COHESION AS A BONDING TOOL IN TRANSLATION OF ENGLISH INTO NORTHERN SOTHO: AN INTERACTION BETWEEN TRANSLATION AND DISCOURSE ANALYSIS

MASTER OF ARTS IN TRANSLATION STUDIES AND LINGUISTICS (MATRLI)

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COHESION AS A BONDING TOOL IN TRANSLATION OF ENGLISH INTO NORTHERN SOTHO: AN INTERACTION BETWEEN TRANSLATION AND DISCOURSE ANALYSIS

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DECLARATION

I, **MOHALE EDWARD KGATLA,** declare that the mini dissertation, **COHESION AS A BONDING TOOL IN TRANSLATION OF ENGLISH INTO NORTHERN SOTHO: AN INTERACTION BETWEEN TRANSLATION AND DISCOURSE ANALYSIS,** is my own work and that the sources I have used have been indicated and acknowledged by means of complete references.

_____   07/07/2010
SIGNATURE   **DATE**

DEDICATION

This mini dissertation is dedicated to my wife, Mosibudi Florah Kgatla, for her full support and encouragement, enduring all the hardship of mothering our children in my absence. She has been a source of inspiration and a shoulder to lean on. She stood by me from the beginning of my studies to the end.

To my mother, Sewela Mamolatelo Kgatla, for being so kind and teaching me words of wisdom, nurturing me as a single parent **ngwana Mogale o swere thipa ka bogaleng.**

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ABSTRACT

This mini dissertation examines cohesion as a bonding tool in the translation of English into Northern Sotho. In a nutshell, the study endeavours to highlight linguistic aspects that lead to cohesion as a semantic feature. Aspects such as adjectives, antonyms, homonyms and synonyms have received attention in this study are pronouns, reference, substitution The study proves that emphatic pronouns in English are not allowed to precede nouns whereas in Northern Sotho emphatic pronouns precede nouns. In addition, it is not common in Northern Sotho to add prefixes such as **un** at the beginning of a word, **mis-** at the beginning of a word, **im-** at the beginning of the word and **ir-** at the beginning of a word.

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COHESION AS A BONDING TOOL IN TRANSLATION OF ENGLISH INTO NORTHERN SOTHO: AN INTERACTION BETWEEN TRANSLATION AND DISCOURSE ANALYSIS

CHAPTER ONE

1. INTRODUCTION

Northern Sotho (Sesotho sa Leboa) is one of the eleven official languages of South Africa. It is mainly spoken in the Limpopo Province of South Africa by approximately 4 208 980 speakers (*Statistics South Africa*, 2004). It belongs to the Bantu group, and is mutually intelligible with other two languages that also belong to the same group, namely; Setswana and Sesotho.

Cohesion is one of the most challenging areas in the field of translation, especially when translating texts from English into Northern Sotho. According to Baker (1992: 180), cohesion is the network of lexical, grammatical, and other relations which provide links between various parts of a text. These relations are able to organise and form a text by means of interpreting words or phrases by referring back to words or phrases in the sentences. The cohesive relationships which are within and between sentences determine whether a set of sentences do or do not constitute a texture (Brown and Yule, 1983: 191). Cohesion bonds the words and phrases together in a sentence or in a text. In other words, cohesion is the lexical, grammatical, and other relations that serve as a bonding tool in the translation of a text.

Cohesion has been extensively studied in English by scholars such as Baker (1992), Brown and Yule (1983), Halliday (1994), Halliday and Hasan (1976), Gutwinski (1976), and Hubbard (1989). These scholars studied the problem of English cohesion within and beyond the sentence, and cohesion in its broadest sense. Cohesion has, however, not yet been researched in the translation of English texts into Northern Sotho. The study thus focuses on cohesion as the bonding tool in the translation of English texts into Northern Sotho.

1.1   PROBLEM STATEMENT

The relations such as reference, substitution, ellipsis, conjunction, and lexical cohesion have been identified by Halliday and Hasan (1976). These cohesive relationships will play a significant role in this study. They will be discussed from the translation point of view, basing arguments from translation of English texts into Northern Sotho texts.

The cohesive relationships within a text are set up where the interpretation of some element in the discourse is dependent on that of another. For example:

English text

Matthew 2: 16

(1)   When **Herod** realized that the **visitors** from the east had tricked **him, he** was furious. **He** gave orders to kill all the **boys** in Bethlehem and its neighbourhood **who** were two years old and younger – this was done in accordance with what **he** had learned from the **visitors** about the time when the star had appeared.

Northern Sotho text

Mateo 2: 16

(2)   Bjale **Herode** ge **a** bona **a** gakišitšwe
Ke **ba bohlale**, **a** befelwa gagolo. **A** roma
Bahlanka, **ba** ya **ba** bolaya **bašemanyana**
ka moka **ba** Betlehema, le **ba** mathokong ka
moka **a** naga yeo, **ba** nywaga e mebedi
le **ba ba** hlatlamago, **a** lekanya ka lebaka le
a le botšišitšego go ba **bohlale**.

Some element in the second sentence depends on the first sentence. It is clear that **he** in the second sentence refers to **Herod** in the first sentence. **He** is the third person pronoun and it is also called anaphoric because it refers back to the subject, namely, **Herod** who has already been mentioned. **Herod** is a noun which tells the readers who is involved in the action. Therefore, **he** gives cohesion to the first and second sentences

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because one has to look back at the first sentence to establish a bond between the two sentences. **He** links the two sentences so that they become one text. The key notion behind cohesion, then, is that there is a semantic tie between an item at one point in a text and an item at another point (Eggins, 1994: 88).

The same applies to the Northern Sotho text, where *a* in the second sentence refers back to **Herode**. In Northern Sotho **a** is called a subject concord. Therefore, it would not be clear if one starts by using the pronoun before referring to somebody in the first sentence, for example:

(3) " **A** roma **Bahlanka**, **ba** ya **ba** bolaya **bašemanyana**
ka moka **ba** Betlehema, …"

The subject concord **a** in the above sentence does not have a referent; so it is confusing. One has to ask the question what **a** refers to because there is no cohesion.

Substitution is a cohesive device that is used to avoid direct repetition of lexical items in a sentence or a phrase. According to Baker (1992: 186), in substitution, an item or items are replaced by another item or items. A substitute in discourse analysis serves as a place-holding device, showing where something has been omitted and what its grammatical function would be (Halliday, 1994: 317). The relation devices that are commonly used for substitution in English are **do, one,** and **the same**. For example:

English text

(4)   a. Do Tshepo and Thato sing gospel music?

        b. Yes, **they do.**

Northern Sotho text

(5)   a. A Tshepo le Thato ba opela mmino wa sedumedi?

        b. Ee, go **bjalo.**

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In the sentence (4b) which is in English, **do** substitutes **sing gospel music**. In Northern Sotho, **bjalo** that occurs in sentence (5b) serves as the substitution of **ba opela mmino wa sedumedi**. Therefore, **do** in English and **bjalo** in Northern Sotho cause cohesion in both languages.

English text

(6)   Kamogelo wears a shabby shirt. He should

        buy a new **one**.

Northern Sotho text

(7)   Kamogelo o apere hempe ya mankgeretla.

        O swanetše a reke ye **nngwe** ye mpsha.

In English, **one** substitutes a **shabby shirt**, while in Northern Sotho, **nngwe** substitutes **hempe ya mankgeretla**.

Halliday and Hasan (1976) and Halliday (1994) distinguish three types of substitution, namely nominal substitution as in examples (6) and (7), verbal substitution as in examples (6) and (7), and clausal substitution (as in examples (4b) and (5b).

Unlike substitution, **ellipsis** can be interpreted as a process in which an item is replaced by nothing. Ellipsis is one of the cohesive devices in which an item or items within a clause, phrase, or sentence is omitted but is not replaced. In other words, an item or items are omitted but cohesion within a clause, phrase or sentence remains the bonding tool so that the meaning is not distorted. Richards, Platt and Weber (1985: 90) define ellipsis as the omission of words or phrases from sentences where they are unnecessary because they have already been referred to or mentioned. For example, when the subject of the verb in the two coordinated clauses is the same, it may be omitted to avoid repetition:

English text

(8)   **Thato** went to the kitchen and **(he)** cooked porridge.

Northern Sotho text

(9)   **Thato** o ile ka khitšhing (phaphoši ya go apeela) gomme **a**
        apea bogobe.

In this instance (namely, the sentences in (8) and (9), ellipsis is possible in English while it is not possible in Northern Sotho. The omission of the concordial morpheme **a** in Northern Sotho would render the latter part of the sentence ungrammatical:

(10) * Thato o ile ka khitšhing gomme apea bogobe.

The following are more examples of ellipsis in English and Northern Sotho:

English text

(11)   Tirelo gave Tshepo the box of apples. He took three

        from the box **(of apples)**. Placing one **(apple)** down

        on his saucer, he started eating the other **(apple).**

        "These **(apples)** are delicious", he said. "Are they

        delicious?" he asked. "Then why don't you take

        another **(apple)**?" he suggested.

Northern Sotho text

(12)   Tirelo o file Tshepo lepokisi la diapola.

        A tšea **(diapola)** tše tharo ka lepokising. A bea

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(apola) e tee ka gare ga piring ya gagwe, a

thoma go ja **(apola)** ye nngwe. "**(Diapola)** Di bose", a realo.

"**(Diapola)** Di bose", a fetola. " Bjale nke o sa

tšee **(apola)** ye nngwe? A šišinya bjalo.

In sentence (11), the following words or phrases have been omitted, **of apples, apple,** and **apples**. Northern Sotho in this case echoes English as the same words, namely, **diapola** (apples) and **apola** (apple) have also been left out (see the sentence in example 12).

Halliday (1994) points out that ellipsis sets up a relationship that is not semantic but lexicogrammatical, a relationship in the wording rather than directly in the meaning. This means that ellipsis mainly concerns itself with words that are left out in a clause, phrase or sentence but do not influence the direct meaning. Ellipsis in Northern Sotho is commonly used in idiomatic expressions, for example:

    (13)   "… tša hloka seboka di šitwa ke nare e hlotša".

    (14)   ("… if they do not come together, they will not be able to catch the limping buffalo".) Literary meaning

The noun, **ditau (lions)** has been omitted from this idiomatic expression, but Northern Sotho speakers will be able to understand the meaning of it with the omitted noun **ditau. (Ditau tša hloka seboka di šitwa ke nare e hlotša)**. It is doubtful whether the same can be said of English as figuratively it unintentionally shows no relationship to Northern Sotho.

Ellipsis and substitution occur in all languages, but the kind of words that can be left out, omitted or substituted, varies from language to language. Ellipsis and substitution are closely related since they are purely grammatical relations which exit between linguistic

forms rather than between linguistic forms and their meanings, and their boundary lines are not clear cut (Baker: 1992: 187).

Conjunction is a cohesive device that serves as the joining word in a clause, in a phrase or sentence. According to Crystal (1997: 81), conjunction is a term used in the grammatical classification of words to refer to an item or a process whose primary function is to connect words or other constructions. There are three kinds of conjunctions: **coordinating conjunctions, correlative conjunctions** and **subordinating conjunctions.** In English, coordinating conjunctions include **and** and **but,** while the same conjunctions would be translated as **le** and **efela/ goba** in Northern Sotho. For example:

English text

(15)   Thato **and** Tshepo write their examinations.

Northern Sotho text

[16]   Thato **le** Tshepo ba ngawala ditlhahlobo tša bona.

In sentences (15) and (16), **and** and **le** are used as coordinating conjunctions in English and Northern Sotho respectively. On the other hand, **but** in English is translated as either **efela** or **goba** in Northern Sotho.

English text

(17)   Kamogelo likes football, Kgopotso likes boxing, **but** Tirelo
        does not like any sports.

Northern Sotho text

(18)   Kamogelo o rata kgwele ya maoto, Kgopotso o rata papadi
        ya matswele, **efela** Tirelo yena ga a rate dipapadi.

Hubbard (1989: 93) states that conjunction is the only type of cohesion device that consistently links the meanings of sentences or other textual units as wholes, expressing the way in which what is to follow is systematically connected to what has gone before, as in examples (17) and (18) respectively.

English text

(19)   Tshepo must study hard for this examination *or* he will fail.

Northern Sotho text

(20)   Tshepo a ka ithuta ka thata go tlhahlobo ye **goba** a ka šitwa.

The conjunctions **or** (in English) and **goba** (in Northern Sotho) in sentences (19) and (20) have been used to suggest that only one possibility can be realised, thus excluding the other.

Correlative conjunctions include the words in the pairs:

English	Northern Sotho
Either/ or	Ga e ba/ goba
Both/ and	- ohle/ le

Subordinating conjunctions in English are subordinate clauses and join them to the rest of the sentence:

English text

(21)   She did not realise the importance of tests **until** she failed the examination.

Northern Sotho text

(22)   Ga se nke a lemoge bohlokwa bja melekwana *go* **fihla** *ge* a šitwa
ke ditlhahlobo.

The point here is that cohesion would be difficult to achieve in a text if conjunctions were ignored.

This brief analysis, elucidates that if cohesion is not treated correctly, it may lead to ambiguity and incorrect translation. It is for this reason that an in-depth study on cohesion will be undertaken.

1.2   AIMS OF THE STUDY

The aim of the study is to explore the role of cohesion in translation with specific reference to English and Northern Sotho texts. In order to achieve this aim, the study will endeavour to answer the following questions:

- What is cohesion?
- Is cohesion the same in English and Northern Sotho?
- What happens to translation if cohesion is discarded?

1.3   RATIONALE

Thorough research has been actively conducted in the field of cohesion of English; but no studies have been undertaken on cohesion in the translation of English texts into Northern Sotho texts. This study should serve to prove to the Northern Sotho speakers, scholars, language practitioners, and students that to make the use cohesion in the translation of English into Northern Sotho texts.

1.4   SIGNIFICANCE

The study will assist in the understanding of cohesive relations with and between phrases and sentences in English and Northern Sotho texts. It will also be of benefit to

the Northern Sotho speakers and scholars to realise that cohesion is a bonding tool in the translation of English into Northern Sotho texts.

1.5   METHODOLOGY

1.5.1   Research design

According to Yin (2003: 19), research design is the logic that links the data to be collected and the conclusions to be drawn to the initial questions of the study. This means that the research design is a logical plan for answering the set of questions and getting a set of conclusions to those questions. Spector (1981: 19) indicates that the major purpose of any research design is to answer some specific research questions utilising well-developed principles of scientific inquiry. Nkatini (2005: 28) defines research design as a plan a researcher draws up when he/she embarks on a research project. Such a plan reveals a step-by-step progression of the research, from the beginning to the end, including the type of research that is being undertaken. The main purpose of the research design is to avoid a situation where the evidence does not address the initial research questions. Philliber, Schwab, and Samsloss (1980) in Yin (2003: 21) state that another way of thinking about a research design is seeing it as a "blueprint" for the research study dealing with at least four problems:

(a)   What questions to study?
(b)   What data are relevant?
(c)   What data to collect?
(d)   How to analyze the results?

This study will use the qualitative research method. The qualitative research method involves an in-depth understanding of the study that is being undertaken, that is, why it relies on the reasons behind every aspect. The qualitative research method is used to investigate the **why** and **how** of the decision–making. In this study, a qualitative method will investigate why and how cohesion is a bonding tool in the translation of English and Northern Sotho texts.

1.5.1.1   Primary research method

The primary research method is a kind of method that concentrates only on first-hand information from the respondents. Purposive sampling will be used as the researcher will only target those people who have translation expertise such as language practitioners, lecturers and translators. Interviews in the form of unstructured questions will be utilized. Ten (10) language practitioners, ten (10) translators and five (5) lecturers from the University of Limpopo, Turfloop Campus, will be interviewed.

1.5.1.2   Secondary research method

The secondary research method is a method that deals with the collection of data from journal articles, books, newspapers, magazines, the internet, dissertations and theses. The study will also focus on the secondary research method to achieve its aims.

1.5.2   Data analysis

Data analysis is the act of transforming data with the purpose of extracting useful information and facilitating conclusions. Every analysis should be carefully planned and performed according to guidelines designed for that analysis (Wimmer and Dominick, 1983: 34). Therefore, in this study, cohesion in the translation of English into Northern Sotho texts and cohesive devices will be analysed.

1.5.3   Validity

According to Cohen, Manion, and Morrison (2000: 105), validity in qualitative data might be improved through careful sampling, appropriate instrumentation, and appropriate interpretation of the data. In this study, validity will be achieved through the following:

- Making sure that there are adequate resources for the required research to be conducted.
- Choosing the appropriate methodology for answering the research questions.
- Selecting appropriate instrumentation for collecting the type of data required.
- Applying an appropriate sample.

1.5.4   Reliability

According to Cohen *et al.* (2000: 118), qualitative data can only be reliable if, instrumentation, data and findings are controllable, predictable, consistent, and replicable. One of the most important issues in considering the reliability of research is that of sampling and interpretation (Cohen *et al.* 2000: 118). Cohen *et al.* (2000: 129) also add that unrepresentative, skewed samples can easily distort the data, and in the case of very small samples, they prohibit in-depth analysis.

The researcher will ensure reliability through:

- Ensuring that instructions are clear and unambiguous.
- Making sure that the language to be used in unstructured questions is easily understandable.
- Ensuring that various viewpoints are analysed before reaching conclusions.
- Motivating the respondents to be honest by stressing the importance and benefits of answering the questions to the best of their ability.

1.6   LITERATURE REVIEW

In order to conceive the research topic in a way that permits a clear formulation of the problem and the hypothesis, some background information is necessary. This is obtained by reading relevant literature on the research topic. Bless and Higson-Smith (1995: 13) outline the purpose of the literature review as follows:

i.   To sharpen and deepen the theoretical framework of the research, that is, to study the different theories related to the topic.

ii.   To familiarize the researcher with the latest developments in the area of research, as well as in related areas. In particular, the researcher should become acquainted with the problems, hypothesis and results obtained by previous research in order to avoid duplicating efforts but to widen and deepen them – to use previous results as a starting point for new research.

iii.   To identify gaps in knowledge, as well as weaknesses in previous studies, that is, to determine what has already been done and what is yet to be studied or improved.

iv.   To discover connections, analogies or other relations between different research results by comparing various investigations.

v.   To identify variables that should be considered in the research study, as well as those that are proven to be irrelevant.

vi.   To study the previous definitions (conceptual and operational) used in previous works as well as the characteristics of the populations investigated, with the aim of adopting them for the new research.

vii.   To study the advantages and disadvantages of the research methods used by others, in order to adopt or improve on them in ones own research.

The works of the following authors will be consulted:

1.6.1 Halliday and Hasan (1976)

Halliday and Hasan study cohesion as a part of English language system which is regarded as a semantic relation. They indicate how to analyse texts in English, listing among the cohesive factors involved, pronominal anaphora, and verb substitution. They clearly outline that cohesive factors such as pronominal enable the reader to know that he/she is referring to the same participant that has been introduced earlier in the discourse. They point out that each language has its own cohesion strategies that should be followed to make a translation clear and provide it with a degree of readability. For example, if the source language repeats the proper names for the same participant within a discourse, the translator should not repeat the same proper names, he/she may either use the anaphora for the same participant so that there should be cohesion between the sentences.

Halliday and Hasan are thus relevant sources for this study. The researcher uses them regularly as references in this study.

1.6.2 Beaugrande and Dressler (1981)

Beaugrande and Dressler use cohesion to emphasize the function of syntax in communication in English. They indicate that cohesion within a phrase, clause, or sentence is more direct and obvious than cohesion among two or more units. They consider the issue of how the closely-knit units are constructed during the actual use of cohesive devices in a text, unlike some authors (such as Hubbard, 1989: 13) who do not consider substitution and ellipsis in their study. Beaugrande and Dressler show that a phrase, clause, or sentence appears as an actually occurring grammatical macro–state in which elements are micro–states of the textual system.

As Beaugrande and Dressler's work deals with cohesion, their work will, be used as a reference source in this study.

1.6.3 Snell-Hornby (1988)

Snell-Hornby notes that translation should be seen as an attempt to bridge the gap between languages. She attempts to present recently developed concepts and methods, both from translation theory and linguistics, in such a way that they could be usefully employed in the theory, practice, and analysis of translation. Since this study is an interaction between translation and discourse analysis, it is of importance to use the theories used by Snell-Hornby to solve the problems of cohesion.

The researcher will refer to the work of Snell-Hornby to justify the translation of texts from English into Northern Sotho.

1.6.4 Halliday (1994)

Halliday studies cohesion as a process because discourse itself is a process. He mentions that text is something that happens, in the form of talking or writing, listening or reading. It is usually referred to as a product in its written form (though now that there are tape recorders and video recorders it becomes easy for people to conceive of spoken language as text as well). Halliday agrees with Halliday and Hasan (1976) when

he distinguishes the following four cohesive relations as reference, ellipsis and substitution, conjunction, and lexical cohesion. Though Halliday combines ellipsis and substitution in his study, he succeeds in outlining and discussing the types of reference, such as demonstrative, anaphoric, exophoric, and comparative references.

Halliday's work will be extremely useful in this study as it handles most of the aspects that this study would concentrate on.

1.6.5. Newmark (1995)

Newmark outlines four levels on which translation takes place. They are the textual level, referential level, cohesive level, and the level of naturalness. He indicates that they are distinct from but frequently impinge on one another and may be in conflict with one another. He mentions that the text is the base when one translates, because it is the origin of the literal translation of the source language into the target language. In addition, Newmark provides the strategies and methods one has to apply when translating texts from one language into another.

Levels of translation are important in this study, as they play a role in establishing cohesion. Newmark's work will thus be used to strengthen the study's argumentation.

1.7 CONCLUSION

Because languages are different, it is clear that each language has its own way of treating cohesion devices. It is equally important that cohesion in translation of one text (namely from the source language, which is English in this study) into another (namely the target language which is Northern Sotho) should be correctly treated so that the meaning will be unambiguous and correct.

There is hardly any doubt that cohesion in translation of English texts into Northern Sotho is one the most challenging areas that need research such as this study intends to do.

CHAPTER TWO: COHESION, COHERENCE, AND REFERENCE

2.1 INTRODUCTION

The aim of this chapter is to examine the contrast between cohesion and coherence, and the impact of reference on cohesion in translation. English and Northern Sotho will be utilised for illustrative purposes.

2.2 COHESION

Cohesion is defined as a tool that bonds a text together and gives it meaning. This becomes possible because it binds the words and phrases together in a sentence or in a text. It is a lexical, grammatical, and other relation that serves as a bonding tool in the translation of a text. In other words, cohesion is the grammatical and lexical relationship within a text or sentence. De Beaugrande and Dressler (1981: 3) allude to the fact that cohesion concerns the way in which the components of the surface text, i.e. the actual words we hear or see, are mutually bonded within a sequence. Baker (1992: 180) defines the function of cohesion as follows:

> Cohesion is the network of lexical, grammatical,
> and other relations which provide links between
> various parts of a text. These relations or ties
> organize and, to some extent create a text, for
> instance by requiring the reader to interpret words
> and expressions by reference to other words
> and expressions in the surrounding sentences
> and paragraphs. Cohesion is a surface
> relation; it connects together the actual words
> or expressions that we can see or hear.

This shows that cohesion is the quality of well formed discourses or texts that give them an internal unity, by making them hang together. Sentences or phrases flow smoothly from one to another within discourse. The sentences have a unity of vocabulary by means of including information that is old and information that is new in each sentence.

In this way, cohesion will be able to assist the reader to know that he/she is reading about the same participant introduced earlier (old information) in the discourse. Halliday and Hasan (1976), point out that every language has its own cohesion strategies which must be followed in order for a translation to be clear and natural, with a high degree of readability. For example:

English text

(23)   The students of the University of Limpopo prepare for their examinations. They will start writing in the coming two weeks. One of the students promised that they will pass because they did not have a boycott of lectures. To add to that, most of them were carrying their books from the library while others were coming from the computer laboratory.

Northern Sotho text

(24)   Baithuti ba Yunibesithi ya Limpopo ba itukišetša ditlhahlobo tša bona. Ba tla thoma go ngwala ka beke tše pedi tšeo di latelago. Yo mongwe wa baithuti o tshepišitše gore bat la tšwelela ditlhahlobong tša bona kudu ka gore ga se nke go be go ngwala dithuto. Go tlaleletša se, bontši bja bona ba be swere dipuku ba boya bokgobapuku, mola ba ba ngwe ba boya laborathori ya khomputhara.

The above text is an example of cohesion. There is a sense of smooth information flow; there is a unity within the sentences. The grammatical and lexical bonds link one part of the text to another. This includes the use of pronoun **(they)**, which refers to the students; verb tenses **(prepare, start, pass)** that bind the present, future and past tenses together, and time reference **(two weeks).** The sentences begin with the ideas that the readers can readily recognise. These are **the students of the University of**

Limpopo prepare their examinations. The relations which provide bonds between various parts of a text or one part of a text with another is what Halliday and Hasan regard as reference, substitution and ellipsis, conjunction, and lexical cohesion.

2.3   COHERENCE

Coherence is a complex word or concept to define. Coherence and cohesion are ambiguous terms. Gutwinski (1976: 27) makes the word cohere means to hold together. A paragraph or phrase has coherence when its sentences are woven together or flow into each other. If a paragraph or phrase is coherent, the reader or hearer easily moves from one sentence to the next without having gaps in the thought or idea. A well-constructed paragraph or phrase is regarded as being characterised by unity and coherence. Unity is achieved when all sentences in the paragraph or phrase relate to a single point represented by a topic sentence. Coherence is achieved when the sentences flow with each other in a logical order and are linked together. Coherence is defined as a network of relations which organise and create a text (Baker, 1992: 218). Coherence of a text is brought about by how cohesive, well-organised and consistent a text is. It should have continuity of sense. De Beaugrande and Dressler (1981: 4) define coherence as "the ways in which the components of the TEXTUAL WORLD, i.e. the configuration of CONCEPTS and RELATIONS which underlie the surface text, are mutually accessible and relevant". They furthermore indicate that a CONCEPT is definable as a configuration of knowledge (cognitive content) which can be recovered or activated with more or less unity and consistency in mind. RELATIONS are the LINKS between concepts which appear together in a textual world: each link would bear a designation of the concept it connects to (De Beaugrande and Dressler, 1981: 4). For example:

English text

(25)   The children play football.

Northern Sotho text

(26)   Bana ba raloka kgwele ya maoto

In sentences (25) and (26) respectively, one role is played by the noun phrase **The children (bana)** as the entity that performs the action, as a subject concept or an agent, they **the children (bana)** are the doer of the action, while **play (raloka)** is the verb phrase and **football (kgwele ya maoto)** is the theme or the object, sometimes called the 'patient'. Richards *et al.* (1985: 8) define an agent as a noun or noun phrase which refers to the person or animal which performs the action of the verb. For example; **Tshepo kicks the ball. Tshepo** as the noun or noun phrase is the agent since it performs the action of the verb **(kicks)** in an event. **Tshepo** is the subject of the sentence. It is also called the doer of the action. The role is taken by **the ball** as the entity that is involved in or affected by the action. **The ball** is called the theme or 'patient'. The theme or patient can be an entity that is being described but not the one performing an action. Haegeman and Gue'ron (1999: 26) state that a patient is a person or thing undergoing the action. Agents are typically human but they can also be non-human. For example; **The car rolled over the sea. The car** is the agent and is non-human. The relations deal with the ways in which one situation or event affects the conditions for another one. For example:

English text

(27)   Tshepo fell down and broke his leg.

Northern Sotho text

(28)   Tshepo o wetše fase gomme a robega leoto.

There is a relation between the two events, falling down **(wela fase)** and **breaking of leg (robega leoto).** The event of falling down causes the event of breaking, since it created the necessary conditions for the latter.

Hatim and Mason (1990: 194) indicate that coherence is not something that is created by a text, but rather an assumption made by language users that, in accordance with the cooperative principle, texts are intended to be coherent. For example:

English text

(29)   Tshepo and Thato went to school. Polokwane is the capital city of Limpopo Province. The police found two cows in a motor car. Politics is a tricky game.

Northern Sotho text

(30)   Tshepo le Thato ba ile sekolong. Polokwane ke motse mošate wa profentshe ya Limpopo. Maphodisa ba hweditše dikgomo tše pedi ka koloing. Dipolotiki ke papadi ya maleetlana.

De Beaugrande and Dressler stress that a text "makes sense" because there is a CONTINUITY OF SENSE among the knowledge activated by the expressions of the text. A "senseless" or non-"sensical" text is one in which text receivers can discover no such continuity, usually because there is a serious mismatch between the configuration of concepts and relations expressed and the receivers' prior knowledge of the world. Texts (29) and (30) are not coherent. There is no coherence because there is no sense of continuity among the sentences or phrases. Coherence is not achieved due to the sentences that do not follow another in a logical order and are not linked together. This study will show that coherence is something that is being created by a text. The

sentences are well formed and structured, but the maxim of relation is broken because the sentences do not relate to one idea.

COOPERATIVE PRINCIPLE is regarded as an underlying assumption of conversation that you will "make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged" (Grice, 1975: 45).

To Grice, one reason why what is said in conversational discourse makes sense, in spite of the missing implicit elements, is because of the cooperative principle which usually operates between the speakers and the listeners in conversational interaction. He therefore, adds that cooperative principle is stated in the following ways " make your conversational contribution such as is required at the stage at which it occurs by the accepted purpose or direction of the talk exchange in which you are engaged (Grice 1975: 45). Supporting this principle are four (4) maxims, usually referred to as Gricean maxims of Cooperative Principle namely: quantity, quality, relation and manner.

(a) Quantity

(i) Quantity is when one tries to be as informative as one possibly can, and gives as much information as is needed, and no more.

(b) Quality

(i) Quality is when one tries to be truthful, and does not give information that is false or that is not supported by evidence.

(c) Relation

(i) Relation is when one tries to be relevant, and outlines things that are pertinent to the discussion.

(d) Manner

(i)   Manner is when one tries to be as clear, as brief, and as orderly as one can in what one says, and where one avoids obscurity and ambiguity.

It is true that people can sometimes experience conversational exchanges in which the cooperative principle seems not to be in operation. While, normally in conversation, one expects that a number of regular features are explained in the way people mention things (Yule, 2006: 130). He further supports this statement by articulating that during lunch break, one woman asks another how she likes the bread she is eating and receives the following answer:

Oh, bread is bread.

The above answer appears to have no communication value because it states something that is obvious and does not seem to be informative. If the woman is being cooperative and adhering to the quantity maxim about being "as informative as is required", the listener should assume that her friend is communicating about something (Yule, 2006: 130). This gives the listener the impression that bread is something that has no value.

Hedge is defined by Yule (2006: 243) as a word or phrase used to indicate that one is not really sure that what one says is sufficiently correct or complete. Hedges are types of expressions that show that people are concerned about following the maxims while on the other hand are being cooperative participants in conversation. Examples of hedges are expressions such as:

> sort of or kind of …
> Correct me if I am wrong …
> I am not absolutely sure, but…
> I think or feel (not know) …

Is possible or likely (not certain) …

May or could (not must)…

as far as I know …

The example of hedges on the quality maxim is as follows:

English text

(31)   His trouser is sort of black

Northern Sotho text

(32)   Borokgo bja gagwe e ka re ke bjo boso.

The speaker is not sure of the colour of the trouser. Therefore, the information is not true and it lacks adequate evidence. Another example is the difference between the following statements:

English text

(33)   Tshepo is guilty.

(34)   I think that Tshepo is guilty.

Northern Sotho text

(35)   Tshepo o molato

(36)   Ke nagana gore Tshepo o molato

The first statement **Tshepo is guilty,** assumes that the speaker has very good and relevant evidence while the second one, **I think that Tshepo is guilty,** does not have evidence for the information supplied.

The other example of hedges is as follow:

English text

(37) Correct me if I am wrong, the students of the University of Limpopo boycotted classes last year.

Northern Sotho text

(38) O tla mphošholla ge ke le phošo,baithuti ba Yunibesithi ya Limpopo ba ile ba ngala dithuto ngwageng wo o fetilego.

The speaker is not sure of what he is saying or he does not have enough information about the boycott of the students of University of Limpopo last year. The speaker utters **correct me if I am wrong**, in other words, he lacks evidence on what he is articulating.

Implicature is an additional meaning conveyed by a speaker adhering to the cooperative principle (Yule, 2006: 243). For cooperative principle and maxims as guides, one can actually decide that someone is implying something during the conversation. For example:

English text

(39) a. Tshepo: Are you coming to the party tonight?
      b. Thato: I will be writing examinations tomorrow.

Northern Sotho text

(40) a. Tshepo: A o tla tla moletlong bošego bja lehono?
      b. Thato: Ke tla ba ke ngwala ditlhahlobo gosasa.

In sentence [39b], Thato is not answering to the question asked by Tshepo. The statement made by Thato **(I will be writing examinations tomorrow)** implies something during the conversation. Thato does not say **Yes** or **No.** Tshepo should interpret the statement as meaning 'No' or 'Probably not'. It seems to depend at least partially, on the assumption that Thato is being relevant and informative, adhering to the maxims of relation and quantity. Based on the statement made by Thato, Tshepo can conclude by stating that because Thato will be **writing examinations tomorrow,** this means that he will be studying tonight or preparing for the examinations tonight. By so saying, it preludes the **party tonight**. Thato's answer is not simply a statement about tomorrow's activities; it contains an implicature (additional meaning conveyed) concerning tonight's activities. To add to this, one has to have background knowledge about examinations, studying, and partying that should be shared by the conversational participants.

Anomaly is defined as a deviation from the normal, common, order, form or rule. Fromkin *et al.* (2003: 574) define anomaly as a violation of semantic rules resulting in expressions that seem nonsensical. For example:

English text

(41) *The cow talks good news.

Northern Sotho text

(42) *Kgomo e bolela ditaba tše dibotse.

The sentences (41) and (42) in both two languages are well formed and structured, but they do not make sense because a cow can never talk to anybody. They have the noun phrases, **The cow** and **kgomo,** verb phrases **talks** and **bolela,** and adjectival phrases **good news** and **ditaba tše dibotse.** They follow the Subject (S), Verb (V) and Object (O) SVO rule.

English text

(43)   *I met a barren woman with her two babies.

Northern Sotho text

(44)   *Ke kopane le mosadi wa moopa a na le bana ba gagwe ba
ba bedi.

The same applies to the above sentences which are well formed but do not make sense. It is impossible for a barren woman to have two babies. A barren woman is defined as a woman who is unable to bear children; the respective sentences say that **barren with her two babies** and **moopa le bana ba gagwe ba ba bedi**. Some of the examples of anomaly sentences are:

English text

(45) *The bachelor is pregnant.

The sentence is anomalous since the word bachelor has the semantic property of **male** whereas the word pregnant has the semantic property of **female.** This clash of semantic properties is the one that makes the sentence to be anomalous (Fromkin *et al.* (2003: 202).

English text

(46)   *A blind boy saw a white car passing by.
(47)   *A five year old boy has obtained his Doctor's degree.
(48)   *A dog cooks porridge.

Northern Sotho text

(49)   *Mošimane wa sefofu o bone koloi e tšhweu e feta.

(50)   *Mošimane wa mengwaga e mehlano o hweditše lengwalo la gagwe la Bongaka.

(51)   *Mpša e apea bogobe.

The sentences (46 – 48) in English and (49 – 51) in Northern Sotho show how anomalies are used in both languages. A **blind person** is someone who does not see by means of natural eyes. So it is not possible for the blind person to see the white colour of the car without using the natural eyes. A boy who is five years should be in his/ her foundation phase (Grade R) so it is impossible for him/her to have completed his/her postgraduate studies, and obtained a Doctor's degree. A dog will never be engaging itself with cooking, so it is impossible for it to cook. **Her lovely eyes were red from crying**. One can ask himself or herself the question, how blue eyes can be red if they are really blue?

(Irwin, 1982: 5) summaries the difference between cohesion and coherence as follows:

COHESION	COHERENCE
1. Cohesion is a measurable linguistic Phenomenon.	1. Coherence is more global and is not directly amenable to evaluation.
2. Cohesion exists within a text and adds to the coherence of text.	2. Coherence is something the reader establishes or hopes to establish.
3. Cohesion is a text-related phenomenon.	3. Coherence is both a text and a reader related phenomenon.
4. Cohesion uses cohesive ties which link words or phrases within other words or phrases in connected	4. Coherence views discourse as a process. Texts are viewed as dynamic expressions of meaning jointly

discourse.	negotiated by particular speakers and hearers located in socio-cultural space and time.
5. Cohesion studies things such as the nature of cohesive elements whether semantic or syntactic, their direction, whether they point to what precedes or to what follows and the distance in terms of the number of sentences intervening between the cohesive item and the element to which it refers.	5. Coherence in discourse involves far more than lexical and grammatical links between elements in the text. Coherence involves both the intra and the extra-textual.

Table 1

2.4   REFERENCE

2.4.1 DEFINITION

According to Halliday (1994: 310), **reference** is a relationship between things, or facts (phenomena, or metaphenomena). It may be established at varying distances, and although it usually serves to relate single elements that have a function within the clause (processes, participants, circumstances), it can give any passage of text the status of a fact, and so turns it into a clause participant. Reference is one of the grammatical relations. Halliday and Hasan (1976: 31) define reference as a case where the information to be retrieved is the referential meaning, the identity of the particular thing or class of things that is being referred to; and the cohesion lies in the continuity of reference, whereby the same thing enters into the discourse of a second. This means that in order for a sentence or phrase to be cohesive, a reference should always have a referent item that refers to and that information should be retrieved from elsewhere.

There are two kinds of references, which are exophoric reference and endophoric reference. Exophoric reference links the language to the external content while

endophoric reference signals how the message fits specifically into the textual context. Reference can be accomplished by the use of the following referential devices:

(a)   Endophoric reference

Endophoric reference refers to reference which indicates that reference should be made to the text of the discourse itself. Endophoric reference is one of the cohesive devices that contribute to the texture of a text. It also helps to establish a bond between different passages of a text. Eggins (1994: 97) states that endophoric reference is a reference which creates cohesion, since endophoric ties create the internal texture of the text. The endophoric reference should either be anaphoric, cataphoric, or homophoric, (Eggins, 1994: 97).

(i)   Anaphoric reference is the most common type of reference that is used in everyday conversation and writing. It occurs when the speaker or the writer refers back to someone or something that has been previously identified. In other words, it is used for referents that refer backwards in a sentence or a text. For example:

English text

(52)   Doctor Tema goes to Mankweng Hospital every Friday. He does his surgical work there.

Northern Sotho text

(53)   Ngaka Tema o ya bookelong bja (sepetleleng sa) Mankweng ka Labohlano le le ngwe le le le ngwe. O dira mošomo wa gagwe wa bongaka gona moo.

In sentence (52), **he** serves as a good example of anaphoric reference, because it refers back to someone who has been previously identified, **doctor Tema**. **He** makes cohesion within the text. **He** is the third person pronoun. **O** in Sentence (53) serves as a good example of anaphoric reference, because it refers back to **ngaka Tema**. Unlike in the sentence: **O dira mošomo wa gagwe wa bongaka gona moo**. **O** in this case does not have a referent, therefore, the reader cannot figure out who **o** refers to. It may refer to anyone else except **ngaka Tema**. Sentences of this nature cause misunderstanding, misinterpretation, and even conflict. **He** (English) and **o** (Northern Sotho) are in this instance, equivalents, as they express the same meaning.

(ii)   Cataphoric reference

Cataphoric reference is less common in speech or written texts but can be used for dramatic effect in writing and prose. It occurs when the writer is introduced to someone or something as an abstract, before later knowing his/her name. In other words, it refers to a text that follows. The reader should predict what is going to happen in a text. Its main purpose is to arouse curiosity and suspense to a reader by means of giving only partial information about something that will be revealed later in the text.

English text

(54)   "There he comes …

our male teacher…

he won the best teacher award…

it's Mr. Selepe".

Northern Sotho text

(55)   " Šole o a tla …

morutiši wa rena…

o thopile sefoka sa go ba morutiši wa maleba…

ke Mna. Selepe".

In sentence (54), one is able to know that **he** is the third person pronoun singular; someone who is a male person, **he** is coming; **he** is a **male teacher** who **won the best teacher award** before one could know his name. The name of the person is given at the end as Mr Selepe. The reader has to read up to the end so that he / she should be able to know the name of the teacher who has won the best teacher award. This is what is referred to as cataphoric reference. This kind of reference also occurs in Northern Sotho, sentence (55), where the reader is able to know that someone **o** is coming, without knowing the gender of that person. **O** serves as the subject concord for the class one (1) of people. More examples in this regard are:

Northern Sotho text

(56)   Motho **o** jele bogobe

(57)   Monna **o** lema tšhemo

(58)   Ngwana **o** llela mmagwe

It is important to mention that they are, however, the same noun classes that denote people without utilising the noun agreement morpheme **o** in Northern Sotho:

Northern Sotho text

(59)   Kgoši **e** efile mantona a yona dikgomo tše lekgolo gore ba di bolaye.

(60)   Lekgowa **le** na le dipolase tše di ntši.

(61)   Seboledi **se** nwa meetse gafetša gafetša.

The sound **e** is an agreement morpheme which agrees with the subject **kgoši** in Northern Sotho. Agreement morphemes **le** and **se** agree with the subjects or nouns

respectively. Surprisingly, **le** has the same morpheme as **le**kgowa and **se** the same morpheme as **se**boledi while the agreement morpheme **e** for **kgoši** is not the same.

(iii)   Homophoric reference

Homophoric reference refers to reference that depends on cultural knowledge or other general knowledge. Words or phrases with extralinguistic meaning, such as idioms, proverbs, and figures of speech can cause confusion when used as titles or within an article, especially when read by someone who is not a native speaker or someone who is not familiar with the culture.

Baker (1992: 63) states that there are frozen patterns of language which allow little or no variation in form and, in the case of idioms, often carry meanings which cannot be deduced from their individual components, can cause problems when they are translated by someone who does not have a cultural background of that language. An idiom is defined as a phrase or sentence which meaning is not clear or cannot be interpreted from the meaning of its individual words, and it must be learnt as a whole. For example:

English text

(62)   Bury the hatchet.

This is an idiomatic expression which should not be interpreted by merely looking at the words themselves. If one does not have the cultural and linguistics knowledge of English, one may translate it wrongly. The real meaning is **to become friendly again after a disagreement or quarrel.** One who is not a native speaker of English and also does not have the cultural background, may mistranslate the idiom into Northern Sotho as **boloka selepe. Boloka,** meaning **to bury** and **selepe referring to a light short-handled axe.** Obviously, the meaning will be discarded. The correct and rightful

meaning of the idiom in Northern is **go swarelana la boela la ba bagwera gape**. Another example of the idiom will be:

English text

(63) The long and short of it.

The meaning of this idiom is **the basic facts of the situation**. The idiom may be mistranslated into Northern Sotho by someone who is not a native speaker or who does not have the necessary cultural background as **ka botelele le ka bonnyane bja yona** instead of **ka boripana**. Translation of idioms, fixed expressions or figures of speech into another language depends on many factors such as, the significance of the specific lexical items which constitute the idiom, i.e. whether they are manipulated elsewhere in the source text, as well as the appropriateness or inappropriateness of using idiomatic language in a given register in the target language (Baker, 1992: 72). Newmark (1995: 47) adds that idiomatic translation reproduces the message of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original. The following are the common strategies that can assist translators when translating idioms from the source language into the target language.

d.   Translating using an idiom of similar meaning and form

According to Baker (1992: 72), this strategy involves using an idiom in the target language which roughly conveys the same meaning as that of the source language idiom and, in addition, consists of equivalent lexical items. For example:

English text

(64) Keep an eye on something or someone

The meaning of the above idiom is **to watch or becareful**. The same idiom can be translated into the target language (Northern Sotho), using an idiom of similar meaning and form **bea leihlo go selo goba go motho** like in the following example; **will you keep an eye on the baby while I am going to the shop (o tla bea leihlo go ngwana ge ke sa ile lebenkeleng).**

      e.   Translation by compensation

According Baker (1992: 78), this strategy means that one may either omit or play down features such as idiomatic ones at the point where they occur in the source text and introduce them elsewhere in the target text. The strategy of compensation is not limited to idiomatic or fixed expressions and may be applied to make up the meaning for any loss of the meaning, emotional force, or stylistic effect which may not be possible to reproduce directly at a given point in the target text.

      f.   Translation by paraphrase

Baker (1992: 74) alludes that translation by paraphrase is by far the most common way of translating idioms when a match cannot be found in the target language or when it seems inappropriate to use idiomatic language in the target text because of the differences in stylistic preferences of the source and target languages. Paraphrase as a word formation process, refers to a brief description of word(s) or phrases from the source language into the target language without the loss of the original meaning, especially when there are no equivalents in the target language. Paraphrase can be done in any language when one wants to make a word(s) or phrase more understandable to the listener or reader. For example:

Northern Sotho text

(65)   go ntšha mpa.

The literal meaning of the above idiom is **to take out the stomach** and the real meaning refers **to take out the womb from the stomach (abortion)**. If the translator uses this type of translation strategy to the non native speakers of Northern Sotho, they will be able to understand the meaning of this idiom because of its paraphrase.

English text

(66)   Sugar diabetes.

One who is not a native speaker of English, will have to paraphrase the above phrase in order to get the exact meaning. In Northern Sotho, one will have to say **ke blowetši bja swikiri.**

g.   Translation by omission

Translation by means of omission does not mean that one has to omit everything from the sentence or phrase. Only words or items that do not have an impact on the meaning of a sentence or phrase can be omitted. The meaning should not be distorted after omission.

English text

(67)   The students of the University of Limpopo were informed to come and register for the academic year 2009 on 12 January. Some of them came as early as the 05 January. When asked why they come so early; one replied : " Last year I did not get accommodation in the Hall of Residence, this year (2009) I want to catch the fattest worm".

Northern Sotho text

(68) Baithuti ba Yunibesithi ya Limpopo ba boditšwe go tla go ingwadišetša dithuto tša bona tša ngwaga wa 2009 ka letšatši la 12 Pherekgong. Ba bangwe ba bona ba tlile ka pelapela go thoma ka letšatši la 05 Pherekgong. Ge ba botšišwa gore ke ka lebaka la eng ba e tla ka pelapela, yo mo ngwe wa bona a fetola ka gore "ka lebaka la gore ngwagola ga se ke hwetše madulo ka yunibesithing, ngwaga wo ke nyaka go ba wa pele".

There is an omission but the meaning remains the same in both English and Northern Sotho.

Homophoric items differ in the degree of how general or specific their reference is. For example, **the sun, the earth, and the moon** will have the same reference for everybody who understands English, whereas **the minister**, will have the reference usually restricted to ones country. When we talk about the following:

English text

(69) How hot the sun is today?

Obviously we know which sun are we talking about; the sun that we share as members of this particular world. In Northern Sotho will be translated as **Letšatši le reng go fiša lehono (mamohla)?** This is the retrieval of information from the shared context of culture, so if one does not have the cultural and general knowledge, one will not be able to retrieve the information. We know that we have only one sun that we can talk about. If one does not have cultural and general knowledge about the premier, one will not be able to translate or understand its meaning. For example:

English text

(70) a.   The premier visited the university yesterday.

        b.   The Queen arrived in Canada today.

Northern Sotho text

(71) a.   Tonakgolo o etetši yunibesithi maabane.

        b.   Kgošigadil o fihlile Kanada lehono.

The knowledge that one should have to understand the above sentences (70a) and (71a) will be the reference to one province, and one should know that the premier is the one who has been elected democratically during the national elections of the country. For sentences (70b) and (71b) queen refers to Queen Elizabeth II. The meaning of sentences (70b) and (71b) do not refer to the original meaning of the source language. If one does not have the cultural and general knowledge about the word **Queen,** one **may** obviously mistranslate it because he/she may not associate it with Queen Elizabeth II as in sentences (70b) and (71b). **The Rain Queen** will have reference to Queen Modjadji of Bolobedu. These are the examples that show that one should have some general knowledge and cultural background about something before translating.

(b)   **Exophoric reference**

Exophoric consists of two words, exo- (meaning outside) and phor- (meaning to carry). It refers to the reference that takes place outside the text. Exophoric references indicate assumed shared knowledge between the writer and the reader or the speaker and the hearer. It is not a cohesive although it bonds the language to the context of the situation. In other words, it is situational. Unlike endophoric reference, exophoric reference contributes to the formation of text, but it does not establish the bond between different passages in a text. Halliday and Hasan (1976: 33) explain:

Exophora is not simply a synonym for referential meaning. Lexical items like *John* or *tree* or *run* have referential meaning in that they are names for some thing: objects, class of objects, process and the like. And exophoric item, however, is one which does not name anything; it signals that reference must be made to the context of situation. What is essential to every instance of reference whether endophoric (textual) or exophoric (situational) is that there is a presupposition that must be satisfied; the thing referred to has to be identifiable somehow.

The writer or the speaker assumes that the reader or the hearer knows what the exophoric words refer to. That is why the writer or the speaker does not explain them in the text. For example:

English Text

(72) Have you read **those** books?

(73) **That** book over there belongs to Matome.

Northern Sotho text

(74) A o badile dipuku **tšela** naa?

(75) Puku yela **moo** ke ya Matome.

It is quite possible that **those (tšela)** in sentences (72) and (74) refer to the preceding text, to some earlier mention of those particular books in discussion. The writer or speaker assumes that the reader or the hearer knows about **those (tšela)** because he/she may be pointing into the direction where the books referred to are. It may also be possible that **those (tšela)** refers to the environment in which the dialogue is taking place – to the context of situation as it is called – where the books in question are present and, therefore, can be pointed and if necessary (Halliday and Hasan, 1976). It may also be possible that **those (tšela)** refers to the books that are not available at the time of conversation but the reader or speaker knows about them.

2.5   TYPES OF REFERENCE

There are three (3) main types of reference, namely: emphatic/personal, demonstrative, and comparative.

2.5.1 EMPHATIC PRONOUNS OR/PERSONAL REFERENCE

Emphatic pronouns emphasise the noun that it is referring to. They are usually referring to nouns that are already mentioned before. They are used to mark an emphasis. Emphatic pronouns are similar to the reflexive pronouns but used differently in a sentence or phrase. The examples of emphatic pronouns are: **myself, yourself, itself, themselves, himself, herself, ourselves,** and **yourselves.**

ENGLISH	NORTHERN SOTHO
myself	nna/bonna
yourself	wena/bowena
itself	Sona
themselves	Bona
himself	Yena
herself	Yena
ourselves	Rena
yourselves	Lena

Table 2

English text

(76)   Tshepo **himself** went to the river.

39

Northern Sotho text

(77)   Yena Tshepo o ile nokeng.

Himself in sentence (76) is used to show emphasis about someone who went to school, **Tshepo.** The same as in sentence (77), **Yena** is used to show emphasis that **Tshepo** is the one who went to school. The difference between English and Northern Sotho emphatic pronouns is that English emphatic pronouns show gender **(himself)** while Northern Sotho emphatic pronouns **(yena)** do not show gender. **Himself** stands for a male person while **yena** in Northern Sotho does not indicate that the referent is a male or female.

English text

(78)   * Himself Tshepo went to school.

Northern Sotho text

(79)   Tshepo **yena** o ile sekolong

In sentence (78), it is an evident that English does not allow an emphatic pronoun to precede a noun while in sentence (79), **yena** in Northern Sotho precedes the noun which is **Tshepo.** Northern Sotho allows an emphatic pronoun to precede and also to come immediately after (follow) a noun, as in sentences (77) and (79) respectively.

2.5.2 DEMONSTRATIVE PRONOUNS

Demonstrative pronouns are used when one has to show and point out something. Halliday and Hasan (1976: 57) state that the speaker identifies the referent by locating it on proximity. They are pronouns that clearly refer to something that has already been noted by the speaker or something. There are two (2) sets of demonstrative pronouns in

English, i.e. **this (yo), that (yoo), these (ba),** and **those (bao)** singular nouns or noun phrases. **This** is used to show a person or a thing which is closer (nearer) to the speaker and was referred to earlier on. It is used in the singular form. **That (yoo)** is used to show a person or a thing which is far from the speaker, and was referred to earlier on. The demonstrative pronouns, **this** and **that,** regularly refer anaphorically to something that has been said before. Northern Sotho, unlike English, has three (3) sets of demonstrative pronouns, i.e. **yo** (closer or nearer to the speaker)**, yoo** (far from the speaker), and **yola** (yonder or farther from the speaker and the hearer) for the first person singular and **ba** (closer or nearer to the speaker), **bao** (far from the speaker),and **bale** (yonder or farther from the speaker and the hearer) for the second person plural. Demonstrative pronoun **this (yo)** may also be used cataphorically, e.g.

English text

(80)   This one should be at the university.

Northern Sotho text

(81)   Yo yena o swanetše go ba yunibesithi.

This one (yo yena) is being used cataphorically because the reader or the hearer does not know what is going to happen. It refers to something that is still to come. The following is a table of demonstrative pronouns for both English and Northern Sotho:

Noun Class	Prefix	This / these		That / Those		Yonder
		1(a)	1(b)	2(a)	2(b)	
1	mo-	yo	yono (yokhwi)	Yoo	youwe	yola
2	ba-	ba	bano	bao	bauwe	bale

			(bakhwi)			
3	mo-	wo	wono (wokhwi)	woo	wouwe	wola
4	me-	ye	yeno (yekhwi)	yeo	yeowe	yela
5	le-	le	leno (lekhwei)	Leo	leuwe	lea
6	ma	a	ano (akhwi)	Ao	auwe	ale
7	se-	se	seno (sekhwei)	Seo	seuwe	sela
8	di-	tše	tšeno (tšekhwi)	tšeo	tšeuwe	tšela
9	n- /m-/	ye (e)	yeno (yekhwi)	yeo	yeuwe	yela
10	di	tše	tšeno (tšekhwi)	Tšeo	tšeuwe	Tšela
14	bo-	bjo	bjono (bjokhwi)	Bjoo	bjouwe	bjola
15	go-	mo	mono (mokhwi)	Moo	mouwe	mola
16	fa-	fa	fano (fakhwi)	fao,	fauwe	fale
17	go-	_	mono (mokhwi)	Moo	mouwe	mola
18	mo-	_	mono (mokhwi)	Moo	mouwe	mola

Table 3: Nokaneng & Louwrens (1996: 208)

The observation is that demonstrative pronouns depend on noun classes.

(i)   Demonstrative adverbs

English has four demonstrative adverbs, which are **here (mo), there (moo), now (bjale)**, and then. The three demonstrative adverbs are cohesive except now. They should be differentiated from their homographs (words that are written the same way but have different meanings or functions in a language). The demonstrative **there** and the pronoun **there**, as in:

English text

(82)   There is a student at the shop.

Northern Sotho text

(83)   Moithuti šole kua lebenkeleng.

There is used as an anaphoric reference and demonstrative adverb, so one should be able to distinguish between the two. The demonstrative **now** is to be differentiated from the conjunction **now** as in:

English text

(84)   **Now** what we have to do is this.

Northern Sotho text

(85)   **Bjale** seo re swantšego go se dira ke se.

The demonstratives **now (bjale)** and **then** are more than restricted in their cohesive function. The cohesive use of the demonstrative **then** is that of embodying anaphoric reference to time; the meaning is at the time just referred to.

2.3.2.3 COMPARATIVE PRONOUNS/REFERENCE

Comparative reference supplies information about the similarity of one part of the test to another, with or without respect to a particular quantity or quality (Halliday and Hasan: 1976: 76). It compares two or more things, either the likeness or unlikeness, same, similar, or different.

Comparative adjectives are used when describing the differences between only two items. For example:

English text

(86) This bicycle is better than your bicycle.

Northern Sotho text

(87) Paesekela/ntlanya ye e kaone go phala paesekela/ntlanya
ya gago.

The above examples describe the difference between the two items, which are two bicycles. Both English and Northern Sotho describe two nouns **bicycle (paesekela/ntlanya).**

Most adjectives and adverbs (modifiers) have three forms, or degrees: the positive, the comparative, and the superlative. The positive degree simply indicates that no comparison is being made; the comparative degree compares two things; while the superlative degree compares three or more things. Adjectives modify nouns and pronouns. The comparative and superlative degrees of adjectives indicate the extent (or degree) to which one noun or pronoun possesses a particular quality by comparing it with another noun or pronoun having the same or

similar quality. In the following examples, the quality of the noun **trousers,** is first described (in the positive) and then compare (in the comparative and superlative).

English text

(88) a. These trousers are new.

   b. These trousers are better than your trousers.

   c. These are the best trousers.

Northern Sotho text

(89) a. Marokgo a ke a maswa.

   b. Marokgo a a kaone go phala marokgo bja gago.

   c. Marokgo a ke a mabotse kudu.

Adverbs may also show the extent (or degree) to which a verb, adjective, or another adverb possesses a quality by comparing it with another verb, adjective, or another adverb having the same or similar quality. In the following examples, the quality of the action of the verb **work** is the first described in the positive and then compared in the comparative and superlative.

English text

(90) a. We work hard.

   b. We work hard, but Tshepo works harder.

   c. We work hard, but Tshepo works the hardest.

Northern Sotho text

(91) a. Re šoma kudu.

   b. Re šoma kudu, efela Tshepo o šoma kudu kudu.

c. Re šoma kudu, efela Tshepo o šoma go re feta.

The positive degree simply indicates that no comparison is being made **(we work hard)**; the comparative degree compares two things **(hard and harder)**; while the superlative degree compares three or more things **(hard, harder, and hardest)**. Sentences (90a-c) illustrate or show the examples of cataphoric references.

2.9   CONCLUSION

Cohesion and coherence are ambiguous terms. The examples contend that cohesion is achieved by means of reference in both English and Northern Sotho texts. It has revealed that English and Northern Sotho do not have the same anaphoric reference, namely **he** as the third person singular for a male person a while **o** may not refer to the same person. From this chapter it has been noted that **o** may refer to the subject concord. Types of references have been examined for justification of this hypothesis.

CHAPTER THREE: SUBSTITUTION, ELLIPSIS AND CONJUNCTION

3.1   INTRODUCTION

In this chapter attention is given to substitution, ellipsis, and conjunction as the cohesive devices of cohesion and how they are applicable in English and Northern Sotho. Various types of substitution, such as verbal substitution, clausal substitution and nominal substitution, ellipsis and conjunction (coordinating conductions, correlating conjunctions, subordinating conjunctions and conjunctive conjunctions), and of them examples from both English and Northern Sotho will be examined.

3.2   SUBSTITUTION

3.2.1   DEFINITION

Substitution is a cohesive device that is used in a particular language to avoid direct repetition of lexical items in a sentence or phrase by replacing an item or items by another item or items. According to Halliday and Hasan (1976), substitution is a replacement of one item by another. It is a signal that something has been left out and identifying what kind of information has been left out. A substitute in discourse analysis serves as a place-holding device, showing where something has been omitted and what its grammatical function would be (Halliday, 1994: 317).

The difference between substitution and reference is that substitution is a difference in wording rather than in meaning (Halliday and Hasan, 1976: 88). It is necessary to recognise that all distinctions in types of cohesion are not clear-cut. Sometimes it is hard to recognise what type of cohesion ties a relationship can be put into. This is sometimes the case when one considers the difference between substitution and reference. Reference is a distinction between semantic forms and meaning, while substitution is a relation between linguistic items, such as words or phrases. In terms of linguistic system, reference is a relation on the semantic level, whereas substitution is a

relation on the lexical grammatical level. The different types of substitution are defined grammatically rather than semantically. The relation devices that are commonly used for substitution in English which are also applicable to Northern Sotho are verbal substitution, nominal substitution, and clausal substitution.

3.2.2 Verbal substitution

Verbal substitution occurs in a verb or a verb phrase. The verbal substitution morphemes in English are **do** and **do so** and with the usual morphological scatter, or the various forms, **do not, does, does not, did, did not, doing,** and **done**. The verbal substitution morphemes can substitute any verb phrase provided it appears in the active and not the passive form, except **be** or in some contexts.

The items that are substituted in verbal substitution are verbs. The examples of verbal substitution in English are as follows: **do, does, do so** and with the usual morphological scatter, or the various forms, **don't** and **doesn't**. Hence, verbal substitution in Northern Sotho are **dira, dira bjalo,** and their various forms or negative forms as **ga go bjalo,** for example:

English text

(92) a. Do the students of the University of Limpopo participate in sports?

b. Yes, they do **participate in sports**.

c. Does this boy attend school at Hwiti Secondary School at Mankweng Township?

d Yes, he does (**attend school at Makaipea Secondary School at Mankweng Township**).

Northern Sotho text

(93) a. A baithuti ba Yunibesithi ya Limpopo ba tšea karalo dipapading?

b.   Ee, go bjalo **(ba tšea karalo dipapading).**

c.   A mošemane yo o tsena sekolo se se phagamego sa Hwiti motse setoropong wa Mankweng?

d.   Ee, go bjalo **(o tsena sekolo se se phagamego sa Hwiti motseng setoropong wa Mankweng).**

In English, sentence (92b) above, **do** substitutes **participate in sports**. In Northern Sotho, sentence (93b), **go bjalo** serves as the substitution of **ba tšea karalo dipapading. Do** and **bjalo** are the substitutions that serve as the cohesive ties in both English and Northern Sotho respectively. They are called verbal substitution because they substitute the verb phrases, **participate in sports** (English) and **ba tšea karalo dipapading** (Northern Sotho) respectively. In sentence (92d), **does** substitutes **attend school at Hwiti Secondary School at Mankweng Township** whereas **go bjalo** in sentence (93d), substitutes the phrase **o tsena sekolo se se phagamego sa Hwiti motseng setoropong wa Mankweng.**

English text

(94) a.   Do the students of the University of Limpopo participate in sports?

b   No, they don't **(participate in sport).**

c.   Does this boy attend school at Hwiti Secondary School at Mankweng Township?

d.   No, he doesn't **(attend school at Hwiti Secondary School at Mankweng Township).**

Northern Sotho text

(95) a.   A baithuti ba Yunibesithi ya Limpopo ba tšea karalo dipapading?

b.   Aowa, ga go bjalo **(ga ba tšee karalo dipapading).**

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        c.   A mošemane yo o tsena sekolo se se phagamego sa Hwiti motse setoropong wa Mankweng?

        d.   Aowa, ga go bjalo **(ga a tsene sekolo se se phagamego sa Hwiti motseng seteropong wa Mankweng).**

The above sentence in English indicates that the negative **don't** in sentence (94b) substitutes the verb phrase **(participate in sports)** while in sentence (94d), **doesn't** substitutes the verb phrase **(attend school at Hwiti Secondary School at Mankweng Township).** In Northern Sotho, **ga go bjalo** in sentences (95b) and (95d) substitutes the verb phrase **ga ba tšee karolo dipapading** and **ga a tsene sekolo se se phagamego sa Hwiti motseng wa Mankweng** respectively.

Sometimes an explicit indication may be given that something is omitted by the use of a substitute form, for example, **one** (English) and **-ngwe** (Northern Sotho) in:

English text

(96)   a. Kamogelo lost his book.

          b. He will get a new one**(one book).**

Northern Sotho text

(97)   a. Kamogelo o timeditše puku ya gagwe.

          b. O tla hwetša ye **nngwe (puku).**

One substitutes a noun phrase; **book** in sentence (96) of English and **nngwe** substitutes **puku** in sentence (97) of Northern Sotho.

English text

(98) a. Do you think that Tshepo knows about today's meeting?

b. I think **so (he knows about today's meeting).**

Northern Sotho text

(99) a. A, o nagana gore Tshepo o a tseba ka kopano ya
lehono.

b. Ke nagana **bjalo (o a tseba ka kopano ya lehono)**

So in English and **bjalo** in Northern Sotho serve as the substitute forms for **he knows** and **o a tseba** respectively.

3.2.3 CLAUSAL SUBSITITUTION

Clausal substitution is when the entire clause in a sentence is substituted. The example of clausal substitution is **so.** In clausal substitution the entire clause is presupposed, and the contrasting is outside the clause. For example:

English text

(100) There are going to be Supplementary Examinations this
year.

(101) The principal says **so (there are going to be Supplementary Examinations this year).**

Northern Sotho text

(102) Go ile go ba le ditlhahlobo tša tlaleletšo ngwago wo.

(103) Hlogo ya sekolo o **realo (go ile go ba le ditlhahlobo tša**

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tlaleletšo ngawago wo).

Form the above sentence (101), **so** presupposes the whole of the clause **there is going to be Supplementary Examinations**, and contrasting environment is provided by the **says**, which is outside it. **So** functions as a clausal substitution in which the clause, **there is going to be Supplementary Examinations this year,** has been substituted. If the substitution is not done, then the sentence may not be coherent because it will be read as **The principal says so there are going to be Supplementary Examinations this year.** Like in Northern Sotho, the sentence may be read as follows: **Hlogo ya sekolo o realo go ile go ba le ditlhahlobo tša tlaleletšo ngawago wo.**

3.2.4 NOMINAL SUBSTITUTION

The lexical items substituting for nominal groups are **one, ones,** and **same**. The nominal substitutions **one, ones** and **same** always function as the head of a nominal group. They can only substitute what is itself a head of a nominal group. Nominal substitution can substitute for any count noun, namely, a noun that is selecting for number, singular or plural.

Substitution serves as a place-holding device, showing where something has been omitted and what its grammatical function would be, **one** and **so** (English) and **nngwe** and **bjalo** (Northern Sotho) function as the head of the nominal group and replaces the thing which the head is typically conflated texts into. A nominal group normally comprises of a noun and other word categories that characterise the very same noun. A nominal group within a clause or text functions as though it is that noun that is referred to as the head. The other words or word categories that precede the head of a nominal group are referred to as pre-modifiers while the ones that come after are post-modifiers. For example:

English text

(104)   a. **Lecturer** (is a head noun)

       b. **The** lecturer

       c. **A** lecturer

       d. **That** lecturer

       e. **This** lecturer

       f. **These** lecturers

       g. **One** lecturer

       h. **Two** lecturers

       i. **My** lecturer

       j. **Some** lecturers

       k. **Intelligent** lecturer

Northern Sotho text

(105)   a. Mofahloši

       b. Mofahloši

       c. Mofahloši

       d. Mofahloši yola

       e. Mofahloši yo

       f. Bafahloši ba

       g. Mofahloši yo motee

       h. Bafahloši ba ba bedi

       i. Mofahloši waka

       j. Bafahloši ba ba ngwe

       k. Mofahloši yo bohlale

Most of the pre-modifiers in English do not take the same positions as pre-modifiers in Northern Sotho because they appear after the head noun as in examples from (105 d-j). The pre modifiers such as **the** and **a** in English are not common in Northern Sotho.

The lecturer **(the)** is a pre-modifier because it comes before the head noun. The pre-modifier adds new information or meanings to the head noun. Pre-modifiers include determiners: articles such as **a** and **the,** English demonstratives such as **that, these,** and **this,** (**sela, tšela, se** in Northern Sotho), English numerals such as **one, two,** and **five,** Northern Sotho numerals such as **tee, pedi,** and **tlhano,** English possessives such as **my,** and **their,** Northern Sotho possessives such as **tšaka,** and **bona,** quantifiers such as **some,** and **many,** and English adjectives that describe or classify the head noun such as **poor, intelligent, good,** and **beautiful,** Northern Sotho adjectives such as **bohlale, botlaela,** and **botse,** complements such as prepositional phrase, e.g.

English text

(106) a   The student **of linguistics.**

      b.   A lecturer **of linguistics**

      c .   That lecturer **of linguistics**

      d.   This lecturer **of linguistics**

      e.   These lecturers **of linguistics**

      f.   One lecturer **of linguistics**

      g.   Two lecturers **of linguistics**

      h.   My lecturer **of linguistics**

      i.   Some lecturers **of linguistics**

      j.   An intelligent lecturer **of linguistics**

Northern Sotho text

(107) a.   Baithuti ba **tša polelo**

      b.   Mofahloši wa **tša polelo**

      c.   Mofahloši yola wa **tša polelo**

      d.   Mofahloši yow a **tša polelo**

      e.   Bafahloši ba ba **tša polelo**

      f.   Mofahloši yo motee wa **tša polelo**

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g. Bafahloši ba ba bedi ba **tša polelo**

h. Mofahloši waka wa **tša polelo**

i. Bafahloši ba ba ngwe ba **tša polelo**

k. Mofahloši yo bohlale wa **tša polelo**

The above examples (106 a-j), **of linguistics** is a post–modifier because it follows the head noun which is the **lecturer(s)** or it comes after the head noun **lecturer(s)**. The same applies to Northern Sotho, **tša polelo** which is a post modifier because it comes after the head noun **mofahloši** or **bafahloši.**

Semantic meanings of words and phrases can be divided into two, namely extensional and intensional meaning. Fasold and Connor-Linton (2006:152- 153) confirm that extensional meaning have to do only with how things actually are at a given point in time. They have to do with the here-and-now. Consider the following phrases:

English text

(108) a. The President of South Africa

b. Jacob Zuma

Northern Sotho text

(109) a. Mopresidente wa Afrika Borwa

b. Jacob Zuma

At the time of writing this, the President of South Africa, is Jacob Zuma, so at the point in time (108a), (108b), (109a), and (109b) refer to the same person, therefore, they are all correct, because they have the same extensional meaning. Intensional meaning has to do with how things could be at other times or in hypothetical circumstances (Fasold and Connor-Linton 2006: 152). Extensional meaning refers to the aspects of meaning that have to do with the actual and current facts. For example, at other times, in the past

and in the future, (108a), (108b), (109a) and (109b) will not refer to the same person. In some cases, reference is all that is important to the sentence's meaning, while in other sentences, sense is crucial. This difference can be detected through a substitution test. For example, consider the fill-in-the-blank sentence below (i). One can fill the underlined position with **The President of South Africa** or **Jacob Zuma** and at the time of writing this, it does not make a difference to whether the sentence is true of not. That is, since (ii) is true at the time of writing this, so even sentence (iii) has the extensional meaning, and vice versa (Fasold and Connor-Linton, 2006: 152).

English text

(110) (i) _____ is meeting with the Governor of the South African Reserve Bank.

(ii) The President of the South Africa is meeting with the Governor of South African Reserve Bank.

(iii) Jacob Zuma is meeting with the Governor of the South African Reserve Bank.

Northern Sotho text

(111) (i) _____ o kopana le mmušiši wa panka ya Resefe ya Afrika Borwa.

(ii) Mopresidente wa Afrika Borwa o kopana le mmušiši wa panka ya Resefe ya Afrika Borwa.

(iii) Jacob ZUma o kopana le mmušiši wa panka ya Resefe ya Afrika Borwa.

The President of South Africa can be substituted by Jacob Zuma and vice versa without changing whether the sentence is true or not. One classifies these sentences as extensional.

Another fill-in-the-blank sentence (iv) which needs to be filled by **The President of South Africa** or **Jacob Zuma** is as follows:

English text

(112) (i) One day _____ will be a woman.

(ii) One day, the President of South Africa will be a woman.

(iii) *One day, Jacob Zuma will be a woman.

Northern Sotho text

(113) (i) Ka letšatši le le ngwe _____ e tla mosadi.

(ii) Ka letšatši le le ngwe mopresidente wa Afrika Borwa e tla mosadi.

(iii) *Ka letšatši le le ngwe Jacob Zuma e tla ba mosadi.

The sentences (112 iii) and (113 iii) are not true, because they fail the substitution test. Jacob Zuma will never be a woman. The future tense which is indicated by the modal **will (e tla ba)** makes the sentence to be intensional, because the future tense makes the sentence to depend on what will occur in the future but not on what is at a given point in time.

3.2.5 ELLIPSIS

Ellipsis differs from substitution because substitution substitutes one item with another item while ellipsis omits (deletes) the item and substitutes it with zero (or nothing). They are similar in their function as they both link the linguistic cohesion. Substitution and ellipsis embody the same fundamental relation which between parts of a text which may be the relation between words or groups or clauses. Baker (1992: 187) indicates that ellipsis involves the omission of an item, though she does not indicate that the item

which is omitted is substituted by nothing or zero. Once the item has been omitted, it avoids repetition of the item or items in a phrase, sentence, or clause. Collins and Carmella (2000: 253) define ellipsis as an omission of one or more elements of a sentence of a phrase, where these can be recovered from either the immediate context or the surrounding text, or on the basis of our knowledge of the grammar of English. They add that ellipsis provides a strong cohesive force in a text and is also commonly used in conversation for speed of response and economy of effort.

In ellipsis there is always a presupposition, in the structure, that something is to be supplied or understood. Halliday and Hasan (1976: 143) point out that when we talk about ellipsis, we are not referring to any and every instance in which there is some information that the speaker or the writer has to supply from his/her own evidence, but referring specifically to structures such as, sentences and clauses whose structure presupposes some preceding item, which then serves as the source of the missing information. According to McCarthy (2000: 43), ellipsis is the omission of elements normally required by the grammar which the speaker/writer assumes are obvious from the context and therefore need not be raised. This does not necessarily mean that each utterance that is not fully explicit is elliptical, since most messages or text require some input from the context in order to make sense. Richards *et al.* (1985: 90) confirm this when they explain ellipses as the leaving out of words or phrases from sentences where they are unnecessary because they have already been referred to or mentioned. Ellipsis may be used in order to avoid repeating the same noun, to avoid the main verb after an auxiliary, to avoid repeating a whole verb in the infinite. We can also use **to** and when the main verb is exactly the same and is followed by an object, complement or adverbial. Ellipsis can be used in the following:

(a)   To avoid repeating the same noun: For example:

English text

(114)   Thato painted one wall and Tshepo painted the other **(wall).**

(115) Tirelo gave Tshepo the box of apples. He took three **(apples)** from the box **(of apples)** and ate them.

Northern Sotho text

(116) Thato o pentile leboto le le tee, Tshepo o pentile le le ngwe **(leboto).**

(117) Tirelo o file Tshepo lepokisi la diapola. O tšere tše tharo **(diapola)** ka lepokising gomme a di ja **(diapola).**

When the main verb is exactly the same and it is followed by an object or a noun, complement or adverbial, one can also leave it out, for example:

(b)   To avoid repeating the same verb in a sentence or phrase.

English text

(118) Kamogelo cleaned the kitchen, Thato **(cleaned)** the living room, and Tshepo **(cleaned)** the bathroom

(119) Tshepo travelled by bus, Thato **(travelled)** by aeroplane, and Tirelo **(travelled)** by cart.

Northern Sotho text

(120) Kamogelo o hlwekišitše khitši, Thato **(o hlwekišitše)** phaphoši ya bodulo, Tshepo **(o hlwekišitše)** phaphoši ya go hlapela.

(121) Tshepo o sepetše ka pese, Thato **(o sepetše)** ka sefofane, Tirelo **(o sepetše)** ka kariki.

In the sentences (118) and (119), the following verbs are omitted, **cleaned** and **travelled** respectively, but the meanings are not distorted. In Northern Sotho, the same verbs have also been omitted, namely **hlwekišitše,** and **sepetše.** The meanings of English text and the Northern Sotho text, however, remain the same.

3.2.5.1 CLAUSAL ELLIPSIS

Clausal ellipsis is one of the types of ellipsis in which ellipsis is only for the clause. It is related to the **question-answer** process in dialogue. The clausal ellipsis occurs typically in a dialogue sequence where in a response everything is omitted except the information-bearing element (Halliday, 1994: 320). In a **yes/no** sequence, the answer may result in ellipsis of the whole clause, e.g.

English text

(122) Can you read?

(123)   Yes **(I can read).**

Northern Sotho text

(124) A o kgona go bala naa?

(125) Ee **(ke kgona go bala).**

In sentence (123), the whole clause which is **I can read** is omitted but the **yes** carries the finite meaning of the omitted clause. The same applies to sentence (125) in Northern Sotho, whereby the whole clause **ke kgona go bala** has been omitted. The native speaker of the language will be able to understand that the speaker means that he can read.

Ellipsis may be a part of the clause. There may be ellipsis of just one part of the clause, the residue. For example:

English text

(126) Who can answer this question?

(127) I can. **(answer that question).**

Northern Sotho text

(128) Ke mang yo a ka arabago potšišo ye?

(129) Nka kgona. **(go araba potšišo yeo).**

The English examples in sentences (126) and (127) are the examples of wh-ellipsis. The question which starts with **who** in sentence (128) may be responded by the use of the wh-ellipsis. The answer in sentence (127) proves that the wh-ellipsis can omit the whole clause of the sentence **(answer that question).** The same applies to Northern Sotho where the whole is omitted in sentence (129) **go araba potšišo yeo.**

3.2.6   CONJUNCTION

Conjunction is a type of cohesive relation which is found in the grammar or discourse of every language. Conjunction differs with other cohesive relations such as, reference, substitution, and ellipsis. It does not rely on the information that is traced from backward nor forward for its referent, but it expresses its meanings that presuppose the presence of other components in a textual or discourse. According to Halliday and Hasan (1976: 226), conjunctive elements are cohesive not in themselves but indirectly, by virtue of their specific meanings; they are not primarily devices for reaching out into the preceding (or following) text, but they express certain meanings which presupposes the presence of other components in the discourse. Bloor and Bloor (1995: 98) define conjunction as a term that is used to describe the cohesive tie between clauses or sections of text in such a way to demonstrate a meaningful relationship between them. It is possible to perceive the process as the joining or linking of ideas, events or any

other phenomena. The joining or linking is achieved by the use of conjunctive adjuncts which are sometimes referred to as cohesive conjunctives.

Conjunction is a term in linguistics used as a part of speech to join words, phrases, clauses or sentences. When one describes conjunction as a cohesive device, one does not look at the semantic relations, as they are being realised throughout the grammar of the language, but at the function they have as relating to each other is linguistic elements that occur in succession but are not related by other, structural means. Sometimes, conjunction may function as a structural relation or as a cohesive relation. **Boys and girls,** and **fish and chips** are examples of structural relation. The conjunction **and** joins the two nouns, **boys and girls**, and **fish and chips**. The study will examine the three (3) kinds of conjunctions, namely coordinating conjunctions, correlating conjunctions and subordinating conjunctions.

(a)   Coordinating conjunctions

A coordinating conjunction is a is type if conjunction that joins two items, words, phrases or clauses and sentences that are of equal syntactic importance. Lutrin and Pincus (2004: 35) confirm that a coordinating conjunction joins two words or ideas of equal weights. It can join two or more nouns together, verbs, phrases, or clauses. It can also join propositions, or ideas, expressed in each clause or sentence. Examples of coordinating conjunctions are as follows: **for, and, nor, but, or, yet,** and **so** (http://grammar.ccc.comnet.edu//grammar/conjunctions.htm. Coordinating conjunctions are sometimes used as acronym **FANBOYS (For – And – Nor - But – Or – Yet – So).** All the coordinating conjunctions have fewer than four letters, though there are some words which have fewer than four letters such as, **now** and **then,** which are not coordinating conjunctions.

Among the coordinating conjunctions, the most common, of course, are **and, but**, and **or.** It might be helpful to explore the uses of these three words. The examples below by no means exhaust the possible meanings of these conjunctions.

AND

The word **and** is used cohesively to connect, or link one phrase, clause or sentence to the other. The coordinating conjunction **and** can be used in different situations, such as:

i.   To suggest that one idea is chronologically sequential to another:

   English text

   (130) a.   Tirelo sent in her applications **and** waited by the phone for a response.

   Northern Sotho text

   (130) b.   Tshepo o rometše dikgopelo tša gagwe o sa letetše gore ba mo arabe ka mogala.

ii. To suggest that one idea is the result of another:

   English text

   (131)   Thato heard the weather report **and** suddenly decided to put on his jacket.

   Northern Sotho text

   (132)   Tshepo o rile go kwa ka ga tša pego ya tša boso a nama a nagana ka pejana go apara jeresi.

iii. To suggest that one idea is in contrast to another (frequently replaced by **but** in this usage):

   English text

   (133)   Tshepo is brilliant **and** Thato has a pleasant personality.

Northern Sotho text

(134) Tshepo o bohlale Thato yena o na le botho bja maleba.

iv.   To suggest an element of surprise (sometimes replaced by **yet** in this usage):

English text

(135) Johannesburg is a rich city **and** suffers from many informal settlements.

Northern Sotho text

(136) Johannesburg ke toropo ya go huma e tshwenywa ke go ba le badudi ba di šušumela ba bantši.

The English conjunction **and** in sentence (135) shows or suggests an element of surprise what one clause is dependent upon another to suggest that one clause is dependent upon another, conditionally (usually the first clause is an imperative):

English text

(137) Use your garage cards frequently **and** you will soon find yourself deep in debt.

Northern Sotho text

(138) Šomiša dikarata tša gago tša go tšhela makhura gantši ntši o tla ikhwetša o le ka gare ga dikoloto.

The English conjunction **and** in sentence (137) suggests that one clause conditionally is dependent upon another while in Northern is not common.

v.   To suggest a kind of comment on the first clause:

English text

(139) Tshepo became addicted to drugs **and** that surprised no one who knew him.

Northern Sotho text

(140) Tshepo o bile lekgoba la diokobatši gomme seo ga sa ka sa makatša batho bao ba mo tsebago.

The conjunction **and** which serves as a command on the first part of the clause or sentences, is not well presented in Northern Sotho because it does not appear on the sentence, but the meaning remains the same.

BUT

i.   To suggest a contrast that is unexpected in the light of the first clause:

English text

(141) Tshepo lost his parents through the HIV /AIDS pandemic, **but** he still survives like anybody else.

Northern Sotho text

(142) Tshepo o hlokofaletšwe ke batswadi ba gagwe ka moka ka lebaka la leuba la HIV / AIDS, **efela** o sa phela go swana le motho yo mo ngwe le yo mo ngwe.

ii. To suggest in an affirmative sense what the first part of the sentence implies something in a negative way (sometimes replaced by **on the contrary**):

English text

(143)   The police did not act foolishly, **but** used the thief to catch the thieves.

Northern Sotho text

(144)   Maphodisa ga se ba itshware bošilo, **efela** ba šomišitše lehodu go ka swara mahodu a mangwe.

iii.   To connect two ideas with the meaning of with the exception of (and then the second word takes over as subject):

English text

(145)   Everybody **but** Tshepo is trying out for the team.

Northern Sotho text

(146)   Yo mongwe le yo mongwe o a itsotsoropela sehlopha **efela** Tshepo yena o kudu.

OR

i.   To suggest that only one possibility can be realised, excluding one or the other:

English text

(147)   You can study hard for these examinations **or** you can fail.

Northern Sotho text

(148)   O ka balela kudu go ditlhahlobo tše **goba** o ka šitwa.

ii.   To suggest the inclusive combination of alternatives:

English text

(149) We can broil chicken on the grill tonight, **or** we can just eat leftovers.

Northern Sotho text

(150) Re ka beša kgogo lešimelong ka mantšibua **goba** re ka no ja tšeo di šetšego.

The coordinating conjunction **or** in the above English sentence (149) agrees with the coordinating conjunction **goba** of Northern Sotho example (150). They are cohesive devices that cause the cohesion in the English and Northern Sotho texts.

iii.   To suggest a negative condition:

English text

(151) The rule in the animal kingdom is live **or** die.

Northern Sotho text

(152) Molawana ka legorong la diphoofolo ke gore o a phela **goba** o a hwa.

iv.   To suggest a negative alternative without the use of an imperative:

English text

(153) They must give the manager's friend a tender **or** they are fired.

Northern Sotho text

(154) Ba swanetše go fa mogwera wa Molaodi thendara **goba** ba a rakwa

Coordinating conjunctions are done by means of connecting or joining the two independent clauses, they are often (but not always) accompanied by a comma. For example:

English text

(155) Tshepo wants to write a test, **but** he has a problem with the time table.

Northern Sotho text

(156) Tshepo o rata go ngwala molekwana, **efela** o na le bothata bja tšhupamabaka.

There are two independent clauses from the above sentence, namely; **Tshepo wants to write a test** and **he has a problem with time table**. These two independent clauses are connected by a comma and a coordinating conjunction **but**. If the sentence is not connected by a comma and a coordinating conjunction, then there will be no comma splice, i.e. the two independent clauses would be incorrectly connected.

(157)* Tshepo wants to write a test but he has a problem with time.

The above sentence is incorrectly connected because there is no comma between the coordinating conjunction **but.**

A comma splice is when comma is applied to join or combine two independent clauses, in a situation where clauses are not connected by a coordinating conjunction such as **but, and, or** http://en.wikipedia.org/wiki/Commaspelice.

Independent clauses here refer to clauses that can stand by themselves as complete sentences, unless if they do not stand by themselves, they are separated from other clauses, they are called sentences, but not clauses. The independent

clauses help to make cohesion and coherence between two or more clauses. That is why it is helpful to explore the usage of the three coordinating conjunctions, namely **but, and,** and **or.**

(b)   Correlating conjunctions

Correlative conjunctions also connect sentence elements of the same kind. However, unlike coordinating conjunctions, correlative conjunctions are always used in pairs. Some conjunctions combine with other words to form what are called correlative conjunctions.

The correlative conjunctions in English include the followings:

Not only . . . but also

both . . . and

either . . . or

not . . . but

just as . . . so

neither . . . nor

whether . . . or

Examples:

English text

(157) To have a big and beautiful house, we must **not only** work hard, **but also** a good budget.

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Northern Sotho text

(158) Go ba le ntlo ye botse ya kgoparara, ga re a swanelwa ke go šoma ka thata fela, efela re swanetše re be le tekanyetšo ya mašeleng ya maleba.

English text

(159) In order to perform well in sport, one must be fit **both** physically **and** mentally.

Northern Sotho text

(160) Go re motho a tšee karolo ye botse dipapading, o swanetše gore a be maemong a mabotse mmeleng le monaganong.

English text

(161) **Either** Tshepo decides to play football **or** cricket.

Northern Sotho text

(162) Tshepo o nagana go bapala kgwele ya maoto goba khrikhete.

Sentence (161) does not use the English correlative conjunctions, **either . . . or** the same way as Northern Sotho, even though the meaning is not distorted.

English text

(163) We will remember **not** the words of the former President of South Africa Nelson Mandela, **but** the good leadership.

Northern Sotho text

(164) Re ka se gopole **fela** mantšu a mopresidente wa peleng

Nelson Mandela, **efela** boetapele bjo bo botse bja gagwe.

The correlative conjunctions in both English and Northern Sotho are used cohesively to join one or more phrases, clauses, or sentences.

(c)   Subordinating conjunctions

Subordinating conjunction is an adverb that introduces a subordinating adverbial clause into the main sentence, which is, the main clause. Lutrin and Pincus (2003: 35) define subordinating conjunction as the conjunction or word that joins a main clause to a subordinating clause. It introduces another idea or proposition into a sentence, whose main core or idea is always expressed by the main clause. The proposition which is expressed by the subordinating clause carries less weight or importance than the idea expressed by the main sentence clause.

Some of the common subordinating conjunctions are as follows:

after	although
as long as	as is
as	as though
because	before
even though	if
in order that	provided that
rather than	since
so that	than

whenever	where
whereas	wherever
though	unless
until	when
that	before
whether	while

Chew and Kaur (2007: 116-117) categorise the subordinating conjunction according to the following:

(a) Conjunctions of time: **after, before, since, until, till, when, whenever, while, now that,** and **as**

> **English text**

> **(165)** **After** Tshepo had scored the winning goal, we celebrated.

> **Northern Sotho text**

> **(166)** **Morago ga gore** Tshepo a nwiše nno ya phenyo, re ile ra keteka.

(b) Conjunctions of place: **where** and **wherever**

> **English text**

> **(167)** Thato hide a ball **where** others cannot be able to find it.

Northern Sotho text

(168) Thato o fihlile kgwele ya maoto **moo** ba ba ngwe ba ka se e bonego.

(c) Conjunctions of cause or reason: **because, since,** and **as.**

English text

(169) Kgopotso did not go to school **because** he is sick.

Northern Sotho text

(170) Kgopotso ga se a ye sekolong **ka lebaka la gore** o a lwala.

(d) Conjunctions of concession: **although, though,** and **whether.**

English text

(171) Tshepo bought a car **although** he has not built a house.

Northern Sotho text

(172) Tshepo o rekile sefatanaga **le ge** a sešo a age ntlo.

(e) Conjunctions of manner or degree: **as, as though, as if,** and **than.**

English text

(173) The snake lay **as though** it was dead.

Northern Sotho text

(174) Noga e robetše **tše e ka re go** e hwile.

(f) Conjunction of consequence: **so that,** and **that.**

English text

(175) Tshepo gave Kgopotso his watch **so that** he should not be late.

Northern Sotho text

(176) Tshepo o file Kgopotso sešupanako sa gagwe **gore** a se ke a latelwa

(g) Conjunction of purpose: **in order that, lest,** and **so that.**

English text

(177) Thato studied very hard **in order that** he should pass.

Northern Sotho text

(178) Thato o badile kudu kudu **gore** a tle kgone go tšwelela.

(h) Conjunctions of condition: **if** and **unless.**

English text

(179) Let me know **if** you will make it to the meeting.

Northern Sotho text

(180) E re ke tsebe **ge e** ba o tla kgona go ba gona kopanong.

The above sentences are examples of subordinating conjunctions in both English and Northern Sotho texts. They are cohesive devises of cohesion. When used properly they make the sentences, clauses, and phrases to be cohesive, and meaning remains the same.

3.3   CONCLUSION

The purpose of this chapter was to examine the relationship between substitution, ellipsis, and conjunction as cohesive devices and how they are applicable in both English and Northern Sotho. Types of substitution, ellipsis, and conjunctions were discovered to be more important when English texts are translated into Northern Sotho. The study revealed several occasion on which ellipsis can be used in both English and Northern Sotho.

CHAPTER FOUR: LEXICAL COHESION

4.1   INTRODUCTION

The aim of this chapter is to examine the impact that lexical cohesion has in translation. Examples will be used from both English and Northern Sotho.

4.2   LEXICAL COHESION

Lexical cohesion refers to the cohesive effect of the use of lexical items in discourse where the choice of an item relates to the choices that have gone before (Bloor and Bloor (1995: 100). It is the cohesion that arises from semantic relationships between words. In other words, words are lexically cohesive when all those words are semantically related; if they all concern the same topic. Baker (1992: 202) confirms that lexical cohesion refers to the role played by the selection of vocabulary in organising relations within a text. A given lexical item cannot be said to have a cohesive function, but any lexical item can enter into a cohesive relation with other items in a text. Lexical cohesion is achieved as a result of chains of related words that contribute to the continuity of lexical meaning.

There are two basic categories of lexical cohesion, namely reiteration and collocation.

4.2.1 Reiteration

McCarthy (2000: 65) defines reiteration as either restating an in a later part of the discourse by direct repetition or else reasserting its meaning by exploiting lexical relations. Reiteration is a term in linguistics which is referring to repeating exactly the same item or word in the discourse or text. Halliday and Hasan (1976: 278) point out that reiteration is a form of lexical cohesion which involves the repetition of a lexical item, at one end of the scale; the use of a general word to refer back to a lexical item, at the other end of the scale; and a number of things in between the use of a synonym,

near-synonym, or superordinate. Reiteration can take the form of repetition of the same item or word through the use of synonyms, polysems, spoonerisms, malapropisms, homonyms, antonyms, meronyms, hyponyms, metonyms, superordinate, and general words.

4.2.1.1   Synonyms

Synonyms are defined as different words that have the same or nearly the same meaning. Yule (2006: 104) defines synonyms as two or more forms with very closely related meanings. Synonyms are often, but not always intersubstitutable in sentences. Yule (2006) furthermore argues that the idea of sameness of meaning when discussing synonymy is not necessarily total sameness. Some lexicographers claim that no synonyms have exactly the same meaning (in all contexts or social levels of language) because factors such as etymology, orthography, phonic qualities, ambiguous meanings, and usage, make them unique (http://en.wikipedia.org/wiki/Synonym. The synonyms such as **buy** and **purchase** cannot be used interchangeably or cannot replace each other in all contexts. **Sick** and **ill** are synonyms but cannot be used interchangeably or cannot replace each other in all contexts, even though both **sick** and **ill** refer to the state of being in bad health or affected by disease. Northern Sotho synonyms, which can be used interchangeably in all contexts, are as follows:

> (i) lehono, mamohla, naase (today)
> (ii) lee, leata, letšae (egg)
> (iii) bogobe, bušwa (porridge)
> (iv) thipa, mphaka (knife)
> (v) betha, itia (to beat).

The synonyms such as **speak,** and **talk** can be used intersubstitutable to each other in many contexts, since they refer to the action of communication. Synonyms can be any part of speech (for example, nouns, verbs, adjectives, adverbs, or prepositions), as long

as both members of the pair are the same part of speech. More examples of English synonyms are:

nouns	
baby	infant
student	pupil
father	dad
car	automobile
cab	taxi
couch	sofa
adjectives	
pretty	attractive
sick	ill
large	big
broad	wide
weak	feeble
clever	brilliant
ugly	hideous
verbs	
buy	purchase
speak	talk
answer	reply
join	unite
correct	accurate
force	oblige

adverbs	
quickly	speedily
almost	nearly
friendly	amiable
sleepily	drowsily
prepositions	
on	upon

There are some words or items which may be appropriate in a sentence but its synonym would not be proper. For example:

English text

(181)   My **dad purchased a large automobile.**
(182)   My **father bought a big car.**

The above sentence that relates that **my dad purchased a large automobile** and it sounds much more casual or informal than the other one which says **My father bought a big car.** Even though the latter sentence has words or items which may be synonymous, words or items such as **dad** and **father, bought** and **purchased, big** and **large,** and **automobile** and **car.**

Maina	
ngwana	lesea
moithuti	morutwana
tate	rra

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koloi	sefatanaga

4.2.1.2 Polysemy

Polysemy is a word that comes from Greek *poly* meaning **many** and *semy* meaning **to do with meaning**. Yule (2006: 107) defines polysemy as one form (written or spoken) having multiple meanings that are all related by extension. A ***polyseme*** is a word or phrase with multiple, related meanings all of which share the same roots (etymology). http://knowgramming.com/polysemy.htm. For example, **box** is defined as a type of tree, a container, a seating area and to fight with fists. The first three explanations share their roots with *pyxos* box tree and are therefore polysemes, while the fourth has its own, separate etymology, in no way connected to *pyxos*, and is, therefore, not part of the same polysemous group. Such polysemy can give rise to a special ambiguity **(He left the bank five minutes ago; He left the bank five years ago)**. Sometimes dictionaries use history to decide whether a particular entry is a case of one word with two related meanings, or two separate words, but this can be tricky. Even though **pupil (eye)** and **pupil (student)** are historically linked, they are intuitively as unrelated as **bat (implement)** and **bat (animal)** Akmajian, *et al.* (2001).

4.2.1.3 Spoonerisms

A **spoonerism** is an error in speech or deliberate play on words in which corresponding consonants, vowels, or morphemes are switched. It is named after the Reverend William Archibald Spooner (1844-1930), Warden of New College, Oxford, who was notoriously prone to this tendency (http://en.wikipedia.org/wiki/Spoonerism). It is also known as a marrowsky, after a Polish count who suffered from the same impediment.

While spoonerisms are commonly heard as slips of the tongue resulting from unintentionally getting ones words in a tangle, they can also be used intentionally as a play on words (http://en.wikipedia.org/wiki/Spoonerism). For example:

English text

(183) Three cheers for our queer old dean! (dear old queen, referring to Queen Victoria).

(184) Is it kisstomary to cuss the bride? (customary to kiss).

(185) The Lord is a shoving leopard. (a loving shepherd).

(186) A blushing crow. (crushing blow).

(187) A well-boiled icicle. (well-oiled bicycle).

(188) You were fighting a liar in the quadrangle. (lighting a fire).

(189) Is the bean dizzy? (dean busy).

(190) Someone is occupewing my pie. Please sew me to another sheet. (occupying my pew...show me to another seat).

(191) You have hissed all my mystery lectures. (missed all my history lectures).

(192) You have tasted a whole worm. (wasted a whole term).

(193) Please leave Johannesburg on the next town drain. (down train).

Spoonerisms in Northern Sotho are not common. In English, they occur as if a child is still acquiring a language.

4.2.1.4.   Malapropisms

Malapropism is defined as the unintentional misuse of a word by confusion with one that sounds similar. The word or phrase that is used sounds similar to the word that was apparently meant or intended (http://en.wikipedia.org/wiki/Malapropism). For example:

English Text

(194) First, who think you the most **desertless** man to be constable? (meaning deserving).

(195) True, and they are to **meddle** with none but the prince's subjects. (meaning mingle).

(196) Comparisons are **odorous**. (meaning odious).

(197) Our watch, sir, have indeed **comprehended** two **auspicious** persons. (meaning apprehended and suspicious).

(198) Is our whole **dissembly** appeared? (meaning assembly).

(199) Villain! thou will be condemned into everlasting **redemption** for this meaning perdition.

4.2.1.5   Homonyms

Homonyms are linguistic terms which are commonly used when two or more forms either in a written discourse or spoken discourse have two or more unrelated meanings. They are words which are spelt and pronounced in an identical way, but have different meanings and functions. For example:

(i)   lie (not true) and lie (to be in horizontal position).

(ii)   bank (of a river) and bank (financial institution).

(iii)   pupil (at school) and pupil (in the eye).

Homonyms in Northern Sotho are as follows:

(i)   noka (waist) and noka (river).

(ii)   thaba (mountain) and thaba (be happy).

(iii)   leleme (language) and leleme (tongue).

(iv)   hlogo (head, part the body) and hlogo (head of the institution).

The above English words have the same form; they are written the same way and pronounced the same, but with different meanings. The first one **lie** may be a verb meaning to tell something that is not true, while the other one may be a verb as well, meaning to be in a horizontal position. **Bank** as a noun may refer to a financial institution while the other **bank** may refer to an edge of the river. **Pupil** as a noun may refer to a learner at school while the other one may be a verb referring to a part of the eye. The following are examples of homonyms in English:

(200) a.   The dog has a loud **bark.**

b.   The **bark** of the tree showed its age.

(201) a.   Tshepo is a **dear** and kind child.

b.   The clothes that Tshepo bought were very **dear** (expensive).

(202) a.   Mokgadi Semenya has broken the athletic **record.**

b.   The lecturer **records** marks for the students.

(203) a.   Every **second** counts.

b.   Tshepo came **second** in the class.

c.   Thato was the one to **second** your proposal.

d.   The possibilities are very high that they might **second** you to another department.

(204) a.   Tirelo loved his birthday **present.**

b.   Thato will **present** the school with a trophy.

c. Tshepo wrote his essay in the **present** tense.

d. Many people were **present** in the meeting.

Northern Sotho homonyms are as follows: Tshepo o re etetše ka **tlala**. Pula e nele dinoka tša **tlala**. Basadi ba **fola** mabele ka seboweng. Thato o rile go lwala a ba **a fola**. Tshepo o **fola** lebake. Matome o **lema** tšhemo. Mma o **lema** bana ka go ba fa dipompong.

There are types of homonyms, which are: homophones, heterophones and Capitonyms

a) Homophones

Homophones are types of homonyms that are pronounced in the same way, but differ in spelling and meaning. They may be spelled the same or differently. For example:

(i) **Aloud** and **allowed**

English text

(205) We are not permitted to talk **aloud.**

(206) We are **allowed** to write on the chalkboard.

(ii) **By** and **buy**

English text

(207) Mokgadi sat **by** the fire.

(208) Tshepo and Thato **buy** groceries at the shop.

(iii) **Dear** and **deer**

English text

(209) My family is **dear** to me.

(210) The **deer** lives in the park.

(iv) **Flower** and **flour**

English text

(211) The **flower** is in the vase.

(212) Tshepo and Thato bake cakes with **flour.**

(v) **Hole** and **whole**

English text

(213) There is a **hole** on the door.

(214) The **whole** class has passed with distinctions.

(vi) **Stationary** and **stationery**

English text

(215) The ball is **stationary** (it does not move).

(216) The school principal buys **stationery** for the school.

b) Heterophones

In linguistics, **heterophones** are words that are spelled the same but have different pronunciations and meanings, such as **desert (abandon)** and **desert (arid region).** Heterophones are a type of **homonym**, and are also called heteronyms. The state of

being a heterophone is called **heterophony**. Opposite to heterophones are homophones. Homophones are words that sound exactly the same (and those words may have the same spelling or may t have different spellings).

Heterophone literally just means different sound, and the term is sometimes applied to words that are just pronounced differently, irrespective of their spelling http://www.worldlingo.com/ma/enwiki/en/Heterophones#. Such a definition would obviously include virtually every pair of words in the language, so heterophone in this sense is normally restricted to instances where there is some particular reason to highlight the different sound. For example, puns normally involve homophones, but in the case of heterophonic (or imperfect) puns, the two words sound different, and yet similar enough for one to suggest the other (for example, **mouth** and **mouse**).

c) Capitonyms

Capitonyms are types of homonyms especially pairs of words that change their meaning (sometimes pronunciation) when they are capitalised. Capitonyms are words that are spelled the same, but usually (not always) pronounced differently and that have different meanings, and they only differ because one starts with a capital letter while the other one with a small letter (http://www.annies-annex.com/capitonyms.htm). They are called capitonyms because one of the words begins with a capital letter. Capitonyms are portmanteau of the word capital with the suffix –onym. Capitonyms are form of homographs and when the two forms are pronounced differently they form heteronyms. In situations where both words should be capitalized such as the beginning of a sentence, there will be nothing to distinguish between them except the context in which they are used (**August** and **August**). Examples of capitonyms are as follows:

(i) August and august

August, with a capital letter refers to the eighth month of the year, the month after July, whereas **august** with small letter refers to inspiring feelings of respect and awe. They are not common in Northern Sotho.

(ii)   March and march

March, with a capital letter refers to the third month of the year, the month after February; whereas **march** with small letter means to walk briskly and rhythmically, walk purposefully and determinedly, procession from one place to another by many people, especially as a protest. They are not common in Northern Sotho.

(iii)   God and god (Modimo le modimo)

God (Modimo) religiously refers to the Supreme Being, the creator of human beings, heaven and earth, the ruler of the universe and the omnipotent, while **god (modimo)** a being or an object that is believed to have more than natural attributes and powers and also require human worship.

(iv)   Polish and polish

Polish refers to the language that is spoken in Poland, by the Poles, whereas polish means to cause something smooth and shiny by rubbing.

(v)   Arabic and arabic

Arabic relates to an Arab world, or the Arabic language, while **Arabic** is also called gum acacia, a food ingredient

(vi)   Job and job

Job refers to the subject of a book of the Bible and job refers to employment.

If one does not have cultural background and knowledge of English may not be able to differentiate between the words that are capitonyms. Some of the Northern Sotho capitonyms are as follows:

(vii)   Joko and joko

Joko with a capital letter refers to the name of a tea product while the other refers to the yoke which is a well shaped piece of wood fixed across the necks of two animals when pulling a cart or plough.

(viii)   Nama and nama

Nama language is a member of the khoisan family. **Nama** with a capital letter refers to the Khoikhoi language which is spoken by the Nama people who stay in the Southwest of Africa while with a small letter refers to a meat.

4.2.1.6   Antonyms

Antonym is a word having a meaning opposite to that of another word. According to Fromkin and Rodman (1993: 132), the meaning of a word may be partially defined by saying what it is not. For example, **male** means **not female**, **hot** means **not cold, dead** means **not alive.** All these words are regarded as antonyms since they say what they are not. In English, there are many ways in which antonyms can be formed, namely:

(a) One can add the prefix **un-** (at the beginning of a word) which is not common in Northern Sotho.

    (i)   likely and unlikely
    (ii)   able and unable
    (iii)   cooked and uncooked
    (iv)   safe and unsafe

      (v)   intentional and unintentional

      (vi)   bound and unbound.

(b) One can add the prefix **in-** (at the beginning of a word) which is not common in Northern Sotho.

      (i)   direct and indirect

      (ii)   correct and incorrect

      (iii)   soluble and insoluble

      (iv)   exorable and inexorable

      (v)   fertile and infertile

      (vi)   consistent and inconsistent.

(c) One can add the prefix **mis-** (at the beginning of a word) which is not common in Northern Sotho.

      (i)   conduct and misconduct

      (ii)   date and misdate

      (iii)   count and miscount

      (iv)   calculate and miscalculate

      (v)   fortunate and misfortunate

      (vi)   lead and mislead.

(d) One can add the prefix **im-** (at the beginning of a word) which is not common in Northern Sotho.

      (i)   moral and immoral

      (ii)   patient and impatient

      (iii)   perfect and imperfect

      (iv)   balance and imbalance

      (v)   mortal and immortal

(e) One can add the prefix **ir-** (at the beginning of a word) which is not
common in Northern Sotho.

    (i)   regular and irregular

    (ii)   responsible and irresponsible

    (iii)   respective and irrespective

    (iv)   reparable and irreparable

    (v)   resistible and irresistible.

(f) One can add the prefix **il-** (at the beginning of a word) which is
not common in Northern Sotho .

    (i)   legal and illegal

    (ii)   legible and illegible

    (iii)   literate and illiterate

    (iv)   legitimate and illegitimate

    (v)   liberal and illiberal

    (vi)   logical and illogical.

(g) By changing the suffix **-ful** to **-less** which is not common in Northern
Sotho.

    (i)   careful and careless

    (ii)   painful and painless

    (iii)   hopeful and hopeless

    (iv)   merciful and merciless

    (v)   useful and useless

    (vi)   joyful and joyless.

There are three kinds of antonyms, namely gradable antonyms, relational antonyms,
and complementary antonyms.

(a)   Gradable antonyms

Gradable antonyms are kinds of antonym which can be modified by words such as **very,** and can also take the comparative and superlative forms.

young	old
first	last
hot	cold
hard	soft
sweet	bitter
short	tall / long
small	big
beautiful	ugly
brave	coward
clever	stupid

Northern Sotho

fsa	tšofala
mathomo	mafelelo
fiša	tonya
thata	boleta
- bose	- baba
- kopana	- telele
- nyane	- golo

Gradable antonyms are mostly found in the adjectives class or among the adverbs that are derived from adjectives, for example:

slowly	quickly
closely	distantly
frequently	rarely

(b)   Relational antonyms

Relational antonyms (converses) are pairs in which one describes a relationship between two objects and the other describes the same relationship when the two objects are reversed, such as **employer** and **employee, give** and **receive, parent** and **child, teacher** and **student,** or **buy** and **sell**. For each pair of antonym, one expresses the converse meaning of the other. In the case of **buy** and **sell,** and **give** and **receive,** for example, the same action is expressed from the different (converse) perspectives:

employer	employee
buy	sell
teacher	student /learner
give	receive
parent	child
doctor	patient
husband	wife
servant	master
borrow	lend
come	go
below	above

Northern Sotho

mongmošomo	mošomi
reka	rekiša
morutiši	morutwana
fa	amogela
motswadi	ngwana
ngaka	molwetši
monna	mosadi

English text

(217) Tshepo **sells** the book to Thato.

(218) Thato **buys** the book from Tshepo.

Northern Sotho text

(219) Tshepo o **rekišetša** Thato puku.

(220) Thato o **reka** puku go Tshepo.

English text

(221) Tshepo **gives** the book to Thato.

(222) Thato **receives** the book from Tshepo.

Northern Sotho text

(223) Tshepo o **fa** Thato puku.

(224) Thato o **amogela** puku go tšwa go Tshepo.

Similarly with the nouns such as **husband** and **wife, employer** and **employee,** sentences may express the relationships in one of two converse ways. For example:

English text

(225)   Tshepo is Thato's **husband.**
(226)   Thato is Tshepo's **wife**.

Northern Sotho

(227)   Tshepo ke **monna** wa Thato.
(228)   Thato ke **mosadi** wa Tshepo.

English text

(239)   Tshepo is Thato's **employer**.
(230)   Thato is Tshepo's **employee.**

Northern Sotho text

(231)   Tshepo ke **mongmošomo** wa Thato.
(232)   Thato ke **mošomi** wa Tshepo.

(c)   **Complementary antonyms**

Complementary antonyms may have two words or items or even more in a set. Complementary antonyms such as **boy** and **girl,** and **man** and **woman** have two words or items in a set, while **solid, liquid,** and **gas** have more two words or items in a set. Kuiper and Allan (1996: 168) confirm that not all antonyms are gradable, the pair of **alive** and **dead** are not a matter of degree, but expressions like **half dead** can be used literally only if they mean that half of whatever it is, say a tree, is completely dead and

the other half is alive. **Married** and **single**, if one is not married it does not necessarily mean that he/she is single. He/she may be a **widow, widower, and divorcee or divorced.** Some of the English complementary antonyms are:

right	wrong
dead	alive
man	woman
absent	present
pass	fail
question	answer
push	pull
exhale	inhale
on	off
true	false
input	output

Northern Sotho

phela	hwa
monna	mosadi
atlega	šitwa
potšišo	Karabo
phuša	goga
nnete	maaka

4.2.1.7 Meronymy

Meronymy is defined as the semantic relation that holds between a part and the whole http://www.thefreedictionary.com/meronymy. Keith Allan (2001: 262) attests that A is a meronymy of B if A is a part of B. For example:

(a)   A **finger** is a part of a **hand.**

Therefore, a finger (monwana) is a meronymy of a hand (letsogo). A hand is a part of an arm. An arm is a part of a body.

(b)   **Monwana** ke setho sa **letsogo.**

4.2.1.8   Hyponymy

Hyponymy is a hierarchical arrangement of lexemes whereby the semantic range of a lexeme encompasses those of two or more other lexemes (Poole, 1999: 190). Fromkin et al (2003: 584) define hyponyms as words whose meaning are specific instances of a more general word, for example, **red, white, and blue** are hyponyms of the word **colour.** A hyponym is a linguistic term for a word that contains the meaning of another word, for example, **boar, piglet,** and **sow** are hyponyms of a word **pig** because they all contain the meaning of a word pig. Boar is an uncastrated male pig, piglet is a young pig, and sow is an adult female pig. The words **tulip** and **rose** are hyponyms of a **flower. Beetroot** and **potato** are hyponyms of **vegetables.**

4.2.1.9   Metonyms

Metonymy refers to a word that is used in place of another with which it is closely connected in everyday experience. It is a figure of speech in which one word or phrase is substituted for another with which it is closely associated such as **crown** for **royalty.** Fasold and Connor-Linton (2006: 587) define metonymy as a broadening of meaning, in which a word referring to a single item of a semantic domain is used to represent the entire domain. Metonymy is also the rhetorical strategy of describing something indirectly by referring to things around it, such as describing   someone's   clothing   to   characterise   the   individual http://grammar.about.com/od/mo/g/metonymy.htm.   Normally, a noun or noun phrase is used in place of the other noun or noun phrase. Yule (2006: 108) states

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that the close relations or connection can be based on either (i) container-contents relation, (ii) whole-part relation or (iii) representatives/symbol relation. Examples of container-contents are as follows:

Bottle/water

Can/coke (juice)

For example:

English text

(233)   He has drunk the whole bottle.

Northern Sotho text

(234)   O nwele lebotlelo ka moka.

The above sentences refer that he has drunk all the water (liquid) which was in the bottle (water/liquid), One who does not have the necessary cultural background of the above two languages which are English and Northern Sotho may attach the wrong meaning, for example, may mean, ***He has drunk the bottle not the liquid'.**

English text

(235)   Tshepo drinks the can of Coke.

Northern Sotho text

(236)   Tshepo o nwa tšhitswana ya Coke.

The statements do not necessarily mean that Tshepo drinks the can that contains Coke; they mean that Tshepo drinks the soft drink called Coke which is in the can. The interpretation of such sentences may sound absurd literally, but that is what they exactly mean.

English text

(237) The pot is boiling.

Northern Sotho

(238) Pitša e a bela.

It does not necessarily mean that the pot itself is boiling but it means that the water inside the pot is boiling. If one does not have cultural and general knowledge, one will not be able to understand the meaning referred to.

Examples for whole-part relations are as follows:

Author/book

English Text

(239) Tshepo has read Shakespeare many years ago.

Northern Sotho Text

(240) Tshepo o badile Shakespeare mengwaga ye mentši ya go feta.

It does not necessarily mean that Tshepo has read the author or person called Shakespeare but it means that Tshepo has read the books written by Shakespeare. If

one does not have cultural and general knowledge, one will not be able to understand the meaning referred to. The interpretation of such sentences may sound absurd literally, but that is what they exactly mean.

Car/wheels

English text

(241) Two car wheels got punctures and the bus overturned.

Northern Sotho text

(242) Maotwana a mabedi a pese a phantšitše gomme ya pitikologa.

4.3 Collocation

Collocation is defined as the reoccurrence of an item, lexeme or word in the text but the repeated item, lexeme or word is not exactly the same with the referred item, lexeme or word. The item, lexeme or word in some way is typically much the same with one another because they tend to occur in a similar environment. Collocation is defined as a sequence of words or items which co-occur more often than would be expected by chance (http://en.wikipedia.org/wiki/Collocation).

Collocation comprises the restrictions on how words can be used together, for example which prepositions are used with particular verbs, or which verbs and nouns are used together. Halliday (1994) gives an example of collocation, **strong tea**. While the same meaning could be conveyed through the roughly equivalent **powerful tea**, the fact is that English prefers to speak of tea in terms of being strong rather than in terms of being powerful.

Collocation differs from reiteration in that it refers to the situation whereby items, lexemes or words share the same lexical environment. McCarthy (2000: 65) asserts that

collocation refers to the probability that lexical items co-occurs in a discourse, and, therefore is not a semantic relation between words.

Every lexeme has collocations, but some are much more predictable than others. **Blond** collocates strongly with **hair, flock** with **sheep,** and **neigh** with **horse**. Some collocations are totally predictable, such as **spick** with **span,** or **addled** with **brains.** Good examples of Northern Sotho are **motšhitšhi wa dinose (**motšhitšhi collocates with dinose), **sehlopha sa batho, mohlape wa dikgomo, ngata ya dikgong,** and **bojane bja tšie**. Others are much less so: **letter** collocates with a wide range of lexemes, such as **alphabet** and **spelling,** and (in another sense) **box, post,** and **write** (http://grammar.about.com/od/c/g/collocationterm.htm). Good examples of this type of word pairing are combinations with **make** and **do**. **You make a cup of tea**, but **do your homework**. This proves that if one does not have the linguistic and cultural background of English one may not be able to understand and differentiate between the two words (make and do). Collocations are very common in business settings when certain nouns are routinely combined with certain verbs or adjectives. For example, **draw up a contract**, **set a price**, and **conduct negotiations**.

4.4. Conclusion

This chapter has clearly examined the way lexical cohesion in translation of English into Northern Sotho works. The two basic categories of cohesion which are reiteration and collocation were thoroughly discussed.

CHAPTER FIVE: CONCLUSION, FINDINGS, AND RECOMMENDATIONS

5. 1   INTRODUCTION

This chapter presents conclusions, summary of findings, and recommendations based on the cohesion as a bonding tool in translation of English into Northern Sotho. The purpose was to examine the cohesive relationships which are found in the clauses, phrases, sentences, or texts. The study established that cohesive devices play an important role in the translation of English into Northern Sotho.

5.2   SUMMARY OF CHAPTERS

This study focuses on cohesion as a bonding tool in the translation of English into Northern Sotho. The study clearly outlines the way in which cohesive devices are used as a bonding tool in translation of English into Northern Sotho. The study is divided into six chapters. Chapter One is an introductory chapter focussing on the problem statement, aims of the study, rationale, significance, methodology, data analysis, and literature review. Chapter Two deals with cohesion, coherence, and reference in the discourse or texts environment. This chapter shows that sentences or phrases flow smoothly from one discourse to the other in both English and Northern Sotho.

Chapter Three deals with substitution as a cohesive devise is used in both English and Northern Sotho to avoid direct repetition of lexical items. This chapter reveals that one item is replaced by another one in the translation of English into Northern Sotho. It also focuses on the ellipsis whereby lexical items are omitted are replaced by nothing in the translation of English into Northern Sotho. Conjunctions which are other types of cohesive devises are discussed fully. The study reveals that conjunctions differ with other cohesive devises such as references, substitution, and ellipsis during the translation of English into Northern Sotho.

Chapter Four focuses on lexical cohesion as a cohesive device in the translation of English into Northern Sotho. This chapter shows that when translation from English into Northern Sotho, linguistic and cultural background are necessary. Chapter Five presents the conclusion, summary of chapters, findings, and recommendations. Based on the findings of the research, it was revealed that cohesion as a bonding tool in the translation of English into Northern Sotho has been successfully achieved.

5.3   FINDINGS

A number of cohesive devices as a bonding tool in the translation of English into Northern Sotho were examined in this study. The study also revealed that there is a smooth information flow in cohesion especially in the translation of text from English into Northern. The difference between cohesion and coherence has been outlined. The study established that in anomaly, sentences are well formed and structured but they do not make sense though they follow the SVO structure or rule. On reference, over 85% of the respondents mentioned that it is advisable not to have a sentence that has a reference without the referent because reference depends on referent or noun.

Over 85% of the respondents revealed that English emphatic pronouns are not allowed to precede nouns while in Northern Sotho emphatic pronouns precede the nouns. Most respondents indicated that English has the pre-modifiers such as **a** and **the** while Northern Sotho does not have those pre-modifiers. On antonyms, they further indicated that in Northern Sotho it is not common to add prefixes such as **-un** at the beginning of a word, **mis-** at the beginning of a word, **im-** at the beginning of the word, or **ir-** at the beginning of a word.

5.4   RECOMMENDATIONS

The study recommends that Northern Sotho speakers, students and language practitioners make use of cohesion in the translation of English into Northern Sotho texts. Moreover, the study recommends that Northern Sotho speakers, students and

language practitioners should have the necessary linguistic and cultural background in order to be able to translate from English into Northern Sotho. This will help them to execute their work properly and accurately.

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