Dynamics of Antonymy in Chagga-Uru

By

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Abstract

This study investigates antonym in Chagga-Uru. Data were collected through lexical questionnaires, focus group discussions, document reviews. The descriptive method of data analysis was used in analysing the data. Semantic field theory and conceptual semantic approach were used in data analysis. The findings revealed that Chagga-Uru language has different kinds of antonyms such as: complementary, gradable, reverses and converse antonyms. The study exposed that the practical importance of antonyms relies on their understanding in use of everyday life communicational circumstances. Nevertheless, the linguistic explanation is important and fundamental; it helps for other disciplines to understand better situations and circumstances when antonyms are used. It is important to underline in the end the fact that antonyms are vital part of the daily communication in different situations.

Keywords: Tanzania, Antonymy, Chagga-Uru, Complementary, Gradable, Reverse, Converse

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Introduction

The concept of antonym has been a hot concern in semantic studies and has long been regarded as one of the most important semantic relations. Antonymy is a phenomenon of Universal Grammar since it is observable in all natural languages. Antonymy is a concept in semantics used in describing oppositeness of meaning, and words that are opposite in their meanings are called antonyms. Based on its importance in natural language antonymy has received great attention from number of scholars who wrote different ideas concerning antonymy. Thus, scholars have embarked on study on antonymy in different languages but much has not been done on the Bantu languages including Chagga-Uru. . This is complemented by the fact that Chagga-Uru is among the undescribed languages which needs to be documented. Consequently, this study was undertaken with special attention on the linguistic aspect of sense relations particularly antonyms in Chagga-Uru which fall under the semantics relations hoping to reveal the nature of antonyms in some degree. Chagga-Uru which is also known as Kiuru is one of Chagga dialects   spoken by the Chagga people in Kilimanjaro region Tanzania especially at Moshi district.

Statement of the Problem

The concept of sense relations particularly antonymy has been mostly discussed in Indo-European languages with a few from African Bantu languages. This concept is universal and it is a very important semantic relation to native speakers of any language. In view of their importance, some scholars have written a lot about English language, German and afew Bantu languages including Luloogoli, Gikuyu, Kiswahili, and Nyakyusa. Based on this fact and as expounded in the introduction, the researcher discovered that this concept still needed more research in Chagaa Uru. This is complemented by the fact that Chagga-Uru has attracted little linguistic research and documentation. Consequently, this study undertakes a linguistic analysis of antonyms in Chagaa Uru revealing their nature and degree of occurrence.

The Concept of Antonymy

The concept of antonym has been a hot concern in semantic studies and has long been regarded as one of the most important semantic relations. In view of its importance several scholars have written a lot about antonymy. Leech (1981), for example particularizes Antonymy as one of the sense relations which means word of opposite meaning. Lyons (1977) refers to this kind of relation as antonymy. That is to say, it is the standard technical term for oppositeness of meaning between lexemes. This condition results from the oppositeness or contrast and complementation of meanings of two or more lexemes. He extends the notion by considering "antonym" as the words which are opposite in meaning and "antonymy" as the oppositeness between words. For example, "buy" and "sell" is a pair of antonyms and the relation between these two words is termed as antonymy. To him binary opposition is one of the most important principles governing the structure of languages; and the most evident manifestation of this principle, as far as the vocabulary is concerned, is

antonymy. Leech (1981) puts forward the definition of antonym and antonymy in Semantics that the opposite meaning relation between the words is antonymy and word of opposite meaning is antonym

Review of Related Literature

According to Finegan (2004), the word antonymy derives from the Greek root anti- (opposite) and denotes opposite in meaning. In contrast to synonymy and hyponymy, antonymy is a binary relationship that can characterize a relationship between only two words at a time.

Malande (2006) in his onomasiological study likeness Antonymy to oppositeness. Oppositeness is perhaps not such a pervasive meaning relation in the naming vocabulary of Luloogoli as synonymy, but it has an important role in structuring the Lulogooli vocabulary. Besides having some morphologically unrelated antonyms, Luloogoli naming system can also derive antonyms by means of prefixes and suffixes. Argumentative prefixes such as 'Agu-' and 'Abu-' derives antonyms from positive roots 'vasu' (day) and 'diku' (night). Luloogoli surnames cover a number of different types of oppositeness in meaning. The types commonly identified are:

(i) <u>Times of the day:</u>

Aguvasu – 'daytime'

Abudiku – 'night'

Mahigira – 'early morning/dawn

Chisisia – deep darkness

Kisundi – darkness

(ii) Sex of the child

Name	Meaning	Sex
Mmbone	Resemble	Girls name
Kambona	Resemble	Boys name
Kageha	tiny/small	Girls name
Kedogo	tiny/small	Boys name
Adogo	tiny/small	Boys name
Adema	alone/one	Girls name
Radema	alone/one	Boys name
Kahugani	shock/wonder	Girls name
Mahugi	shock/wonder	Boys name
Evusa	'weeds'	Boys name
Kavusa	'weeds'	Girls name

Malande (2006) observes that, there were far more synonyms than antonyms. Sameness of meaning seems to be a more pervasive semantic relation than oppositeness of meaning. A converse reason is that the number of words and their related concepts that allow an opposite is limited, whereas there is no such theoretical limitation on the relation of synonyms.

Matinde (2012) is of the view that antonymy refers to the structural relationship in which the senses of words contrast to each other. This is to say, the meaning of the word is incompatible to the meaning of another word.

Udemmadu and Ogwudile (2017) view Antonymy as a phenomenon of Universal Grammar because it is obvious in all natural languages. To them Antonymy is a concept in

lexical semantics used in describing oppositeness of meaning, and words that are opposite in their meanings are called antonyms. In other words, an antonym is a word having a meaning opposite to that of another word.

Antonym consists of various types which have been propounded by different scholars. For example, Cruse (1986) and Lyons (1977) group antonyms relations into such major categories as contradiction contrariety and converses. The later semantic researches were done based on the foundations laid by previous scholars. For instance, (Jaszcsolt, 2002: Matinde, 2012: Kahigi 2020 and Saeed 2009:) to mention a few, summarizes different types of antonyms such as complementary antonyms (contradictories) examples like; dead/alive, gradable antonyms examples like; old/young , reverse antonyms example like; go/come.

Complementary Antonyms

This is a relation between words such that the negative of one implies the positive of the other Complementary is regarded as simplest conceptually of all the varieties of opposites (Cruse, 1986). The essence of a pair of complementary is that between them they exhaustively divide some conceptual domain into two mutually exclusive compartments, so that what does not fall into one of the Compartments must necessarily fall into the other. Cruse provides relevant examples of complimentary antonyms from English language, True/ false, hit/ miss, open/ shut. This type of antonyms is also called simple, ungradable of binary pair antonyms (Matinde, 2012; Kahigi, 2020; Lyions, 1977; Saeed, 2009). These pairs belong to the set of incompatible terms but in one specific characteristic, Palmer (1981) argue that they are members of two term sets instead of the multiple- term sets. Palmer goes further to show that complementary pair to some extent is similar to gradable because both demonstrate incompatible behaviour. For instance, to say that something is wide is to say that it is not narrow. To say that someone is married is to say that he is no single. The following examples from Kiswahili illustrate more this type of antonyms (Matinde, 2012)

2) Shinda	'pass;	*shindwa*	'fail (test)'
Hai	'alive'-	*kufa*	'die'
Mke	'wife'	*mume*	'husband'
Baba	'father'	*mama*	'mother'

Gradable Antonyms

This type of antonym is also known as 'scalar' Paul (2018) which shows relationship between opposites where the positive of one term does not necessarily imply the negative of the other (Matinde 2012). Matinde extends that this relation is typically associated with comparison. For instance, *yeye si tajiri* 'he/she is not rich' does not mean that he/she is poor. This type of antonym has major identifying characteristics including: the words in the respective pairs are not divided into corresponding degrees (Hu, 2001). So that remains a central part. For example, when you say I am high it does not mean that if you go down you will settle down but there is half up, middle, half down and so forth. Secondly, the lexeme in these pairs is expressed by estimates derived from standards; sizes, width, weight, height and so on. Another characteristics is that opposite words can be conveyed by words like, *sana* 'too much', *kidogo* 'little', *mno* 'much' and so forth. Something important is that in each pair one of the terms is the 'marked' term and the other 'unmarked' hence one is used to basically ask to describe the degree of that gradable quality (Palmer, 1981 and Kahigi, 2020).

Study done by Mwalyanga (2017) focuses on semantic analysis of antonyms in Nyakyusa. The aim of the study was to identify and analyse the types of antonyms in

Nyakyusa. The study was guided by a conceptual semantics framework which examines how linguistic utterances are linked to human cognition, differentiates a single, universal meaning to a word. The study found that in Nyakyusa language gradable antonyms available as illustrated in 3;

a)*Sito*	'Heavy'	*pepe*	'Light'
b)*Ntengo nnandi*	'Cheap'	*Antengo*	'Expensive'
c)*Ngindike*	'Thick'	*Sekele*	'Thin'
d)*Tali*	'Long'	*'Pimba',abupimba*	'Short'

With regards to examples above it is clear that members of this pair denote degree of some variable property such as length, speed, weight, accuracy and so forth. According to Mwalyanga the variable properties of the words like *tali* 'long' or *sito* 'heavy' denote the degree of length and weight properties. Thus, the current study will investigate this type of antonyms in Chagga-Uru.

Reverses

Reverse opposition contains terms that express movements in such a way that one form is described in one direction and the other in opposite direction. By extension, the terms can also be applied to any process which can be reversed (Adugna and Garoma 2015). Reversives belong to a broader category of directional opposites which include straight forward directions such as up: down, forwards: backwards, into: out of, north: south and extremes along some axis, top: bottom (Cruse, 2004). It is the matter of fact that 'reverses' is considered as a kind of antonym is reverse which refers to words describing movements between different directions. While the other term revers the action to this direction, the other describes the movement in another side direction. Matinde (2012) provides the following examples showing the same movement in the opposite direction; Kiswahili *nenda-rudi* 'come-go', *panda-shuka* 'ascend-descend', *sukuma- vuta* 'push-pull', *mbele-nyuma* 'infront-backward', *kulia- kushoto* 'right-left'. Hence, from these examples, it is clearly evidenced that a single element reverses the action the word *sukuma* 'push' indicates that the action is directed to one side while the word *vuta* 'pull' reverse the action to the point it was. Therefore, this study explored this kind of antonyms in Chagga-Uru to see the way reverses antonyms behave.

Converses

According to Cruse (2004), Converses are also often considered to be a subtype of directional opposite. These are words which describe a relation between two entities from alternative viewpoints. This relationship is part of semantics competence. Converse pairs involve words that name an asymmetric relation between two entities (Paul, 2018) for instance, Parent-child, above-below, employer-employee. The relation must be asymmetric or there would be no pair; symmetric relations like equal or resemble are (in a sense) their own converses. The two members of a converse pair express the same basic relation, with the positions of the two arguments reversed. Matinde (2012) gives the following examples from Kiswahili, *Baraka-laana* 'blessing- curse', *mwajiri- mwajiriwa*, 'employer-employee' and *mtoaji-mpokeaji* 'giver-receiver'. From these pairs a very important concept is observed that they express relation between those words.

Semantic Field Theory

The study adopted the Semantic Field Theory (SFT) as expounded by Malande (2018) to analyse antonymy in Chagga-Uru. Malande, (2018, p. 88-89) asserts that the origin of semantic field theory is the lexical field theory which was introduced by Trier in 1930s. The theory was significantly influenced by Saussure's structuralism and German idealism. It has developed both historically and conceptually. Its original idea according to Lyons (1977) is from Humboldt and Herder in the mid-1920s. Trier's theory of semantic field opened a new chapter in the history of semantics. It demonstrates vocabulary organization on the paradigmatic level and paradigmatic relations between words such as antonymy. According to Malande (2018), the basic hypothesis of this theory is that the system is unsteady and changes constantly. Lexemes are not fixed; they can disappear and new ones appear. Fields are realities which are midway between individual words and the whole vocabulary. Since the vocabulary of a language is semantically related, we are not supposed to study the semantic change of individual words in isolation, but study vocabulary as an integrated system. Lexemes are interrelated in sense, so we can only determine the connotation of a word by analysing and comparing its sematic relation with other words. A word is meaningful only in its own semantic field. Trier distinguishes conceptual and lexical fields. The conceptual field exists independently of the lexical field. He also puts clear that lexical field is formed by a word and its conceptual field corresponds to the entirety of the conceptual field.

Malande (2018) summaries significant tenets of semantic field theory (SFT) as follows;

a) Meaning of a lexeme is dependent on its neighbours or lexeme in the same domain. If something happens to the meaning of one lexeme it automatically influences the meaning of neighbouring lexeme.

b) Vocabulary of a language is an integrated system of lexemes which are interrelated in meaning.

c) Lexical items are very orderly overlaps in the system, like a mosaic, lexemes disappear and new ones appear.

d) Behind every semantic field there is a conceptual field. There is a concept behind every lexeme, when concepts change in our heads so the meaning of a lexeme.

Research Methodology

This study employed qualitative approach as it involves explanation. This approach enabled the researcher to explore and understand the meaning of the linguistic phenomenon. Saldana (2013) portrays that qualitative research approach is conducted within a real life setting and it is very useful when the data collected need only descriptions. Also, this approach had been selected, to highly enable the researcher to collect the detailed information which ensured the objectives of this study were met. This study adopts descriptive research design to provide a detailed exploration and discussion of Chagga-Uru antonymy. Wisker (2001) describes that descriptive design helps the researcher to find out more about the phenomena and thus, captured the information in details.

This study was conducted at Moshi district in Kilimanjaro Tanzania, specifically in Shimbwe Juu and Shimbwe Chini villages. This study dealt with Chagga-Uru which is one of the dialects of Chagga spoken in Kilimanjaro region. Moshi district is one of the seven administrative councils of Kilimanjaro region of Tanzania. The study used a total of 14 informants proposing that 'in linguistic research we go for data adequacy as opposed to number of respondents,' Malande, (2006, 2018 and 2020)

Types of antonyms in Chagga-Uru

S/N				
1	*Msacha*	brother	*mpfu*	sister
2	*Pung'a*	Bull	*taho*	cow
3	*Isuwa*	Ram	*kyoruwi*	ewe
4	*ndeyamka*	Father in law	*mayeamka*	Mother
5	*Loyi*	true	*mboru*	False
6	*-ng'anyi*	Big	*itutu*	small
7	*-leshi*	long	*-fui*	Short
8	*Injiha*	New	*injiku*	old
9	*Mnduang'amyi*	Rich	*mndumtutu*	Poor
10	*Enda*	Go	*uya*	Comeback
11	*Tsindika*	Push	*kuruo*	Pull
12	*Pfunga*	Tie	*pfunguo*	Untie
13	*Rika*	Bury	*ruo*	Resurrect
14	*Raa*	Wear	*Uta*	Put off
	Mmi	Husband	*Mka*	Wife
16	*Mloshi*	Teacher	*mlosho*	Student
17	*Ura*	Buy	*Kumba*	Sell
18	*mrundiowomi*	Houseboy	*Mrundiowaka*	house girl
19	*mendewali*	bridegroom	*Mkowali*	bride

The pair *msacha* brother and *mpfu* sister is a good example of complementary antonyms in Chagga-Uru as in 1;

    1. *a)Ichu msacha oko.*

This is my brother.

b)Ichu mpfu oko.

This is my sister.

The findings show that the word *msacha* 'brother' is a noun mostly used by a woman to refer to her male sibling. So the opposite of *msacha* is the word *mpfu* 'sister' which is also a noun and is used by man to refer to his female sibling. The opposites come as the word brother is used for male while the word sister is used for female only hence there is no possibility for brother to be sister as well. In other words when somebody is brother automatically he cannot be sister. This is in line to Salih, (2015) who suggests that complementary antonyms are characterized by having no middle ground that is to say there is no intermediate position between this opposites.

Pung'a and *taho* are also observed to be complementary antonyms in Chagga-Uru the sentences in 2 clarify more;

    2. a)*Njiwikia pung'a.*
  I keep bull.
   b)*Njiwikia taho.*
  I keep cow.

The word *pung'a* in 2a is used to refer to domesticated cattle which are bull while the word *taho* in 2b refers to cow. So, in this case they are complementary antonyms means that if this animal is not bull then it is cow and vice versa.

Another pair is *ndeyamka* 'father-in-law' and '*mayeamka* 'mother in law'. The following example illustrates more in 3;

    3. a)*Raymondi nandarikira ndeyamka.*
  Raymond has gone to greet his father-in-law.
   b)*Raymondi nandarikira mayamka.*
  Raymond has gone to greet his mother in law.

Example 3 presents another complementary opposite which is observed in some Chagga-Uru names especially the names used by married man referring to his father and mother in law. We see that the term '*ndeyamka*'/father in law when used entails that the person is not '*mayamka*'/mother in law. Thus, indicate that they are complementary antonymous pairs in Chagga-Uru.

Ing'anyi big and *itutu* small are good examples of gradable antonyms in Chagga-Uru as in 4;

    4. a)*pung'a ing'anyi.*
   This is a big bull.
   b)*Mba itutu*
   A small house.

One of significant feature of gradable antonyms is that most of them are adjectives. Based on the example above in 4, it can be argued that the word *ing'anyi* is adjective and it opposes the word i*tutu* which shows the smallness of something. This is to say the negative of one iterm is the positive of another iterm and not vice versa.

Another important example of gradable antonyms is *ikyemia heavy and its opposite word iyangu* the example in 5 explain more*;*

   5.a)*Mtsikoi ikyemia.*
    The luggage is heavy.

     b)*Mtsiko iyangu.*
     The luggage is light.

Thus, if something is *ikyemi* heavy means is not *iyangu* light but it is difficult to draw the line from heavy to light. In this regard this pair is gradable aantonym.
Ileshi is the word used to denote that something is long whereas its opposite is i*fui* which is also considered to be gradable antonyms. The sentences in 6 exemplified more;

     6. a)*Mrewa ileshi.*
     The rode is long.
   b)*Mrewa ifui.*
  The rope is short.

As it can be seen in 6, it is difficult to draw the line between *ileshi* long and *ifui* short that to what extent something is long or short. So we see that this pair presents gradable opposite. This is in line with examples provided by Matinde, (2012) *ndefu/fupi*; however this example obtained from Swahili language.
The other words are *injiha* something new and *injiku* something old as in 7;

    7.a)*Safuria yako injiha.*
     My pot is new.
     b)*Safuria yako injiku.*
     My pot is old.

This example presents another significant example of gradable antonym in Chagga-Uru because if something is *injiha* new does not mean that it is *injiku* old as it depends upon the degree to which newness can be examined. This example is similar to what was suggested by Yule (2010) from English language new-old.
The next pair is tsindika push and pull of which they are revealed to be reverse antonyms the senetences in 8 exemplified more;

    8.a)*Tsindika mlango.*
   Push the door.
    b)*Kuruo mlango.*
   Pull the door.

One of the features of reverse antonym is that they can be applied to any process which includes reverse. So, the word *tsindika* to push can be changed to kuruo to pull and it marks this pair to be reverse antonyms in Chagga-Uru. This is in line with Matinde (2012) as he gives examples from kiswahili *sukuma/vuta,* thus these example differ in the sense that were obtained from kiswalihi while those of 8 are examples from Chagga-Uru however classified under reverse antonyms.
Further, *pfunga* tie as observed in Chagga-Uru is used as a verb means tie or string something while the word *pfungo* is used as opposite see sentences in 9;

    9.a)*Wande nakyepfunga leri.*
    My father binds some money.

   b)*Mayi nakyepfunguo mtsiko fo ngu.*
      My mother unties the load of wood.

According to the findings the word *pfunga* is used in Chagga-Uru to imply that the action is directed forward while the word *pfunguo* is used to reverse the action backward so they are reverse antonyms. Adugna and Garoma (2015) agree that the terms can also be applied to any process which can be reverse. This is to say the words *pfunga/ tie* and *pfunguo/ untie* in 9 can be used vise vesa.

The pair *rika* and *ruo* are also good example of reverses antonyms as presented in 10;
   10.a) *Ukou walenda rika.*
      They went to bury yesterday.
    b) *Wakyekusaya iruo mndu.*
      They are preparing to resurrect the person.

The word *rika* is used in Chagga-Uru society denotes the process of cover something of somebody completely. According to the findings after the burial ceremony, traditionally it takes three years before the other process of *ruo* resurrection of dead body takes place. Hence through this situation we get pair of reverses antonyms.

Furthermore, the other pair is *raa* wear and *uta* takeoff, are observed to be Chagga-Uru reverses antonyms as presented in 11;

   11.a) *Mana nakyeraa nguo.*
      A child is wearing clothes.
    b) *Mana nakyeuta nguo.*
      A child is taking off clothes.

As evidenced in 11 that single elements reverses the action in the sense that the word *raa*/to wear is used in Chagga-Uru states any action of putting on anything on the body this may be clothes, watch, shoes, hat and so forth. On the other hand, the word *uta/* to put off is used to mean any action of removing any thing worn on the body. Hence this pair is reverse antonyms in this regard.

Another example of converse antonyms is the pair *mloshi* and *mlosho* this is to be described clearly in 12;

   12.a)*Owenyi mloshi.*
      I am a teacher.
    b)*Woiyo mlosho.*
      You are a student.

Based to the findings the word *mloshi in a* means teacher whareby the word *mlosho in b* means student so in Chagga-Uru this pair becomes converse antonym because all of them express single idea howerver in defferent direction. Cruse (2004) put forward that this relationship is part of speakers' semantic competence.

Also, the word *ura* which means buy and the word *kumba* which means sell are Chagga-Uru converse antonymy consider the sentences in 13;

13. a)*Konda shashioni ura mamba.*
When you go to the market buy maize.
b)Njikyekumba nguo.
I sell clothes.

The word *ura* buy and *kumba* to sell express relation between them, this is to say one entity is a seller and the other entity is a buyer so they are converse antonyms in Chagga-Uru. This concept names an asymmetric relation between these two entities (Paul, 2018).
Another pair is *mendewali/*bridegroom and *mkowali/*bride as listed in table 1 also they are exemplified in 14;

14.a) *Mendewali nachia basi.*
The bridegroom is very smart.
b) *Mkowali nachia kweli.*
The bride is very beautifully.

According to the findings the words *mendewali/*bridegroom as shown in 14a means the male partiner in wedding while *mkowali/*bride in 14b refers to the female partoner in wedding. Thus, these terms are used as apposite in Chagga-Uru. In addition to that they are converse antonyms in the sense that both express one of the partners in wedding.
The data in table 1 presents another pair which is *mrundiowomi/*houseboy and *mrundiowaka/*housegirl more illustrations are provided in 15;

15.a) *Njekundi mrundiowomi*
I need a houseboy.
b) *Manaoko nachimawa mrndiowakapfo.*
My child will not be the housegirl.

As it can be seen in 15 the words *mrundiowomi/*houseboy and *mrundiowaka/*house girl in Chagga-Uru seems to be antonyms respectively. With this regard the pair is converse antonym since they denote the same entity from different view point that is one entity is a boy whereas the other entity is a girl.

Conclusion
The study exposed that the practical importance of antonyms relies a user's understanding of their application in everyday communicational circumstances.
Nevertheless the linguistic explanation is important and fundamental; it helps other disciplines to understand better situations and circumstances whenever antonyms are used.
It is important to underline in the end the fact that antonyms are vital part of the daily communication in different situations.
As the examples discussed in this study, antonyms are used to differentiate discourse functions including comparative functions, extremes function, coordinated antonym and transitional antonyms.
The findings demonstrated that opposite pair are used often in the text and normal communication

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