and conceptual mappings. The study reiterates that linguistic structures provide a means for structuring and understanding daily experiences in terms of marriage. Further, the study describes marriage as a long story with analogical mappings that can be accounted for using mental spaces. Calderon (2020) also undertakes a study on marriage and describes marriage as a riddle which has several puzzling experiences mapped on

marriage to create a new meaning. Riddles and stories are examples of linguistic structures which are source domains for comprehending marriage. In this study, marriage is described using linguistic structures that utilize conceptual mental spaces. Thus:

(6) *Kend en kaka sigana*- ‘Marriage is like a narrative’

A narrative is a composition of many sentences that tell a story. Narratives consist of several sentences with different linguistic structures. The meaning of marriage can be accounted for using mental spaces derived from a narrative as a source domain. A narrative has an introduction or the exposition which highlights the events, characters, setting and the general background of the occurrences in the story. This introductory phase matches the taking of vows just before partners begin their marriage. McDougall (2014) observes that a marriage vow is both a promissory note and a performative statement that officially begins the marital relationship of partners. Another feature of narratives is the rising action. This is the series of occurrences that push the plot by developing tension as the story advances towards the climax (Chiu et al., 2012). The study noted that just after people get married, there are series of activities that build tension between the partners hence leading to more serious marital problems. According to Maiti et al. (2020), temper tantrums are among the things that cause marital distress and create greater tensions in marriage.

The occurrences in a narrative reach a climax when tension gets to the highest point and the protagonist and antagonist confront each other. It is at the climax where the protagonist and antagonist meet or fail to meet their desired goals (Chiu et al., 2012). The climax of marital relationships is realized when partners confront each other and seek to address the issues that cause tension among them. According to Wanic and Kulik (2011), the conflicts that often arise between married partners reach the peak when there is verbal or physical confrontation in the family. Falling action is another feature of a narrative. This phase involves a series of activities that ease the tension and pave the way for resolution of conflict. After confrontation in marriage, partners engage in falling action when they embrace activities that seek to restore peace between them. Gottman (2015) posits that partners ease tension and desist from attacking each other when they make compromises and accommodate each other in spite of their differences. The last part of a story is called denouement or resolution. In this phase, the tension is

resolved and the characters continue enjoying the life they lived before conflict. In a successful marriage, partners resolve the conflict between them and live happily ever after. The information contained in the two input spaces is summarized in Table 4.38.

Table 4.38: Input Space mapping for the analogy ‘Marriage is like a Narrative’

Input Space 1 (Narrative)	Mapping	Input Space 2 (Marriage)
Antagonist and protagonist	→	Man and woman
Rising action	→	Tension
Climax	→	Confrontation
Falling action	→	Easing tension
Resolution	→	Living happily ever after

The generic space in the analogy (6) above projects structures that are found in all input spaces. For instance, a narrative and marriage share the feature of two main characters or parties. Additionally, all stories have a central conflict or friction between the antagonist and the protagonist. This information aligns with the friction in marriage. Third, narratives are told in various phases just like there are different phases or stages of a marital relationship. Finally, all narratives have an ending or solution to the conflict in the story. Similarly, despite the challenges partners face in marriage, they often find a solution. From the generic space, the analysis proceeds to the blended space where emergent meaning pops out. Through selective projection of the information in generic and input spaces, the analogy acquires its emergent meaning. The general ending of many stories is that of reconciliation and restoration of relationship among characters. Against this backdrop, ‘marriage is like a narrative’ creates an image of a relationship characterized by friction but people eventually resolve them and resume their original goal of attaining intimacy. Thus, marriage is a relationship with many conflicts but they are finally resolved and partners return to their original goal of thriving together. Table 4.39 below shows the generic-blended space mapping for the analogy ‘marriage is like a narrative’.

Table 4.39: Generic-Blended Space mapping for the analogy ‘Marriage is like a Narrative’

Generic Space	Mapping	Blended Space
Characters	→	Characters
Conflict	→	Conflict
Stages	→	Stages
Conclusion	→	Conclusion

Emergent meaning → *Marriage is a relationship with many conflicts but they are finally resolved and partners return to their original goal of thriving together.*

By providing the contents of the source and target domains in the analogy (6) above, the analysis has utilized the composition process of conceptual blending. After this, the analysis has captured common structures in the input spaces and described the general features between marriage and a narrative. Finally, elaboration has been used in the blended space where information in three spaces has been selectively projected and matched with background details to provide a new meaning. The analysis has described the phases of narratives and marriages and mapped these on the idea of how characters relate at the end of the narrative. Figure 4.25 below shows a conceptual integration network for the analogy ‘marriage is like a narrative’.

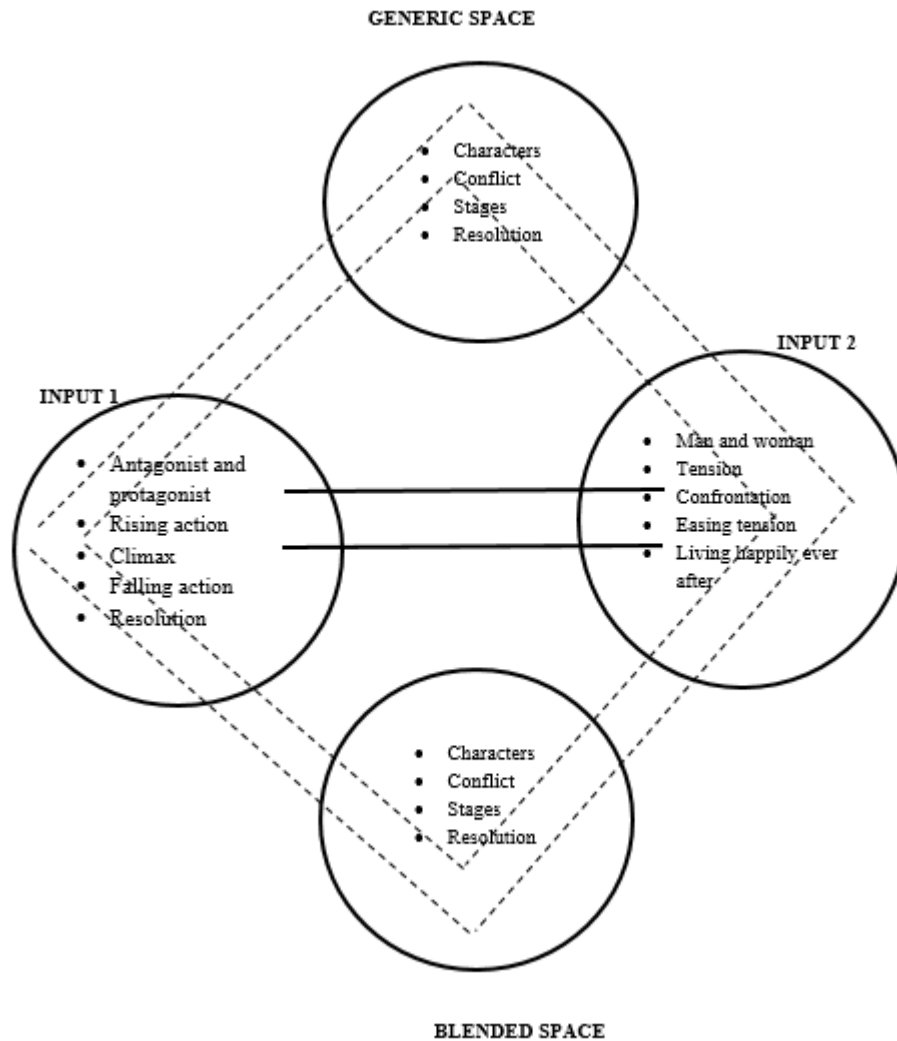


Figure 4.26: A Conceptual Integration Network for the Analogy ‘Marriage is like a Narrative’

4.7.7 Mental Spaces of ‘Marriage is like a Belief’ Analogies of Marriage in Dholuo

Various beliefs have been used to describe marriage through the conceptual mental spaces. For instance, Fludernik (2005) observes that analogical expressions depicting marriage as a life sentence produce conceptual mappings in which mental spaces are used to project information in different spaces. The study points out that common features between life sentence and marriage experiences are projected in an integrated network for context-dependent meaning. In another study, McGlone (2007) undertakes an analogical and metaphoric analysis of the concepts of love and marriage. The study reiterates that the construction of a conceptual structure in analogical expressions requires the use of mental spaces that utilize the correspondence between local language

use and figurative expressions such as ‘marriage is a disease’. The conceptual mental spaces help in inferring the attitudes and beliefs that correspond to the experiences used to describe marriage hence yielding a network of mental spaces. In the present study, marriage is conceptualized as an idea that utilizes mental spaces. Thus:

(7) *Kend en kaka apaka* – ‘marriage is like a storm’

The analogy of marriage (7) relies on inferences from the experiences of storms to create the meaning of marriage in the Luo community. The description of the input spaces creates certain correspondences. For instance, storms are associated with strong winds at different times of the day. The strong winds correspond to the conflicts or antagonistic forces that create emotional battles in marital relationships. Hart and Morris (2006) observe that emotional battles and conflicts in marriage are likened to storms or winds that shake the relationship between wives and husbands. Another feature of storms is that they are sudden. This information aligns with the idea that some marriages are spontaneous. This idea is buttressed by Herrmann (2007) who contends that marriages that are unscheduled and spontaneous are like winds or storms that sweep two lovers off their feet without strategic or deliberate decision to enter marriage. The present study also noted that storms create a lot of disturbance. The disturbance affects natural features, buildings, and human lives among others. Marriage is perceived to be a relationship in which two partners bother each other hence it is likened to a storm.

A storm is known for disruption of nature and human lives. Marriage as an institution is described as a relationship that comes to disrupt the lives of individual partners. According to Herrmann (2007), some individuals who prefer single life to marriage argue that marriage is a disruptor to single life that offers much freedom. The study also noted that a storm occurs due to opposing forces. Marriage is painted in this light whereby partners are perceived to be in constant opposition of one another. Moreover, storms harm lives and destroy property in large quantities. Marriage as a storm is a relationship in which partners experience emotional and physical abuse. Finally, storms destabilize things. Marriage is also perceived as an unstable relationship. The information in the two input spaces is highlighted in Table 4.40 below.

Table 4.40: Input Space mapping for the analogy ‘Marriage is like a Storm’

Input Space 1 (Storm)	Mapping	Input Space 2 (Marriage)
Strong winds	→	Marital conflicts
Sudden	→	Spontaneity
Disturbances	→	Bothering each other
Disruption of nature	→	Disruption of lives
Harms lives	→	Abuse
Instability	→	Unstable

The generic space in analogy (7) above describes the information shared in the input spaces. The study noted that both storms and marriage have various stages of development. Second, marriage and storm have the common feature of forces and energy that characterize each phenomenon. It was also observed that storms and marriages share stages of occurrences. For instance, a storm develops through stages such as gathering of clouds, maturity, dissipation and breaking apart (Rivière et al., 2010). Marriage also has stages such as engagement, distraction and stability or dissolution among others. Storms and marriages also share patterns as a common feature. Storms occur in various cycles and patterns depending on the terrain of the land. Marriages also thrive in different patterns based on the prevailing circumstances. Finally, the result of a storm mirrors the result of a marital relationship.

After describing the generic space, the study draws information from the background of the analogy and matches it in the generic space to create emergent meaning in the blended space. In this case, information about the general effect of storms on the ecosystem is mapped on marriage. The meaning of the analogy ‘marriage is like a storm’ comes out as *a relationship that causes disorder or damages people’s lives*. The generic-blended space mapping for the analogy (7) above is shown in Table 4.41 below.

Table 4.41: Generic-Blended Space mapping for the analogy ‘Marriage is like a Storm’

Generic Space	Mapping	Blended Space
Energy	→	Energy
Pattern	→	Pattern
Stages	→	Stages
Process	→	Process
Impact	→	Impact

Emergent meaning → *Marriage is a relationship that causes disorder or damages people’s lives*

Composition as a blending process has been used in analogy (7) to introduce the corresponding features between the input spaces. In the completion stage, the study has identified the common information in the two spaces. Finally, the analysis has utilized elaboration by retrieving background information about the impact of storms and matched it with marriage. The meaning is therefore created as described above. Figure 4.26 presents a conceptual integrated network for the analogy ‘marriage is like a storm’.

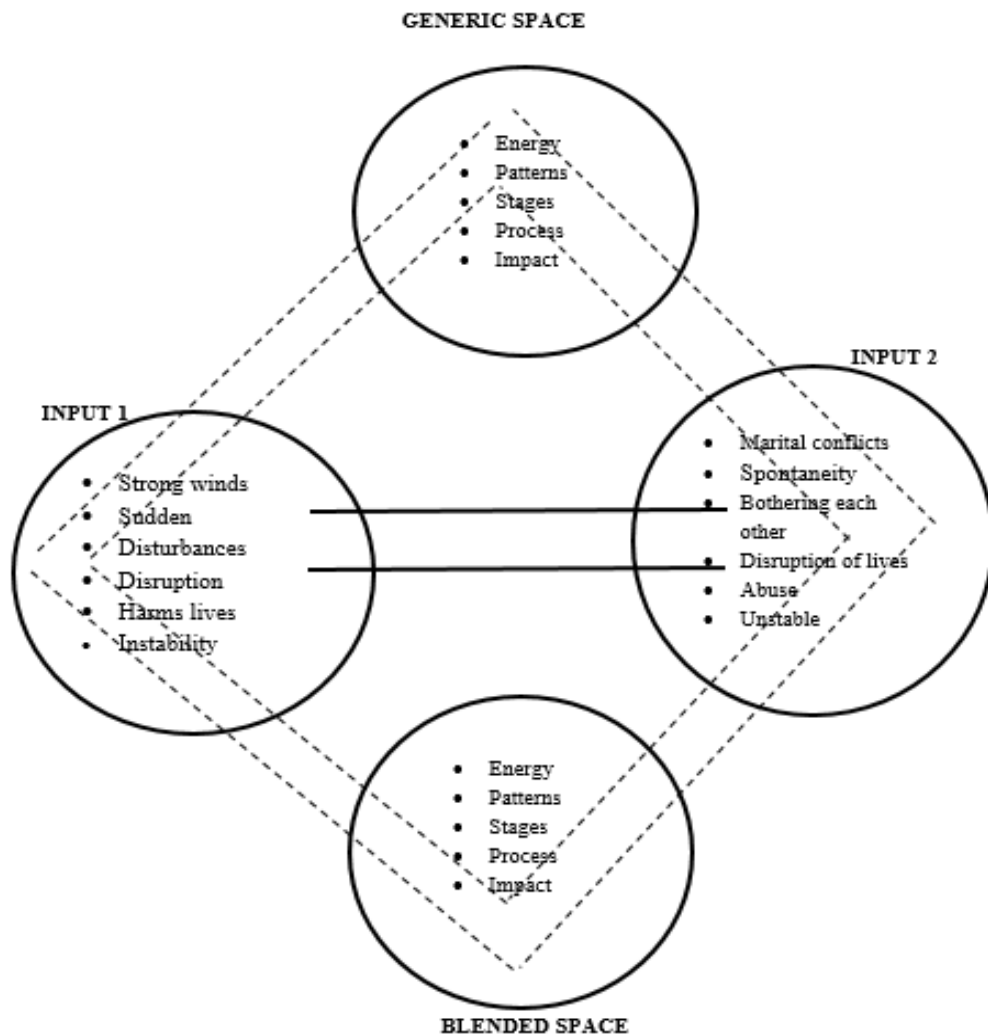


Figure 4.27: A Conceptual Integration Network for the Analogy ‘Marriage is like a Storm’

4.7.8 Mental Spaces of ‘Marriage is like an Action’ Analogies of Marriage in Dholuo

Actions provide rich resources for description of linguistic phenomena using mental spaces. The processes involved in performing an action correspond to various abstract linguistic phenomena such as marriage. Gutierrez (2013) explores the applicability of mental spaces in analyzing themes such as love and marriage in children’s literature and observes that analogical and metaphoric expressions of marriage require mental spaces for interpretation due to the automatic cognitive processes used to construct the statements. The study further mentions that mental spaces aid researchers in explaining the meaning of analogical phrases of marriage through cognitive operations which create an emergent meaning. In the study, Gutierrez (2013) conceptualizes marriage

using the action of cooking and observes that the conversation between the input spaces yields new structures which enable one to see marriage as an action of cooking. In the present study, marriage is described as an action. Thus:

(8) *Kend en kaka luoko lewni*- ‘Marriage is like washing clothes’

Washing clothes is an action which acts as a source domain for understanding marriage. Before the action of washing begins, one puts clothes in a basin of water. This action is similar to the process of preparing to settle with a partner in marriage. The second process in washing involves applying soap or detergent to the clothes inside the basin. This corresponds to the process of vetting each other by checking the character traits for compatibility. According to Al-Dawood et al. (2021), lovers engage in character verification activities that seek to determine if they are compatible with each other. The third step in washing involves holding the clothes with two hands. In marriage, the couple must join hands in readiness for working on their love and building their relationship. After firmly holding the cloth with both hands, one scrubs gently to remove the stains. In marriage, partners endeavor to address their differences by teaching each other thus minimizing conflicts. This is the idea advanced by Lavner et al. (2014) who posit that couples eliminate marital differences by teaching each other essential skills that help them to cope in the relationship.

After washing clothes, one rinses them before squeezing them and hanging them to dry. In marriage, partners deliberately choose to strengthen their relationship by undertaking activities that build the bond and further eliminate their differences. Karney and Bradbury (2020) observe that there are various ways of reinforcing marital relationships such as gifts, outings and spending quality time among others. These activities can be compared with rinsing because they seek to further eliminate the differences that may work against the relationship. The final step involves squeezing the clothes. This step tallies with constant improvements that occur in marriages. The information in the input spaces is summarized in Table 4.42 below.

Table 4.42: Input Space mapping for the analogy ‘Marriage is like Washing Clothes’

Input Space 1 (washing clothes)	Mapping	Input Space 2 (Marriage)
Putting clothes in water	→	Preparing to settle
Using soap	→	Vetting character
Two hands	→	Collaboration
Scrubbing	→	Building each other
Rinsing	→	Reinforcements
Squeezing	→	Constant improvements

The generic space in the analogy (8) above draws shared information from the two input spaces described in Table 4.42 above. Both washing of clothes and the development of a marital relationship are processes with various stages. Second, the generic space projects the aspect of teamwork which is manifested in the use of the two hands and collaboration of the couple. A third common feature of the two input spaces is the energy involved in washing clothes. Marriage also requires a great deal of effort to eliminate differences and produce a lasting relationship. The study also observes that washing clothes and developing a marriage require keenness and patience so that one can achieve the desired results.

After describing the source and target domains, the analysis proceeds to the description of the blended space. This space partially projects the information in the generic space and uses background information of the analogy to create the emergent meaning. In this case, the intention of washing clothes plays a pivotal role in creating the meaning of marriage using analogy (8) above. The study noted that it is not the intention of an individual to wash the hands during the exercise. However, after washing the clothes, the two hands become clean as well as the clothes. Based on the intention and result of washing, the meaning of the analogy ‘marriage is like washing clothes’ comes out as *a collaborative experience which polishes the lives of partners*. The generic-blended space mapping for the analogy ‘marriage is like washing clothes’ is shown in Table 4.43 below.

Table 4.43: Generic-Blended Space mapping for the analogy ‘Marriage is like washing Clothes’

Generic Space	Mapping	Blended Space
Process	→	Process
Teamwork	→	Teamwork
Energy	→	Energy
Keeness	→	Keeness
Result	→	Result
Goal	→	Goal

Emergent meaning → *Marriage is a collaborative experience which polishes the lives of partners.*

By describing the domains in the input spaces and showing how they tally with each other, the analysis has utilized composition as a blending process. Second, the study has used completion by identifying the common information in the input spaces and projecting it in the generic space. Finally, the analysis has used the background information about washing to create the new meaning of marriage. This step has used elaboration as a blending process. Figure 4.27 below shows a conceptual integration network for the analogy ‘marriage is like washing clothes.’

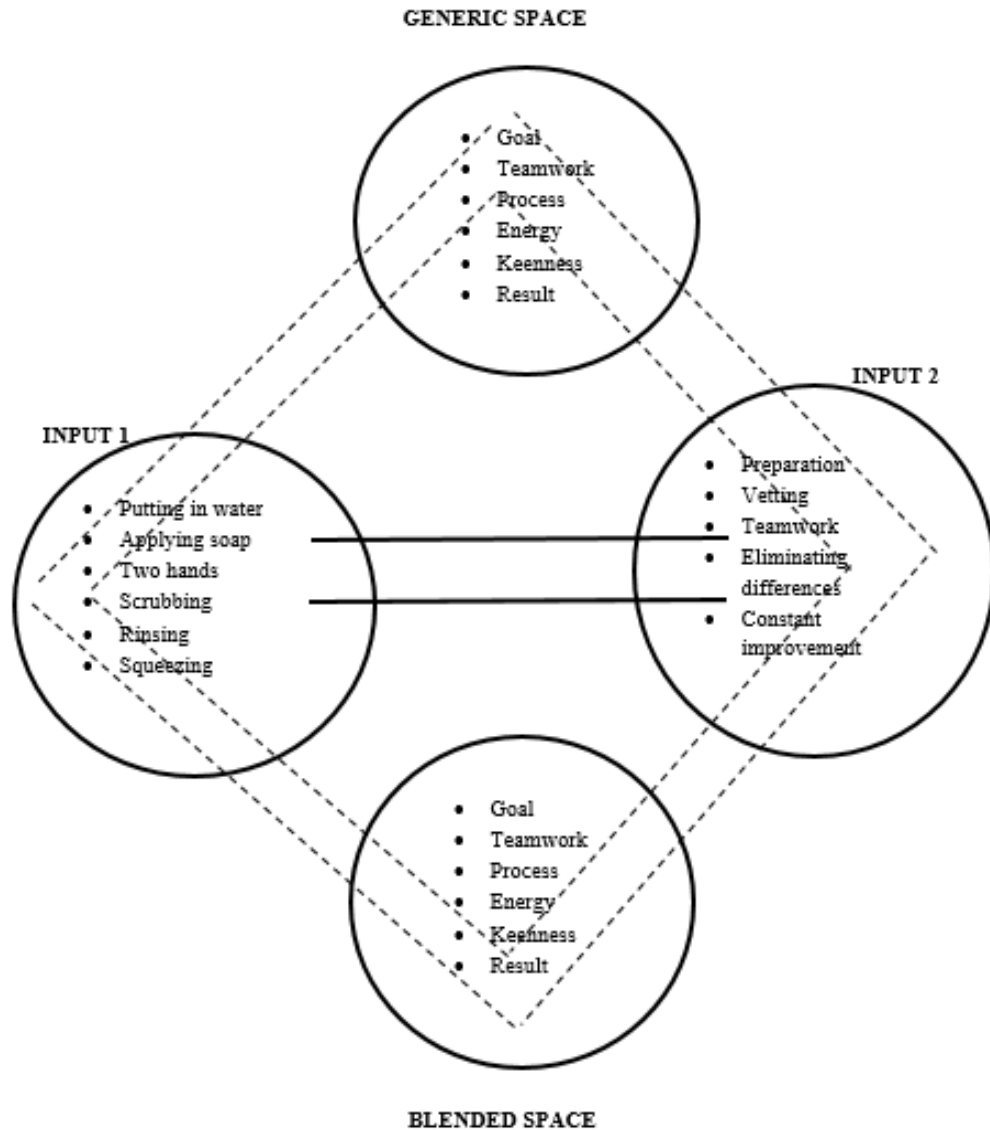


Figure 4.28: A Conceptual Integration Network for the Analogy ‘Marriage is like Washing Clothes’

4.7.9 Mental Spaces of ‘Marriage is like a Legal Agreement’ Analogies of Marriage in Dholuo

Mutual agreements involving two or more parties serve as source domains for understanding analogous expressions of marriage in the context of the Luo community. Legal agreements produce rich pieces of information that are projected in the mental spaces to create a new meaning of marriage. By way of illustration, Gathigia (2014) analyzes the analogous expression ‘love is an oath’ using the conceptual mental spaces and observes that love and marital relationships borrow heavily from legal commitments to describe cooperation in relationships. The study also points out that

commitments made in legal agreements form the basis for describing love and marital relationships. In another study, Sánchez (1995) investigates the role of conceptual mental spaces in unwrapping analogies of marriage in *Romeo and Juliet*. Using the analogy ‘marriage is a vow’, the study reiterates that aspects of ceremonies, expression of love, commitment and promises are some of the features of vows that coincide with practices in the marital institution. Therefore, a vow as a legal agreement creates an analogy that is used to describe marriage using conceptual mental spaces. In the present study, legal agreements are used to describe marriage. Thus:

(9) *Ken en bar-wabar*- ‘Marriage is a coalition government’

Evidence from the interview shows that the analogy (9) was coined from the 2007 post-election power brokerage between the Orange Democratic Movement (ODM) and the Party of National Unity (PNU) parties. To describe marriage using the above analogy, the study describes different domains. First, power brokerage in a coalition government involves two parties that seek to harmonize their views. This concept tallies with marriage which involves two people: a man and a woman who endeavor to begin a lasting relationship as a couple. Further, a coalition government brings together parties which are willing to cooperate in a government. In a similar manner, marriage involves two people who choose to collaborate and build a family. The interview also revealed that a coalition government is majorly formed during a crisis or difficult political situation in a country. Individuals who enter marriage have varied perspectives of life and they reconcile them in marriage. Neff and Karney (2017) observes that marriage attracts two individuals with different perspectives that are reconciled with time.

The study also noted that in a coalition government, partners who are aggrieved commit themselves to power brokerage as an alternative to conflict resolution. The feeling of resentment at unfair treatment is mirrored in marriage where partners occasionally feel aggrieved when one party disappoints the other or when certain expectations are not met. In another comparison, a coalition government is formed after both parties read and accept certain terms and conditions that bind them. In marriage, partners set ground rules that guide their marriage. According to Cherlin (2020), most marriages thrive on clearly defined rules that spell out the boundaries and responsibilities of each partner. Finally, the two input spaces invoke the image of consequences of breaking the agreement. In a coalition government, a breach of contract may lead to electoral

violence and political instability while in marriage, it may lead to separation or even divorce. The information contained in the input spaces is summarized in Table 4.44 below.

Table 4.44: Input Space mapping for the analogy ‘Marriage is a Coalition Government’

Input Space 1 (Coalition government)	Mapping	Input Space 2 (Marriage)
Two parties	→	Man and woman
Cooperation	→	Cleaving to each other
Crisis	→	Varied perspectives
Aggrieved parties	→	Resentment of partner
Conditions	→	Rules
Political instability	→	Separation/divorce

The common features of the above input spaces are then projected in the generic space. The study noted that coalition governments and marriage share the feature of compromise. For a government and marriage to thrive, the parties involved must compromise and accommodate each other. According to Hill (2020), many marriages that thrive in the current century do so because partners are not entirely satisfied with each other but they anyway make concessions and compromise a lot. Coalition governments and marriage also share the feature of conditions that each party has to abide by. Third, both input spaces have harmony as a general goal of the parties. It is also important to note that just like a coalition government is an institution with structures, marriage also operates as an institution. Cohen and Strong (2020) reiterate that marriage and family experience are institutions because they do not only achieve societal needs but also relatively endure the test of time. Both coalition governments and marriages require two parties to sign a binding agreement to prove that they agree with the terms and conditions.

After describing the information contained in the generic space, the study selectively projects the information within the backdrop of the utterance to create a new meaning. Evidence from the interview shows that a coalition government is created for power sharing and each party must consistently honor their promise. Any attempt to breach

the contract breaks the relationship. For this reason, the meaning of the analogy ‘marriage is a coalition government’ means *a power sharing deal in which partners must keep their side of the bargain*. Table 4.45 below shows the generic-blended space mapping of the analogy (9) above.

Table 4.45: Generic-Blended Space mapping for the analogy ‘Marriage is like a Coalition Government’

Generic Space	Mapping	Blended Space
Harmony	→	Harmony
Institution	→	Institution
Compromise	→	Compromise
Conditions	→	Conditions
Signing	→	Signing

Emergent meaning → *Marriage is a power sharing deal in which partners must keep their side of the bargain.*

Composition has been used to introduce the frames in the two input spaces hence describing the features of the source and target domains. The analysis has also used completion by providing common features shared between the input spaces. Finally, through selective projection, elaboration has helped in the retrieval of information stored in memory to create the meaning of the analogy (9) above. Figure 4.29 shows a conceptual integration network for the analogy ‘marriage is a coalition government’.

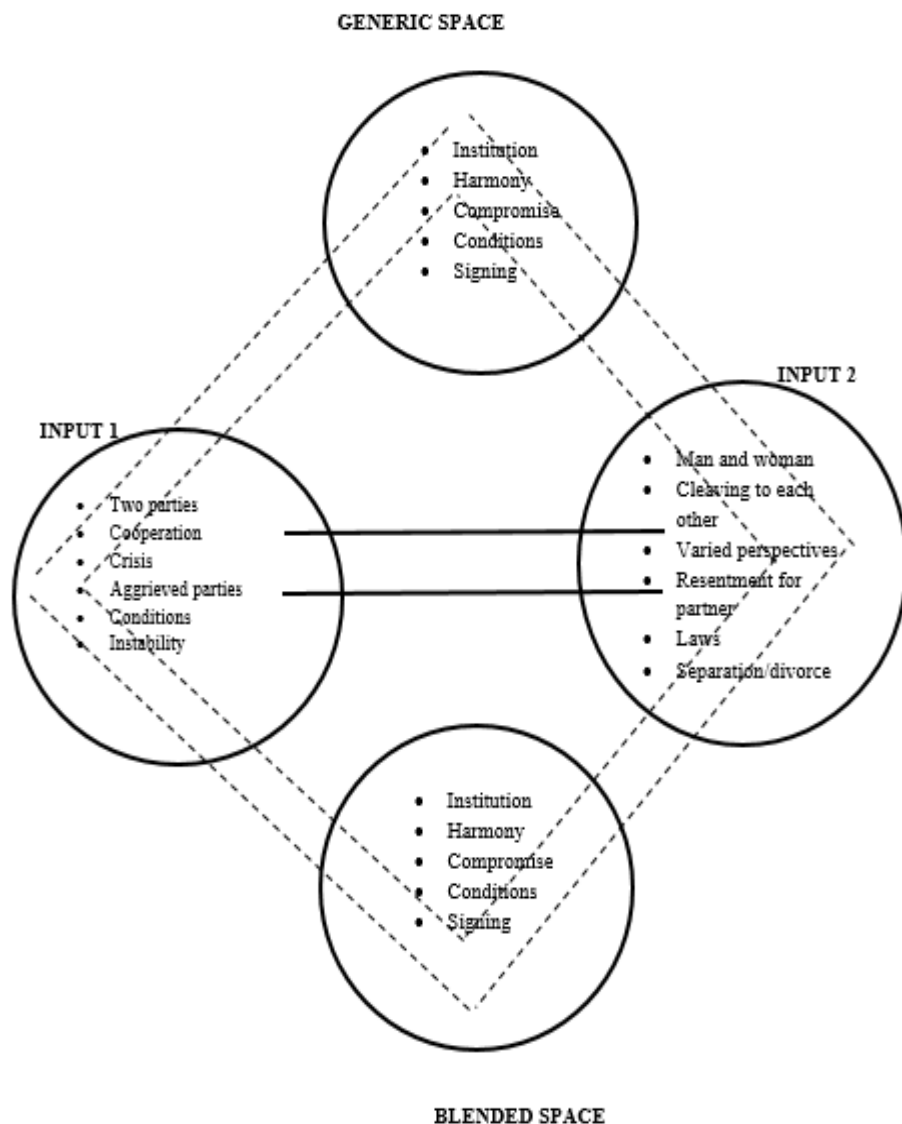


Figure 4.29: A conceptual Integration Network for the Analogy ‘Marriage is a Coalition Government.’

4.7.10 Mental Spaces of ‘Marriage is like a Place’ Analogies of Marriage in Dholuo

Analogous expressions of marriage also use places as source domains to construct conceptual mappings for local understanding. Bare (2016) argues that places such as gardens provide solid backgrounds for understanding marriage because of the epistemic mapping and the creation of conceptual domains. Carston (2012) undertakes a cognitive linguistic analysis of nonliteral language and uses the expressions ‘marriage is a sunlit garden’ to illustrate the potency of conceptual mental spaces in interpreting analogous expressions of marriage. The study maintains that emergent meaning of such nonliteral

expressions arises from the operation of mental spaces or blending networks. A jail or prison is another place used to create analogies of marriage. Opande (2021) analyzes expressions of marriage and observes that the utterance ‘marriage is a prison’ requires conceptual mappings and mental spaces to create a new meaning. Particularly, the study notes that a prison is a source domain and marriage is a target domain in the construction of conceptual mental spaces. In this study, marriage is analogously described as a place. Thus:

(10) *Kend en kaka od theth-* ‘Marriage is like an industry’

An industry is a place where raw materials are changed into refined products. As a source domain, an industry evokes certain images that are mapped on marriage as a target domain. For instance, an industry receives raw materials of various kinds. Marriage as an institution receives two individuals from separate lives. These individuals come with different perspectives which will be later harmonized as individuals continue living a married life (Neff & Karney, 2017). The study also noted that an industry has professionals or experienced personnel who undertake the industrial activities. This information tallies with the idea of sharing counsels on marriage so that partners can grow together. According to Fatima and Ajmal (2012), supportive partners contribute to the success of their marriage by sharing counsels and experiences that enable them to grow together in love. Industries use chemicals or mechanical processes to refine products. This can be equated with the use of love as an ingredient that fans the flame of the relationship.

Industrial processes involve certain procedures such as sorting to ensure only the desired materials are passed to the next stage of processing. This aligns with the process of selecting partners based on the desired qualities. The search for a partner is an undertaking aimed at establishing compatibility of the individuals (Kefalas et al., 2011). In another comparison, an industry molds the product into desired shape. In a similar manner, marriage shapes the character of each partner and brings out the desired qualities. NeJaime (2014) describes marriage as a relationship where partners intentionally mold the perspectives and character traits of each other in order to build a lasting union. Evidence from the interview also revealed that operations in an industry do not stop since workers are always manufacturing new products. The continual operations in an industry can be compared with the unending process of building

marriage. The study also found that marriage is an institution where people keep learning and will never graduate from it. This point mirrors the argument of Jacobson and Margolin (2019) who observe that many marriages thrive because partners engage in intentional and never-ending activities aimed at building the character of each partner. Table 4.46 below shows the input space mapping for analogy (10) above.

Table 4.46: Input Space mapping for the analogy ‘Marriage is like an industry’

Input Space 1 (Coalition government)	Mapping	Input Space 2 (Marriage)
Raw materials	→	Man and woman
Trained workers	→	Sharing experiences
Industrial operations	→	Love as a fan
Sorting	→	Selection of partners
Molding	→	Shaping through teaching
Non-stop operations	→	Lifelong learning

There are common features in the two input spaces that are projected in the generic space. Both marriage and industries follow certain processes for the desirable results to be achieved. Second, in both cases, one requires special skill to process the raw materials. Abidin et al. (2018) observe that marriage requires skills such as communication, collaboration, conflict resolution and mastering emotional intelligence among others. Marriage and industries also share the concept of intention as a feature that cuts across both of them. It is the intention of couples and those working in an industry to produce a better product. Further, the generic space projects energy as a common feature in the two spaces. Just like industries use a lot of energy to create new products from the raw materials, marriage requires a lot of energy for partners to achieve their relationship goals. Finally, the product or result of marital commitments or industrial activities is a common feature in the generic spaces.

From the generic space, the study describes the blended space where the special meaning is created. Using the background information, the analogy achieves its meaning. Evidence from the interview shows that an industry is a place where raw materials are received and they are transformed into better products. Based on the

processes described in Table 4.47, the meaning of the analogy ‘marriage is like an industry’ comes out as ‘an institution where partners are refined into better individuals’. Table 4.47 below shows the generic-blended space mapping for the analogy ‘marriage is like an industry’.

Table 4.47: Generic-Blended Space mapping for the analogy ‘Marriage is like an Industry’

Generic Space	Mapping	Blended Space
Skills	→	Skills
Goal	→	Goal
Energy	→	Energy
Process	→	Process
Product	→	Product

Emergent meaning → *Marriage is an institution where partners are refined into better individuals.*

The information in the source domains has been described through composition. After this, the frames in the generic space have been introduced through completion. This step has described the common information in the source and target domains. Finally, through elaboration, the analysis has utilized selective projection and background information to create the meaning of marriage within the context of the utterance of analogy (9) above. Figure 4.29 below shows a conceptual integration network for the analogy ‘marriage is like an industry’.

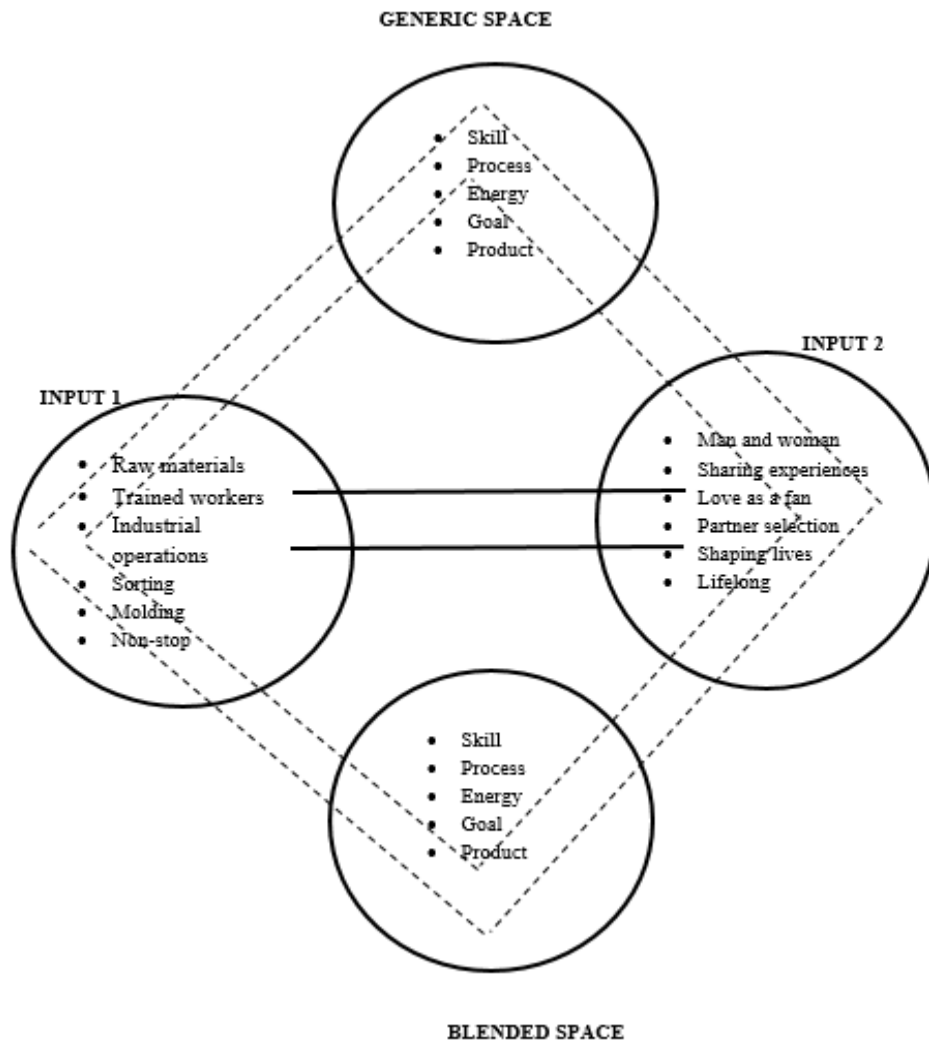


Figure 4.30: A Conceptual Integration Network for the Analogy ‘Marriage is like an Industry’

4.8 Sociolinguistic Implications of Analogies of Marriage in Dholuo

The fourth objective of the study sought to examine the sociolinguistic implications of analogies of marriage in Dholuo. To achieve this objective, the study relied on implicature to derive the meaning of the analogical expressions through inference. Grice (1975) defines implicature as what a speaker suggests with an utterance without literally expressing it. He adds that one can dig deeper than what is expressed in an utterance through inference. According to Yulianti et al. (2022), implicature enables people to communicate efficiently instead of expressing ideas explicitly. Utterances acquire additional meaning based on contextual factors or pragmatic details provided in the conversation. The speaker’s intention in an utterance creates implicature which

is the meaning beyond what is uttered. In this study, the researcher analyzed the meaning of analogical expressions beyond the literal words used to compose them. This was informed by the argument of Sofyan et al. (2022) who observe that contextual details enable one to appreciate deeper meanings within a speech community.

Various factors in the society influence how a community uses language to address certain topics. For instance, cultural norms and contexts to a large extent determine the language a community uses to talk about a subject (Park, 2017). In other words, a community's choice of expressions reveals how they view the subject. Bürki (2020) observes that expressions used to describe marriage provide broad sociolinguistic implications and enable people to appreciate the community's general perception of marriage. For instance, the words used to describe marriage may reveal themes such as sexism, limitation of freedom, gender roles, marriage laws, cooperation and necessity among others. According to Özyiğit (2017), different cultures provide linguistic resources that help one to understand the sociolinguistic implications of the terminologies or utterances used to describe language. For instance, Özyiğit (2017) contends that through inference, expressions describing marriage may hint harmony, solidarity, commitment and independence among others.

This study found that analogies of marriage in Dholuo have twelve broad sociolinguistic implications. For instance, 12 analogies (18%) imply that marriage is a social necessity that should be encouraged in the community. Nine analogies (14%) give the impression that marriage promotes social transformation thus encouraging partners to enter the institution. Three percent (3%) of the analogies imply that marital relationships are transactional and partners reap what they have invested in the relationship. The study also found that 6 analogies (9%) paint the image of marital relationships as institutions that limit freedoms and should therefore be frowned upon. A similar idea is reflected in 2 analogies (3%) which give the sociolinguistic implication of marriage as a social burden in the Luo community. Eight analogies (12%) imply that marriage is a collaborative union in which husbands and wives cooperate to liven up their relationship.

Marriage as a game of chances and mystery are sociolinguistic implications accounted for by one analogy, each representing 1% of the collected data. Seven analogies (11%)

portray marriage as a means for social mobility. This implies that when one gets married, they improve their lives by scaling the social ladder. Four analogies (6%) indicate that the institution of marriage is a rhythmic pattern that moves back and forth. Finally, the study found that marriage as a battle and an unshakable relationship are represented by three analogies, each representing 5% of the collected data. Figure 4.31 below shows a summary of the sociolinguistic implications of the analogies of marriage in Dholuo.

Sociolinguistic Implications of Dholuo Analogies of Marriage



Figure 4.31: Sociolinguistic Implications of Analogies of Marriage in Dholuo

The figure above shows a summary of the sociolinguistic implications of the analogous expressions used to describe marriage in Dholuo. Evidence from the interview indicates that marriage experiences and cultural resources in the Luo community provide rich expressions for understanding marriage in the context of the community. According to Onyango (2016), Dholuo words used to describe marriage imply broad experiences within the community. He adds that people use language that implies abuse, transaction and objectification of women among others. Ogutu (2019) postulates that words used to describe marriage in Dholuo reflect general social image of the Luo community towards marriage. For instance, one may use language that implies that marriage is a burden due to the frustrations individuals endure when they settle in

marriage. In this study, the analogies of marriage have twelve broad sociolinguistic implications discussed in the sections that follow.

4.8.1 Marriage as a Social Necessity

Social necessity is one of the sociolinguistic implications of analogies of marriage identified in this study. The expressions that suggest that marriage is an institution that benefits the entire society were categorized under the implication of social necessity. These analogies depict marriage as a prosocial behavior that creates strong bonds and benefits the whole society. The study identified 12 analogies which imply that marriage is a social necessity that should be highly encouraged and strengthened in modern times. Table 4.48 below highlights the analogies which suggest that marriage is a social necessity.

Table 4.48: Dholuo Analogies Depicting Marriage as a Social Necessity

No	Dholuo	Gloss
1	<i>Kend en kaka oreng</i>	Marriage is like bone soup
2	<i>Kend en kaka olemo</i>	Marriage is like a fruit
3	<i>Kend en kaka divai</i>	Marriage is like wine
4	<i>Kend en kaka rech</i>	Marriage is like fish
5	<i>Kend ipimo gi a lot dek</i>	Marriage is like spider flower
6	<i>Kend en kaka apoth</i>	Marriage is like jute mallow
7	<i>Kend en kaka mor kich</i>	Marriage is like honey
8	<i>Kend en kaka alot mitoo</i>	Marriage is like slenderleaf
9	<i>Kend en kaka magira</i>	Marriage is like peanut soup
10	<i>Kend en kaka aliya</i>	Marriage is like dried beef
11	<i>Kend en kaka ochuri</i>	Marriage is like bitter bile
12	<i>Kend en kaka kuon maywai</i>	Marriage is like <i>ugali</i> prepared from cassava flour

The analogies in the table above have used food items to describe marriage. Food is a basic need. When the above expressions are used to describe marriage, they imply that marriage is a social necessity that benefits couples and the entire community. According to Trost (2010), marriage is an essential relationship whose significance can be compared with basic needs in life. In a study on the centrality of marriage in the Luo community, Potash (1978) reiterates that marriage is a basic need in the Luo community

and the lives of unmarried people may be considered incomplete. Finnis (2008) describes marriage as ‘a basic and exigent good’ because it provides satisfaction in equal measure with primary needs such as food and clothing. By comparing marriage to food items, the Luo community implies that marital relationships are crucial to the social welfare of the people.

Food provides essential energy and keeps people healthy by repairing their tissues and protecting them from illnesses. The sociolinguistic implication is that marriage, just like food, provides various health benefits thus it becomes a basic institution in the society. Fu and Noguchi (2016) posit that marriage is a basic social need because it provides energy and emotional healing to couples just like food does to human systems. Various foodstuffs provide nourishment to the soul. The foods in the Luo community have various flavors. Some may be sugary (e.g. honey) and others bitter (e.g. *a lot dek*, *ochuri*, and *mitoo*). However, they all play the pivotal role of nourishing the body. Perry et al. (2014) argues that marriage in the Luo community is considered as basic as food because one cannot survive without it. It is for this reason that the Luo community encourages wife inheritance to continue with the lineage of a kinsman. The analogies above, therefore, imply that in the Luo community, marriage is a social necessity because it does not only benefit couples but also satisfies the needs of the entire community. The practical implication is that marriage is an enviable institution which encourages a large number of partners to enter the marital institution.

4.8.2 Marriage as an Agent of Social Transformation

The Luo community also regards marriage as an agent of social transformation. From the analysis, it emerged that certain analogies collectively imply that marriage is an institution that restructures varied aspects of life. Social transformation as a sociolinguistic implication involves the restructuring of various aspects of life in the community. Kusmardani et al. (2022) opine that marriage is a commitment whose ultimate goals are family building and social transformation. The above argument mirrors the opinion of Trost (2010) who contends that a carefully planned marriage improves or transforms the lives of the couples and the entire society. Ghimire et al. (2006) undertake an investigation of the impact of marriage in society and argue that in communities where marriage is organized, the institution leads to innumerable social changes that benefit the partners and the community at large. In this study, 9 analogies

which imply that marriage is an agent of social transformation were identified. Table 4.49 presents the analogies which imply that marriage causes social transformation.

Table 4.49: Dholuo Analogies Depicting Marriage as an Agent of Social Transformation

No	Dholuo	Gloss
1	<i>Kend en kaka japuonj</i>	Marriage is like a teacher
2	<i>Kend en kaka japur</i>	Marriage is like a farmer
3	<i>Kend en kaka puodho</i>	Marriage is like a garden
4	<i>Kend en kaka skul</i>	Marriage is like a school
5	<i>Kend en kaka od theth</i>	Marriage is like an industry
6	<i>Kend en kaka osiptal</i>	Marriage is like a hospital
7	<i>Kend en kaka luoko lewni</i>	Marriage is like washing clothes
8	<i>Kend en kaka tedo</i>	Marriage is like cooking
9	<i>Kend en kaka yoko njugu</i>	Marriage is like crushing groundnuts

The analogies in Table 4.49 above show how the Luo community views marriage in terms of social transformation. Evidence from the interview shows that marriage in the Luo community is a relationship that is expected to improve the quality of life, relations and the general wellbeing of the partners and their community. Okuro (2010) observes that marriage in the Luo community is highly regarded because it is the channel through which many social transformations are realized. The analogies (1) - (9) above treat marriage as a relationship that begins with raw materials which are later transformed into useful products. For instance, ‘marriage is like a teacher’ implies that marriage imparts many lessons that improve the emotional wellbeing, coping skills, social relations and other competencies. According to Kefalas et al. (2011), marriage achieves its meaning when it does not only bring partners together but also teaches them to be more knowledgeable about various aspects of life. The argument of Kefalas et al. (2011) implies that marriage is a school where learners (partners) go for socialization. Marriage teaches people how to socialize with others hence it is an agent of social transformation.

Analogies (2) - (6) also imply that marriage in the Luo community is regarded as an agent of social transformation. Gardening, an industry and a hospital all deal with social

change. In all cases, a raw material or situation is improved or transformed. A farmer undertakes gardening activities with a view to improving the lives of his family and the community members. Likewise, an industry and a hospital improve situations through finished products and better health conditions respectively. The Luo community holds the idea that marriage makes people better because the experiences in it are meant to socialize individuals for the betterment of couples' lives and societal development. Potash (1978) observes that marriage in the Luo community is regarded as a place where people learn social ideals, coping skills, personal development, economic empowerment and general nation building among others. In this light, marriage is an agent of social transformation because it nurtures the abilities of couples.

The actions used in creating analogies (7) – (9) equally imply that marriage is a relationship that eventually achieves social transformation. The actions (washing, cooking and crushing nuts) are undertaken to make things better. The result of cooking, washing and crushing is a better product that satisfies the desired need. Bethmann and Kvasnicka (2011) explore the benefits of marriage in the current society and point out that it is transformative to couples and the community at large. For instance, marriage transforms people's lives by teaching them communication skills, emotional health and strategic planning among others (Bethmann & Kvasnicka, 2011). In the Luo community, marriage is highly encouraged because the community sees the institution as an agent of social transformation. Okuro (2010) contends that marriage in the Luo community transforms lives by equipping partners with requisite skills for family growth, social development and even economic empowerment. In other words, marriage equips partners with knowledge needed to initiate change in families and the community at large. The practical implication of these analogies is that marriage is an initiator of change hence it attracts a large number of couples in the Luo community.

4.8.3 Marriage as a Transactional Relationship

The study also identified transactional relationship as a sociolinguistic implication of analogies of marriage in Dholuo. Evidence from the interview reveals that marriage is transactional because partners seek self-interest and they are focused on their individual needs and wants. Charsley (2013) defines transactional marriage as a relationship in which partners exchange certain favors for love and intimacy. This is the idea buttressed by Ali (2010) who contends that some marriages are transactional because partners

demand certain material things or services in exchange for romance. The study identified two analogies which give the sociolinguistic implication of marriage as a transactional relationship. Table 4.50 below presents the analogies.

Table 4.50: Dholuo Analogies Depicting Marriage as a Transactional Relationship

No	Dholuo	Gloss
1	<i>Kend en kaka hula</i>	Marriage is like a business
2	<i>Kend en kaka bengi</i>	Marriage is like a bank

The analogies in Table 4.50 above give the sociolinguistic implication of marriage as a transactional relationship. A business and a bank involve the exchange of goods and services among customers. When used to describe marriage, the two analogies suggest that marriage is a relationship that is not founded on love but the economic gain or social status of a partner. In the Luo community, there are marriages in which love, compatibility and intimacy are ignored and partners only consider what each person brings to the relationship (Kwena et al., 2012). The two analogies above also imply that partners in marriage are merely concerned about the profit or gain they get from the relationship. Just like the goal of a business is to make profit, a transactional marriage is founded on the goal of maximizing financial or economic gains (Kwena et al., 2012). According to Schmidt (2017), many marriages in the present time are transactional because they operate like bank accounts which must be constantly credited to remain sustainable.

Banks and businesses also imply that some partners who enter Luo marriages are calculative and will only engage with a romantic partner if there is some gain. Mojola (2011) notes that some marriage decisions in the Luo community are made based on the gifts and money fishermen get from daily sale of fish. Partners who are attracted to each other based on monetary promises make marriage transactional because the relationship disregards love and favors financial benefits. The study also found that businesses and banks imply that marriage is a relationship of convenience because what keeps people in the institution is financial gain and not romantic interest. In such relationships, therefore, partners thrive on deposits and profits as opposed to

withdrawals and losses. According to Charsley (2013), transactional couples draw their security from wealth and ignore the promise of love, attraction and partners' physical qualities.

The study also established that banks and businesses imply investment and commitment among the partners. In other words, partners reap gains commensurate with what they have invested in their relationship. For instance, those who invest much reap huge returns. This interpretation aligns with the tenets of Social Exchange Theory on interpersonal relationships. According to Nakonezny and Denton (2008), marital relationships involve costs and rewards. For instance, partners invest their time, emotional support, financial support and commitment to be rewarded with material benefits, emotional support and companionship among others.

The notions of business and bank further suggest that some marriages in the Luo community may perform poorly because the financial ability of partners has declined. Hamilton (2023) conceptualizes marriage as trade and explains that some couples peg marital commitment on availability of financial resources and related economic benefits. When marriage becomes a quid pro quo where each partner pursues benefits from another, it is a transactional relationship. According to Kwena et al. (2012), some women demand that their husband should pay for their beauty in order to enjoy marital rights. Such a relationship has little emotional connection as partners only focus on their strong material expectations. Generally, these analogies suggest that investing in a marriage yields huge benefits. Therefore, the marriage institution in the Luo community calls for collaborative investment so that partners can earn huge rewards.

4.8.4 Marriage as an Institution that Limits Freedom

Six analogies of marriage collected in this study suggest the sociolinguistic idea of limitation of freedom among partners. The expressions hint that when an individual settles in marriage with a partner, they lose their freedom because the new relationship sets boundaries around them. According to Girgis et al. (2011), some people prefer to remain unmarried in the present age due to the loss of personal freedom in many marriages. Baptist (2011) mirrors the above argument and adds that certain expressions used to describe marriage imply loss of personal freedom. Individuals who depict marriage as loss of freedom see the institution as one where partners sacrifice their

liberty and operate within the constraints of the relationship. Table 4.51 below shows the analogies which give the sociolinguistic implication of marriage as limitation of freedom.

Table 4.51: Dholuo Analogies Depicting Marriage as Limitation of Freedom

No	Dholuo	Gloss
1	<i>Kend en kaka boya</i>	Marriage is like a bait
2	<i>Kend en kaka gogo</i>	Marriage is like a fishing net
3	<i>Kend en kaka jok</i>	Marriage is like a yoke
4	<i>Kend en kaka kum</i>	Marriage is like a sentence
5	<i>Kend en jela</i>	Marriage is a prison
6	<i>Kend en kaka otegu</i>	Marriage is like a trap

The six expressions in Table 4.51 above give the implication that certain marriages in the Luo community steal the personal freedom of couples. For instance, analogies (1)-(3) paint the image of being drawn into a place where one cannot enjoy their personal freedom anymore. Traps, fishing nets and yokes require animals to operate within them thereby limiting their freedom. Okuro (2011) mentions that in the Luo community, some couples are “trapped within the traditional order” and they have to give their freedom and accommodate their partners (p. 524). Evidence from the interview reveals that marriage limits freedom when partners have to depend on each other’s opinion instead of practicing autonomy on certain matters. Acharya (2010) postulates that when partners cannot be their own bosses in decision making, marriage becomes an institution that limits their freedom. Further, baits, yoke and fishing nets give the sociolinguistic implication of limited freedom when one has to operate within marital constraints. For example, certain marriages force partners to give up their autonomy and compromise their real feelings as the only way to save their marriage. Fatima and Ajmal (2012) observe that whereas some people feel that couples who “resort to compromise lead a better life”, others say that compromise robs them of their autonomy hence limiting their personal freedom.

Analogies (4) – (6) also give the sociolinguistic implication of limitation of freedom through confinement. A sentence, jail and a trap create the idea that marriage brings

couples together and restricts their activities. For instance, partners in marriage are not free to travel and socialize as they would do when they are single. Additionally, one's decisions are inconsiderate if they have not been approved by the partner. This implies that marriage limits couples in their decision-making process. Baptist et al. (2011) observe that marriage puts constraints around partners when each decision must be approved by both partners before implementation. The question of family finance is another point that gives the implication that marriage in some Luo families limits the freedom of couples. According to Hamilton (2023), some couples prefer to remain unmarried because marriage robs them of the liberty to make their own financial decisions. When marriage dictates how partners have to behave in certain situations such as financial management, it implies limitation of freedom. It is for this reason that many people are contemplating quitting marriage while others want to enter marriage (Girgis et al., 2011). The study found that marriage attracts partners and imposes certain rules that restrict their personal freedom.

The six ideas above also suggest limitation of freedom because of the requirement to live with one partner till death. From the interview, it emerged that an unmarried life gives one the opportunity to explore various relationships. However, settling in a formal marriage is limitation of freedom because the couples are bound to remain in the relationship forever. This is the point echoed by Rendall et al. (2011) who posit that marriage forces many people to sacrifice their freedom of exploring other relationships hence limiting them to one partner for many years. When people come together and begin a family, they are forced to compromise many things to live together. This, according to some respondents in the study, amounts to limitation of freedom. Thus, marriage attracts the attention of a few individuals in the Luo community.

4.8.5 Marriage as a Social Burden

The word 'burden' as a sociolinguistic implication of marriage gives a negative axiological value. It portrays marriage in the Luo community in negative light. When 'burden' is used to describe marriage, it suggests that the institution is a heavy load that partners have to bear. Khalil et al. (2014) assert that all over the world, marriage is considered as either a bond or a burden. They add that a majority of those who depict marriage as a burden are aggrieved at the dysfunctional marriages in their communities. According to Lamanna et al. (2020), attitudes of disinterestedness and resentment

towards marriage may be largely blamed on the description of marriage as a burden. In the study, two analogies give the sociolinguistic implication of marriage as a burden in the Luo community. The analogies are presented in Table 4.52 below.

Table 4.52: Dholuo Analogies Depicting Marriage as a Social Burden

No	Dholuo	Gloss
1	<i>Kend en kaka apaka</i>	Marriage is like a storm
2	<i>Kend en masira</i>	Marriage is a plague

The two analogies in Table 4.52 above depict marriage as an unbearable burden that overwhelms individuals in the society. Generally, burdens and storms are agents of disorder because they cause destruction or strain individuals in the community. According to Sampath et al. (2020), storms and pandemics such as plagues are social burdens that have devastating effects on communities. By comparing marriage to storms and plagues, the two analogies above imply that in the Luo community, some marriages are social burdens. Evidence from the interview reveals that some marriages among the Luo are social burdens due to certain risk factors. For instance, respondents cited domestic quarrels as a contributor to marriage as a burden. Oduke (2016) points out that “analogically, a rural married woman is at times treated like a glorified slave” and failure to undertake her domestic chores as required “will earn her a thorough beating” from her husband (p. 6). The quotation suggests that the Luo culture legitimizes men’s dominant role in the community and treats women as subordinate persons. Situma et al. (2018) observe that most communities in Africa hold a hegemonic view of women. Consequently, men perceive women as weaklings thus abusing them both verbally and physically. The result of hegemonic cultural practices makes women to perceive marriage as burdens that threaten their survival in the Luo community.

Besides domestic quarrels and physical abuse, lack of partner support also makes marriage a burden among some partners in the Luo community. The study found that the Luo culture particularly discourages men from assisting their wives in performing domestic chores. This is the argument expressed by Perry et al. (2014) who contend that a woman sees marriage as a burden when her husband is “not helping her in any way and she can then look for” a man who can assist her in certain chores and support

her in stressful situations (p. 4). The quotation above implies that in the Luo community, a ‘real man’ should dissociate himself from certain duties which are regarded as a preserve of the female gender. As a consequence, marriage becomes an unbearable load to many women.

Slothfulness of certain men also contributes to the perception of marriage as a burden. The study observed that some men depend on their wives for breadwinning. This is especially rampant in villages where men expect women to till large tracts of land to produce adequate food for the family. Such men are called “wake-up-and eat” types because they burden women with breadwinning roles (Hollander, 2014, p. 159). When men do not provide for their families, marriage becomes a burden to women since they strain to make ends meet. According to Cammett (2014), deadbeat fathers who transfer the burden of financial support to their wives make marriage a burden in the present times. The burden is further worsened by lack of commitment to meaningful work that can generate income for the family. As Oduke (2016) reiterates, the idea of women enslavement binds them to burdensome economic activities that leave them drained.

The study also established that marriage is a source of emotional burden due to the pressure it puts on the couples. Respondents reported that sometimes, marriages are burdensome especially when people are compelled to follow the rules imposed in particular homesteads. Girgis et al. (2012) predicate that people consider marriage a burden due to the repressive laws in different communities. The interview revealed that marriage makes many demands on partners hence leading to emotional burdens. Goudas (2012) posits that the Luo culture makes costly demands to discourage the thought of dissolving marriage. Such costly demands may include interference from the in-laws, imposition of rules by husbands and coercion to conform to prescribed lifestyles. These demands make marriage a burden since partners may nurse emotional distress arising from overwhelming demands of partners, in-laws and the Luo culture at large. Oguda (2012) contends that marriage in the Luo community is expected to be a permanent union in which the thought of separation is highly discouraged because it is costly. He adds that to discourage separation and keep marriage indissoluble, the Luo culture demands the return of bride wealth which is not easy because it is usually “distributed among agnatic lineages” (p. 15). Based on these arguments, marriage becomes a burden to many couples in the Luo community.

4.8.6 Marriage as a Platform for Social Collaboration

The study also established that some analogical expressions of marriage give the sociolinguistic implication of social collaboration in the Luo community. Social collaboration is a process whereby individuals or groups interact with each other to achieve a common goal. According to Soller (2001), social collaboration is a process of consolidating efforts and working together on a particular project. Certain analogies of marriage imply that the relationship between husband and wife creates a platform for social collaboration. Berg et al. (2003) describe marriage as a collaborative relationship in which couples work jointly with the goal of building each other's lives. This study found that marriage offers partners an opportunity to work side by side as they pursue the common goal of strengthening their relationship and life goals. Table 4.53 below shows the analogies that depict marriage as a platform for social collaboration.

Table 4.53: Dholuo Analogies Depicting Marriage as a Platform for Social Collaboration

No	Dholuo	Gloss
1	<i>Kend en kaka pany gi ludhe</i>	Marriage is like mortar and pestle
2	<i>Kend en adhula</i>	Marriage is a football match
3	<i>Kend en ng'we kede</i>	Marriage is a relay race
4	<i>Kend en kaka miel</i>	Marriage is like dancing
5	<i>Kend en bar-wabar</i>	Marriage is a coalition government
6	<i>Kend en singo</i>	Marriage is a covenant
7	<i>Kend en kaka ohala mar osiep</i>	Marriage is like a partnership
8	<i>Kend en kaka orak</i>	Marriage is like a contract

The instantiations in Table 4.53 above give a general sociolinguistic impression of marriage being a relationship involving two people who continually work jointly for the success of their union. The analogies suggest that couples work together and find solutions to the challenges that arise in their relationship. Lundberg and Pollak (2003) represent marriage as an institution which is efficient when couples cooperate to

produce an output. All the analogies in Table 4.53 above have two parties which choose to work together to achieve the objectives of their relationship.

Evidence from the interview shows that in the Luo community, marriage is not a competition but a place for consolidating efforts and working towards a common goal. According to Okuro (2010), the sole purpose of marriage in the Luo community is to create an avenue for bonding together for the general good of the society. This is the argument advanced by Berg et al. (2003) who maintain that marriage creates a platform for selfless devotion and collaborative commitment to the pursuit of social goals. The above point suggests that marriage is a place where people win together instead of seeking selfish goals.

When using pestle and mortar, the two items must constantly co-operate in order to produce fine products. A similar trend is experienced in football where partners play as members of the same team and shield each other against the opponents (Möring, 2015). In analogy (3), a relay race involves a team of individuals who race and win together. This analogy implies that a wife and her husband must cooperate to finish the race strong. The same idea of social collaboration is echoed in dancing, coalition governments, contracts, covenants and partnerships. The study found that marriage in the Luo community is about 'us' and not 'me'. Further, respondents revealed that they describe marriage as a social collaboration because the culture gives prominence to collective opinions of the partners as opposed to the sum of parts.

The collaborative experience in marriage does not mean that partners have no individual differences. Couples are two distinct persons with different emotions, desires and thoughts but they choose to reconcile their differences for the sake of their marriage goals. According to Lundberg and Pollak (2003), marriage is collaborative because partners lay aside their personal differences and negotiate joint vision for the achievement of their projects. It also emerged from the study that marriage is a social cooperation because partners engage in collaborative communication. For instance, partners consult each other and engage in empathic listening with the goal of finding a collective solution for the issues at hand. Asoodeh et al. (2010) undertake a study on factors for a successful marriage and underscore the centrality of collaborative decision making in marital relationships. As partners engage in communication, they

consciously remember their role in contributing to the goal of the relationship. Thus, marriage is a desirable relationship because it allows partners to grow together.

4.8.7 Marriage as a Game of Chances

Marriage in the Luo community is also depicted as a relationship whose outcome is determined by chance. The experiences of certain respondents in the study revealed that random or unpredictable occurrences are responsible for shaping the direction of a marital relationship. Gillis (1999) observes that ‘marriage fascinates precisely because it is so unpredictable, so much beyond our control’ (p. 47). As a sociolinguistic implication of marriage, a game of chances means that one does not know what to expect in a marital relationship. Partners in marriage can experience anything since the relationship is characterized by random occurrences that shape its direction. This study identified one analogy that gives the implication that marriage in the Luo community is a game of chances as shown in Table 4.54 below.

Table 4.54: Dholuo Analogy Depicting Marriage as a Game of Chances

No	Dholuo	Gloss
1	<i>Kend en kaka ajua</i>	Marriage is like gambling

The instantiation (1) above suggests that certain marriages in the Luo community are games of chances. The study found that what awaits one in the institution of marriage is unpredictable. Mussumeci and Ponciano (2019) liken marriage to a game of chances since the institution has experiences that can change any time. From the interview, it emerged that marriage is a gamble because the joy celebrated by newlyweds fades away within no time. Another finding of the study is that marriage does not present a middle ground between joy and sadness. Respondents argued that just like gambling where there are only two options, marriage presents loss or gain to the partners. According to Marksmen et al. (2010), marriage remains a complex institution due to the uncertain possibilities that await potential partners. Respondents also pointed out that before marriage, each partner presents only the good side without character flaws. It is after settling in marriage that the defects in character begin to show. When one does not get to know a partner well until they settle in marriage, the relationship becomes a game of chances. Gillis (1999) notes that marriage is a hit or a miss, thus operating in a similar

way as a game of chances. Practically, the analogy above implies that although people have ambivalent feelings about marriage, it still continues to attract couples in the community.

4.8.8 Marriage as a Rhythmic Pattern

The analogies of marriage also give the sociolinguistic implication of rhythmic patterns in the Luo community. The study found that marriage either progresses or regresses and does not stand still. Chapman (2012) describes marriage as a relationship which alternates among rhythms of seasons. According to Kakhramonovich (2021), marriage is a perpetual state of transition, always shifting from one season to another. The implication of the analogies is that couples always go through series of experiences that toss them from one season to another. Thus, their relationship becomes a sequence of varied experiences. The analogies collected in this study suggest that husbands and wives go through a chain of experiences that shape their union differently. Four (4) analogies which give the sociolinguistic implication of marriage as a rhythmic pattern were identified. Table 4.55 below highlights the analogies.

Table 4.55: Dholuo Analogies Depicting Marriage as Rhythmic Patterns

No	Dholuo	Gloss
1	<i>Kend en kaka cowmen</i>	Marriage is dawn
2	<i>Kend en kaka chwiri</i>	Marriage is like spring
3	<i>Kend en kaka kinde</i>	Marriage is like seasons
4	<i>Kend en kaka oro</i>	Marriage is like summer

The above analogies generally hint that marriage is a sequence of experiences that couples go through. Marital life is not a static phenomenon but a pattern of repetitive rhythms which define life. For instance, all marriages start out beautifully when the lovebirds are madly in love with each other. According to Wallerstein (2019), marriage starts off with strong feelings of love which can be likened to summer when everything blooms beautifully. The respondents also argued that the season of bliss shifts to a frigid period when the high feelings of love cool down and partners begin to see their spouse's flaws. Chapman (2012) observes that as marriage progresses, it shifts its rhythm to a period of cool temperatures when partners engage in conflicts and express resentment

towards one another. A similar pattern is experienced when love slowly fades away and partners begin to feel that their needs are not met.

Apart from the frigid experiences, marriage also goes through rhythms whereby love begins to bloom after some time. This pattern can be likened to the analogy ‘love is like dawn’ which expresses hope of a new beginning. According to Arroyo-Solis et al. (2013), marriage oscillates between experiences of progression and regression. They further mention that sometimes, love is reignited and the relationship begins to bloom again. This rhythm of love indicates that marriage is a sequence of constant progression and regression. The study also established that feelings of sadness, resentment and emptiness often alternate with joy, commitment and romance among others. The alternation among these feelings makes marriage a rhythmic pattern. Overall, the analogies encourage Luo people to marry because various seasons alternate to make marriage enjoyable.

4.8.9 Marriage as Battle

The word ‘battle’ gives the implication of marriage being a relationship typified by altercations and physical combat. The study found that in some families in the Luo community, marriage is depicted as a cause of disagreement or arguments that lead to psychological and physical harm. Simister and Kowalewska (2016) remark that victims of domestic or gender-based violence may use terminologies bordering on war and battles to describe their marital experiences. Atteraya et al. (2015) mirror the above point and reiterate that many marriages operate like battlefields due to the innumerable conflicts partners engage in. Some analogies of marriage in Dholuo suggest that the relationship between husbands and wives sometimes results in constant disagreements arising from incompatible needs, communication issues, different beliefs and other issues that trigger arguments. Three analogies implying that marriage is a combat in the Luo community were identified in the study. Table 4.56 below shows the analogies with the sociolinguistic implication of a battle.

Table 4.56: Dholuo Analogies Depicting Marriage as Battle

No	Dholuo	Gloss
1	<i>Kend en kaka amen</i>	Marriage is like wrestling
2	<i>Kend en lweny</i>	Marriage is war
3	<i>Kend en kaka od doho</i>	Marriage is like a court

The general implication of the analogies in Table 4.56 above is that marriage is a quarrel or a physical fight between couples. The words ‘wrestling’, ‘war’ and ‘court’ suggest that couples are adversaries who attack or defend themselves in the relationship. Evidence from the interview indicates that in marriage, partners engage in verbal altercations due to irreconcilable differences. The prevalence of aggressive behavior in many families has led to the perception of marriage as a battle or war (Stith & McCollum, 2011). The study found that the Luo culture promotes wife beating thus rendering the marital relationship as a battle. Oduke (2012) argues that some marriages in the Luo culture operate like battlefields where a woman’s refusal to submit to certain cultural dictates “will earn her a thorough beating” from her husband (p. 6). As a culturally permissible conduct, wife beating is one reason that makes marriage a battlefield since the woman has to defend herself when her husband engages in an aggressive behavior.

Some marriages are also depicted as battles because spouses are threatened and emotionally abused by their partners. Abong’o (2015) points out that certain Luo families resent marriage due to the threats and physical abuse meted out by partners. It is also important to note that in cases where marriage may not be a physical battle, partners engage in arguments that may strain their relationship. The study established that some partners in the community are constantly quarreling about something hence marriage becomes a battle to them. Therefore, the analogy ‘marriage is like a court’ paints the image of a battle that couples fight through arguments. Ritchie (2003) undertakes a metaphoric analysis of arguments and concludes that the conceptual nature of contests in arguments make them a war. Against this background, the altercations in marriage are battles where individuals accuse and defend themselves.

Various factors contribute to conflicts in marriage hence rendering the institution a battlefield. Couples pick up quarrels from lack of agreement on matters such as sex, money, friends and children among others. In many instances when no partner admits their mistakes, they become defensive and provoke the other to initiate a heated argument. Among the things that make marriage a battlefield are disagreements over money, sex, politics, friends and unmet needs of partners (Khalil et al., 2014). Constant fights in marriage cause dissatisfaction thus the sociolinguistic implication of a battle applies to marriages in the Luo community. These analogies discourage people from settling in marriage due to the conflicts involved.

4.8.10 Marriage as an Unshakable Relationship

The study found that marriage has a positive axiological value when described as an unshakable relationship. The analogies which depict marriage as an enduring relationship reveal how the Luo community preserves the institution and makes it stable. Donnellan et al. (2004) argue that marriage can become steady and unshakable if partners embrace certain principles. In communities where marriage is a highly valued custom, individuals create a conducive atmosphere where couples thrive. Parker (2002) contends that marriages last because partners share “important fundamental aims, goals and values” that help in solidifying their relationship (p. 10). When the couples operate on shared vision, they get a sense of satisfaction and ultimately describe marriage using positive phrases which imply stability. In this study, three analogies which imply that marriage in the Luo community is unshakable were identified. The analogies are highlighted in Table 4.57 below.

Table 4.57: Dholuo Analogies Depicting Marriage as an Unshakeable Relationship

No	Dholuo	Gloss
1	<i>Kend en kaka spak</i>	Marriage is like a magnet
2	<i>Kend en kaka lwanda</i>	Marriage is a rock
3	<i>Kend en kaka yiend bongu</i>	Marriage is like a fig tree

The analogies in Table 4.57 above give the sociolinguistic implication of marriage as a stable or unshakeable commitment in the Luo community. Evidence from the interview reveals that a satisfying marriage experience makes one to describe marriage using

words that border on stability and sturdiness. Potash (1978) admits that although instances of marital dissatisfaction are common in the Luo community, marriages in this community exhibit a high level of stability. The marital relationship is unshakable owing to solid foundation that is based on shared values and beliefs. By way of illustration, the Luo community highly regards honesty and faithfulness as building blocks of an enduring marriage. Ochieng (2015) points out that the Luo culture encourages marriage stability through faithfulness to partners. Any married partner who is not faithful to the other commits an abomination called *chira*. Such an abomination earns an individual immediate punishment for cultural transgression. Unfaithfulness is a cultural prohibition because it leads to grave consequences such as infertility, death of children or incurable illnesses (Ochieng, 2015). Marriage is also sealed with a series of cultural norms which make unfaithfulness a taboo. Consequently, couples avoid cultural transgression and remain faithful to each other hence making marriage a stable relationship in the community.

The words ‘magnet’, ‘rock’ and ‘fig tree’ bring to mind solid foundations that are unshakeable. A magnet operates on strong forces that attract objects and keep them glued to the magnet. A rock is a natural substance that withstands all weather conditions. A fig tree is considered one of the sturdiest trees in the Luo community. The words imply that marriage is deeply rooted in solid principles that make it unshakable. Fagbamigbe et al. (2020) observe that in the Luo community, marriage is stable due to the shared value of respect for one another in marriage. They point out that disrespect is highly condemned and men are at liberty to discipline erring wives. To avoid punishment, many spouses observe the cultural norms hence making marriage an enduring commitment. Another value that makes marriage unshakable is communication. Couples engage in intimate discussions about various issues that affect their marriage. Such discussions are aimed at strengthening the relationship. The Luo culture encourages *goyo mbaka* (discussions) between husbands and wives. Such discussions iron out differences hence making the marriage stronger.

Marriage in the Luo community becomes unshakeable when partners embrace commitment. Givertz et al. (2016) advances that marital commitment is directly associated with satisfaction and stability of families. The Luo culture encourages commitment to marriage through daily sacrifice for each other, provision of basic

necessities and appreciation of partners, forgiveness and protection of partners among others. A partner who is committed to marriage makes the relationship stable and unshakeable because they seal loopholes that may cause dissatisfaction. Dumas et al. (2018) postulate that marital stability requires men to remain committed to their roles as providers while women undertake roles in home making. Commitment to marriage builds a solid foundation for marriages to thrive. Consequently, many people conceptualize marriage as an unshakeable relationship. This analogy encourages a large number of the Luo people to get married because stability is guaranteed.

4.8.11 Marriage as an Avenue for Social Mobility

A shift from one social status to another is often associated with marriage. Schwartz et al. (2016) define social mobility as the movement of families, individuals and households from one socio-economic situation to another. This shift enables individuals to move between social strata in a particular community. For instance, a person may earn honor and respect when they move from one social status to another. According to Van Leeuwen and Maas (2010), marriage is an avenue for social mobility because it initiates change in an individual's socio-economic status in the community and throughout their lifetime. In the Luo community, marriage is depicted as a route to social advancement. The Luo culture encourages marital commitments because they lead to great social advancement or progress (Kwena et al., 2013). This study identified 7 analogies which imply that marriage in the Luo community helps couples achieve social advancement. The seven analogies are highlighted in Table 5.58 below.

Table 4.58: Dholuo Analogies Depicting Marriage as an Avenue for Social Mobility

No	Dholuo	Gloss
1	<i>Kend en kaka jariembo</i>	Marriage is like a driver
2	<i>Kend en kaka jalupo</i>	Marriage is a fisherman
3	<i>Kend en kaka jadwar</i>	Marriage is like a hunter
4	<i>Kend en kaka jawuoth</i>	Marriage is like a traveler
5	<i>Ken en kaka riembo ndiga</i>	Marriage is like riding a bicycle
6	<i>Kend en kaka jang'wech</i>	Marriage is like an athlete
7	<i>Kend en kaka yie</i>	Marriage is like a boat

The seven analogies presented in Table 4.58 above elicit images of movement in the forward direction. The instantiations are actions (riding a bicycle), objects (boat) and people (driver, fisherman, hunter, traveler and athlete) which involve movement in the forward direction. Sociolinguistically, these expressions give the implication that marriage is pursued in the Luo community because it promotes social advancement. This is the argument echoed by Olungah (2006) who contends that marriage in the Luo community elevates the social status of couples hence promoting social mobility or advancement. The implication is that when one settles in marriage, the society views this as a move in the right direction and grants them high status and recognition.

Social dignity is one status accorded to married couples in the Luo community. People are encouraged to marry in the Luo community because couples are accorded dignity and respect for taking a bold step. Ogutu (2019, p. 22) mentions that “a married man is respected even if he has nothing to show unlike the unmarried.” This quotation shows that marriage elevates one’s social status and keeps them in good standing in the community. The same social dignity is granted to women who steer their marriage to great heights and remain committed to the relationship. Otieno (2019) reiterates that marriage rewards a woman in the Luo community with high social status since she has made a progress and deserves to be “respected by her husband and kinsmen” (p. 52). People concert their effort on getting married due to the promise of social dignity associated with the life of a married life. Marriage is, therefore, an avenue for social advancement.

People also pursue marriage for the reason that it brings security to the partners. Married partners feel a sense of security and solid grounding that they cannot get when they are single. Ogutu (2019) observes that marriage provides partners with a sense of security against external forces. This means that when people marry, the society embraces the marriage and shields it against forces that may destroy the institution. Parents-in-law watch over the married couples with the intention of securing their relationship against external attack. Further, the Luo culture has a series of laws that secure marriage thus making thoughts of separation or divorce impossible. Oguda (2012) observes that marriage in the Luo community is a pursuit which guarantees security for both partners. The security springs from the heavy penalty one is required to pay for separating or divorcing. In this regard, therefore, marriage rewards partners with emotional security

and family protection. Whoever enters marriage moves into a secure zone where they are assured emotional and social support. Therefore, marriage is an avenue for social mobility.

Economic or financial support is another aspect of social mobility associated with marriage in the Luo community. Unmarried individuals are encouraged to pursue marriage for the reason that it guarantees social mobility through economic empowerment. By way of example, a woman in the Luo community is allocated land where she can farm and produce food for her family. This is an aspect of economic empowerment and social mobility. According to Miganda et al. (2019), the Luo community empowers marriages by allocating farming land to women so that they can become self-reliant in their marriages. By providing access to farming land to women, the community encourages social mobility because the woman will transform the life of the family and the community at large. To the newly married man, the family may provide a cow which would be a source of milk to his new home. The cow can also be sold and the money used to improve the lives of the family members. This is economic empowerment and it leads to social mobility because the husband is empowered to provide for his family. Thus, these analogies appeal to individuals to settle in marriage so that they can achieve their social goals.

4.8.12 Marriage as a Mystery

The last sociolinguistic implication of analogies of marriage in Dholuo identified in this study is that marriage is a mysterious institution. The experiences of the respondents yielded expressions which suggest that they cannot explain or unravel the nature of marriage as an institution. Hamilton (2010) argues that marriage is a puzzling institution and many have tried to unravel the mysterious operations associated with it but it still remains a mystery. This point resonates with the argument of Onwuka (2022) who reiterates that the manner in which marriage operates is clouded in mystery because nobody understands its principles. This study identified one analogy which implies that in the Luo community, marriage is a mysterious institution. The analogy is highlighted in Table 5.59 below.

Table 4.59: Dholuo Analogies Depicting Marriage as a Mystery

No	Dholuo	Gloss
1	<i>Kend en kaka hono</i>	Marriage is like a miracle

A miracle is a puzzling event which people wrestle with to unravel its meaning. Miracles surpass human power and are ascribed to supernatural powers. In the Luo community, marriage is depicted as an institution whose nature cannot be explained by human beings. Evidence from the interview reveals that marriage is a mystery because individuals cannot explain how two individuals abandon their lives and choose to cleave to one another in the married life. Onwuka (2022) observes that there is a mysterious power responsible for initiating and sustaining marriage. Further, the fact that marriage draws couples from varied communities and reconciles their perspectives in one union is a mystery that human beings cannot explain (DeConick, 2003). The study also found that the decision to love one partner and become one flesh with them is a notion that cannot be explained in human language. For these reasons, marriage is considered a mysterious institution in the community. The practical implication is that it takes some external power for couples to succeed maritally. Therefore, this analogy encourages many people to get married because the chances of succeeding lie in miraculous power.

4.9 Summary of the Chapter

In this chapter, 66 analogies of marriage in Dholuo were identified using the synectic method. The identified analogies were then classified into nine categories using contrasting mental models approach. Besides the nine categories, the chapter has identified PLACE=NOT PLACE as an emerging contrasting mental model that accounts for analogies of marriage in Dholuo. The four annotators then discussed the identified analogies and established the schematic patterns that emerged from each analogy. The chapter found that analogies of marriage in Dholuo are conceptualized using the OBJECT, FORCE, CONTAINER and PATH image schemas and their subsidiary gestalts. In addition, the principle of conceptual mental spaces was applied in the fourth chapter to reveal how culture-specific information is mapped to produce the meaning of the analogies within the Luo cultural background. The four mental spaces: two input spaces, the generic space and the blended space integrated to create a

special meaning of the analogies. Further, the chapter describes the three blending processes: composition, completion and elaboration and how they combine to account for the meaning of analogy.

Chapter four also focuses on the sociolinguistic implications of the analogies of marriage in Dholuo. The chapter has established that the phrases used to describe marriage are intentionally coined to reveal the general attitude of the Luo community towards the institution of marriage. From the study, it emerged that the Luo community uses analogies which depict marriage as social necessity, social transformation, transactional relationship, limitation of freedom, social burden, a game of chances, rhythmic patterns, unshakeable relationship, a battle, an avenue for social mobility and a mystery. Chapter five presents the summary of findings, conclusions, and recommendations of the study.

CHAPTER FIVE: SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents a summary of findings, conclusions and recommendations of the study in line with the objectives. The objectives of the study were: to categorize analogies of marriage in Dholuo using contrasting mental models approach; to exposit the image schemas of analogies of marriage in Dholuo; to explicate how mental spaces account for the meaning of analogies of marriage in Dholuo; and to examine the sociolinguistic implications of analogies of marriage in Dholuo. The chapter also suggests areas of further research.

5.2 Summary of Findings

The purpose of this study was to undertake a Cognitive Linguistic analysis of analogies of marriage in Dholuo. The study set out to answer four questions: What are the categories of analogies of marriage in Dholuo? What are the image schematic patterns of analogies of marriage in Dholuo? How do mental spaces account for the meaning of analogies of marriage in Dholuo? What are the sociolinguistic implications of analogies of marriage in Dholuo? This section summarizes how the four research questions were answered based on the theories that guided the study.

5.2.1 Categories of Analogies of Marriage in Dholuo

Using the synectic method of analogy identification, the study collected 66 analogies of marriage in Dholuo through an interview schedule. Four expressions collected through the interview did not qualify to be marked as Analogies Related Expressions (AREs) and were therefore discarded. According to the synectic method of analogy identification, an expression qualifies to be an analogy if it satisfies four conditions. First, the words “like” and “as” are used to link two elements. This implies that analogous expressions use metaphors or similes to link two unrelated elements. Second, the two elements are disconnected or unrelated. Third, there is an elaboration or explanation of structural similarity or functions. Fourth, the structures involve more than one element or domain. The study, therefore, identified 66 analogies of marriage in Dholuo for analysis. By way of illustration, *kend en bar-wabar* (marriage is a coalition government) and *kend en kaka orange* (marriage is like bone soup) which are

analogies (42) and (1) respectively were identified as Analogy Related Expressions (AREs) and analyzed in the study.

On the question of categories of analogies of marriage in Dholuo, the study employed the contrasting mental models approach to classify the identified expressions. A mental model is the picture of the world an individual carries in their memory. According to this method of analogy categorization, an expression qualifies to be analogous if it compares two unrelated concepts with maximal distinction. The study classified the AREs into: 12 FOOD=NOT FOOD, 7 PERSON=NOT PERSON, 12 OBJECT=NOT OBJECT, 5 PERIOD OF TIME=NOT PERIOD OF TIME, 7 EVENT=NOT EVENT, 3 LINGUISTIC STRUCTURE=NOT LINGUISTIC STRUCTURE, 5 ACTION=NOT ACTION, 4 BELIEF=NOT BELIEF, 4 LEGAL AGREEMENT=NOT LEGAL AGREEMENT and 7 PLACE=NOT PLACE analogies of marriage in Dholuo. For example, *kend en kaka riembo ndiga* (marriage is like riding a bicycle) and *kend en kaka jok* (marriage is like a yoke) which are analogies (36) and (20) fall within the categories of ACTION=NOT ACTION and OBJECT=NOT OBJECT respectively.

The finding of the study based on the first objective indicates that analogy is a resourceful cognitive phenomenon for conceptualizing marriage in Dholuo. Further, the study reveals that contrasting mental models provide a plausible framework for revealing how marriage is depicted in Dholuo.

5.2.2 Image Schemas of Analogies of Marriage in Dholuo

The second objective of the study sought to exposit the image schemas of analogies of marriage in Dholuo. The study employed the Image Schemas Theory to describe how image schemas account for analogies of marriage in Dholuo. The study found that schematic patterns such as forces, links, paths and containers are useful in describing marriage as an abstract phenomenon in Dholuo. Four image schemas and their subsidiary image schemas were employed to describe analogies of marriage in Dholuo. The four image schemas include FORCE, PATH, OBJECT and CONTAINER.

To illustrate, the OBJECT image schema was used to describe 10 analogies of marriage in Dholuo. Particularly, the MASS-COUNT and PART-WHOLE subsidiary image schemas were identified as the patterns which describe the identified analogies. For

example, analogy (7) which is *kend en kaka mor kich* (marriage is like honey) is an example of an analogy of marriage conceptualized using the MASS-COUNT gestalt. The Luo community looks at marriage as an entire institution without considering the parts. The MASS-COUNT gestalt in analogy (7) above suggests that marriage succeeds as an entire institution which should not be disintegrated into parts. Just like honey is taken as a whole meal, marriage thrives when the elements involved combine to form one institution which brings both husband and wife together. In another illustration, analogy (19) which is *kend en kaka pier agulu* (marriage is like the bottom of a clay pot) is an instantiation which utilizes the PART-WHOLE subsidiary image schema of the OBJECT to account for marriage in Dholuo. The analogy suggests that some elements making up marriage are so crucial for the stability of the relationship. Further, just like the bottom of a pot is delicate, marriage is considered a relationship which should be handled with utmost care.

In addition, the FORCE image schema was used to expedit 21 analogies of marriage in Dholuo. Specifically, the subsidiary image schemas such as COMPULSION, REMOVAL OF RESTRAINT, COUNTERFORCE, ATTRACTION and BLOCKAGE were used to describe the analogies in this study. For example, the expression *kend en apaka* (marriage is a storm) which is analogy (59) employs the COMPULSION gestalt to account for the meaning of marriage. The image of storm in the analogy implies that marriage is characterized by emotional outbursts and overwhelming pressure which leads to anger, bitterness and emotional breakdown. In another illustration, analogy (57) *kend en gima ochwere* (marriage is eternity) utilizes the REMOVAL OF RESTRAINT gestalt to account for marriage in Dholuo. The analogy suggests that no obstacle is able to stop marriage. Marriage is bound to thrive in the community because it can overcome all forces opposed to its progress.

Analogy (33) *kend en amen* (marriage is wrestling) is an instance of the COUNTERFORCE subsidiary image schema. In some marriages, partners engage in constant fights, altercations and emotional abuse. In such fights, one partner has to counter the other hence qualifying COUNTERFORCE as plausible subsidiary image schema for comprehending the analogy ‘marriage is wrestling’. Analogy (13) *kend en kaka spak* (marriage is like a magnet) employs the ATTRACTION subsidiary image schema of the FORCE image schema. The analogy implies that marriage involves

strong emotional connection that initiates love and affection hence laying a solid foundation for a marital relationship. Finally, analogy (48) *kend en kum* (marriage is a sentence) is an instance of the BLOCKAGE subsidiary image schema. The expression suggests that marriage blocks individuals from pursuing their personal interests and they have to operate within the confines of the relationship.

The PATH image schema accounted for 20 analogies of marriage in Dholuo. Particularly, the PROCESS, VERTICALITY, CIRCULAR, FRONT-BACK and FORWARD provided a plausible framework for describing analogies. Thirteen analogies were described using the PROCESS gestalt. For instance, analogy (38) *kend en kaka tedo* (marriage is like cooking) calls to mind the process of preparing a meal. The analogy suggests that marriage requires careful selection of partners and co-operation skills to establish a lasting relationship. The VERTICALY gestalt was represented by analogy (61) *kend en kaka yiend bongu* (marriage is like a fig tree). A fig tree is known to be a sturdy tree which grows tall and stands adverse weather conditions. The implication of this analogy is that marriage thrives in spite of the challenges experienced by couples. Further, the analogy suggests that marriage is progressive and has a solid foundation that gets steadier with time.

Analogy (62) *kend en kaka kinde* (marriage is like seasons) evokes the image of the CIRCULAR gestalt. Just like seasons rotate throughout the year, marriage consists of experiences that rotate from one season to another. The analogy shows that marriage is made beautiful by alternating experiences that shape the lives of partners. In another case, the expression *kend en orundorundo* (marriage is like a swinging pendulum) which is analogy (18) uses the FRONT-BACK gestalt of the PATH image schema. The analogy shows that marriage moves back and forth. It further reveals that no marriage stands still but progresses or regresses through certain experiences. Finally, the analogy (63) *kend en kaka penjo maonge duoko* (marriage is like a rhetorical question) is an instance of the FORWARD subsidiary image schema. Just like a rhetorical question is unidirectional and does not require a response, marriage is depicted as a relationship which progresses continually.

Finally, the CONTAINER image schema accounted for 11 analogies in the study. Specifically, the IN-OUT subsidiary image schema accounted for 10 analogies while

the EXCESS gestalt was instantiated by one analogy. For example, the expression *kend en jela* (marriage is a prison) which is analogy (50) evokes the image of getting in and coming out. A prison is known for insurmountable walls, tall fences and other barriers which limit the inmates to the institution. The IN-OUT gestalt in the analogy above suggests that marriage in the Luo community confines husbands and wives to the relationship and provides no option for exiting. The EXCESS gestalt is instantiated by the expression *kend en kaka ochuri* (marriage is like bitter bile) which is analogy (1). Bitter bile derives its sweetness from a mixture of sweet and bitter juices. In the same manner, marital unions are characterized by alternating experiences that are sweet, bitter, sour, pleasant and salty at the same time. These experiences imply that sweetness and bitterness combine to create a pleasant marriage.

5.2.3 Mental Spaces of Analogies of Marriage in Dholuo

The third objective of the study was to analyze how conceptual mental spaces account for analogies of marriage in Dholuo. The study applied the Conceptual Integration Theory (CIT) to describe conceptual mappings and describe the Conceptual Integration Network (CIN) for the comprehension of the analogies. The CIT provides four mental spaces that are integrated to provide the meaning of a phenomenon within a given context of use. These four spaces include two input spaces, the generic space and the blended space. The two input spaces represent the source and target domains. The generic space contains information shared in the two input spaces. The study projected the information in the generic space to the blended space which is the fourth mental space. The blended space allows for selective projection of information in the generic space and matches it with background details to produce an emergent meaning. The study also employed the three blending processes: composition, completion and elaboration to describe the analogies of marriage in Dholuo.

By way of illustration, the conceptual mental spaces were employed to interpret the expression *kend en kaka orange* (marriage is like bone soup) which is analogy (1). The information contained in the four mental spaces is integrated with the traditional method of preparing bone soup in the Luo community. In the case of analogy (1) above, the meaning of ‘marriage is like bone soup’ comes out as a relationship that gets better and sweeter with time. The above meaning is based on the fact that one has to spend quality time boiling bones to produce the broth that provides the sweetness. The aspect

of sweetness arises in the analysis because bone soup gets tastier after long hours of boiling. Therefore, marriage gets steadier and more enjoyable if couples invest more time in building it.

Moreover, the conceptual mental spaces were helpful in interpreting analogies that use actions to describe marriage in Dholuo such as *kend en kaka luoko lewni* (marriage is like washing clothes). The conceptual mental spaces are integrated with the purpose and result of washing clothes to reveal the meaning of analogy (64) above. The analysis also integrates the unintended objective of washing clothes. The meaning of the expression comes out as a collaborative process through which partners refine each other. This meaning is based on the idea that when someone plans to wash clothes, they focus on the cleanliness of the clothes but ultimately end up with a clean pair of hands. The Luo culture, therefore, depicts marriage as a relationship in which couples collaborate in building each other up thus improving the quality of their lives.

Also, the conceptual mental spaces were employed to interpret analogies that use objects to conceptualize marriage in Dholuo. Specifically, the expression *kend en kaka otegu* (marriage is like a trap) which is analogy (12) was analyzed using the CIT. Information in the four mental spaces is integrated with the cultural use of traps. The analysis reveals that traps are associated with limitation of freedom, unidirectional movement, enticement, restrictions and frustrations among others. The meaning of analogy (12) above comes out as a social obligation that ensnares couples and binds them through restrictive rules. This meaning is based on the Luo cultural tradition which guards marriage with restrictive rules and makes divorce or separation expensive. Marriage, therefore, entices many people but after they settle in it, they cannot leave because the Luo community forbids separation and divorce.

The principle of mental spaces was also used to interpret analogies of marriage that use events to conceptualize marriage in Dholuo. For instance, analogy (29) *kend en kaka ajua* (marriage is like gambling) was analyzed using the mental spaces. The information in the four mental spaces is matched with the cultural practice of gambling and the results of the event. In this case, the conceptual integrated network yields the meaning of the analogy as a game of unpredictable or uncertain outcomes. The analysis integrates information associated with staking of valuables, expectations and

compulsiveness of gambling. In the Luo community, gambling is a compulsive game with unpredictable outcomes. Similarly, people know that marriage is an uncertain relationship but they still settle in it, hoping for the best.

5.2.4 Sociolinguistic Implications of Analogies of Marriage in Dholuo

The fourth objective of the study was to examine the sociolinguistic implications of analogies of marriage in Dholuo. To achieve this objective, the study relied on implicature to derive the meaning of the analogical expressions through inference. The study used pragmatic details to establish the intention of the speaker beyond the literal expressions. The study found that the Luo community describes marriage using analogous phrases that reveal its cultural norms, experiences and expectations. Further, the choice of words in the analogies is indicative of the community's perception of the institution of marriage. The study found that analogies of marriage in Dholuo have twelve broad sociolinguistic implications. The analogies were distributed in the sociolinguistic implications as follows: social necessity (12), social transformation (9), transactional relationship (2), limitation of freedom (6), social burden (2), a game of chances (1), rhythmic patterns (4), unshakable relationship (3) battle (3), avenue for social mobility (7) and mystery (1).

For example, marriage as a social necessity emerged as one sociolinguistic implication instantiated by 12 analogies in Dholuo. The 12 analogies utilize food items to depict marriage in Dholuo. Food is necessary for everyone's survival because it provides nourishment for the body. For instance, analogy (8) *kend en kaka alot mitoo* (marriage is like slenderleaf) has used the Luo traditional vegetable to conceptualize marriage. The vegetable gives the implication of marriage as a relationship that is necessary for the wellbeing of couples and the community at large. Therefore, marriage is encouraged in the Luo community because it benefits everyone in the society.

In another illustration, the analogies identified in the study give the social implication of marriage as an avenue for social collaboration. Eight (8) expressions suggest that in the Luo community, marriage is a relationship in which partners collaborate to achieve their life goals. As an illustration, analogy (35) *kend en kaka adhula* (marriage is like a football match) suggests that the Luo culture depicts marriage as a relationship that requires partners to cooperate for them to advance their love. In a football match,

players coordinate and cooperate with each other to emerge the winners. In a similar fashion, couples in marriage are members of the same team. They defend their team (relationship) against the opponent thus thriving even in difficult circumstances. Marriage as a social collaboration enables partners to work with each other so that the relationship becomes for 'us' and not 'me'. In this case, the Luo culture encourage collaboration among married partners.

The study also found that analogies of marriage give the sociolinguistic implication of marriage as an institution that limits the freedom of partners. Six (6) expressions imply that in the Luo culture, marriage limits freedom of couples and it is therefore an unfavorable relationship. A case in point is analogy (20) *kend en kaka jok* (marriage is like a yoke). In the Luo community, a yoke is fixed on the necks of oxen and they plough or transport materials as long as the yoke is on their necks. This analogy implies that the animals have no freedom because they cannot get out of the yoke. In the same manner, marriage limits the personal freedom of partners and traps them in the relationship. When people decide to get married, they must sacrifice all their personal freedoms and decisions and embrace the laws that govern the marital relationship. In this manner, marriage limits people's freedom.

Moreover, the study found that analogies of marriage in the Luo community also give the sociolinguistic implication of a transactional relationship. Two (2) expressions suggest that being married is attached to the tangible benefits a partner gets from the relationship. The expressions imply that in the Luo culture, marriage is a relationship that is not founded on love, compatibility and intimacy but the economic gain or social status of a partner. A typical case is analogy (35) *kend en ohala* (marriage is a business). The expression hints that people who commit themselves to marriage seek certain benefits from the relationship. People engage in businesses with the objective of making profits. In the same manner, some people seek what they can reap from a marital relationship. This further implies that if a marriage does not promise a good reward, it is to be abandoned just like an unprofitable business is closed down. Therefore, the analogy reveals that some marriages in the Luo community are transactional.

5.3 Conclusions

This section presents the conclusions of the study based on the research objectives. The section also makes conclusions based on the questions that guided the study. First, the study used an interview schedule to collect analogies of marriage from 40 Dholuo speakers identified based on variables of gender, age and marital status. Also, the study employed the synectic method to identify analogical phrases from the expressions collected. The synectic method provides a stepwise criterion for validating analogical phrases. The identification of 66 analogies of marriage in Dholuo reveals that analogy is a pervasive product of cognition in the Luo community. Further, the synectic method is a systematic procedure for identifying Analogy Related Expressions (AREs). The mental image of the world around the researcher and knowledge of the cultural resources in the Luo community played a pivotal role in establishing whether the phrases are analogous. In addition, the study checked if the expressions used words such as 'like' 'as' or 'is' to link one element with another. Moreover, the study looked out for elaboration or explanation of structural similarity in the expressions to establish that they are contrasting mental models of analogies of marriage in Dholuo. The study, therefore, concludes that the synectic method is an effective method of identifying analogy since it was potent in recognizing analogies of marriage in Dholuo.

Second, the contrasting mental models approach was conveniently employed to categorize the 66 analogies of marriage identified in the study. The principle of contrasting mental models is an approach to analogy categorization developed by classical analogy theorists. The study verified if the comparisons had maximal distinction and the words were unrelated to establish their analogous nature. Although analogy theorists identify nine contrasting mental models such as PHYSICAL OBJECT=NOT PHYSICAL OBJECT, PERSON=NOT PERSON, EVENT=NOT EVENT, PERIOD OF TIME=NOT PERIOD OF TIME, FOOD=NOT FOOD (FNF), LEGAL AGREEMENT=NOT LEGAL AGREEMENT, LINGUISTIC STRUCTURE=NOT LINGUISTIC STRUCTURE, BELIEF=NOT BELIEF, and ACTION=NOT ACTION, the study identified PLACE=NOT PLACE as an additional mental model and used it to account for 7 analogies. The study concludes that the contrasting mental models approach is a comprehensive procedure for categorizing analogous expressions of marriage in Dholuo.

Third, the study also concludes that image schemas are principal cognitive models that help in the interpretation of marriage as an abstract concept in Dholuo. This is because analogies collected in the study showed a trend of experiences gathered from bodily encounters to create the expressions. The analogies were aptly described using the FORCE, PATH, CONTAINER and OBJECT image schemas and their subsidiary image schemas. Image schemas, therefore, provide rich insights for making sense of marriage as an abstract concept in the Luo community.

Fourth, the study concludes that mental spaces provide a plausible framework for revealing the meaning of analogies of marriage in Dholuo against contextual background. Analogies have context-dependent meaning which cannot be unraveled from the face value, thus, tenets of the Conceptual Integration Theory (CIT) such as mental spaces provide effective cognitive models for comprehending analogies. The conceptual mental spaces provide mapping in four spaces and matches the information with contextual details to produce a new meaning within the background of the utterance. The CIT constructs a conceptual integration network which this study found rich in explaining analogies of marriage in Dholuo.

Fifth, the study concludes that a combination of the Image Schemas Theory (IST) and the Conceptual Integration Theory (CIT) provides a complementary approach to the interpretation of analogies. On the one hand, the IST aided the study in retrieving the bodily experiences of the analogies of marriage within the context of the Luo culture. On the other hand, the CIT helped the researcher in generating novel concepts in the mental spaces, doing the selective projection and retrieving contextual details about the expressions. Further, the IST and the CIT are complementary because IST utilizes embodied experiences for the explanation of marriage in Dholuo while the CIT maps novel concepts arising from a selective combination of previously known information about marriage in the Luo community. The combination of these two theories provided a solid tool to unveil analogous meaning which would be elusive if a theory was used singly.

The study also concludes that analogies of marriage in Dholuo provide sociolinguistic insights on how the Luo community treats the subject of marriage. A sociolinguistic analysis of analogies of marriage in Dholuo provides a comprehensive picture of the

major themes arising from the subject of marriage in the community. The Luo community describes marriage using expressions which imply broad sociolinguistic themes such as social necessity, social mobility, and collaboration, limitation of freedom, unaskable institution, rhythmic patterns, and game of chances, battle, transactional relationship, a mystery and a burden. Sociolinguistic analysis of analogies of marriage gives an in-depth understanding of the perception and attitudes the Luo community holds regarding marriage. Thus, sociolinguistic analysis gives a systematic examination of how the Luo community treats the subject of marriage using analogous expressions.

Finally, this study concludes that marriage in the Luo culture, in spite of various challenges, remains a firm pillar of the community. Based on the axiological value derived from the analogical phrases of marriage, it is evident that a majority of the youth and elderly people in the Luo community have a high regard for marriage. Although a few members paint marriage in negative light using words such as burden, battle, limitation of freedom and a game of chances, a majority are confident that marriage thrives thus describing a key to social advancement, collaboration, social mobility, stability and social transformation among others. As the current decade continues to record a decline in marriage rates in many communities, the Luo culture endorses marriage as a relationship with more benefits than downsides.

5.4 Recommendations

This study makes the recommendations below based on the objectives and research findings. First, analogy researchers should employ the synectic method to identify analogies in their study. The synectic method proved to be an analytical and stepwise criterion for validating analogies of marriage in Dholuo. The synectic method aided the study in identifying analogous expressions using linking words ‘like’ or ‘as’, unrelated comparisons, and elaboration of structural correspondences. The synectic method also aided the researcher in identifying expressions with more than one domain in the comparisons. Thus, it was possible to discard expressions which are not analogy related. The synectic method should, therefore, be used to study analogy because it provides precise expressions with several mappings between source and target domains.

Second, language researchers should undertake more studies on the applicability of contrasting mental models in describing various analogical expressions in Dholuo. Contrasting mental models reveal how a community constructs analogical phrases using unrelated concepts with maximal distinction. By coming up with phrases in which one object is understood in terms of the other, the study will reveal the mental models a community uses to interpret abstract concepts in their surroundings. The findings of this study should be compiled in Dholuo dictionary of analogy. The dictionary will provide rich information on the expressions used to create products of cognition such as analogy in the Luo community. Further, the dictionary will serve as a reference material that preserves Dholuo expressions.

Third, language researchers should give thought to the applicability of image schemas in analogy studies. This is because image schemas yield systematic gestalts and bodily experiences which are integrated in multiple modalities to interpret analogical expressions. Analogies arise from embodied cognition. For this reason, they should be accounted for using image schemas. As people interact with various entities in the environment, they develop schematic patterns that enable them to form analogous expressions. Image schemas provide conceptual patterns of reasoning and understanding of abstract concepts. In other words, schematic patterns provide visual thinking arising from embodied experiences hence one can map information within the context of use for local understanding. In this study, image schemas were resourceful in revealing the perceptions about marriage in the Luo community. Other analogical expressions in Dholuo can also be studied using image schemas.

Fourth, analogy scholars should consider employing mental spaces to interpret analogical expressions in their research. By nature, analogical mapping corresponds to conceptual blending because the source and target domains employ the concept of mental spaces. Further, the conceptual mental spaces utilize a vital relation of analogy to create correspondences between the source domain and the target domain. Analogical expressions map several domains which can only be deciphered through conceptual integration. Fundamental approaches to language lack the principles of unveiling analogous expressions due to lack of background information. It is at this point that conceptual mental spaces come in to provide contextual details that yield

novel inferences. In this study, the conceptual mental spaces were helpful in retrieving contextual details to interpret analogies of marriage in Dholuo.

Finally, it is recommended that the Kenyan education system should adopt analogy as a tool for teaching higher order thinking skills across the curriculum. It has emerged from the study that analogy enables individuals to process information in terms of relational systems. Particularly, the teaching of subjects such as mathematics and sciences would benefit immensely from analogical instruction. Instead of the traditional instruction which prioritizes retrieval of key concepts from the memory, this study recommends analogical instruction which is conceptual and promotes higher order thinking. Traditional instruction often encourages memorization thus it falls short of the capacity to clarify structured relationships, mapped structures and compared relationships. Therefore, analogical instruction will train learners to process relational thinking thus solving problems in learning contexts.

5.5 Areas of Further Research

The present study forms the basis for further research on analogies of marriage in Dholuo in various aspects. To begin with, the study undertook an investigation of how analogies of marriage in Dholuo are conceptualized using Cognitive Linguistics. Berberović and Džanić (2013) contend that products of cognition such as analogy, counterfactual reasoning, metonymy and metaphor require a Cognitive Linguistic model to investigate because formal branches of language lack principles of operation. It is based on the above argument that Lakoff and Johnson (1980) postulate that Cognitive Linguistics reveals meaning of expressions which grammar cannot unpack due to lack of backstage cognition. This research, however, only investigated marriage in Dholuo based on analogous conceptualization. Further studies can be undertaken on how marriage in the Luo community is conceptualized using other cognitive models like metaphors, counterfactual reasoning and metonymy.

Second, the present study was limited to the investigation of analogies of marriage. Further studies can be undertaken on other forms of human relationships such as romantic love, friendship, acquaintanceships and family relationships among others. Such a study will establish the centrality of analogy in conceptualizing various levels of human relationships in the Luo community. Besides, the study will reveal the role of

culture in motivating the creation of analogous phrases used to describe different levels of human relationships in Dholuo.

Third, a comprehensive study can be done using other tenets of the Conceptual Integration Theory (CIT) which were not employed in the present study. The CIT has tenets such as vital relations, optimality principles, blending networks, governing principles and mental spaces. The present study only applied the mental spaces to investigate analogies of marriage in Dholuo. The findings of such a study will be significant in bringing out how other tenets of the CIT combine to account for analogies of marriage in the Luo community.

Finally, the study employed the contrasting mental models approach to categorize the analogies of marriage in Dholuo. The method was, however, unable to classify all the analogies identified in the study. The Contrasting Mental Models technique provides nine categories in which analogies can be classified. The study collected seven analogies which could not be adequately accounted for using the nine categories proposed in the synectic method. Therefore, the study introduced a tenth category (PLACE=NOT PLACE) to account for the seven analogies. Further, the method of analogy categorization was not able to sufficiently clarify whether the analogies are Dholuo specific or universal. Further studies can be undertaken to put forward a method of analogy categorization which distinguishes between culture specific analogies and universal analogies. Such a study will be helpful in investigating analogy culturally and universally.

REFERENCES

- Aassve, A., Cottini, E., & Vitali, A. (2013). Youth prospects in a time of economic recession. *Demographic Research*, 29, 949-962.
- Abdolahipour, M., Kamgar-Haghighi, A. A., Sepaskhah, A. R., Zand-Parsa, S., & Honar, T. (2020). Root length density of rainfed fig trees under different times, amounts, and positions of supplemental irrigation. *Journal of Agricultural Science and Technology*, 22(4), 1137-1150.
- Abidin, R. Z., Ismail, K., Hassan, S. S. S., & Sudan, S. A. (2018). Marital satisfaction, communication and coping strategy among Malaysian married couples: factors predictions and model testing. *Int. J. Eng. Technol*, 7, 408-414.
- Abioye, T. O. (2009). Typology of rhetorical questions as a stylistic device in writing. *The International Journal of Language Society and Culture*, 29, 1-8.
- Abong'o, V. N. (2015). "Wife inheritance" and the fate of widows in Luo society in Kenya: A philosophical appraisal. *African Journal of Education, Science and Technology*, 2(2), 209-222.
- Acharya, D. R., Bell, J. S., Simkhada, P., Van Teijlingen, E. R., & Regmi, P. R. (2010). Women's autonomy in household decision-making: A demographic study in Nepal. *Reproductive Health*, 7(1), 1-12.
- Adams, T. D. (1982). To know the dancer from the dance: Dance as a metaphor of marriage in four novels of Jane Austen. *Studies in the Novel*, 14(1), 55-65.
- Aduda, K. (2013). *A relevance theoretic analysis of Dholuo neologisms* (Unpublished MA thesis), University of Nairobi, Kenya.
- Akinyi, P. (2017). *Grammar of space: A study of Dholuo motion verbs* (Unpublished MA thesis), University of Nairobi, Kenya.
- Akoth, S. O. (2017). Positioning and making citizenship through Obama K'Ogelo cultural festivals in Siaya County, Kenya. *Journal of African Cultural Studies*, 29(2), 194-210.
- Akuno, L. A. (2017). A comparative analysis of conceptual metaphors and metonymies of love in selected Dholuo benga songs by Ochieng Kabaselle and Atomi Sifa (Unpublished MA thesis), Maseno University, Kenya
- Albis, H., & Collard, F. (2013). Age groups and the measure of population aging. *Demographic Research*, 29(23), 617-640.
- Albtoush, M. A., & Ang, P. S. (2021). Marriage and family metaphors in online Jordanian sociopolitical editorials. *Journal of Modern Languages*, 31(1), 22-43.

- Al-Dawood, A., Alhajhussein, S., & Yarosh, S. (2021). Saudi Arabian parents' perception of online marital matchmaking technologies. *Proceedings of the ACM on Human-Computer Interaction*, 4(3), 1-32.
- Ali, K. (2010). *Marriage and slavery in early Islam*. Harvard University Press.
- Ali, Y. M., & Zhang, L. C. (1999). Surface roughness prediction of ground components using a fuzzy logic approach. *Journal of Materials Processing Technology*, 89, 561-568.
- Aloni, E. (2010). Incrementalism, civil unions, and the possibility of predicting legal recognition of same-sex marriage. *Duke J. Gender L. & Pol'y*, 18, 105-161.
- Al-Qudsy, W. B., Sudartinah, T., & Anggraeni, N. (2016). A stylistic analysis of figures of speech in the *Jakarta Post* headlines under the issue of KPK VS. *Polri*. *Sastra Inggris-Quill*, 5(3), 202-208.
- Altakhaineh, A. R. M., & Hamdan, H. J. (2022). Love and beloved metaphors in Jordanian Arabic and English songs: A cognitive linguistic study. *Metaphor and the Social World*, 12(2), 318-339.
- Amadi, H. (2009). Kenya's grand coalition government-Another obstacle to urgent constitutional reform? *Africa Spectrum*, 44(3), 149-164.
- Ambrose, S. H. (2020). 7. Archaeology and linguistic reconstructions of history in East Africa. In *The archaeological and linguistic reconstruction of African history* (pp. 104-157). University of California Press.
- Amin, A., & Alimni, A. (2019). Development of religion materials based on synectic approach to junior high school students. *At-Ta'lim: Media Informasi Pendidikan Islam*, 18(1), 1-26.
- Amparado, M. J., Javier, P. M. C., Pomar, E. J. E., Aquino-Malabanan, M. G., & Landicho, L. C. (2014). Self-actualization of married and unmarried among middle aged professionals. *International Journal of Academic Research in Psychology*, 1(2), 17-24.
- Amutabi, M. N. (2023). Cushitic migration and settlement in Kenya. In W, S. Nasongo, M, N. Amutabi & T. Falola (Eds.), *The Palgrave Handbook of Kenyan History* (pp. 35-44). Springer International Publishing.
- Antović, M. (2018). Schemas, grounds, meaning: On the emergence of musical concepts through conceptual blending. *Musicae Scientiae*, 22(1), 57-71.
- Anttila, R. (2017). Analogy: The warp and woof of cognition. *The Handbook of Historical Linguistics*, 423-440.
- Anudo, C., & Kodak, B. (2020). Conceptual metaphor and image schema representations of cancer-related deaths of selected prominent Kenyan

- personalities in the print media. *Nairobi Journal of Humanities and Social Sciences*, 4(3), 7-27.
- Apostolates, I. (2012). On the history of the concept of «analogy». The Greek-Latin antiquity. *Procedia-Social and Behavioral Sciences*, 63, 331-342.
- Arroyo-Solís, A., Castillo, J. M., Figueroa, E., López-Sánchez, J. L., & Slabbekoorn, H. (2013). Experimental evidence for an impact of anthropogenic noise on dawn chorus timing in urban birds. *Journal of Avian Biology*, 44(3), 288-296.
- Asgari, T. (2013). The study of image schemas in Hafez poems: Cognitive perspective. *International Journal of Language and Linguistics*, 1(4), 182-190.
- Asiamah, N., Mensah, H. K., & Oteng-Abayie, E. F. (2017). General, target, and accessible population: Demystifying the concepts for effective sampling. *The Qualitative Report*, 22(6), 1607.
- Asl, M. E., & Bayat, M. (2012). Relation between love, positive affection, negative affection and attachment styles and marital satisfaction in female staffs of Azad University of zone 6. *International Research Journal of Applied and Basic Sciences*, 3(12), 2513-2518.
- Asoodeh, M. H., Khalili, S., Daneshpour, M., & Lavasani, M. G. (2010). Factors of successful marriage: Accounts from self-described happy couples. *Procedia-Social and Behavioral Sciences*, 5, 2042-2046.
- Asoodeh, M. H., Khalili, S., Daneshpour, M., & Lavasani, M. G. (2010). Factors of successful marriage: Accounts from self-described happy couples. *Procedia-Social and Behavioral Sciences*, 5, 2042-2046.
- Atteraya, M. S., Gnawali, S., & Song, I. H. (2015). Factors associated with intimate partner violence against married women in Nepal. *Journal of Interpersonal Violence*, 30(7), 1226-1246.
- Atwood, B. A. (2012). Marital contracts and the meaning of marriage. *Ariz. L. Rev.*, 54, 11-42.
- Aute, D. A., Poipoi, M. W. U., & Khasakhala, O. E. (2020). Family socioeconomic status and deviant behaviour among secondary school students in Homa Bay County, Kenya. *Science Journal of Education*, 8(1), 14-21.
- Bacchini, F. (2008). Love as sickness. The analogy to put the test. *Medische Antropologie*, 20(1), 13-26.
- Bachand-Marleau, J., Larsen, J., & El-Geneidy, A. M. (2011). Much-anticipated marriage of cycling and transit: How will it work?. *Transportation Research Record*, 2247(1), 109-117.

- Badran, S. Z., & Turnbull, B. (2019). Contemporary temporary marriage: A blog-analysis of first-hand experiences. *Journal of International Women's Studies*, 20(2), 241-256.
- Baptist, J. A., Amanor-Boadu, Y., Garrett, K., Nelson Goff, B. S., Collum, J., Gamble, P., ... & Wick, S. (2011). Military marriages: The aftermath of operation Iraqi freedom (OIF) and operation enduring freedom (OEF) deployments. *Contemporary Family Therapy*, 33, 199-214.
- Bare, A. L. (2016). A Lakoffian reading of the Vine-Elm Metaphor in John Milton's Paradise Lost. *ANQ: A Quarterly Journal of Short Articles, Notes and Reviews*, 29(3), 134-137.
- Barko, V. A., Briggler, J. T., & Ostendorf, D. E. (2004). Passive fishing techniques: A cause of turtle mortality in the Mississippi River. *The Journal of Wildlife Management*, 68(4), 1145-1150.
- Barr, A. B., Simons, R. L., & Simons, L. G. (2015). No marital relationships and changing perceptions of marriage among African American young adults. *Journal of Marriage and Family*, 77(5), 1202-1216.
- Behrens, H. (2017). The role of analogy in language processing and acquisition. *The Changing English Language: Psycholinguistic Perspectives*, 215-239.
- Belaj, B. (2005). On the cognitive status of mental spaces and of some types of metonymy within Conceptual Integration Theory. *Jezikoslovlje*, 6(1), 119-144.
- Berberović, S., & Džanić, N. (2013). Halls of fame across cultures: The figurative meaning of personal names in light of conceptual integration theory. *Explorations in English Language and Linguistics*, 1(1), 84-106.
- Berg, C. A., Johnson, M. M., Meegan, S. P., & Strough, J. (2003). Collaborative problem-solving interactions in young and old married couples. *Discourse Processes*, 35(1), 33-58.
- Berrington, A., Perelli-Harris, B., & Trevena, P. (2015). Commitment and the changing sequence of cohabitation, childbearing, and marriage: Insights from qualitative research in the UK. *Demographic Research*, 33, 327-362.
- Bethmann, D., & Kvasnicka, M. (2011). The institution of marriage. *Journal of Population Economics*, 24, 1005-1032.
- Bialostok, S. (2002). Metaphors for literacy: A cultural model of white, middle-class parents. *Linguistics and Education*, 13(3), 347-371.
- Bingham, C. B., & Kahl, S. J. (2013). The process of schema emergence: Assimilation, deconstruction, unitization and the plurality of analogies. *Academy of Management Journal*, 56(1), 14-34.

- Borghi, A. M., Fini, C., & Mazzuca, C. (2022). Abstract concepts, social interaction, and beliefs. *Frontiers in Psychology, 13*, 1-4.
- Brombert, V. H. (2015). *The romantic prison: The French tradition*. Princeton University Press.
- Brower, C. (2000). A cognitive theory of musical meaning. *Journal of Music Theory, 44*(2), 323-379.
- Burgoyne, C. B., Reibstein, J., Edmunds, A. M., & Routh, D. A. (2010). Marital commitment, money and marriage preparation: What changes after the wedding?. *Journal of Community & Applied Social Psychology, 20*(5), 390-403.
- Bürki, Y. (2020). Connecting micro and macro sociolinguistic processes through narratives. A glottopolitical gaze. *Journal of Multilingual and Multicultural Development, 41*(1), 12-24.
- Burns, A., Freeman, D., & Edwards, E. (2015). Theorizing and studying the language-teaching mind: Mapping research on language teacher cognition. *The Modern Language Journal, 99*(3), 585-601.
- Butler, C. S. (2013). Systemic functional linguistics, cognitive linguistics and psycholinguistics: Opportunities for dialogue. *Functions of Language, 20*(2), 185-218.
- Byun, C. B. (2016). A narrative strategy of storytelling advertising videos: Heineken. *Culinary Science & Hospitality Research, 22*(1), 9-18.
- Cable, S. (2012). The optionality of movement and EPP in Dholuo. *Natural Language & Linguistic Theory, 30*(3), 651-697.
- Calderon, N. (2020). The marriage riddle: Preventive measures for married life-A Collection of insights and practices for conflict resolution and unity. Christian Faith Publishing, Inc.
- Camchong, J., Endres, M., & Fein, G. (2014). Decision making, risky behavior, and alcoholism. *Handbook of Clinical Neurology, 125*, 227-236.
- Camlin, C. S., Kwena, Z. A., & Dworkin, S. L. (2013). Jaboya vs. jakambi: Status, negotiation, and HIV risks among female migrants in the “sex for fish” economy in Nyanza Province, Kenya. *AIDS Education and Prevention, 25*(3), 216-231.
- Cammett, A. (2014). Deadbeat dads & welfare queens: How metaphor shapes poverty law. *BCJL & Soc. Just., 34*, 233-265.
- Canham, S. L., Mahmood, A., Stott, S., Sixsmith, J., & O'Rourke, N. (2014). Till divorce do us part: Marriage dissolution in later life? *Journal of Divorce & Remarriage, 55*(8), 591-612.

- Cánovas, C. P. (2011). The genesis of the arrows of love: Diachronic conceptual integration in Greek mythology. *American Journal of Philology*, 132(4), 553-579.
- Carotenuto, M. (2016). Crafting sport history behind bars: Wrestling with state patronage and colonial confinement in Kenya. *History in Africa*, 43, 289-321.
- Carozzi, M. J. (2013). Light women dancing tango: Gender images as allegories of heterosexual relationships. *Current Sociology*, 61(1), 22-39.
- Carston, R. (2012). Metaphor and the literal/nonliteral distinction. *The Cambridge Handbook of Pragmatics*, 469, 1-36.
- Cernansky, R. (2015). Super vegetables. *Nature*, 522(7555), 146-148.
- Cervel, M. S. P. (1999). Subsidiarity relationships between image-schemas: An approach to the force schema. *Journal of English Studies*, (1), 187-208.
- Chapman, G. (2012). *The 4 seasons of marriage: Secrets to a lasting marriage*. Tyndale House Publishers, Inc.
- Charsley, K. (Ed.). (2013). *Transnational marriage: New perspectives from Europe and beyond*. Routledge.
- Chartier, G. (2015). *The Analogy of love: Divine and human love at the center of Christian theology*. Andrews UK Limited.
- Chaturvedi, S. R. B. H., & Shweta, R. C. (2015). Evaluation of inter-rater agreement and inter-rater reliability for observational data: An overview of concepts and methods. *Journal of the Indian Academy of Applied Psychology*, 41(3), 20-27.
- Chen, Y. L. (2016). The effects of virtual reality learning environment on student cognitive and linguistic development. *The Asia-Pacific Education Researcher*, 25(4), 637-646.
- Cherlin, A. J. (2020). Degrees of change: An assessment of the deinstitutionalization of marriage thesis. *Journal of Marriage and Family*, 82(1), 62-80.
- Chiu, H. C., Hsieh, Y. C., & Kuo, Y. C. (2012). How to align your brand stories with your products. *Journal of Retailing*, 88(2), 262-275.
- Christie, S., & Gentner, D. (2014). Language helps children succeed on a classic analogy task. *Cognitive Science*, 38(2), 383-397.
- Cian, L. (2017). Verticality and conceptual metaphors: A systematic review. *Journal of the Association for Consumer Research*, 2(4), 444-459.
- Clapham, M. M. (2003). The development of innovative ideas through creativity training. *The International Handbook on Innovation*, 366-376.

- Clausner, T. C. (2005). Image schema paradoxes: Implications for cognitive semantics. *From perception to meaning: Image Schemas in Cognitive Linguistics*, 93-110.
- Clausner, T., & Croft, W. (1999). Domains and image schemas. *Cognitive Linguistics*, 10, 1-31.
- Close, H. G., & Scherr, R. E. (2015). Enacting conceptual metaphor through blending: Learning activities embodying the substance metaphor for energy. *International Journal of Science Education*, 37(5-6), 839-866.
- Codd, H. (2013). In the shadow of prison: Families, imprisonment and criminal justice. Willan.
- Coëgnarts, M., & Kravanja, P. (2012). From thought to modality: A theoretical framework for analyzing structural-conceptual metaphors and image metaphors. *Image and Narrative*, 13(1), 96-113.
- Coll, R. K. (2006). The role of models, mental models and analogies in chemistry teaching. In *Metaphor and analogy in science education* (pp. 65-77). Springer.
- Connelly, L. M., & Peltzer, J. N. (2016). Underdeveloped themes in qualitative research: Relationship with interviews and analysis. *Clinical Nurse Specialist*, 30(1), 52-57.
- Conrad, D., & Libarkin, J. C. (2021). Using conceptual metaphor theory within the model of educational reconstruction to identify students' alternative conceptions and improve instruction: A plate tectonics example. *Journal of Geoscience Education*, 1-16.
- Cornelissen, J. P., Holt, R., & Zundel, M. (2011). The role of analogy and metaphor in the framing and legitimization of strategic change. *Organization Studies*, 32(12), 1701-1716.
- Cortez, G. R., Lee, S., & Roberson, P. N. (2020). Get healthy to marry or marry to get healthy?. *Personal Relationships*, 27(3), 613-629.
- Coulson, S. & Oakley, T. (2000). Blending basics. *Cognitive Linguistics*, 11(3/4), 175-196.
- Coulson, S., & Oakley, T. (2005). Blending and coded meaning: Literal and figurative meaning in cognitive semantics. *Journal of Pragmatics*, 37(10), 1510-1536.
- Cuenca, M. J. (2015). Beyond compare: Similes in interaction. *Review of Cognitive Linguistics*. Published under the auspices of the Spanish Cognitive Linguistics Association, 13(1), 140-166.
- Dancygier, B. (2016). Figurativeness, conceptual metaphor, and blending. *The Routledge Handbook of metaphor and language*, 28-41.

- Dawson, E. (2015). Reading the Marriage of heaven and hell in bed, and: paramour, and: black woman. *The Hopkins Review*, 8(2), 145-148.
- De Smet, H., & Fischer, O. (2017). The role of analogy in language change: Supporting constructions. In M. Hundt, S. Mollin, & S. E. Pfenninger (Eds.) *The changing English language: Psycholinguistic perspectives* (pp. 240–268). Cambridge University Press.
- DeConick, A. D. (2003). The Great Mystery of Marriage. Sex and conception in ancient Valentinian traditions. *Vigiliae Christianae*, 57(3), 307-342.
- Delprato, M., Akyeampong, K., & Dunne, M. (2017). Intergenerational education effects of early marriage in sub-Saharan Africa. *World Development*, 91, 173-192.
- Denzin, N. K., & Lincoln Y. S. (1994). *Handbook of qualitative research*. Sage.
- Derpsch, R., Lange, D., Birbaumer, G., & Moriya, K. (2016). Why do medium-and large-scale farmers succeed practicing CA and small-scale farmers often do not?—experiences from Paraguay. *International Journal of Agricultural Sustainability*, 14(3), 269-281.
- Diessel, H., Dabrowska, E., & Divjak, D. (2019). Usage-based construction grammar. *Cognitive Linguistics*, 2, 50-80.
- Díez, D., Aragay, N., Soms, M., Prat, G., Bonet, P., & Casas, M. (2018). Women with compulsive buying or gambling disorder: Similar profiles for different behavioural addictions. *Comprehensive Psychiatry*, 87, 95-99.
- Dingemans, M., Blasi, D. E., Lupyan, G., Christiansen, M. H., & Monaghan, P. (2015). Arbitrariness, iconicity, and systematicity in language. *Trends in Cognitive Sciences*, 19(10), 603-615.
- Donde, F. (2015). *Obama senior: A dream fulfilled*. African Books Collective.
- Donnellan, M. B., Conger, R. D., & Bryant, C. M. (2004). The big five and enduring marriages. *Journal of Research in Personality*, 38(5), 481-504.
- Dreyfus, B. W., Gupta, A., & Redish, E. F. (2015). Applying conceptual blending to model coordinated use of multiple ontological metaphors. *International Journal of Science Education*, 37(5-6), 812-838.
- Duin, H., Baalsrud Hauge, J., & Thoben, K. D. (2009). An ideation game conception based on the synectics method. *On the Horizon*, 17(4), 286-295.
- Duman, N. (2016). An example of the use of personal analogy in teaching geography: If I were a mineral. *Educational Research and Reviews*, 11(8), 721-731.
- Dumas, S. E., Maranga, A., Mbullo, P., Collins, S., Wekesa, P., Onono, M., & Young, S. L. (2018). “Men are in front at eating time, but not when it comes to rearing the

- chicken”: Unpacking the gendered benefits and costs of livestock ownership in Kenya. *Food and Nutrition Bulletin*, 39(1), 3-27.
- Durović, T. (2010). Metaphors we vote by: The case of ‘marriage’ in contemporary Serbian political discourse. *Journal of Language and Politics*, 9(2), 237-259.
- Džanić, D. N., & Berberović, S. (2010). On politicians in big women’s sunglasses driving buses with their feet in mouths: Late-night political humour and conceptual integration theory. *Jezikoslovlje*, 11(2), 197-214.
- Džanić, N. D. (2007). Conceptual Integration Theory—the key for unlocking the internal cognitive choreography of idiom modification. *Jezikoslovlje*, 8(2), 169-191.
- El-Aswad, E. S. (2014). Metaphors Arab women live by. *Journal of Women of the Middle East and the Islamic World*, 12(1), 36-48.
- Enoch, M. (2020). Agronomic traits assessment and growth and yield responses of selected spider plant (*Cleome gynandra* L.) accessions to water stress (Unpublished MA thesis), University of Nairobi, Kenya.
- Esilaba, F. A., Moturi, W. N., & Mokuu, M. A. (2017). Urban consumers’ fish preferences and the determinants influencing fish selection and consumption: Case study of Nakuru Town, Kenya. *International Journal of Fisheries and Aquatic Studies*, 5(3), 356-360.
- Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of convenience sampling and purposive sampling. *American Journal of Theoretical and Applied Statistics*, 5(1), 1-4.
- Evans, V. (2012). Cognitive linguistics. *Wiley Interdisciplinary Reviews: Cognitive Science*, 3(2), 129-141.
- Evans, V., & Green, M. (2006). *Cognitive linguistics: An introduction*. Lawrence Erlbaum Associates Publishers.
- Fagbamigbe, A. F., Akintayo, A. O., Oshodi, O. C., Makinde, F. T., Babalola, Morenikeji., Araoye, E. D., & Dairo, M. D. (2020). Survival analysis and prognostic factors of time to first domestic violence after marriage among Nigeria, Kenya, and Mozambique women. *Public Health*, 181, 122-134.
- Farina, A., Ceraulo, M., Bobryk, C., Pieretti, N., Quinci, E., & Lattanzi, E. (2015). Spatial and temporal variation of bird dawn chorus and successive acoustic morning activity in a Mediterranean landscape. *Bioacoustics*, 24(3), 269-288.
- Fatima, M., & Ajmal, M. A. (2012). Happy marriage: A qualitative study. *Pakistan Journal of Social and Clinical Psychology*, 9(2), 37-42.
- Fauconnier, G. (1997). *Mappings in thought and language*. Cambridge University Press.

- Fauconnier, G. (2001). Conceptual blending and analogy. In D. Gentner, K. J. Holyoak, & B. N. Kokinov (Eds.), *The analogical mind: Perspectives from cognitive science* (pp. 255–285). MIT Press.
- Fauconnier, G., & Turner, M. (1998). Conceptual integration networks. *Cognitive Science*, 22(2), 133-187.
- Fauconnier, G., & Turner, M. (2002). *The way we think: Conceptual blending and the mind's hidden complexities*. Basic Books.
- Fauconnier, G., & Turner, M. B. (2008). Conceptual projection and middle spaces. Retrieved from <https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=d6799038e44a6de31306605baf49e3ce452e3652>
- Ferguson, J. (2019). Proletarian politics today: On the perils and possibilities of historical analogy. *Comparative Studies in Society and History*, 61(1), 4-22.
- Finnis, J. (2008). Marriage: A basic and exigent good. *The Monist*, 91(3/4), 388-406.
- Fischer, O. (2020). What role do iconicity and analogy play in grammaticalization? *The Handbook of Historical Linguistics*, 2, 314-342.
- Fludernik, M. (2005). The metaphors and metonymics of carcerality: Reflections on imprisonment as source and target domain in literary texts. *English Studies*, 86(3), 226-244.
- Forbus, K. D., Ferguson, R. W., Lovett, A., & Gentner, D. (2017). Extending SME to handle large-scale cognitive modeling. *Cognitive Science*, 41(5), 1152-1201.
- Forrester, J. W. (1971). Counterintuitive behavior of social systems. *Theory and Decision*, 2(2), 109-140.
- Freeman, M. H. (2012). Poetry and the scope of metaphor: Toward a cognitive theory of literature. In *Metaphor and metonymy at the crossroads* (pp. 253-282). De Gruyter Mouton.
- Fu, R., & Noguchi, H. (2016). Does marriage make us healthier? Inter-country comparative evidence from China, Japan, and Korea. *PLoS ONE*, 11(2), 1-16.
- Gary, M. S., Wood, R. E., & Pillinger, T. (2012). Enhancing mental models, analogical transfer, and performance in strategic decision making. *Strategic Management Journal*, 33(11), 1229-1246.
- Gathigia, M. G. (2014). *Metaphors of love in Gikūyū: Conceptual mappings, vital relations and image schemas*. (Unpublished Doctoral thesis), Kenyatta University, Kenya.

- Gentner, D., & Forbus, K. D. (2011). Computational models of analogy. *Wiley Interdisciplinary Reviews: Cognitive Science*, 2(3), 266-276.
- Gentner, D., & Gentner, D. R. (2014). Flowing waters or teeming crowds: Mental models of electricity. In *Mental models* (pp. 107-138). Psychology Press.
- Gentner, D., & Hoyos, C. (2017). Analogy and abstraction. *Topics in Cognitive Science*, 9, 672-693.
- Gentner, D., & Smith, L. (2012). Analogical reasoning. *Encyclopedia of Human Behavior*, 2, 186-203.
- Ghimire, D. J., Axinn, W. G., Yabiku, S. T., & Thornton, A. (2006). Social change, premarital nonfamily experience, and spouse choice in an arranged marriage society. *American Journal of Sociology*, 111(4), 1181-1218.
- Gibbs Jr, R. W. (2008). Images schemas in conceptual development: What happened to the body? *Philosophical Psychology*, 21(2), 231-239.
- Gibbs Jr, R. W., & Colston, H. L. (2006). Image schema. *Cognitive Linguistics: Basic Readings*, 6(4), 239-268.
- Gibbs, R. W. and Colston, H. (2006). The cognitive psychological reality of image schemas and their transformation. In D. Geraerts (Ed.), *Cognitive linguistics* (pp.239-268).Mouton de Gruyter.
- Gibbs, R. W., & Colston, H. (1995). The cognitive psychological reality of image schemas and their transformations. *Cognitive Linguistics*, 6, 347 – 378.
- Gibbs, R.W. (2000). Making good psychology out of blending theory. *Cognitive Linguistics*, 11, 347-358.
- Giesecke, J. (2010). Finding the right metaphor: Restructuring, realigning, and repackaging today's research libraries. *Journal of Library Administration*, 51(1), 54-65.
- Gillis, J. R. (1999). “A triumph of hope over experience”: chance and choice in the history of marriage. *International Review of Social History*, 44(1), 47-54.
- Girgis, S., Anderson, R. T., & George, R. P. (2012). *What is marriage? Man and woman: A defense*. Encounter Books.
- Girgis, S., George, R. P., & Anderson, R. T. (2011). What is marriage. *Harv. JL & Pub. Pol'y*, 34, 245-287.
- Girija, C. (2014). How learning techniques initiate simulation of human mind. *Educational Research and Reviews*, 9(17), 605-607.

- Githiora, C. (2008). Kenya: Language and the search for a coherent national identity. *Language and National Identity in Africa*, 235-251.
- Givertz, M., Segrin, C., & Woszidlo, A. (2016). Direct and indirect effects of commitment on interdependence and satisfaction in married couples. *Journal of Family Psychology*, 30(2), 214-221.
- Goddard, H. W., & Marshall, J. P. (2010). *The marriage garden: Cultivating your relationship so it grows and flourishes*. John Wiley & Sons.
- Goldberg, M. (2015). The long marriage of mindfulness and money. *The New Yorker*. Retrieved from <https://www.newyorker.com/business/currency/the-long-marriage-of-mindfulness-and-money>
- Gottman, J. M., Driver, J., & Tabares, A. (2015). Repair during marital conflict in newlyweds: How couples move from attack–defend to collaboration. *Journal of Family Psychotherapy*, 26(2), 85-108.
- Gray, M. E., & Holyoak, K. J. (2021). Teaching by analogy: From theory to practice. *Mind, Brain, and Education*, 15(3), 250-263.
- Greenwood, M. (2016). Approving or improving research ethics in management journals. *Journal of Business Ethics*, 137(3), 507-520.
- Grice, H. P. (1975). Logic and conversation. In Cole, P. & M, Jerry (eds.), *Speech acts* (pp. 41-58). Academic Press.
- Gunel, M., Hand, B., & Prain, V. (2007). Writing for learning in science: A secondary analysis of six studies. *International Journal of Science and Mathematics Education*, 5(4), 615-637.
- Gutierrez, A. K. (2013). Metamorphosis: The emergence of glocal subjectivities in the blend of global, local, east, and west. In J. Stephens (Ed.), *Subjectivity in Asian children's literature and film: Global theories and implications* (pp. 19-42). Routledge.
- Guzzo, K. B. (2014). Trends in cohabitation outcomes: Compositional changes and engagement among never-married young adults. *Journal of Marriage and Family*, 76(4), 1-34.
- Hamad, N. I., Majeed, S. H., & Ali, W. E. (2018). An analysis of the figures of speech in mental spaces: a cognitive semantic study. *International Journal of Language and Linguistics*, 5(2), 42.
- Hamilton Jr, J. M. (2010). *The mystery of marriage. For the Fame of God's Name: Essays in Honor of John Piper*, Wheaton, IL: Crossway, 253-271.
- Hamilton, C. (2023). Marriage as a Trade. In Dalley, L. L. (ed.), *Women's economic writing in the Nineteenth Century* (pp. 222-232). Taylor & Francis.

- Hart, A., & Morris, S. (2006). *Safe haven marriage*. Thomas Nelson Inc.
- Hedblom, M. M., Kutz, O., & Neuhaus, F. (2015). Choosing the right path: Image schema theory as a foundation for concept invention. *Journal of Artificial General Intelligence*, 6(1), 21-54.
- Hedblom, M. M., Kutz, O., & Neuhaus, F. (2016). Image schemas in computational conceptual blending. *Cognitive Systems Research*, 39, 42-57.
- Hedblom, M., Kutz, O., & Neuhaus, F. (2014). On the cognitive and logical role of image schemas in computational conceptual blending. In *Proceedings of the Second International Workshop on Artificial Intelligence and Cognition (AIC 2014), Torino, Italy, November 26-27, 2014* (Vol. 1315). CEUR-WS. org.
- Hedgecoe, A. (2016). Reputational risk, academic freedom and research ethics review. *Sociology*, 50(3), 486-501.
- Heilman, R. B. (2014). *Magic in the web: Action and language in Othello*. University Press of Kentucky.
- Hernández, L. P. (2013). Approaching the utopia of a global brand: The relevance of image schemas as multimodal resources for the branding industry. *Review of Cognitive Linguistics. Published under the auspices of the Spanish Cognitive Linguistics Association*, 11(2), 285-302.
- Herrmann, A. F. (2007). How did we get this far apart? Disengagement, relational dialectics, and narrative control. *Qualitative Inquiry*, 13(7), 989-1007.
- Hiekel, N., Liefbroer, A. C., & Poortman, A. R. (2015). Marriage and separation risks among German cohabiters: Differences between types of cohabiters. *Population Studies*, 69(2), 237-251.
- Hill, M. E. (2020). “You can have it all, just not at the same time”: Why doctoral students are actively choosing singlehood. *Gender Issues*, 37(4), 315-339.
- Holbrook, A. L., Green, M. C., & Krosnick, J. A. (2003). Telephone versus face-to-face interviewing of national probability samples with long questionnaires: Comparisons of respondent satisficing and social desirability response bias. *Public Opinion Quarterly*, 67(1), 79-125.
- Hollander, T. (2014). Neglected voices: Untold stories of gender, conflict and transitional justice in the Great Lakes Region (Unpublished doctoral dissertation), Utrecht University, Netherlands.
- Hühn, M. P. (2014). You reap what you sow: How MBA programs undermine ethics. *Journal of Business Ethics*, 121(4), 527-541.
- Hull, K. E., Meier, A., & Ortyl, T. (2010). The changing landscape of love and marriage. *Contexts*, 9(2), 32-37.

- Hummel, J. E., Licato, J., & Bringsjord, S. (2014). Analogy, explanation, and proof. *Frontiers in Human Neuroscience*, 8, 1-11.
- In, J. (2017). Introduction of a pilot study. *Korean Journal of Anesthesiology*, 70(6), 601-605.
- Indongo, N., & Pazvakawambwa, L. (2015). Perceptions of Women on Marriage in Namibia. *Psychology*, 6, 1413-1420.
- István, P. (2006). The Development of the Senses. *Argumentum*, 2, 191-197.
- Jaafar-Mohammad, I., & Lehmann, C. (2011). Women's rights in Islam regarding marriage and divorce. *Journal of Law and Practice*, 4(1), 1-15.
- Jacobs, M. D. (2002). The Eastmans and the Luhans: Interracial marriage between White women and Native American men, 1875-1935. *Frontiers: A Journal of Women Studies*, 23(3), 29-54.
- Jacobson, N. S., & Margolin, G. (2019). Marital therapy strategies based on social learning & behavior exchange principles. Routledge.
- Jenkins, C. S. I. (2015). Modal monogamy. *Ergo, an Open Access Journal of Philosophy*, 2(8), 175-198.
- Johnson, M. (1987). *The body in the mind: The bodily basis of meaning, imagination, and reason*. University of Chicago Press.
- Johnson, M. (2005). The philosophical significance of image schemas. In B. Hampe (Ed.), *From perception to meaning* (pp. 15-33). Mouton de Gruyter.
- Jowett, S., & Meek, G. A. (2000). The coach-athlete relationship in married couples: An exploratory content analysis. *The Sport Psychologist*, 14(2), 157-175.
- Juthe, A. (2016). Classifications of Arguments by Analogy Part I. A comprehensive review of proposals for classifying arguments by analogy. *Cogency*, 8(2), 51-99.
- Kabui, G. J. (2021). Psychological effects of gender role reversal among married men and women in Nyeri County, Kenya. *Sch J Arts Humanity Soc Sci*, 10, 531-536.
- Kakhramonovich, A. A. (2021). Cognitive and linguocultural features of the English wedding ceremony. *Zien Journal of Social Sciences and Humanities*, 3, 49-54.
- Kamaliah, S. N. (2013). Conceptual metaphors in Mylo Xyloto album by Coldplay. *Passage*, 1(2), 125-134.
- Kang, Y., Zheng, L., & Zheng, Y. (2016). Sex and eating: Relationships based on wanting and liking. *Frontiers in Psychology*, 6(2044), 1-9.

- Karney, B. R., & Bradbury, T. N. (1995). The longitudinal course of marital quality and stability: A review of theory, methods, and research. *Psychological Bulletin*, *118*(1), 1-35.
- Karney, B. R., & Bradbury, T. N. (2020). Research on marital satisfaction and stability in the 2010s: Challenging conventional wisdom. *J Marriage Fam*, *82*(1), 100-116.
- Kathurima, T. M., Nyende, A. B., Kiarie, S. M., & Ateka, E. M. (2016). Genetic diversity and distribution of cassava brown streak virus and Ugandan cassava brown streak virus in major cassava-growing regions in Kenya. *Annual Research & Review in Biology*, *10*(5), 1-9.
- Kaya, N., & Epps, H. H. (2004). Relationship between color and emotion: A study of college students. *College Student Journal*, *38*(3), 396-405.
- Keefer, L. A., & Landau, M. J. (2016). Metaphor and analogy in everyday problem solving. *Wiley Interdisciplinary Reviews: Cognitive Science*, *7*(6), 394-405.
- Kefalas, M. J., Furstenberg, F. F., Carr, P. J., & Napolitano, L. (2011). "Marriage is more than being together": The meaning of marriage for young adults. *Journal of Family Issues*, *32*(7), 845-875.
- Kenya National Bureau of Statistics (2019). 2019 Kenya population and housing census: Population by county and sub-county, vol. 1. Government Press.
- Khalil, R., Naeem, Z., Yousafzai, M. T., & Gul, S. (2014). Marriage as a bond or a burden: A study on married female college teachers of Karachi, Pakistan. *International Journal of Social Sciences and Education*, *4*(3), 636-642.
- Khan, A. A., & Mahmood, N. (2017). The role of the synectics model in enhancing students' understanding of geometrical concepts. *Journal of Research & Reflections in Education (JRRE)*, *11*(2), 80-88.
- Khan, S. N. (2014). Qualitative research method: Grounded theory. *International Journal of Business and Management*, *9*(11), 224-233.
- Khojasteh M., R., & Mohammadi, R. (2021). The experience of happiness in enduring marriages: A qualitative study. *Journal of Family Psychology*, *3*(2), 59-70.
- Kihara, C. P. (2013). On mchongoano and riddles in Kenya. *The Journal of Pan African Studies*, *6*(6), 100-121.
- Kimmel, M. (2009). Analyzing image schemas in literature. *Cognitive Semiotics*, *5*(1), 159-188.
- Kimuna, S., Tenkorang, E. Y., & Djamba, Y. (2018). Ethnicity and intimate partner violence in Kenya. *Journal of family issues*, *39*(11), 2958-2981.

- King, K. (2016). Intensifiers and image schemas: Schema type determines intensifier type. *Proceedings of the Linguistic Society of America, 1*, 5-1.
- Komaria, N., & Wicaksono, I. (2019). The effect of using synectics model on creative thinking and metacognition skills of junior high school students. *International Journal of Instruction, 12*(3), 133-150.
- Kovacs, E. (2006). Conceptual metaphors in popular business discourse. *Publicationes Universitatis Miskolcensis: Sectio Philosophica, 11*(3), 69-80.
- Kövecses, Z. (1986). Metaphor of anger, pride and love. A lexical approach to the structure of concepts. John Benjamins.
- Kövecses, Z. (2000). Metaphor and emotion: Language, culture and the body in human feeling. Cambridge University Press.
- Kövecses, Z. (2015). Where metaphors come from: Reconsidering context in metaphor. Oxford University Press.
- Koziołek, S. (2017). Design by analogy: synectics and knowledge acquisition network. In *Proceedings of the 13th International Scientific Conference: Computer Aided Engineering 1st* (pp. 259-273). Springer International Publishing.
- Kramersch, C. (2015). Applied linguistics: A theory of the practice. *Applied Linguistics, 36*(4), 454-465.
- Kubanyiova, M., & Feryok, A. (2015). Language teacher cognition in applied linguistics research: Revisiting the territory, redrawing the boundaries, reclaiming the relevance. *The Modern Language Journal, 99*(3), 435-449.
- Kuhn, W. (2007). An image-schematic account of spatial categories. In *International Conference on Spatial Information Theory* (pp. 152-168). Springer.
- Kusmanto, J. (2016). Exploring the cultural cognition and the conceptual metaphor of marriage in Indonesia. *Lingua, 11*(2), 63-71.
- Kusmardani, A., Saepulloh, U., Nurrohman, N., Judah, A. T., & Syafi'i, A. (2022). Philosophy of Marriage as a Means of Family Building and Social Transformation. *Daengku: Journal of Humanities and Social Sciences Innovation, 2*(4), 517-528.
- Kuswandi, D., Praherdiono, H., & Toenlio, A. J. (2017, September). Synectics learning and "Tringo" model for blended learning system application. In *3rd International Conference on Education and Training (ICET 2017)* (pp. 126-131). Atlantis Press.
- Kwena, Z. A., Bukusi, E., Omani, E., Ng'Ayo, M., & Holmes, K. K. (2012). Transactional sex in the fishing communities along Lake Victoria, Kenya: a catalyst for the spread of HIV. *African Journal of AIDS Research, 11*(1), 9-15.

- Kwena, Z. A., Camlin, C. S., Shisanya, C. A., Mwanzo, I., & Bukusi, E. A. (2013). Short-term mobility and the risk of HIV infection among married couples in the fishing communities along Lake Victoria, Kenya. *PloS One*, 8(1), 1-7.
- Labovitz, G. S. (2009). Marriage and metaphor: Constructions of gender in rabbinic literature. Rowman & Littlefield.
- Lakoff, G. (2012). Explaining embodied cognition results. *Topics in Cognitive Science*, 4(4), 773-785.
- Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. University of Chicago Press.
- Lamanna, M. A., Riedmann, A., & Stewart, S. D. (2020). Marriages, families, and relationships: Making choices in a diverse society. Cengage Learning.
- Lambert, V. A., & Lambert, C. E. (2012). Qualitative descriptive research: An acceptable design. *Pacific Rim International Journal of Nursing Research*, 16(4), 255-256.
- Lancor, R. A. (2014). Using student-generated analogies to investigate conceptions of energy: A multidisciplinary study. *International Journal of Science Education*, 36(1), 1-23.
- Lavner, J. A., Karney, B. R., & Bradbury, T. N. (2014). Relationship problems over the early years of marriage: Stability or change? *Journal of Family Psychology*, 28(6), 1-14.
- Lehrer, E. L. (2008). Age at marriage and marital instability: Revisiting the Becker–Landes–Michael hypothesis. *Journal of Population Economics*, 21(2), 463-484.
- Lelei, D., Omami, E., Ochuodho, J., & Ngode, L. (2017). Mrenda (jew's mallow) germplasm characterization by morphological traits. *International Journal of Scientific Research in Science and Technology*, 3(8), 603-608.
- Leonhardt, N. D., Willoughby, B. J., Carroll, J. S., Astle, S., & Powner, J. (2022). 'We want to be married on our own terms': Non-university emerging adults' marital beliefs and differences between men and women. *Journal of Family Studies*, 28(2), 629-651.
- Leung, A. K. Y., Qiu, L., Ong, L., & Tam, K. P. (2011). Embodied cultural cognition: Situating the study of embodied cognition in socio-cultural contexts. *Social and Personality Psychology Compass*, 5(9), 591-608.
- Liedtka, J. (2010). Business strategy and design: Can this marriage be saved?. *Design Management Review*, 21(2), 6-11.
- Liedtka, J. (2010). Business strategy and design: Can this marriage be saved? *Design Management Review*, 21(2), 6-11.

- Liu, J., & Yan, F. (2022). Study on flexural behavior of reinforced concrete beams strengthened with geopolymer adhesive bonded CFRP. *International Journal of Structural Integrity*, 13(3), 448-468.
- Lopez, J. L., Riggs, S. A., Pollard, S. E., & Hook, J. N. (2011). Religious commitment, adult attachment, and marital adjustment in newly married couples. *Journal of Family Psychology*, 25(2), 301-309.
- Lugonzo, H. M., Chege, F., & Wawire, V. (2017). Fisheries around Lake Victoria and attendance of girls in secondary schools of Niangua Division in Siaya County, Kenya. *Greener Journal of Educational Research*, 7(4), 49-60.
- Lundberg, S., & Pollak, R. A. (2003). Efficiency in marriage. *Review of Economics of the Household*, 1, 153-167.
- MacArthur, C. A. (2007). Best practices in teaching evaluation and revision. In S. Graham, C. A. MacArthur, & J. Fitzgerald (Eds.), *Best practices in writing instruction* (pp. 141–162). Guilford.
- Maestre, M. D. L., & Sales, E. R. (2005). Love is hunting: An exploration into the use of conceptual metaphors in English poetry. *Cognitive and Discourse Approaches to Metaphor and Metonymy*, 19, 87-96.
- Maestre, M. D. L., & Sales, E. R. (2005). Love is hunting: An exploration into the use of conceptual metaphors in English poetry. *Cognitive and Discourse Approaches to Metaphor and Metonymy*, 19, 87-97.
- Maiti, T., Singh, S., Innamuri, R., & Hasija, M. A. D. (2020). Marital distress during COVID-19 pandemic and lockdown: A brief narrative. *International Journal of Indian Psychology*, 8(2), 426-433.
- Mala, A. O., Irungu, L. W., Shililu, J. I., Muturi, E. J., Mbogo, C. C., Njagi, J. K., & Githure, J. I. (2011). Dry season ecology of *Anopheles gambiae* complex mosquitoes at larval habitats in two traditionally semi-arid villages in Baringo, Kenya. *Parasites & Vectors*, 4, 1-11.
- Malimi, K. E., Ladislaus, K. M., Grace, M. N., Elifatio, T., & Cypriana, C. (2018). Acceptability assessment of ugali made from blends of high quality cassava flour and cereal flours in the lake zone, Tanzania. *Asian Food Sci. J*, 2(11), 1-11.
- Mandler, J. M., & Cánovas, C. P. (2014). On defining image schemas. *Language and Cognition*, 6(4), 510-532.
- Mandler, J. M., & Cánovas, C. P. (2014). On defining image schemas. *Language and Cognition*, 6(4), 1-23.
- Markman, H. J., Stanley, S. M., & Blumberg, S. L. (2010). Fighting for your marriage: A deluxe revised edition of the classic best-seller for enhancing marriage and preventing divorce. John Wiley & Sons.

- Marshall, B., Cardon, P., Poddar, A., & Fontenot, R. (2013). Does sample size matter in qualitative research? A review of qualitative interviews in IS research. *Journal of Computer Information Systems*, 54(1), 11-22.
- Martínez, I. C., Español, S. A., & Pérez, D. I. (2018). The interactive origin and the aesthetic modelling of image-schemas and primary metaphors. *Integrative Psychological and Behavioral Science*, 52(4), 646-671.
- Mattiello, E. (2016). Analogical neologisms in English. *Italian Journal of Linguistics*, 28(2), 103-42.
- Maua, A. C., Ayanga, H., & Kahiga, J. (2020). Christian teachings on marriage and its impact on customary marriage among the Iteso of North Teso. *African Journal of Education, Science and Technology*, 5(4), 258-267.
- Maxwell, J. A., & McNulty, J. K. (2019). No longer in a dry spell: The developing understanding of how sex influences romantic relationships. *Current Directions in Psychological Science*, 28(1), 102-107.
- Mazzoni, C. (2015). The fruit of love in Giambattista Basile's "The Three Citrons". *Marvels & Tales*, 29(2), 228-244.
- McDougall, S. (2014). The opposite of the double standard: Gender, marriage, and adultery prosecution in late medieval France. *Journal of the History of Sexuality*, 23(2), 206-225.
- McElhanon, K. A. (2006). From simple metaphors to conceptual blending: The mapping of analogical concepts and the praxis of translation. *Journal of Translation*, 2(1), 31-81.
- McGlone, M. S. (2007). What is the explanatory value of a conceptual metaphor? *Language & Communication*, 27(2), 109-126.
- Mensah, E., & Nkamigbo, L. (2016). All I want is your waist: Sexual metaphors as youth slanguage in Nigeria. *Sociolinguistic Studies*, 10(1-2), 177-198.
- Menz, A. (2015). A means to alleviate the bushmeat crisis? The feasibility of establishing sustainable grasscutter farms in Kenya. *Consilience*, 13(1), 130-164.
- Miganda, M. O. O., Kandagor, D. R., & Ntabo, M. (2019). Pre-colonial Luo land tenure systems and agricultural practices in Awendo sub county, Kenya. *International Journal of Contemporary Applied Researches*, 6(9), 110-128.
- Mikesell, M. L. (2013). "Love wrought these miracles": Marriage and Genre in The Taming of the Shrew. In E. A. Dana (Ed.), *The Taming of the Shrew* (pp. 106-129). Routledge.
- Mogilski, J. K., & Wade, T. J. (2013). Friendship as a relationship infiltration tactic during human mate poaching. *Evolutionary Psychology*, 11(4), 926-943.

- Mojola, S. A. (2011). Fishing in dangerous waters: Ecology, gender and economy in HIV risk. *Social Science & Medicine*, 72(2), 149-156.
- Monin, J. K., & Clark, M. S. (2011). Why do men benefit more from marriage than do women? Thinking more broadly about interpersonal processes that occur within and outside of marriage. *Sex Roles*, 65(5), 320-326.
- Moret, J., Andrikopoulos, A., & Dahinden, J. (2021). Contesting categories: cross-border marriages from the perspectives of the state, spouses and researchers. *Journal of Ethnic and Migration Studies*, 47(2), 325-342.
- Morgan, H. (2022). Conducting a qualitative document analysis. *Qualitative Report*, 27(1), 64-77.
- Morin, K. H. (2013). Value of a pilot study. *Journal of Nursing Education*, 52(10), 547-548.
- Möring, S. (2015). Simulated metaphors of love: How the marriage applies metaphors to simulate a love relationship. *Game Love: Essays on Play and Affection*, 196-215.
- Morss, R. E., Demuth, J. L., Bostrom, A., Lazo, J. K., & Lazrus, H. (2015). Flash flood risks and warning decisions: A mental models study of forecasters, public officials, and media broadcasters in Boulder, Colorado. *Risk Analysis*, 35(11), 2009-2028.
- Mugo, B. C., Lekopien, C., & Owiny, M. (2021). 'We dry contaminated meat to make it safe': An assessment of knowledge, attitude and practices on anthrax during an outbreak, Kisumu, Kenya, 2019. *PLoS One*, 16(11), 1-14.
- Mukeku, J. (2018). Urban slum morphology and socio-economic analogies: A case study of Kibera slum, Nairobi, Kenya. *Urbanization*, 3(1), 17-32.
- Muriithi, G. N. (2016). *The Phonological and Lexical variation within Kisumu-South Nyanza dialect of Dholuo* (Unpublished MA dissertation), University of Nairobi, Kenya.
- Murphy, G. L. (1996). On metaphoric representation. *Cognition*, 60(2), 173-204.
- Mussumeci, A. A., & Ponciano, E. L. T. (2019). Cycle of married life: Moments of predictable and unpredictable stress throughout marriage. *Psicologia em Revista*, 25(3), 1171-1193.
- Mutonyi, H. (2007). Analogies, metaphors, and similes for HIV/AIDS among Ugandan grade 11 students. *Alberta Journal of Educational Research*, 53(2), 189-206.
- Mwamburi, J., Basweti, G., Owili, M., Babu, J., & Wawiye, P. (2020). Spatio-temporal trends of nutrients and physico-chemical parameters on Lake ecosystem and fisheries prior to onset of cage farming and re-opening of the Mbita passage in the

- Nyanza Gulf of Lake Victoria. *Lakes & Reservoirs: Research & Management*, 25(3), 292-313.
- Nakonezny, P. A., & Denton, W. H. (2008). Marital relationships: A social exchange theory perspective. *The American Journal of Family Therapy*, 36(5), 402-412.
- Napitupulu, E. E. (2017). Analyzing the teaching and learning of mathematical reasoning skills in secondary school. *Journal of Asian Social Science*, 13(02), 167-173.
- Ndeda, M. A. (2019). Population movement, settlement and the construction of society to the east of Lake Victoria in precolonial times: the western Kenyan case. *Les Cahiers d'Afrique de l'Est/The East African Review*, 52(1), 83-108.
- Neff, L. A., & Karney, B. R. (2017). Acknowledging the elephant in the room: How stressful environmental contexts shape relationship dynamics. *Current Opinion in Psychology*, 13, 107-110.
- NeJaime, D. (2014). Before marriage: The unexplored history of nonmarital recognition and its relationship to marriage. *California Law Review*, 87-172.
- Niebert, K., Marsch, S., & Treagust, D. F. (2012). Understanding needs embodiment: A theory-guided reanalysis of the role of metaphors and analogies in understanding science. *Science Education*, 96(5), 849-877.
- Nietzsche, F. (2017). The birth of tragedy. In W. A. Haussmann (Ed.), *Aesthetics* (pp. 330-334). Routledge.
- Njororai, W. W. S. (2009). Colonial legacy, minorities and association football in Kenya. *Soccer & Society*, 10(6), 866-882.
- Nyarwath, O. (2012). The Luo care for widows (Lako) and contemporary challenges. *Thought and Practice*, 4(1), 91-110.
- Ocean, G., & Smith, G. J. (1993). Social reward, conflict, and commitment: A theoretical model of gambling behavior. *Journal of Gambling Studies*, 9(4), 321-339.
- Ochieng, E. (2019). Constructing the meaning of childlessness within the Luo community of Western Kenya. *Journal of African Interdisciplinary Studies*, 3(3), 14-35.
- Ochieng, E. O. (2015). The differing worldviews on childlessness between the Catholic Church and the Luo community in Kisumu diocese-Kenya (Unpublished MA thesis), Maseno University, Kenya.
- Ochieng, F. (2022). Origins and evolution of Luo people's folklore music: The case of ohangla genre in Siaya County, Kenya (Unpublished MA thesis), University of Nairobi, Kenya.

- Ocilla, J. A. (2017). *The nature of Dholuo consonant harmony* (Unpublished MA thesis), Maseno University, Kenya.
- Odenyo, A. (2018). Traditional ingredients make every bite a healthy one. Retrieved from <https://www.standardmedia.co.ke/article/2001267358/traditional-ingredients-make-every-bite-a-healthy-one>
- Odhiambo, E. O., & Maito, L. T. (2012). Social dimensions of marital conflict in Kenya. *Journal of Power, Politics & Governance*, 1(1), 34-45.
- Oduaran, A., & Chukwudeh, O. (2021). Trap in the closet: Intra-ethnic marriage and intimate partner violence in sub-Saharan Africa. *Social Sciences*, 10(2), 1-15.
- Oduke, C. A. (2016). Veronica's story: Implications of dowry on burial disputes. *Priscilla Papers*, 30(1), 5-7.
- Oduo, B. (2020). How Luos, Luhyas became good footballers. Retrieved from <https://www.standardmedia.co.ke/the-standard-insider/article/2001381606/how-luos-luhyas-became-good-footballers>
- Oduor, J. A. (2017). Syllable weight in Dholuo. *The University of Nairobi Journal of Language and Linguistics*, 6, 44-63
- Oduor, J. O., Wako, F., & Walunywa, J. (2022). Ohangla performance as a vehicle for transforming gender consciousness among the Luo of Kenya. *Journal of Languages and Linguistics (JLL)*, 1(1), 23-34.
- Ogal, G. O., Gathigia, M. G., & Maitaria, J. N. (2019). When two horses become *minji na ndengũ* (peas and green grams): A cognitive integration analysis of blended idioms of political campaign in Kenyan newspapers. *Advances in Language and Literary Studies*, 10(4), 21-27.
- Ogal, G. O., & Macharia, K. T. (2019). Euphemistic sugarcoats of bribe in Dholuo: A cognitive integration model. *African Journal of Humanities and Social Sciences (AJHSS)*, 1(1), 42-52.
- Ogot, R. A. (2015). *A pragmatic analysis of Dholuo proverbs on women* (Unpublished MA dissertation), University of Nairobi, Kenya.
- Oguda, G. O. (2012). *The Luo co-wives of Kenya: Using resistance resources to achieve an empowered quality of life* (Unpublished MA thesis), The University of Bergen, Norway.
- Ogotu, W. A. (2019). *A pragmatic analysis of patriarchy and Dholuo proverbs: The use of Conceptual Metaphor Theory and Dominance Theory* (Unpublished MA dissertation), University of Nairobi, Kenya.

- Ojanga, J. A. (2015). Analysis of the morphosyntactic structure of utterances in Dholuo/Kiswahili code switching (Unpublished MA dissertation), Egerton University, Kenya.
- Ojanga, J. A., Chai, F., & Mutiti, J. (2015). The morphosyntactic structure of the noun and verb phrases in Dholuo/Kiswahili code switching. *Advances in Language and Literary Studies*, 6(2), 30-36.
- Ojo, S. (2014). Diaspora Africans and entrepreneurial characteristics: A focus on Nigerians in the UK. In N. Sonny & I. Kevin (Eds.), *The Routledge companion to business in Africa* (pp. 234-251). Routledge.
- Ojwang, B. (2013). Semantic extension: Idiomaticity and analogy in soccer discourse among Dholuo speakers of Kenya. *Language Matters*, 44(1), 122-140.
- Ojwang, B. O. (2016). A functional-pragmatic analysis of conversation management strategies in Dholuo. *Southern African Linguistics and Applied Language Studies*, 34(4), 325-346.
- Okello, O. E. (2021). Changes in trade practices among the Luo of Alego Usonga, Siaya County Kenya; 1850-1999 (Unpublished MA thesis), Kenyatta University, Kenya.
- Okilwa, N. S. (2015). Educational marginalization: Examining challenges and possibilities of improving educational outcomes in Northeastern Kenya. *Global Education Review*, 2(4), 5-18.
- Okoronka, U. A., & Wada, B. Z. (2014). Effects of analogy instructional strategy, cognitive style and gender on senior secondary school students' achievement in some physics concepts in Mubi Metropolis, Nigeria. *American Journal of Educational Research*, 2(9), 788-792.
- Okuro, S. O. W. (2010). Our women must return home: Institutionalized patriarchy in colonial Central Nyanza District, 1945-1963. *Journal of Asian and African studies*, 45(5), 522-533.
- Olungah, C. O. (2006). The socio-cultural context of maternal healthcare in Bondo District, Western Kenya: Implications for safe motherhood interventions (Unpublished Doctoral thesis), University of Nairobi, Kenya.
- Omondi, L. (1997). Dholuo emotional language: An overview. *The Language of Emotions*, 87-110.
- Onwuka, P. C. (2022). The mystery of marriage in Ephesians 5: 21— 33 and implications for African Christians. *ShahidiHub International Journal of Theology & Religious Studies*, 2(1), 51-71.
- Onyango, D. (2012). Loch piny owacho: The Luo cognitive semantic models of political contest. *Journal of Language and Politics*, 11(4), 606-626.

- Onyango, E. (2016). The negative consequences of dowry payment on women and society. *Priscilla Papers*, 30(1), 1-4.
- Onyango, M. (2019). Reconstruction of agricultural calendar lessons from Western Kenya: Crops, cultural events, astronomy and recurrent climate events. *The East African Review*, (52), 127-150.
- Onyango-Ouma, W., & Aagaard-Hansen, J. (2020). Dholuo kincepts in Western Kenya. *Studies in African Linguistics*, 49(2), 305-321.
- Opande, I. N. (2021). Metaphorical construction of marriage among Kenyan Swahili speakers. *Macrolinguistics*, 9(2), 95-111.
- Orwenjo, D. O., & Anudo, C. A. (2016). A cognitive linguistic approach to Dholuo sexual euphemisms and dysphemisms. *Cognitive Linguistic Studies*, 3(2), 316-346.
- Oswick, C., Fleming, P., & Hanlon, G. (2011). From borrowing to blending: Rethinking the processes of organizational theory building. *Academy of Management Review*, 36(2), 318-337.
- Otieno, C. M. A. (2019). Examining the historical changes in knowledge, beliefs and practices regarding sexuality: Conception and abortion amongst the Luo of Migori, Kenya. *International Journal of Research and Scholarly Communication*, 2(2), 50-72.
- Otieno, R. F., Owino, F. R., Attyan, J. M., & Ogone, J. O. (2017). Image schemas in political discourse in Kenya. *European Journal of Research in Social Sciences*, 5(2), 71-84.
- Otieno, T. M. (2014). *A semantic analysis of Dholuo metonymy using cognitive semantics theory* (Unpublished MA dissertation), University of Nairobi, Kenya.
- Owen, J. D. (2002). *Mixed matches: Interracial marriage in Australia*. UNSW Press.
- Ox, J. (2014). Analogy and conceptual blending are part of a visualization toolkit for artists and scientists: Introducing the cognitive space transfer. *Methods*, 1(6), 96-101.
- Özyiğit, M. K. (2017). The meaning of marriage according to university students: A phenomenological study. *Educational Sciences: Theory & Practice*, 17(2), 67-711.
- Pálinkás, I. (2014). Metaphor, irony and blending. *Argumentum*, 10, 611-630.
- Park, M. Y. (2017). Resisting linguistic and ethnic marginalization: Voices of Southeast Asian marriage-migrant women in Korea. *Language and Intercultural Communication*, 17(2), 118-134.

- Parker, R. (2002). Why marriages last. *Aust. Inst. Fam. Stud*, 26, 2-17.
- Parker-Pope, T. (2010). Is marriage good for your health? *New York Times*, 14(04), 1-9.
- Patchett, A. (2013). This is the story of a happy marriage. A & C Black.
- Patton, M. Q. (2002). Qualitative research and evaluation methods (4th ed.). Sage.
- Paul, P. (2019). Effects of education and poverty on the prevalence of girl child marriage in India: A district-level analysis. *Children and Youth Services Review*, 100, 16-21.
- Pavlou, K. (2009). An investigation of the conceptualization of romantic love across South Africa: A cross-cultural study. (Unpublished doctoral thesis), University of Johannesburg, South Africa.
- Pearce, P. L., & Wu, M. Y. (2016). Tourists' evaluation of a romantic themed attraction: Expressive and instrumental issues. *Journal of Travel Research*, 55(2), 220-232.
- Peña, M. S. (2003). Topology and cognition. What image-schemas reveal about the metaphorical language of Emotions. München.
- Peña, M. S. (2008). Dependency systems for image-schematic patterns in a usage-based approach to language. *Journal of Pragmatics*, 40(6), 1041-1066.
- Perry, B., Oluoch, L., Agot, K., Taylor, J., Onyango, J., Ouma, L., & Corneli, A. (2014). Widow cleansing and inheritance among the Luo in Kenya: The need for additional women-centred HIV prevention options. *Journal of the International AIDS Society*, 17(1), 1-7.
- Phan, T. H. (2011). The metaphor "love is a journey" in English and Vietnamese. *VNU Journal of Foreign Studies*, 27(3), 176-184.
- Pike, I., Mojo, S. A., & Kabiru, C. W. (2018). Making sense of marriage: Gender and the transition to adulthood in Nairobi, Kenya. *Journal of Marriage and Family*, 80(1), 1298-1313.
- Pincus, L. (Ed.). (2023). Marriage: Studies in emotional conflict and growth. Taylor & Francis.
- Polak, J. (2017). The role of emergent structure in Conceptual Blending Theory—case studies of children in advertisements. *A Journal of English Studies*, 2(17), 30-45.
- Pope, S. (2013). "The Love of my Life" the meaning and importance of sport for female fans. *Journal of Sport and Social Issues*, 37(2), 176-195.
- Popp, A. (2015). Entrepreneurial families: Business, marriage and life in the early nineteenth century. Routledge.

- Porter, J. A. (2014). Amour for four: Polygyny, polyamory, and the state's compelling economic interest in normative monogamy. *Emory LJ*, 64, 2093-2139.
- Potapenko, S. (2016). Cognitive rhetoric of effect: Energy flow as a means of persuasion in inaugurals. *Topics in Linguistics*, 17(2), 12-25.
- Potash, B. (1978). Some aspects of marital stability in a rural Luo community1. *Africa*, 48(4), 380-397.
- Quran, A. A., & Anwar, D. (2020). Women objectification in the testaments by Margaret Atwood (2019). *English Language and Literature*, 9(4), 370-383.
- Rahardian, E., & Nirmala, D. (2018). The force scheme in Javanese emotion metaphors. *PAROLE: Journal of Linguistics and Education*, 8(1), 12-18.
- Rajeg, G. P. W. (2019). Metaphorical profiles and near-synonyms: A corpus-based study of Indonesian words for happiness (Unpublished doctoral dissertation), Monash University, Australia.
- Ramdas, K. (2012). Women in waiting? Singlehood, marriage, and family in Singapore. *Environment and Planning A*, 44(4), 832-848.
- Randhawa, G. K., & Kullar, J. S. (2011). Bioremediation of pharmaceuticals, pesticides, and petrochemicals with gomeya/cow dung. *International Scholarly Research Notices*, 2011(1)1-7.
- Rathbone, R. (2008). Law, politics and analogy in Akan historiography. *The Journal of Imperial and Commonwealth History*, 36(3), 473-486.
- Raviolo, A., & Garritz, A. (2009). Analogies in the teaching of chemical equilibrium: Asynthesis/analysis of the literature. *Chemistry Education Research and Practice*, 10(1), 5-13.
- Razzouk, R., & Shute, V. (2012). What is design thinking and why is it important? *Review of Educational Research*, 82(3), 330-348.
- Remias, Y. (2018). Comparative theology and Cognitive Metaphor Theory: An analogous reasoning. *Studies in Interreligious Dialogue*, 28(1), 1-28.
- Ren, D., Tan, K., Arriaga, X. B., & Chan, K. Q. (2015). Sweet love: The effects of sweet taste experience on romantic perceptions. *Journal of Social and Personal Relationships*, 32(7), 905-921.
- Rendall, M. S., Weden, M. M., Favreault, M. M., & Waldron, H. (2011). The protective effect of marriage for survival: a review and update. *Demography*, 48(2), 481-506.
- Richardson, S. (2020). Marriage: A get out of jail free card?. *International Journal of Law, Policy and the Family*, 34(2), 168-190.

- Richland, L. E., & Simms, N. (2015). Analogy, higher order thinking, and education. *Wiley Interdisciplinary Reviews: Cognitive Science*, 6(2), 177-192.
- Riddell, P. (2016). Metaphor, simile, analogy and the brain. *Changing English*, 23(4), 363-374.
- Rigoni, C. A., Fresnais, J., Talbot, D., Massart, R., Perzynski, R., Bacri, J. C., & Abou-Hassan, A. (2020). Magnetic field-driven deformation, attraction, and coalescence of nonmagnetic aqueous droplets in an oil-based ferrofluid. *Langmuir*, 36(18), 5048-5057.
- Rintaugu, E. G., Mwisukha, A., & Munayi, S. (2011). Sports: On the right track. *Youth Research Compendium*, 309-330.
- Ritchie, J., Lewis, J., Nicholls, C. M., & Ormston, R. (Eds.). (2013). *Qualitative research practice: A guide for social science students and researchers*. Sage.
- Rivière, G., Arbogast, P., Maynard, K., & Joly, A. (2010). The essential ingredients leading to the explosive growth stage of the European wind storm Lothar of Christmas 1999. *Quarterly Journal of the Royal Meteorological Society: A Journal of the Atmospheric Sciences, Applied Meteorology and Physical Oceanography*, 136(648), 638-652.
- Rockinson-Szpakiw, A. J., Spaulding, L. S., & Knight, A. (2015). Protecting the marriage relationship during the doctoral journey: Strategies for students and partners based on the strong marital house concept. *The Family Journal*, 23(2), 141-146.
- Rohmah, L. F., Noviekayati, I. G. A. A., & Saragih, S. (2020). Effective communication training to improve the satisfaction of wedding marriage/Long distance marriage (LDM) review marriage commitments from marriage commitment. *International Journal of Multicultural and Multireligious Understanding*, 7(8), 459-465.
- Romano, M. (2017). Are similes and metaphors interchangeable? A case study in opinion discourse. *Review of Cognitive Linguistics*. Published under the auspices of the Spanish Cognitive Linguistics Association, 15(1), 1-33.
- Rose, I. N. (2016). The Next Generation of Compulsive Gamblers. *Gaming Law Review and Economics*, 20(3), 243-245.
- Roth, W. M., & Reichertz, J. (2020). “Coercive care” or “ur-wir [great-we]”: Communication and cooperation in couples where one partner has been diagnosed with dementia. *Human Arenas*, 3, 552-574.
- Rottland, F., & Okombo, D. O. (1992). Language shift among the Suba of Kenya. *Contributions to the Sociology of Language*, 64, 273-273.
- Roulston, K. (2011). Working through challenges in doing interview research. *International Journal of Qualitative Methods*, 10(4), 348-366.

- Ruiz de Mendoza Ibáñez, F. J., & Perez H, L. (2011). The contemporary theory of metaphor: Myths, developments and challenges. *Metaphor and Symbol*, 26(3), 161-185.
- Rundell, M., & Fox, G. (2007). Macmillan English dictionary of advanced learners. Macmillan.
- Ruxton, G. D., & Hansell, M. H. (2011). Fishing with a bait or lure: A brief review of the cognitive issues. *Ethology*, 117(1), 1-9.
- Safonchyk, O., Sirko, R., & Andronova, V. (2019). Regulation of marriage relations by contract. *Amazonia Investiga*, 8(21), 382-388.
- Sampath, S., Khedr, A., Qamar, S., Tekin, A., Singh, R., Green, R., & Kashyap, R. (2021). Pandemics throughout the history. *Cureus*, 13(9), 1-9.
- Sánchez, A. B. (1995). Metaphorical models of romantic love in Romeo and Juliet. *Journal of Pragmatics*, 24(6), 667-688.
- Santibáñez, F. (2002). The object image-schema and other dependent schemas. *Atlantis*, 183-201.
- Sardžoska, E. G., & Tang, T. L. P. (2012). Work-related behavioral intentions in Macedonia: Coping strategies, work environment, love of money, job satisfaction, and demographic variables. *Journal of Business Ethics*, 108(3), 373-391.
- Saslaw, J. (1996). Forces, containers, and paths: The role of body-derived image schemas in the conceptualization of music. *Journal of Music Theory*, 40(2), 217-243.
- Sassler, S., & Lichter, D. T. (2020). Cohabitation and marriage: Complexity and diversity in union-formation patterns. *Journal of Marriage and Family*, 82(1), 35-61.
- Saunders, B., Kitzinger, J., & Kitzinger, C. (2015). Anonymizing interview data: Challenges and compromise in practice. *Qualitative Research*, 15(5), 616-632.
- Savitri, A. I. (2019). Introducing New Traditional Cuisine for Maintaining Culture and Promoting Tourism in Tegal Regency. *Culturalistics: Journal of Cultural, Literary, and Linguistic Studies*, 3(2), 7-12.
- Schacht, R., & Kramer, K. L. (2019). Are we monogamous? A review of the evolution of pair-bonding in humans and its contemporary variation cross-culturally. *Frontiers in Ecology and Evolution*, 7(230), 1-10.
- Schaffnit, S. B., Wamoyi, J., Urassa, M., Dardoumpa, M., & Lawson, D. W. (2021). When marriage is the best available option: Perceptions of opportunity and risk in female adolescence in Tanzania. *Global Public Health*, 16(12), 1820-1833.

- Schmidt, M. (2017). 'Disordered surroundings': Money and socio-economic exclusion in Western Kenya. *Africa*, 87(2), 278-299.
- Schmitt, N., & Celce-Murcia, M. (2019). An overview of applied linguistics. In N. Schmitt (Ed.), *An Introduction to Applied Linguistics* (pp.1-16). London: Arnold.
- Schwartz, C. R., Zeng, Z., & Xie, Y. (2016). Marrying up by marrying down: Status exchange between social origin and education in the United States. *Sociological Science*, 3, 1003-1027.
- Setchi, R., & Asikhia, O. K. (2017). Exploring user experience with image schemas, sentiments, and semantics. *IEEE Transactions on Affective Computing*, 10(2), 182-195.
- Sharp, S. (2009). Escaping symbolic entrapment, maintaining social identities. *Social Problems*, 56(2), 267-284.
- Shavulimo, P. M. (2014). Effect of corporate governance on performance of sugar manufacturing firms in Kenya: A case of sugar manufacturing firms in Western Kenya. *Journal of Business and Management*, 16(11), 214-239.
- Shokri, A., Yazdan Pena, A., & Vahdat, S. (2013). The professional relationship between the nurses and physicians from their own point of view. *Journal of Health and Care*, 15(1), 76-69.
- Siegler, R. S., Thompson, C. A., & Schneider, M. (2011). An integrated theory of whole number and fractions development. *Cognitive psychology*, 62(4), 273-296.
- Simister, J., & Kowalewska, G. (2016). Gender-based violence and Christianity: Catholic prevention of divorce traps women in an abusive marriage. *Psychology*, 7(13), 1624-1644.
- Sinha, R. B. N., & Hassan, A. (2014). Respondents versus informants method of data collection: Implications for business research. *Multilingual Academic Journal of Education and Social Sciences*, 2(1), 1-13.
- Situma, M., Mahero, E., & Kirigia, E. (2018). Gender based prejudice and stereotypes in ethnic conflicts: A case study in Eldoret Township, Kenya. *Coretrain Journal of Languages, Humanities, Social Sciences and Education*, 1, 11-22.
- Siva, R. A., Rosida, I., & Azwar, M. (2023). Unraveling milk and honey: Women's voice, patriarchy, and sexuality. *Journal of International Women's Studies*, 25(1), 1-17.
- Sjöblad, A. (2009). *Metaphors Cicero lived by: The role of metaphor and simile in De senectute*. (Unpublished Doctoral thesis), Lund University, Sweden.
- Skowroński, D. P., Othman, A. B., Siang, D. T. W., Han, G. L. W., Yang, J. W. J., & Waszyńska, K. (2014). The outline of selected marital satisfaction factors in the

- intercultural couples based on the westerner and non-westerner relationships. *Polish Psychological Bulletin*, 45(3), 346-356.
- Smeijsters, H. (2012). Analogy and metaphor in music therapy: Theory and practice. *Nordic Journal of Music Therapy*, 21(3), 227-249.
- Sofyan, A., Yudistira, R., Alfani, F. R., & Gaffe, A. A. (2022). The analysis of conversational implicature between students and teachers at Al-Azhar Islamic boarding school. *Retorika: Jurnal Ilmu Bahasa*, 8(1), 65-72.
- Soller, A. (2001). Supporting social interaction in an intelligent collaborative learning system. *International Journal of Artificial Intelligence in Education*, 12(1), 40-62.
- Sone, E. M. (2014). Nature in crisis: An ecological construction and conservation of the environment in Swazi oral literature. *South African Journal of African Languages*, 34(2), 195-205.
- Špago, D. (2016). Rhetorical questions or rhetorical uses of questions. *Explorations in English Language and Linguistics*, 4(2), 102-115.
- Sroczyński, M. (2014). Marriage as hell, sex as salvation, and love as nirvana: Jeanette Winterson's concept of love. *Acta Philologica*, (45), 62-70.
- Stanik, C. E., & Bryant, C. M. (2012). Marital quality of newlywed African American couples: Implications of egalitarian gender role dynamics. *Sex roles*, 66(3), 256-267.
- Steen, G. J. (2011). The contemporary theory of metaphor—now new and improved! Review of Cognitive Linguistics. Published under the auspices of the Spanish Cognitive Linguistics Association, 9(1), 26-64.
- Stith, S. M., & McCollum, E. E. (2011). Conjoint treatment of couples who have experienced intimate partner violence. *Aggression and Violent Behavior*, 16(4), 312-318.
- Stuckey, H. L. (2015). The second step in data analysis: Coding qualitative research data. *Journal of Social Health and Diabetes*, 3(01), 7-10.
- Sussman, M. B., Steinmetz, S. K., & Peterson, G. W. (Eds.). (2013). *Handbook of marriage and the family*. Springer Science & Business Media.
- Świto, L. (2017). Resolution in favour of marriage—an oppressive relic of the past? The favor matrimonii principle in contemporary law. *Ecumeny and law*, (5), 263-275.
- Tavakol, Z., Nasrabadi, A. N., Moghadam, Z. B., Salehiniya, H., & Rezaei, E. (2017). A review of the factors associated with marital satisfaction. *Galen Medical Journal*, 6(3), 197-207.

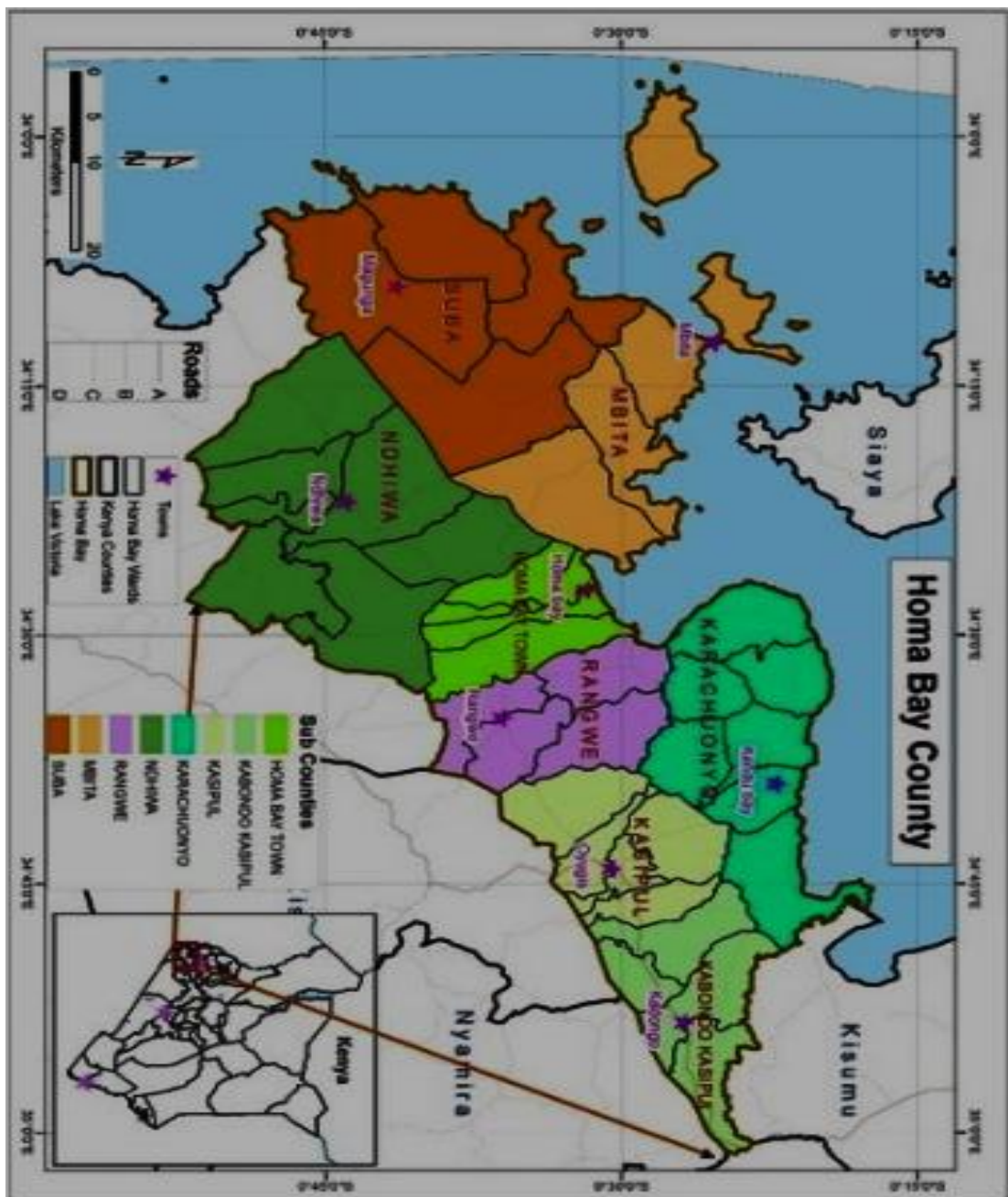
- Tessier, S. (2012). From field notes, to transcripts, to tape recordings: Evolution or combination? *International Journal of Qualitative Methods*, 11(4), 446-460.
- Thiébaux, M. (2015). *Stag of love: The chase in medieval literature*. Cornell University Press.
- Thierauf, R. J. (1997). *On-line analytical processing systems for business*. Greenwood Publishing Group.
- Tomlinson, M., & Love, B. C. (2006). Learning abstract relations through analogy to concrete exemplars. In *Proceedings of the 28th annual conference of the Cognitive Science Society* (pp. 2269-2274). Lawrence Erlbaum Associates Mahwah, NJ.
- Totenhagen, C. J., Butler, E. A., Curran, M. A., & Serido, J. (2016). The calm after the storm: Relationship length as associated with couples' daily variability. *Journal of Social and Personal Relationships*, 33(6), 768-791.
- Træen, B., & Thuen, F. (2022). Non-consensual and Consensual Non-monogamy in Norway. *International Journal of Sexual Health*, 34(1), 65-80.
- Trost, J. (2010). The social institution of marriage. *Journal of Comparative Family Studies*, 41(4), 507-514.
- Trudel, G., Turgeon, L., & Piché, L. (2010). Marital and sexual aspects of old age. *Sexual and Relationship Therapy*, 25(3), 316-341.
- Tucan, G. (2013). Cognitive Poetics: Blending narrative mental spaces. Self-construal and identity in short literary fiction. *Enthymema*, (8), 38-55.
- Turner, M. (1988). Categories and analogies. In D. H. Helman (Ed.), *Analogical reasoning* (pp. 3-24). Springer.
- Twelve, F., Maslin, M., & Tsewene, S. (2017). Ethnobotanical survey of traditional medicinal practices in LaelayAdi-Yabo District, Northern Ethiopia. *IN J Ophthalmol Visual Sci*, 2(4), 80-87.
- Van Leeuwen, M. H., & Maas, I. (2010). Historical studies of social mobility and stratification. *Annual Review of Sociology*, 36(1), 429-451.
- Velasco, J. A. P., & Sánchez, M. T. (2014). The embodied nature of medical concepts: Image schemas and language for pain *Cognitive Processing*, 15(3), 283-296.
- Vendetti, M. S., Matlen, B. J., Richland, L. E., & Bunge, S. A. (2015). Analogical reasoning in the classroom: Insights from cognitive science. *Mind, Brain, and Education*, 9(2), 100-106.
- Wadende, A. (2011). Chwuech: Sustained art education among Luo women of Western Kenya. *Journal of Adult and Continuing Education*, 17(2), 5-19.

- Wahyuni, D. (2012). The research design maze: Understanding paradigms, cases, methods and methodologies. *Journal of Applied Management Accounting Research*, 10(1), 69-80.
- Walker, D. M., Litvin, S. W., Sobel, R. S., & St-Pierre, R. A. (2015). Setting win limits: An alternative approach to “responsible gambling”?. *Journal of Gambling Studies*, 31, 965-986.
- Wallerstein, J. (2019). *The good marriage: How and why love lasts*. Plunkett Lake Press.
- Wanic, R., & Kulik, J. (2011). Toward an understanding of gender differences in the impact of marital conflict on health. *Sex roles*, 65, 297-312.
- Weger, H., Cole, M., & Akbulut, V. (2019). Relationship maintenance across platonic and non-platonic cross-sex friendships in emerging adults. *The Journal of Social Psychology*, 159(1), 15-29.
- Wiehler, A., & Peters, J. (2015). Reward-based decision making in pathological gambling: The roles of risk and delay. *Neuroscience Research*, 90, 3-14.
- Wijaya, D., & Ong, G. (2018). Applying Cognitive Linguistics to teaching English prepositions in the EFL classroom. *Indonesian Journal of Applied Linguistics*, 8(1), 1-10.
- Willoughby, B. J., Hall, S. S., & Goff, S. (2015). Marriage matters but how much? Marital centrality among young adults. *The Journal of Psychology*, 149(8), 796-817.
- Willoughby, B. J., Hall, S. S., & Luczak, H. P. (2015). Marital paradigms: A conceptual framework for marital attitudes, values, and beliefs. *Journal of Family Issues*, 36(2), 188-211.
- Yamo, J. O. (2014). Loanword adaptation in Boro-Ukwala dialect of Dholuo: A case of borrowing from Lumarachi, Lunyala and Kiswahili (Unpublished MA thesis), University of Nairobi, Kenya.
- Yin, R. K. (2011). *Qualitative research from start to finish*. Guilford Press.
- Yount, K. M., Crandall, A., Cheong, Y. F., Osypuk, T. L., Bates, L. M., Naved, R. T., & Schuler, S. R. (2016). Child marriage and intimate partner violence in rural Bangladesh: A longitudinal multilevel analysis. *Demography*, 53(6), 1821-1852.
- Yugur, G., Diller, R., Senpolat, Y., & Duzgun, B. (2012). The effects of analogy on students' understanding of direct current circuits and attitudes towards Physics lessons. *European Journal of Educational Research*, 1(3), 211-223.

- Yulianti, S., Arafah, B., Rofikah, U., Idris, A. M. S., Samsur, N., & Arafah, A. N. B. (2022). Conversational implicatures on Saturday night live talk show. *Journal of Language Teaching and Research*, 13(1), 189-197.
- Zavoretti, R. (2016). Is it better to cry in a BMW or to laugh on a bicycle? Marriage, 'financial performance anxiety', and the production of class in Nanjing (People's Republic of China). *Modern Asian Studies*, 50(4), 1190-1219.
- Zhao, N., & Diao, X. (2020). Analysis of Marriage Cognition Model in Lisu Proverbs. In proceedings of the international conference on economics, education and social research (pp. 908-914). Francis Academic Press.
- Zharikov, S. S., & Gentner, D. (2019, April). Why do metaphors seem deeper than similes?. In *Proceedings of the twenty-fourth annual conference of the cognitive science society* (pp. 976-981). Routledge.
- Zlatev, J. (2016). Turning back to experience in cognitive linguistics via phenomenology. *Cognitive Linguistics*, 27(4), 559-572.
- Zokirov, M. T., & Isomiddinov, F. (2021). About the problems of synchronous and diachronous sociolinguistics. *ISJ Theoretical & Applied Science*, 11(103), 867-871.

APPENDICES

Appendix A: A Map of Homa-Bay County



Appendix B: Interview Schedule

INTRODUCTION

The aim of this interview schedule is to get your views on analogies of marriage in Dholuo. Any information you give will be treated with utmost confidentiality and used strictly for the purpose of this research.

a) Sex

(i) Male

(ii) Female

(b) Age Bracket

(i) 18 - 35 Years

(ii) 36 Years and Above

(c) What is your marital status?

(i) Married

(ii) Unmarried

(d) What are the analogies of marriage in Dholuo? (Provide at least five expressions that you would use to describe marriage). For instance, ***“Marriage is like thatching a house.”***

(i)

(ii)

(iii)

(iv)

(v)

(e) Why are the expressions/analogies above used to refer to marriage in Dholuo?

- (i)
- (ii)
- (iii)
- (iv)
- (v)
- (vi)

(f) Apart from the above five expressions, are there other expressions used to describe marriage in Dholuo? Kindly state them below.

- (i)
- (ii)
- (iii)
- (iv)
- (v)
- (vi)

(g) Why are the above expressions/analogies used to describe marriage in Dholuo?

- (i)
- (ii)
- (iii)
- (iv)
- (v)
- (vi)

Thank you for taking part in this research

Appendix C: Analogies of Marriage In Dholuo

S/NO	ANALOGY	GLOSS	RELIABILITY MEASURES				
			Coder 1	Coder 2	Coder 3	Coder 4	Total
1	<i>Kend en kaka orange; okawo kinde mondo oikre</i>	Marriage is like bone soup; it gets better with time	0.25	0.25	0.25	0.25	1.00
2	<i>Kend en kaka olemo manyak e yien maber</i>	Marriage is like a fruit from a good tree	0.25	0.25	0.25	0.25	1.00
3	<i>Kend en kaka divai; omedo bedo mamit kimadhe</i>	Marriage is like wine; the more, the sweeter	0.25	0.25	0.25	0.25	1.00
4	<i>Kend en kaka rech; ibidhe mos kigolo choke</i>	Marriage is like fish; requires careful removal of bones	0.25	0.25	0.25	0.25	1.00
5	<i>Kend ipimo gi a lot dek; okech to othietho</i>	Marriage is like spider plant; bitter but medicinal	0.25	0.25	0.25	0.25	1.00
6	<i>Kend en kaka apoth; pothpo th to mit</i>	Marriage is like jute mallow; slimy but sweet	0.25	0.25	0.25	0.25	1.00
7	<i>Kend en kaka mor kich; mitne onge mipimogo</i>	Marriage is like honey; matchless sweetness	0.25	0.25	0.25	0.25	1.00
8	<i>Kend en kaka alot mitoo; kechne e mitne</i>	Marriage is like slenderleaf; bittersweet	0.25	0.25	0.25	0.25	1.00
9	<i>Kend en kaka magira; oyom e dwol</i>	Marriage is like peanut soup; smooth in the throat	0.25	0.25	0.25	0.25	1.00
10	<i>Kend en kaka aliya; obudho kuom ndalo</i>	Marriage is like dried beef; it has a long shelf life	0.25	0.25	0.25	0.25	1.00
11	<i>Kend en kaka kuon</i>	Marriage is like <i>ugali</i> made	0.25	0.25	0.25	0.25	1.00

	<i>maywai; tede tek to omit</i>	from cassava flour; difficult to cook but nutritious					
12	<i>Kend en kaka otegu; ochik kode ji</i>	Marriage is like a trap; it ensnares people	0.25	0.25	0.25	0.25	1.00
13	<i>Kend en kaka spak; komako gomoro to ok owe</i>	Marriage is like a magnet; whatever it attracts sticks	0.25	0.25	0.25	0.25	1.00
14	<i>Kend ipimo gi ndiga; nyaka nyone eka oringi</i>	Marriage is like a bicycle; it has to be pedaled forward	0.25	0.25	0.25	0.25	1.00
15	<i>Kend en boya; ichiko kode rech</i>	Marriage is a bait; it entices fish	0.25	0.25	0.25	0.25	1.00
16	<i>Kend ipimo gi gogo; ochoko gimoyudo e nam</i>	Marriage is like a fishing net; it gathers things in the lake	0.25	0.25	0.25	0.25	1.00
17	<i>Kend en kaka lwanda mogingore</i>	Marriage is a rock; it cannot sink	0.25	0.25	0.25	0.25	1.00
18	<i>Kend en orundorundo ; odhi mbele gi chien</i>	Marriage is a swinging pendulum; it oscillates	0.25	0.25	0.25	0.25	1.00
19	<i>Kend en kaka pier agulu; nyaka idembe</i>	Marriage is like the bottom of a clay pot; you must handle with care	0.25	0.25	0.25	0.25	1.00
20	<i>Kend en kaka jok; tek wuoke kotweye e ng'ut</i>	Marriage is a yoke; difficult to break loose after fixing on neck	0.25	0.25	0.25	0.25	1.00
21	<i>Kend en kaka yie; odwaro ngai gi tanga motegno</i>	Marriage is like a boat; it requires a strong paddle and anchor	0.25	0.25	0.25	0.25	1.00
22	<i>Kend en kaka jang'wech;</i>	Marriage is an athlete; he should be	0.25	0.25	0.25	0.25	1.00

	<i>oketo sinani e gimotimo</i>	committed to finish the race					
23	<i>Kend chalo jalupo;nyaka obed gi lony mar mako rech</i>	Marriage is like a fisherman; he should be experienced in fishing	0.25	0.25	0.25	0.25	1.00
24	<i>Kend chalo jadwar; ok ongeyo gimodhiyudo e petho</i>	Marriage is like a hunter; he cannot tell what awaits him in the hunt	0.25	0.25	0.25	0.25	1.00
25	<i>Kend en kaka deveva; oketo chunye e gari moriembo</i>	Marriage is like a driver; he focuses on the vehicle he drives	0.25	0.25	0.25	0.25	1.00
26	<i>Kend chalo japuonj; otiego ji</i>	Marriage is like a teacher who instructs people	0.25	0.25	0.25	0.25	1.00
27	<i>Kend chalo jawuoth;nya ka ochop kumodhie</i>	Marriage is like a traveler; must arrive at destination	0.25	0.25	0.25	0.25	1.00
28	<i>Kend chalo japur; kotiyoy matek to oyudo keyo</i>	Marriage is like a farmer; if he works hard, he harvests a lot	0.25	0.25	0.25	0.25	1.00
29	<i>Kend en kaka ajua; ok inyal ngeyo gimanitie e iye</i>	Marriage is like gambling; you don't know what awaits you	0.25	0.25	0.25	0.25	1.00
30	<i>Kend en kaka dwar;ichodo luya tiyudo pok</i>	Marriage is like hunting; you sweat to reap	0.25	0.25	0.25	0.25	1.00
31	<i>Kend en kaka adhula;tielo nyaka winjre</i>	Marriage is like football; players must coordinate	0.25	0.25	0.25	0.25	1.00
32	<i>Kend ipimo gi ng'we kede;itieke gi teko</i>	Marriage is like relay; requires momentum	0.25	0.25	0.25	0.25	1.00

33	<i>Kend en amen; ywaru ok ngeny e iye</i>	Marriage is wrestling; it's full of combat	0.25	0.25	0.25	0.25	1.00
34	<i>Kend en lweny; dhawo ng'enyie</i>	Marriage is war; it's full of conflicts	0.25	0.25	0.25	0.25	1.00
35	<i>Kend en kaka ohala; en miya tamiyi</i>	Marriage is like business; it's for gain/profit	0.25	0.25	0.25	0.25	1.00
36	<i>Kend en riembo ndiga; nyaka isik kinyone</i>	Marriage is like cycling; you must constantly peddle	0.25	0.25	0.25	0.25	1.00
37	<i>Kend en kaka yoko njugu; iswage mothiw moo</i>	Marriage is like crushing groundnuts; you grind until it produces paste	0.25	0.25	0.25	0.25	1.00
38	<i>Kend en kaka tedo; odwaro viungo mowinjore</i>	Marriage is like a recipe; it requires the right ingredients	0.25	0.25	0.25	0.25	1.00
39	<i>Kend en kaka miel; nyaka iwinjrigi jamiendi</i>	Marriage is like dancing; you move at your partner's rhythm	0.25	0.25	0.25	0.25	1.00
40	<i>Kend en kaka singo; nyaka ichope</i>	Marriage is like a covenant; it must be fulfilled	0.25	0.25	0.25	0.25	1.00
41	<i>Kend en barwabar; rito winjruok kelo chiemo</i>	Marriage is a coalition; survival comes from compliance	0.25	0.25	0.25	0.25	1.00
42	<i>Kend en ohala mar osiep; nyaka irit kori</i>	Marriage is a partnership; you must fulfil your mandate	0.25	0.25	0.25	0.25	1.00
43	<i>Kend en orak; orumo bang kinde matin</i>	Marriage is a contract; it is short-term	0.25	0.25	0.25	0.25	1.00

44	<i>Kend en hono; lero tiende tek</i>	Marriage is a mystery/miracle ; it is inexplicable	0.25	0.25	0.25	0.25	1.00
45	<i>Kend en sitandawili; ojiwo obuongo</i>	Marriage is a riddle; it puzzles	0.25	0.25	0.25	0.25	1.00
46	<i>Kend en masira; okelo hawi marach</i>	Marriage is a plague; it brings bad luck	0.25	0.25	0.25	0.25	1.00
47	<i>Kend en kum; ji sandore</i>	Marriage is a sentence; it frustrates	0.25	0.25	0.25	0.25	1.00
48	<i>Kend en kaka puodho; kilose maber to ikeyo mabup</i>	Marriage is like a garden; you harvest plenty if you prepare well	0.25	0.25	0.25	0.25	1.00
49	<i>Kend en jela; oketo ji e twech</i>	Marriage is a prison; it incarcerates	0.25	0.25	0.25	0.25	1.00
50	<i>Kend en skul; nitie tiegruok pile</i>	Marriage is a school; people learn daily	0.25	0.25	0.25	0.25	1.00
51	<i>Kend en osiptal; nitie yath</i>	Marriage is a hospital; it has medication	0.25	0.25	0.25	0.25	1.00
52	<i>Kend ipimo gi theth; othuogo gikmoko mabed mong'ith</i>	Marriage is like an industry; it transforms raw materials	0.25	0.25	0.25	0.25	1.00
53	<i>Kend en kaka bengi; omiyi gima ikungo</i>	Marriage is like a bank account; you get what you deposit	0.25	0.25	0.25	0.25	1.00
54	<i>Kend en kaka doho; kes ng'enyie</i>	Marriage is like a court; it handles many cases	0.25	0.25	0.25	0.25	1.00
55	<i>Kend en apaka; okudho kendo oyuko</i>	Marriage is a storm; it ravages and shakes	0.25	0.25	0.25	0.25	1.00

56	<i>Kend en gima ochwere;ong e gimanayalo geng'e</i>	Marriage is eternity; nothing hides it	0.25	0.25	0.25	0.25	1.00
57	<i>Kend en kaka chwiri;omiyo cham nyak maber</i>	Marriage is alike the spring; allows crops to blossom	0.25	0.25	0.25	0.25	1.00
58	<i>Kend en kaka kogwen; okelo ndalo manyien</i>	Marriage is like early morning; it ushers a new day	0.25	0.25	0.25	0.25	1.00
59	<i>Kend en kaka oro; seche moko gore motwo</i>	Marriage is like summer; there is a dry spell sometimes	0.25	0.25	0.25	0.25	1.00
60	<i>Kend en kaka yiend bongu; oratipo kendo ok oner</i>	Marriage is like a fig tree; it's towering and never withers	0.25	0.25	0.25	0.25	1.00
61	<i>Kend en kaka kinde'oru gi mage</i>	Marriage is like seasons; everyday has its experiences	0.25	0.25	0.25	0.25	1.00
62	<i>Kend en kaka penjo maonge duoko; donjie eka iwinje</i>	Marriage is like a rhetorical question; enter and experience for yourself	0.25	0.25	0.25	0.25	1.00
63	<i>Kend en kaka luoko lewni; okelo ler</i>	Marriage is like washing clothes; it removes dirt	0.25	0.25	0.25	0.25	1.00
64	<i>Kend en kaka ochuri; kechne e mitne</i>	Marriage is like bitter bile; the more bitter, the sweeter	0.25	0.25	0.25	0.25	1.00
65	<i>Kend en kaka pany gi ludhe;gitiyo kanyakla</i>	Marriage is like mortar and pestle; they are complementary	0.25	0.25	0.25	0.25	1.00

66	<i>Kend en kaka sigana;obor to orumo maber</i>	Marriage is like a narrative; long but ends well	0.25	0.25	0.25	0.25	1.00
----	--	--	------	------	------	------	------

Appendix D: Frequency Counts of Analogies of Marriage in Dholuo Based on Age, Gender and Marital Status

S/NO	ANALOGY	GLOSS	Frequency Counts by Demographic Variables					
			Gender		Age		Marital status	
			M	F	Eld	Yth	MR	UNM
1	<i>Kend en kaka orenge</i>	Marriage is like bone soup	17	11	15	13	17	11
2	<i>Kend en kaka olemo</i>	Marriage is like a fruit	14	10	13	11	18	6
3	<i>Kend en kaka divai</i>	Marriage is like wine	14	12	15	11	20	16
4	<i>Kend en kaka rech</i>	Marriage is like fish	14	9	15	4	12	7
5	<i>Kend ipimo gi a lot dek</i>	Marriage is like spider plant	17	13	16	14	19	11
6	<i>Kend en kaka apoth</i>	Marriage is like jute mallow	8	11	8	11	10	9
7	<i>Kend en kaka mor kich</i>	Marriage is like honey	16	12	13	15	19	9
8	<i>Kend en kaka alot mitoo</i>	Marriage is like slender leaf	7	9	8	8	11	5
9	<i>Kend en kaka magira</i>	Marriage is like peanut soup	10	4	7	7	9	5
10	<i>Kend en kaka aliya</i>	Marriage is like dried beef	13	11	10	14	16	8
11	<i>Kend en kaka kuon maywai</i>	Marriage is like ugali made from cassava flour	6	12	12	6	13	5
12	<i>Kend en kaka otegu</i>	Marriage is like a trap	10	18	16	12	12	16

13	<i>Kend en kaka spak</i>	Marriage is like a magnet	13	8	7	14	9	12
14	<i>Kend ipimo gi ndiga</i>	Marriage is like a bicycle	14	8	8	14	9	13
15	<i>Kend en boya</i>	Marriage is a bait	8	11	8	11	10	9
16	<i>Kend ipimo gi gogo</i>	Marriage is like a fishing net	16	12	13	15	19	9
17	<i>Kend en kaka lwanda</i>	Marriage is a rock	7	9	8	8	11	5
18	<i>Kend en orundorundo</i>	Marriage is a swinging pendulum	10	4	7	7	9	5
19	<i>Kend en kaka pier agulu</i>	Marriage is like the bottom of a clay pot	8	11	8	11	10	9
20	<i>Kend en kaka jok</i>	Marriage is a yoke	17	11	15	13	17	11
21	<i>Kend en kaka yie</i>	Marriage is like a boat	14	10	13	11	18	6
22	<i>Kend en kaka jang'wech</i>	Marriage is an athlete	18	8	15	11	20	16
23	<i>Kend chalo jalupo</i>	Marriage is like a fisherman	14	9	15	4	12	7
24	<i>Kend chalo jadwar</i>	Marriage is like a hunter	17	11	15	13	17	11
25	<i>Kend en kaka dereva</i>	Marriage is like a driver	14	10	13	11	18	6
26	<i>Kend chalo japuonj</i>	Marriage is like a teacher	18	8	15	11	20	16
27	<i>Kend chalo jawuoth</i>	Marriage is like a traveler	5	6	7	4	2	9

28	<i>Kend chalo japur</i>	Marriage is like a farmer	13	6	11	8	12	7
29	<i>Kend en kaka ajua</i>	Marriage is like gambling	10	4	7	7	9	5
30	<i>Kend en kaka dwar</i>	Marriage is like hunting	9	2	4	7	6	5
31	<i>Kend en kaka adhula</i>	Marriage is like football	11	3	7	7	8	6
32	<i>Kend ipimo gi ngwe kede</i>	Marriage is like relay	13	10	12	9	12	9
33	<i>Kend en amen</i>	Marriage is wrestling	18	8	15	11	20	16
34	<i>Kend en lweny</i>	Marriage is war	14	9	15	4	12	7
35	<i>Kend en kaka ohala</i>	Marriage is like business	17	13	16	14	19	11
36	<i>Kend en riembo ndiga</i>	Marriage is like cycling	8	11	8	11	10	9
37	<i>Kend en kaka yoko njugu</i>	Marriage is like crushing groundnuts	5	6	7	4	2	9
38	<i>Kend en kaka tedo</i>	Marriage is like a recipe	13	6	11	8	12	7
39	<i>Kend en kaka miel</i>	Marriage is like dancing	10	4	7	7	9	5
40	<i>Kend en kaka singo</i>	Marriage is like a covenant	9	2	4	7	6	5
41	<i>Kend en bar-wabar</i>	Marriage is a coalition	11	3	7	7	8	6
42	<i>Kend en ohala mar osiep</i>	Marriage is a partnership	13	10	12	9	12	9

43	<i>Kend en orak</i>	Marriage is a contract	5	6	7	4	2	9
44	<i>Kend en hono</i>	Marriage is a mystery/miracle	13	6	11	8	12	7
45	<i>Kend en sitandawili</i>	Marriage is a riddle	3	4	5	2	4	3
46	<i>Kend en masira</i>	Marriage is a plague	9	2	4	7	6	5
47	<i>Kend en kum</i>	Marriage is a sentence	8	18	12	14	18	8
48	<i>Kend en kaka puodho</i>	Marriage is like a garden	10	8	9	9	11	7
49	<i>Kend en jela</i>	Marriage is a prison	9	11	10	10	8	12
50	<i>Kend en skol</i>	Marriage is a school	8	7	6	9	11	4
51	<i>Kend en osiptal</i>	Marriage is a hospital	10	10	8	12	9	11
52	<i>Kend ipimo gi theth</i>	Marriage is like an industry	11	6	9	7	12	4
53	<i>Kend en kaka bengi</i>	Marriage is like a bank account	11	3	7	7	8	6
54	<i>Kend en kaka doho</i>	Marriage is like a court	13	10	12	9	12	9
55	<i>Kend en apaka</i>	Marriage is a storm	18	8	15	11	20	16
56	<i>Kend en gima ochwere</i>	Marriage is eternity	14	9	15	4	12	7
57	<i>Kend en kaka chwiri</i>	Marriage is alike the spring	17	13	16	14	19	11
58	<i>Kend en kaka kogwen</i>	Marriage is like early morning	8	11	8	11	10	9

59	<i>Kend en kaka oro</i>	Marriage is like summer	11	3	7	7	8	6
60	<i>Kend en kaka yiend bongu</i>	Marriage is like a fig tree	13	10	12	9	12	9
61	<i>Kend en kaka kinde</i>	Marriage is like seasons	18	8	15	11	20	16
62	<i>Kend en kaka penjo maonge duoko</i>	Marriage is like a rhetorical question	3	1	1	2	2	2
63	<i>Kend en kaka luoko lewni</i>	Marriage is like washing clothes	6	3	4	5	5	4
64	<i>Kend en kaka ochuri</i>	Marriage is like bitter bile	7	3	4	6	6	4
65	<i>Kend en kaka pany gi ludhe</i>	Marriage is like mortar and pestle	9	7	8	8	9	9
66	<i>Kend en kaka sigana</i>	Marriage is like a narrative	3	1	1	2	2	2

Appendix E: Demography of the Study Participants

No	Description of Participant	Gender	Age	Total
1.	Dholuo Language Expert	M	35+	1
		F	60+	1
2.	Social Worker	M	35+	1
		F	35+	1
3.	Church pastor	M	35+	2
		F	35+	2
4.	Marriage Researcher	M	35+	1
		F	35+	1
5.	Teacher	M	35+	2
		F	35+	2
6.	Marriage Counsellor	M	35+	1
		F	35+	1
7.	Village Elder	M	60+	2
		F	60+	2
8.	Youth	F	18-35	10
		M	18-35	10
TOTAL SAMPLE SIZE				40

Appendix F: Informed Consent

Title of the Study: A COGNITIVE LINGUISTIC APPROACH TO ANALOGIES OF MARRIAGE: THE CASE OF DHOLUO IN KENYA

PRINCIPAL INVESTIGATOR

Ogal George Ouma
Literary and Communication Studies, Laikipia University
P.O. Box 1100-20300, Nyahururu
0713907287
ogalgeorge1@gmail.com

Investigator

My name is Ogal George Ouma. I am a graduate student at Laikipia University. I am inviting you to participate in a research study. Involvement in the study is voluntary, so you may choose to participate or not. I am going to provide an explanation of the study. Please feel free to ask any questions that you may have about the research. I will be happy to explain anything in greater detail.

I am interested in learning about analogies that are used to describe marriage in Dholuo. You will be asked to provide the words or expressions in which marriage is compared with something else that is different from it. This will take approximately 20 minutes of your time. All information will be kept anonymous and confidential.

If anonymous, this means that your name will not appear anywhere and no one except me will know about your specific answers. If confidential, I will assign a number to your responses, and only I will have the key to indicate which number belongs to which participant. In the research findings and any presentations that I will make, I will use numbers to identify each response. I will not give personal details or information that is likely to identify where you live, work and so forth.

The benefit of this research is that you will be helping us to understand analogies used to describe marriage in Dholuo. This information should help us to have a better understanding of how Dholuo cultural resources and experiences are used to create meaning of relationships such as marriage.

As a participant, one major risk is that you are likely to feel uncomfortable because the expressions you provide may describe your personal experiences in marriage. This risk will be minimized by coding data to maintain confidentiality and conducting the interview in private space where no third party is likely to eavesdrop on the interview. If you do not wish to continue with the interview, you have the right to withdraw from the study, without penalty, at any time.


Participant


All my questions and concerns about this study have been addressed. I choose, voluntarily, to participate in this research project. I certify that I am at least 18 years of age. I have read and understood the provided information and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason and without cost.

Participant's signature _____ Date _____

Investigator's signature _____ Date _____

Appendix G: Research Permit


REPUBLIC OF KENYA


NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION

Ref No: **619829** Date of Issue: **24/August/2023**


RESEARCH LICENSE



This is to Certify that Mr.. OGAL OUMA GEORGE of Laikipia University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Homabay on the topic: A COGNITIVE LINGUISTIC APPROACH TO ANALOGIES OF MARRIAGE: A CASE OF DHOLUO IN KENYA for the period ending : 24/August/2024.

License No: **NACOSTI/P/23/28818**

619829
Applicant Identification Number


Director General
NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY &
INNOVATION

Verification QR Code



**NOTE: This is a computer generated License. To verify the authenticity of this document,
Scan the QR Code using QR scanner application.**

See overleaf for conditions

THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013 (Rev. 2014)
Legal Notice No. 108: The Science, Technology and Innovation (Research Licensing) Regulations, 2014

The National Commission for Science, Technology and Innovation, hereafter referred to as the Commission, was established under the Science, Technology and Innovation Act 2013 (Revised 2014) herein after referred to as the Act. The objective of the Commission shall be to regulate and assure quality in the science, technology and innovation sector and advise the Government in matters related thereto.

CONDITIONS OF THE RESEARCH LICENSE

1. The License is granted subject to provisions of the Constitution of Kenya, the Science, Technology and Innovation Act, and other relevant laws, policies and regulations. Accordingly, the licensee shall adhere to such procedures, standards, code of ethics and guidelines as may be prescribed by regulations made under the Act, or prescribed by provisions of International treaties of which Kenya is a signatory to
2. The research and its related activities as well as outcomes shall be beneficial to the country and shall not in any way;
 - i. Endanger national security
 - ii. Adversely affect the lives of Kenyans
 - iii. Be in contravention of Kenya's international obligations including Biological Weapons Convention (BWC), Comprehensive Nuclear-Test-Ban Treaty Organization (CTBTO), Chemical, Biological, Radiological and Nuclear (CBRN).
 - iv. Result in exploitation of intellectual property rights of communities in Kenya
 - v. Adversely affect the environment
 - vi. Adversely affect the rights of communities
 - vii. Endanger public safety and national cohesion
 - viii. Plagiarize someone else's work
3. The License is valid for the proposed research, location and specified period.
4. The license any rights thereunder are non-transferable
5. The Commission reserves the right to cancel the research at any time during the research period if in the opinion of the Commission the research is not implemented in conformity with the provisions of the Act or any other written law.
6. The Licensee shall inform the relevant County Director of Education, County Commissioner and County Governor before commencement of the research.
7. Excavation, filming, movement, and collection of specimens are subject to further necessary clearance from relevant Government Agencies.
8. The License does not give authority to transfer research materials.
9. The Commission may monitor and evaluate the licensed research project for the purpose of assessing and evaluating compliance with the conditions of the License.
10. The Licensee shall submit one hard copy, and upload a soft copy of their final report (thesis) onto a platform designated by the Commission within one year of completion of the research.
11. The Commission reserves the right to modify the conditions of the License including cancellation without prior notice.
12. Research, findings and information regarding research systems shall be stored or disseminated, utilized or applied in such a manner as may be prescribed by the Commission from time to time.
13. The Licensee shall disclose to the Commission, the relevant Institutional Scientific and Ethical Review Committee, and the relevant national agencies any inventions and discoveries that are of National strategic importance.
14. The Commission shall have powers to acquire from any person the right in, or to, any scientific innovation, invention or patent of strategic importance to the country.
15. Relevant Institutional Scientific and Ethical Review Committee shall monitor and evaluate the research periodically, and make a report of its findings to the Commission for necessary action.

National Commission for Science, Technology and
Innovation(NACOSTI),
Off Waiyaki Way, Upper Kabete,
P. O. Box 30623 - 00100 Nairobi, KENYA
Telephone: 020 4007000, 0713788787, 0735404245
E-mail: dg@nacosti.go.ke
Website: www.nacosti.go.ke