

**THE CONTEXTUALISATION OF NORTHERN SOTHO AND
FANAKALO: A CASE OF SOCIAL INTERACTION**

by

SEBOTANE JIMSON MALEKA

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SUPERVISOR: PROF R.N. MADADZHE

T496.3721 MAL
b11 713227
i11467198



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DECLARATION

I, the undersigned, declare that the work contained in this study project is my own original work and has not previously, in its entirety or its part, been submitted at any university for a degree, and that this is my own work in design and that all material contained therein has been duly acknowledged.

A handwritten signature in cursive script, appearing to read 'A. J. J. J.', written over a horizontal line.

SIGNATURE

26/03/2007
DATE

(ii)

DEDICATION

This dissertation is dedicated to my wife, Koketso Maleka.

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ABSTRACT

This study explores the relationship between Fanakalo and Northern Sotho. Fanakalo, as a language largely spoken on the mines and to a lesser extent in domestic and farm employment, is a language built up from a variety of languages. The most important languages in this regard are English, Afrikaans, iSizulu, and Northern Sotho. The study indicates the role that Northern Sotho has on the construction of Fanakalo words and sentences. It is for this reason that the study concentrates on the phonological, morphological, syntactic and semantic features, of the afore-mentioned languages. From the data presented and scrutinized, it is evident that Northern Sotho and Fanakalo show close affinity in terms of the linguistic features mentioned above.

Lastly, the study argues for closer examination of both Fanakalo and Northern Sotho as these languages are spoken by millions of people in South Africa.

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CHAPTER ONE

1.1 INTRODUCTION

Languages are usually divided into two types, namely, formal and informal languages. Formal languages enjoy the status of being called official languages while informal languages are not granted official status. Sepedi is one of the formal languages granted official status in South Africa. On the other hand, informal languages such as Fanakalo and Tsotsitaal do not enjoy official recognition as they are disparagingly called pidgin languages. According to the University of Stellenbosch Sociolinguistic Tutorial Letter (2003:76), pidgin language is a language which has no native speakers.

However, it is important to note that some of the languages which currently enjoy official status, such as Afrikaans, started as informal languages. Afrikaans descended from Dutch and was used between the White settlers and the Khoi people in Cape Town. Today, Afrikaans is mother tongue to millions of people in South Africa (Holm, 1989:338).

1.2 PROBLEM STATEMENT

South Africa has eleven formal languages, which enjoy official status. These languages are Sepedi, Sesotho, Siswati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa, and isiZulu (*The Constitution of the Republic of South Africa*, 1996:4).

The National and Provincial Governments use particular languages for the purpose of communication, thereby disadvantaging those residents who use other languages.

Pidgin languages are not only unique to Africa since they exist in abundance. In addition, many countries use pidgin languages for commercial purposes. For instance, Kituba which has been influenced by French, Lingala, Swahili, local dialects, and Portuguese, is used as a means of communication in the Democratic Republic of Congo (DRC) (Hol, 1989:554). Examples of sentences in Kituba are as follows:

(1)	English	Ethnic Kikongo	Kituba
a.	I will eat.	<i>N-i-dia.</i>	<i>Mono ata dia.</i>
b.	I ate.	<i>N-di-idia.</i>	<i>Mono a'ka.</i>

From the examples in (i) above, it is evident that pidgins which originated from various languages, tend to display similar phonological and morphological structure. In this case, the word *dia* (eat) appears in both Kikongo and Kituba (a pidgin language).

Although inhabitants of the DRC regard Kituba as a pidgin language used by uneducated and uncivilized people, it is nevertheless, widely used in that country.

The common language used in big cities in South Africa especially on the mines and in factories between Whites and Blacks is called Fanakalo. Fanakalo is known by many other derogative names such as Isikula (“Coolie language”), Kitchen Kaffir or basic Zulu. Fanakalo is a pidgin language because it developed from a variety of languages such as Afrikaans, English, Zulu, and a few lexicons from Northern Sotho. The name Fanakalo appears to be from the phrase *ENZa fana ka lo* (do like this) (Holm, 1989:555).

Fanakalo seems easy to learn as it is distinguished by a simple structure compared to the source languages. The following examples are illustrative of this:

(2)	Fanakalo	English
a.	<i>Yena hambile.</i>	He went away.
b.	<i>Yena lahlekile.</i>	He is lost.
c.	<i>Yena snaya mfaz.i.</i>	He beats the women.
d.	<i>Yena fikile Sonta.</i>	He arrived on Sunday.
e.	<i>Indaba wena fika leyit?</i>	Why are you late?

(University of Stellenbosch *Sociolinguistic Tutorial Letter*, 2003:78).

In this instance (2), Fanakalo seems to have utilised words from Nguni languages, English and Afrikaans. Words from Nguni are words such as *hampile*, *fikile*, *funile*, *sonda* respectively. In addition, the Fanakalo word *yena* occurs in both Nguni and Sotho languages. This lends credence to the fact that speakers of mentioned languages can find it relatively easy to learn Fanakalo.

Fanakalo has a simple tense structure compared to the source languages as is evident in the examples provided below:

Past tense

The past tense is formed by affixing *ile* to the verb (as is the case in Zulu and Sepedi).

(3) Fanakalo	English
a. <i>Yena valile festere.</i>	He closed the window.
b. <i>Wena lovile Mvulo.</i>	You were absent on Monday.
c. <i>Yena bophile mina.</i>	He tied me.
d. <i>Mina gazi pumile.</i>	I oozed blood.

(University of Stellenbosch Sociolinguistic Tutorial Letter, 2003:78).

Future tense

The future tense is characterized by the appearance of the free morpheme **zo**:

(4) Fanakalo	English
a. <i>Yena zo fika.</i>	He will arrive.
b. <i>Madoda zo hamba.</i>	The man will go.
c. <i>Wena zo lahlaka.</i>	You will get lost.
d. <i>Yena zo zebemza.</i>	He will work.

The present tense structure reflected in (1) above is similar to the Northern Sotho present tense structure.

1.8.1.2 Past tense

The past tense is distinguished by affixing the suffix *ile* to verbs:

- (a) *Yena hambile.*
(He went.)
- (b) *Yena valile festele.*
(He closed the window.)
- (c) *Mina tholile lomadoda yena tšaya lo mzi.*
(I found a man hitting a woman.)

The past tense suffix *-ile* is also used for the same purpose in Northern Sotho.

1.8.1.3 Future tense

The future tense is formed by the free morpheme *zo* used preverbally:

- (a) *Yena zo hamba.*
(He will go.)
- (b) *Yena zo tšela mina.*
(He will tell me.)
- (c) *Yena zo vala festele.*
(He will close the window.)

Zo is related to Northern Sotho future tense morpheme, *tlo*:

- (a) *Yena o tlo sepela.*
(He will go.)
- (b) *Yena tlo mpotša.*
(He will tell me.)
- (c) *Yena o tlo tswalela lefesetere.*
(He will close the window.)

All this information will be useful during the course of the research.

1.8.2 Labov (1990)

Labov describes pidgin as generally applied to a contact language when speakers of a socially subordinate language have to communicate with a subordinate, exploiting culture more or less in its own terms. Good examples in this regard are labourers who seek employment from the rich bosses without the appropriate communicative skills. These people need some generalized medium of communication that is independent of the ingenuity or personal skill of a particular bilingual speakers. Furthermore, Labov indicates that grammars are shaped by a large number of cross-cutting individual transactions. Pidgins are social rather than individual solutions to the problem of cross-cultural communication. He gives an example of a person who was born in Hiroshima, Japan speaking English, Japanese, and pidgin:

- (a) *Baimbai pau ni nanneta.*
(Soon it ended.)
- (b) *Me wa nila ga no riku.*
(I don't like meat.)
- (c) *I think water ga no more.*
(I don't think there was any water.)

All the examples indicate that it is possible to combine various languages and still remain meaningful.

1.8.3 Bold (1983)

Bold emphasizes on the translation of Fanakalo words into English:

(a)	Singular	Plural
(i)	<i>Mbede</i> (Bed.)	<i>Mabede.</i> (Beds.)
(ii)	<i>Mbele</i> (Sorghum)	<i>Mabele</i> (Sorghums.)

Northern Sotho speakers will find the above words easy to understand as *mpede* (bed) is also *mpete* in Northern Sotho.

(b)	Greetings	
(i)	<i>Sakubune</i>	(Good day.)
(ii)	<i>Mina pilile.</i>	(I am well.)

Pilile (I am well) will also be understood with ease to Northern Sotho speakers as it is *phidile* (I am well) in Northern Sotho.

(c)	Medical phrase	
(i)	<i>Mina gula Nkos'i.</i>	(I am ill master.)

- (ii) *Puza lo muti.*
(Drink this medicine.)

From the above examples Fanakalo has indeed borrowed a lot of words from English and Nguni languages.

(d) **Health and hygiene**

- (i) *Hayikona pimisa.*
(Don't spit.)

(e) **Sport and recreation**

- (i) *Makokis.*
(Football boots.)

- (ii) *Jezi.*
(Jersey.)

- (iii) *Kaba.*
(Kick.)

- (iv) *Gigima.*
(Running.)

The Northern Sotho speaking people will find it easier to understand the above word in (3). *Jozi* (jersey) in Northern Sotho is *jesi*.

(f) **Money and transactions**

- (i) *Shelenbabili,*
(20 cents.)

1.8.4 Schumann (1978)

Schumann describes a pidgin language as a simplified and traduced form of speech used for communication between people with different languages. He further emphasizes that Sabir, a language based on European pidgins, was used as a lingua franca in the Mediterranean. According to him, within the monogenetic theory similarities among various pidgins are accounted for by the fact that all existing pidgins are seen as relexifications of this original Portuguese pidgin. The grammatical structure of the original pidgin has been largely maintained, but its vocabulary has changed under the influence of other languages. Thus, English, French, and Spanish based pidgin would merely be relexifications of the original protopidgin.

Polygenesis has several versions. The earlier version maintains that pidgin began when masters, plantation owners, merchants, and sailors speaking language X came into contact with a group of people speaking language Y. The natives then reduced and simplified language X when they attempted to communicate with the Europeans. The above information will also play an important part in this study.

1.8.5 Todd (1974)

Todd focuses on the babytalk theory, the independent parallel development theory, the nautical jargon theory and the monogenetic/relexifications theory.

(a) **The babytalk theory**

According to Todd, pidgin speakers and children often only approximate the standard pronunciation in that they both use a high proportion of content words while relatively few function word classes are much less rigidly established and that pronominal contrasts are frequently reduced. For instance:

Pronoun + Negator + time marker + unmarked (verb form)

Haleian Creole	<i>li</i>	<i>pa</i>	<i>te</i>	<i>kone.</i>
Kamtok	<i>i</i>	<i>no</i>	<i>bin</i>	<i>sabi.</i>
English	he	did	not	know.

(b) **The independent parallel development theory**

Todd (1974:29) claims that the world's pidgins and creoles arose independently and developed along parallel lines. He believes that, structurally as well as lexically, the Atlantic and Pacific pidgin English have common features which do not occur in standard English. They both use *make* in giving polite orders. For instance:

Tok Pisin	:	<i>Mekim daifia.</i>
Kamtok	:	<i>Mek yu los faia.</i>
English	:	Put out the fire.

1.8.6 **Cole (1964)**

Cole (1964:549) wrote about the origin of Fanakalo in South Africa. He maintains that 70% of its lexicon is derived from Zulu, 24% from English, and 6% from Afrikaans. According to him, Fanakalo originated in the middle of the nineteenth century in Natal. During this period, labourers were brought to Natal from India. They were shopkeepers and used Fanakalo with the Zulu speakers, but surprisingly Fanakalo reveals little influence from the languages of India but has been strongly influenced by African and European languages.

The following are some of the examples of words in Fanakalo as provided by Cole:

- (a) *Mavejetele.*
(Vegetables.)

- (b) *Pelile.*
(Finished.)

- (c) *Makaza manzi.*
(Cold water.)

- (d) *Vala.*
(Close.)

The above information will also be of great help in this study as it provides a list of Fanakalo words obtained from various languages.

1.9 CONCLUSION

Many scholars such as Bold (1983) and Cole (1984) wrote about the different pidgin languages but very little attention has been given to Sepedi's influence on Fanakalo. There is hardly any scholar who has written about the relationship between Northern Sotho and Fanakalo. This is the gap the researcher would like to explore.

CHAPTER 2

THE PHONOLOGICAL STRUCTURE OF FANAKALO AND NORTHERN SOTHO

2.1 INTRODUCTION

The aim of this chapter is to examine the phonological structure of Fanakalo and Northern Sotho. As phonology encompasses a vast field, this study will concentrate on the following aspects of phonology in order to achieve its aim, namely, consonants, vowels, and syllables. Be that as it may, the emphasis will be on the similarities and dissimilarities between Northern Sotho and Fanakalo speech sounds.

2.2 DEFINITION OF PHONOLOGY

Louwrens and Poulos (1994:442) describe phonology as a study that concerns itself with the way in which sounds are systematically used by a speaker of a language in order to express meaning. They further maintain that phonology attempts to investigate the relationship that exists between the various speech sounds.

Ladefoged (1982:23) defines phonology as the description of the systems and patterns of sounds that occur in a language. He further claims that it involves studying a language to determine its distinctive sounds and to establish a set of rules that describes the set of changes that take place in these sounds when they occur in different relationships with other sounds.

According to Katamba (1989:1), phonology is the branch of linguistics that investigates the ways in which sounds are used systematically in different languages to form words and utterances. He further maintains that, in order to understand phonology, one must have grasp of the basic concepts of phonetics, the study of inventory of all speech sounds that human beings are capable of producing.

Robins (1989:20) describes phonology as the patterns and organization of languages in terms of the phonetic features and categories involved. He further argues that phonological analysis of languages such as ancient Greek or Latin must necessarily be uncertain and incomplete, since it can be made only from phonetic descriptions of languages as deduced from the orthography itself.

From the afore-mentioned definitions of phonology, it is evident that phonology deals with speech sounds and their use. These definitions are relevant to this study as this chapter will endeavour to compare Northern Sotho and Fanakalo speech sounds and their functions.

2.3 DEFINITIONS OF CONSONANTS

Abercrombie (1967:42) defines a consonant as a segment of a syllable. He further argues that it is a point in the constantly changing stream of speech. The description of a consonant segment is adequate enough for most practical purpose by answering seven questions about it. These questions are as follows:

- Q1 : What is the air-stream mechanism?
- Q2 : Is the air-stream ingressive or regressive?
- Q3 : What is the state of the glottis?
- Q4 : What is the position of the velum?
- Q5 : What is the active articulator?
- Q6 : What is the passive articulator?
- Q7 : What is the degree and nature of structure?

Robins (1989:93) maintains that in consonants, the two most important components are the place of articulation and manner of articulation. Consonants are divided into fricatives, plosives, affricates, and laterals consonants. The following work is based on the book of Poulos and Louwrens (1994).

It seems there is no table of consonants of Fanakalo in the literature hence the researcher will concentrate on the Northern Sotho one. Below is the Northern Sotho table of consonants.

Place of articulation												
Single Articulation					Double articulation							
Manner of articulation	Air stream initiator Pulm= Pulmonic Glott= Glottalic	Direction of air stream M=middle L= side of mouth N= nose	Position of soft Palate (velum) U=up D=down	Voicelless Ness (VI) Voiced (Vd)	Bilabial	Labio dental	Alveolar	(Pre-l mid-) Palatal	Pre-velar	Velar	Alveo-Labial (or labia-Alveolar)	Labio-(pre-l mid-l) Palatal
(i) Total closure with build-up of pressure												
Nature of release	Pulm Glott	M M	U U	Vi Vi	Ph P ³		Th T ³			K ^h K ³	P ^s ^h	P ^s ^h P ^s ³
Nature of release	Pulm Glott	M M	U U	Vi Vi			T ^s ^h T ^s Tlh	T ^s ^h T ^s T ^h		Kxh	T ^s ^h w T ^s ^h w	
(ii) Total Closure- No build-up of pressure												
Tap	Pulm	M	U	Vd			L					
Trill	Pulm	M	U	Vd			R					
(iii) Narrow opening fricative	Pulm	M	U	VI	Q	F	S	S	H	X	Fs	Fs
	Pulm	M	U	Vd	B		4	3		R		B3
	Pulm	L	U	VI								
(v) Relative wide opening												
Lateral	Pulm	L	U	Vd	M		N	N		η		M
Nasal	Pulm	N	D	VD			f	th		tʃh		
					ph		t	t		tʃ		
					p		tʃh	tʃh		ʃ		
					f		ts	ts		J		
					b		tʃh	tʃh		Ny		
					m		tl	tl				
							d	d				
							r	r				
							s	s				
							hl	hl				
							n	n				

As you read from top to bottom the corresponding orthographic letters are as follows:

2.3.1 Summary of the types of consonants

2.3.1.1 Affricates

Affricates are a more complex type of stop consonants. There is a complete closure at some point, while the soft palate or velum is raised. Air pressure is once built up behind the closure, but this time the closure is released slightly. This will result in audible friction, because the opening that is now created by this slight release is very narrow. The first element of this sound has a sharp plosive character, followed by an element of audible friction, as in:

pš

ts

tš

tsh

tšw

ka

2.3.1.2 Fricatives

These are the type of speech sounds wherein the active and passive articulators do not actually touch each other. There is no complete or total closure of the air stream. The active articulator comes very close to the passive one, but not close enough to touch it. A narrow opening is created between the two, and when air passes through this narrow opening, an audible turbulence normally results. This turbulence of the air stream is particularly noticeable, for example, when the blade of the tongue is raised quite close to the alveolar ridge. The type of sound produced in this manner, i.e., where there is a narrow opening, is known as a fricative, examples of which are:

f
j
s
š
b
g
hl

2.3.1.3 Lateral

In this type of a speech sound, the opening created between the active and passive articulators is slightly wider, which results with a decrease in the turbulence of the air stream. The active articulator actually touches the passive one in the mouth, forcing air to escape over the side of a tongue, as evident in the following:

l

2.3.1.4 Nasals

When a nasal is produced, a relatively wide opening occurs in the nasal cavity through which the air passes. The area through which the air has to pass is much greater than that which pertains to lateral speech sounds, as in:

m
n
ny
ng
my

2.3.1.5 Plosive

Stop plosives involve a complete closure of the articulators at some point in the vocal tract, while the soft palate or velum is raised. This means that the air may not escape through the nasal cavity. The air stream is thus completely blocked off, albeit for a brief moment. Pressure is built up behind the closure. When the closure is opened, it results in the release of the air. This kind of stops are called plosive stops. Examples of plosive stops are:

p

t

k

kh

ph

th.

2.3.1.6 Tap

There is only one tap speech sound in Northern Sotho, and it is produced by the tip of the tongue “flapping” or “tapping” against the alveolar ridge. The tap is only very brief, but brief enough to cause a total closure of the air stream and, in this respect, the tap exhibits that is similar to that of a stops.

However, unlike the stops described previously, the tap does not allow any build-up of pressure behind the closure. The following is an example of a tap:

d

2.3.1.7 Trill

Like a tap, there is only one trill in Northern Sotho. This speech sound is produced by the tip of the tongue tapping more than once against the alveolar ridge. There is no real build-up of pressure behind the successive closures that occur. Example of a trill is:

γ

With this background, now the researcher will present a comparative analysis of speech sounds between Northern Sotho and Fanakalo.

2.4 CONSONANTS SIMILARITIES BETWEEN NORTHERN SOTHO AND FANAKALO

The following examples of correspondences between Fanakalo consonants and Northern Sotho are cited:

2.4.1 Fanakalo [k'] becomes [x] in Northern Sotho

This speech sound is represented as *g* in practical orthography, i.e., the phonetic feature plosive in Fanakalo is realized as fricative in Northern Sotho, as in:

Fanakalo	Northern Sotho	English
<i>Lahlekile</i>	<i>lahlegile</i>	(get lost).
<i>Kumbula</i>	<i>gopola</i>	(remember).
<i>Makulu</i>	<i>magolo</i>	(big).
<i>Sika</i>	<i>sega</i>	(cut).
<i>Kusasa</i>	<i>gosasa</i>	(tomorrow).
<i>Kona</i>	<i>gona</i>	(here).
<i>Kula</i>	<i>gola</i>	(grow).

Fanakalo	Northern Sotho	English
<i>Busuku</i>	<i>bošego</i>	(night).
<i>Kakulu</i>	<i>gagolo</i>	(greatly).

There are some instances whereby the plosive [k'] in Fanakalo can be realized as an affricate [kx^h], which is *kg* in practical orthography in Northern Sotho, as in:

Fanakalo	Northern Sotho	English
<i>kola</i>	<i>kgola</i>	(satisfy).
<i>kohlela</i>	<i>kgohlela</i>	(cough).
<i>kulu</i>	<i>kgolo</i>	(big).
<i>kuku</i>	<i>kgokgo</i>	(fowl).

The above-given examples clearly indicate that Northern Sotho and Fanakalo are close to each other.

Fanakalo[V] becomes [B] in Northern Sotho, i.e., the [V], which is mostly used in Nguni languages corresponds with the Northern Sotho fricative [B], as in:

Fanakalo	Northern Sotho	English
<i>vula</i>	<i>bula</i>	(open)
<i>vuna</i>	<i>buna</i>	(gather)
<i>vitamini</i>	<i>bitamine</i>	(vitamini)
<i>vutwa</i>	<i>butswa</i>	(ripe).

d. The Fanakalo lateral sound [l] does not change in Northern Sotho, as in:

Fanakalo	Northern Sotho	English
<i>Lala</i>	<i>lala</i>	(sleep)
<i>lahla</i>	<i>lahla</i>	(throw away)
<i>lalana</i>	<i>lalana</i>	(copulate)
<i>luma</i>	<i>loma</i>	(bite).

The only dissimilarity that one observes here is that the [u] is replaced by the [o]. The Northern Sotho speaking people would understand all the above-given examples with ease.

- e. Fanakalo tap [l], which is *d* in practical orthography, becomes [t'] in Northern Sotho, i.e. the phonetic tap speech sound in Fanakalo becomes the ejected plosive as in:

Fanakalo	Northern Sotho	English
<i>Donki</i>	<i>tonki</i>	(donkey)
<i>Dagiwe</i>	<i>tagilwe</i>	(drunk)
<i>Dura</i>	<i>tura</i>	(dear (in price))
<i>Diniwe</i>	<i>tinnwe</i>	(tired)
<i>Dolop</i>	<i>toropo</i>	(town)
<i>Dayimani</i>	<i>tamane</i>	(diamond).

All the examples given in (e) above would be understood by a Northern Sotho speaking person without difficulty. Actually, these are words which are used by Northern Sotho speakers in their daily conversation with one another.

The Fanakalo Nasal Speech Sound [m], in most instances, remains the same as in Northern Sotho, i.e., the orthographic representation remains the same throughout as evident in the examples given below:

Fanakalo	Northern Sotho	English
<i>Manyoro</i>	<i>Manyoro</i>	(manure)
<i>Moya</i>	<i>Moya</i>	(soul)
<i>Musi</i>	<i>Muši</i>	(smoke)
<i>Modimo</i>	<i>Modimo</i>	(God)
<i>Malahle</i>	<i>Malahle</i>	(coal)
<i>Mema</i>	<i>Mema</i>	(invite).

All the above-given examples are used by Northern Sotho speakers in everyday conversation. This shows that Northern Sotho has indeed contributed towards the formation of Fanakalo.

- g. The nasal speech sound [n] in Fanakalo is also retained as is in Northern Sotho, as illustrated below:

Fanakalo	Northern Sotho	English
<i>na?</i>	<i>na?</i>	(interrogative)
<i>naliti?</i>	<i>nalete</i>	(needle)
<i>nona</i>	<i>nona</i>	(fat)

These are some of the few Fanakalo words that are also used in Northern Sotho. The only discernable difference is the use of different practical orthography symbols where the Fanakalo vowel [i] is written as [e] in Northern Sotho. These words show beyond a shadow of doubt that Northern Sotho has indeed contributed towards the formation of Fanakalo.

Although this section provides all consonants that indicate similarities between Northern Sotho and Fanakalo, the examples supplied in Section 2.4 clearly prove the close relationship that exists between these languages.

2.5 DEFINITIONS OF VOWELS

Robins (1989:86) defines a vowel as a voiced sound when the air is issued out in a continuous stream through the pharynx and mouth, there being no obstruction and no narrowing such as would cause audible friction. He further argues that the presence of voicing in the articulation of vowels is not, in fact, essential, with regard to whispered speech, qualifying his definition by reference to normal speech, though not found as essential components of European languages, voiceless vowels do occur in the normal speech of some language, (e.g., Combanche), but they are admittedly rare. He further maintains that vowel sounds are differentiated principally by two factors, the position of the tongue in the mouth and the shape of the lips.

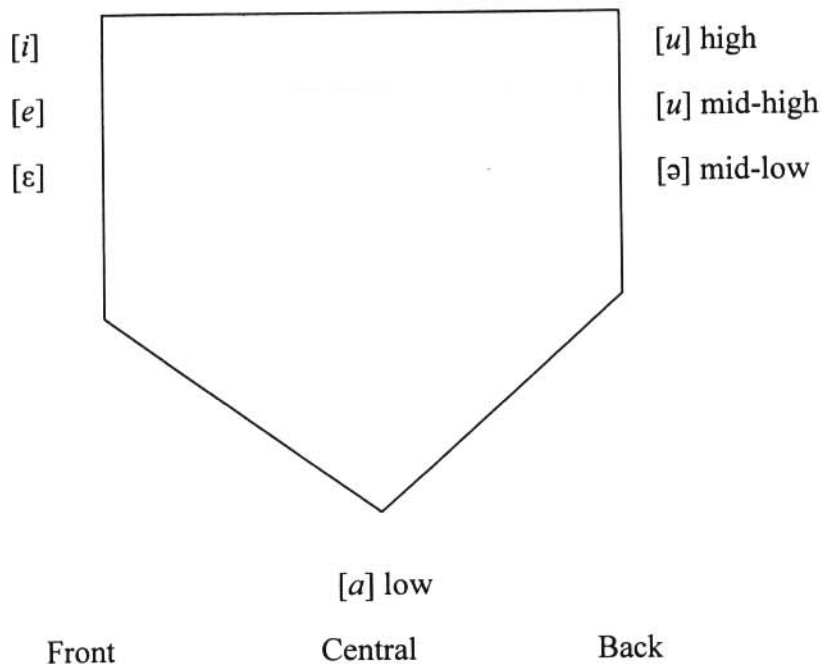
According to Louwrens and Poulos (1994:423), vowels constitute a category of sounds that are produced with a relatively unobstructed air passage. They further claim that when vowels are produced, the articulators are fairly wide apart than is the case with semi-vowels.

According to them, Northern Sotho vowels may be described according to the following three very important criteria:

- (a) the part of the tongue that is raised;
- (b) the height to which the tongue is raised in the mouth; and
- (c) the kind of opening made at the lips.

According to O'Connor (1973:50), vowels can be defined better when the process is broken up into parts, namely, the shape of the lips, the opening between the jaws, the position of the soft palate and, especially the shape of the tongue. He argues that, in pronouncing normal vowel sounds, the front or the back or the centre of the tongue that is highest are involved.

Fanakalo is not a well established language, as such, it has no vowel chart, hence one will concentrate on the Northern Sotho one.



Summary of types of vowels

(a) Front high vowel [i]

The vowel [i] is produced with the front part of the tongue raised rather high in front of the mouth.

(b) Front mid-high vowel [e]

The vowel [e] is produced with the tongue lowered a lot.

(c) Front mid-low vowel [ɛ]

This vowel is produced almost the same way as the *e*. This vowel is produced when the tongue is moved lower and lower in the mouth.

(d) Central vowel [a]

The above-mentioned vowel is produced when the tongue is lowered even more and pulled back slightly.

(e) Back high vowel [u]

The above-given vowel is produced by raising the back of the tongue high.

(f) Back mid-high vowel [o]

The above-cited vowel is produced by lowering the tongue more and more.

(g) Back mid-low vowel [ə]

The above-given vowel is produced like the *o*. It is produced by lowering the tongue more and more.

2.6 VOWEL SIMILARITIES BETWEEN NORTHERN SOTHO AND FANAKALO

Fanakalo	Northern Sotho	English
<i>Iwile</i>	<i>wele</i>	(fallen)
<i>Ifa</i>	<i>hwa</i>	(die)
<i>Iwa</i>	<i>wa</i>	(fall)
<i>Ilwa</i>	<i>lwa</i>	(fight)
<i>Ihlaba</i>	<i>hlaba</i>	(hurt).

All the above-mentioned Fanakalo verbs would be understood by a Northern Sotho speakers with ease. The [i] is used mostly in Nguni languages but nevertheless, Northern Sotho speaking people would understand all the above-given examples without difficulty. Therefore, Northern Sotho and Fanakalo are close to each other in terms of word formation.

In Fanakalo, when a back high vowel [u] is followed by any consonant, in Northern Sotho, for the same verb, the [u] will be replaced by the back mid-high vowel [o], as cited below:

Fanakalo	Northern Sotho	English
<i>Luma</i>	<i>loma</i>	(bite)
<i>Nunu</i>	<i>nono</i>	(reptile)
<i>Tutumela</i>	<i>thothomela</i>	(tremble)
<i>Buya</i>	<i>boya</i>	(return)
<i>Kula</i>	<i>gola</i>	(grow)
<i>Zuka</i>	<i>Soka</i>	(5 cent coin)
<i>Hlagula</i>	<i>hlagola</i>	(hoe)
<i>Kusasa</i>	<i>gosasa</i>	(day break to noon).

In some instances, the Fanakalo [u] does not alter in Northern Sotho as in:

Fanakalo	Northern Sotho	English
<i>Dura</i>	<i>tura</i>	(dear)
<i>Busa</i>	<i>buša</i>	(govern)
<i>Duma</i>	<i>duma</i>	(thunder)
<i>Musi</i>	<i>muši</i>	(smoke)

The examples cited above would be understood by a Northern Sotho speaking people without difficulty. It shows that Northern Sotho has a great influence in the formation of Fanakalo.

Most of the Fanakalo nouns and verbs that start with the mid-high vowel [o] or its first syllable, consist of the said vowel and do not alter in Northern Sotho, as in:

Fanakalo	Northern Sotho	English
<i>Bora</i>	<i>bora</i>	(bore)
<i>Koko</i>	<i>koko</i>	(grandparent)
<i>Kota</i>	<i>kota</i>	(quarter ¼)
<i>Modimo</i>	<i>Modimo</i>	(God)
<i>Moya</i>	<i>moya</i>	(spirit)
<i>Oma</i>	<i>oma</i>	(dry)
<i>Ona</i>	<i>ona</i>	(harm)
<i>Popi</i>	<i>popi</i>	(doll)
<i>Popo</i>	<i>popo</i>	(pawpaw)
<i>Pos</i>	<i>poso</i>	(post)
<i>Pompa</i>	<i>pompa</i>	(pump)
<i>Polisha</i>	<i>polišha</i>	(polish (v))
<i>Totšh</i>	<i>Totšhe</i>	(torch).

In all of the above-mentioned examples, the Northern Sotho speaking person would understand every word with ease. They (Northern Sotho speakers) use these in

everyday conversation between them. Some of the words are borrowed from other languages such as *pos* (Afrikaans), *polisha* (English), *totsh* (English), *pompa* (Afrikaans), *popi* (Afrikaans), *kota* (English), and *bora* (English). The rest of the other words are of Northern Sotho origin.

In Fanakalo, words that begin with the mid-high front vowel [e] or its first syllable consists of the said vowel, i.e., [e], in Northern Sotho they remain as they are as exemplified below:

Fanakalo	Northern Sotho	English
<i>Ema</i>	<i>ema</i>	(halt)
<i>Mema</i>	<i>mema</i>	(invite)
<i>Peni</i>	<i>peni</i>	(cent)
<i>Penta</i>	<i>penta</i>	(paint)
<i>Sent</i>	<i>sente</i>	(cent)

It is clear from the above-given examples that some of the words are borrowed from other languages. *Sent* is borrowed from Afrikaans and *penta* and *peni* are borrowed from the English language. The remaining two verbs are of Northern Sotho origin. These examples prove the close relationship that Fanakalo and Northern Sotho have.

Most of the Fanakalo words that start with [s] sound and followed by the [p'] sound, in Northern Sotho for the same word, the [e] will have to be inserted between the [s] and the [p'] as shown by the examples below:

Fanakalo	Northern Sotho	English
<i>Spelete</i>	<i>sepelete</i>	(pin)
<i>Spetele</i>	<i>sepetele</i>	(hospital)
<i>Spikiri</i>	<i>sepikiri</i>	(nail (n))
<i>Sporo</i>	<i>seporo</i>	(rail)
<i>Stimela</i>	<i>setimela</i>	(train).

The above-given examples indicate that, in some cases, Fanakalo does not follow the CV structure as in Northern Sotho. For instance:

Fanakalo	Northern Sotho
<p><i>Speleti</i> c c v c v c v</p>	<p><i>Sepelete</i> c v c v c v c v</p>
<p><i>Spikiri</i> c c v c v c v</p>	<p><i>Sepikiri</i> c v c v c v c v</p>
<p><i>Stimela</i> c c v c v c v</p>	<p><i>Setimela</i> c v c v c v c v</p>
<p><i>Sporo</i> c c v c v</p>	<p><i>Seporo</i> c v c v c v</p>

Nevertheless, the closeness indicated by the cited examples above is clear enough between Northern Sotho and Fanakalo.

2.7 DEFINITIONS OF SYLLABLE

Robins (1989:129) defines a syllable as a number of different sequences of consonants and vowels, together with other features such as length and stress, or to single consonants or vowels, which in the language concerned are suitably considered as a unitary group for further analysis. Words may be classified as monosyllabic, disyllabic, trisyllabic, etc., according to the number of syllables they contain. While CV is a universal structure, beyond that each language has its own rules.

O'Connes (1973:200) defines a syllable as an articulatory unit, for instance, by counting peaks of activity of the breathing muscles, which correspond fairly well to our ideas of syllable. He further claims that the notion of syllable probably involved the teaching that a syllable was something that contained a vowel, with or without surrounding consonants. In English, the vowel of the syllable may be preceded by up

to three consonants and followed by up to four, abbreviated in the formula (ccc) v (cccc).

Malmberg (1968:422) maintains that the distinctive features are aligned into simultaneous bundles called phonemes. Phonemes are concatenated into sequences, the elementary pattern underling any grouping of phonemes is determined by a set of rules, and any sequence is based on the regular recurrence of this constructive model. In a language with a greater variety of syllable types, the recurrence of a phonemic class presents different degrees of probability. In addition to CV, other schemes may be used, namely, CVC, V, VC.

According to Louwrens and Poulos (1994:443), a syllable is contained within a given word or utterances, and can even perhaps say where each syllable begins and ends.

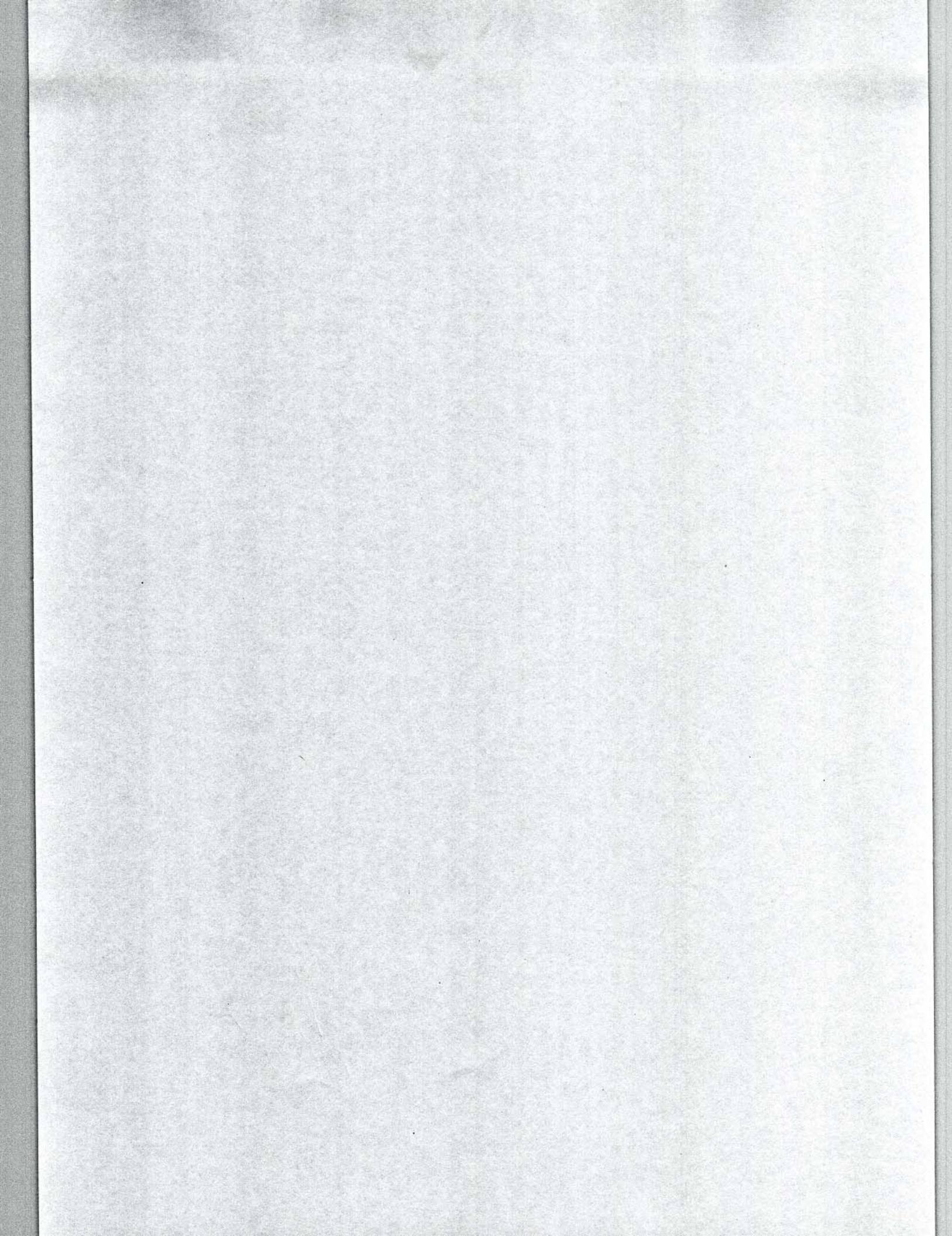
2.8 THE ORGANISATION OF THE SYLLABLE IN FANAKALO AND NORTHERN SOTHO

Few of the Fanakalo words are very short while Northern Sotho has long words as in:

Fanakalo	Northern Sotho	English
<i>mhlobo</i>	<i>mohlobo</i>	tribe
<i>popo</i>	<i>popopo</i>	pawpaw
<i>popi</i>	<i>mpopi</i>	doll.

In the above-given examples, the word *popi* in Fanakalo has two syllables, i.e., *po/pi*, but in Northern Sotho it has three and that is *mpo/pi*. *Popo* has two syllables, i.e., *po/po* in Fanakalo while Northern Sotho has three, i.e., *po/po/po*. This is because Fanakalo, borrowed many words from other languages. For example, *popi* is borrowed from Afrikaans language.

Most of the Fanakalo words have the same number of syllables when compared to the same words in Northern Sotho:



Fanakalo	Northern Sotho	English
<i>bala</i>	<i>bala</i>	(read)
<i>bona</i>	<i>bona</i>	(see)
<i>ema</i>	<i>ema</i>	(halt)
<i>koko</i>	<i>koko</i>	(grandmother)
<i>katsi</i>	<i>katse</i>	(cat)
<i>mema</i>	<i>mema</i>	(invite)
<i>mlomo</i>	<i>molomo</i>	(mouth)
<i>moya</i>	<i>moya</i>	(spirit).

In the above-given examples, *bala*, in both Fanakalo and Northern Sotho, has two syllables, i.e., *ba/la*, and *bona*, *koko*, *katsi*, *mema* and *moya* also have two syllables in Fanakalo and Northern Sotho. *Mlomo*, a Fanakalo word has three syllables, i.e., *m/lo/mo*. The Northern Sotho word *molomo* also has three syllables, i.e., *mo/lo/mo*. This shows that Northern Sotho had a great influence in the formation of Fanakalo. Although some of the words with similar meaning differ orthographically, they have the same number of syllables as in the case of *mlomo* and *molomo*. The difference is, however, observed in some words regarding the syllabic structure:

Fanakalo

M l o m o
 | | | |
 c c v c v

Northern Sotho

M o l o m o
 | | | | |
 c v c v c v

Some Fanakalo words follow the common syllable structure in Northern Sotho as shown by the example below:

Fanakalo

K a t s i
 | | | |
 c c v c v

Northern Sotho

K a t s e
 | | | |
 c v c c v

2.9 CONCLUSION

This chapter dealt with the similarities between Northern Sotho and Fanakalo. Although Fanakalo is not a well-established language, it is evidently clear that Northern Sotho had a great impact on its formation. Most of the words in Fanakalo are used by Northern Sotho speaking people in everyday life, as shown by the examples below:

Fanakalo	Northern Sotho	English
<i>mema</i>	<i>mema</i>	(invite)
<i>koko</i>	<i>koko</i>	(grandmother)
<i>ema</i>	<i>ema</i>	(halt)

The Northern Sotho syllable structure is CVCV and the Fanakalo structure also has a similar syllable structure as well, the following, like:

Fanakalo	Northern Sotho
<i>M e m a</i>	<i>M e m a</i>
c v c v	c v c v

Northern Sotho, just like Fanakalo, has consonants and vowels, e.g.:

Fanakalo vowels	Northern Sotho vowels
<i>a</i>	<i>a</i>
<i>e</i>	<i>e</i>
<i>i</i>	<i>ê</i>
<i>o</i>	<i>i</i>
<i>u</i>	<i>o</i>
	<i>ô</i>
	<i>u</i>

CHAPTER THREE

THE MORPHOLOGICAL STRUCTURE OF FANAKALO AND NORTHERN SOTHO

3.1 INTRODUCTION

The aim of this chapter is to examine the morphological structure of Fanakalo and Northern Sotho. Morphology encompasses a vast field such as word categories, nouns, verbs, interjections, idiophones, conjunctions and others. This part of the study will concentrate on the following aspects of morphology in order to achieve its aim: word categories, tenses, mood, agreement, aspects, negation, and affixes. The focus will be on the similarities and dissimilarities between Northern Sotho and Fanakalo speech sounds.

3.2 DEFINITION OF MORPHOLOGY

Van Wyk, Mokgokong and Lombard (1985:16) define morphology as a discipline of the science of language that analyses the structure of polymorphemic words. They further argue that the structure or form of words, monomorphemic and polymorphemic words are distinguished.

3.2.1 Monomorphemic words

These are words that cannot be analysed into smaller parts morphologically as in the following:

ruri (truly)

gê (if)

ke (it is)

le (and).

According to Van Wyk, Mokgokong and Lombard (1985:16), the above-mentioned words do not consist of different parts morphologically.

3.2.2 Polymorphemic words

These are words that consist of two or more parts, that is word constituents as evidenced by examples given below:

Motho (person), which consists of one part *mo-* and *-tho*.

In the same vein, Katamba (1993:19) regards morphology as the study of word structure. He claims that words that have structure might come a surprise because normally speakers think of words as indivisible units of meaning. This is probably due to the fact that many words are morphologically simple. He cites examples such as the fierce, eat, fee, and book. These words cannot be segmented into smaller units that are themselves meaningful. It is impossible to say what the *-quito* part of *mosquito* means. Louwrens (1994:114) agrees with Van Wyk, Mokgokong and Lombard and Katamba's description of morphology when he states that:

Morphology is a term referring to the scientific linguistic study of morpheme and their variances allomorphs and the way they function in the formation of words.

Brown and Miller (1980:159) agree with the above-cited views when they define morphology as the study of the internal structure of words.

The above-mentioned definitions of morphology show clearly that morphology deals with the structure of the speech sound and their use. These definitions are relevant to this study as this chapter focuses on the comparison between Northern Sotho and Fanakalo speech sound and their functions.

3.3 WORD CATEGORIES

According to Louwrens (1994:213) word categories is a term that refers to categories of words that are grouped together in classes on the basis of similarities in form, function, and meaning. Typical examples of word categories in Northern Sotho are the following:

- Nouns
- pronouns
- Verbs
- Adverbs
- Particles
- Conjunctions
- Ideophones
- Interjections; and
- Demonstrative-copulatives.

3.4 DEFINITION OF NOUNS

Nouns are defined by Adey, Ors, and Swemmer (1989:169) as those words that are used to name people, things, or qualities. Some nouns can be used in the plural form, most often formed by adding *-s* or *-es* but others cannot. Many nouns have several meanings, only some of which may have plural forms.

In the same vein, Doke and Mofokeng (1937:59) describe a noun as a word that signifies the name of anything concrete or abstract.

Louwrens (1994:126) agrees with the above descriptions of a noun when he states that a noun is a term used to refer to a word that refers to a person, e.g., (*morutiši* (educator)), thing (e.g., *puku* (book)) or abstract concept (*lehufa* (jealously)) and which is structurally characterised by a prefix (e.g., *le-* and a stem/root (e.g., *-hufa*).

He further states that nouns are grouped into noun classes according to the form of their prefixes.

3.4.1 Nouns similarities between Northern Sotho and Fanakalo

Fanakalo is not a well established language and, as such it, has got no noun classes. This is why they will focus on noun classes for Northern Sotho only.

	Class prefix	Agreement	
Class 1	<i>mo-</i>	<i>o-</i>	singular
Class 2	<i>ba-</i>	<i>ba-</i>	plural
Class 1(a)	<i>θ</i>	<i>o</i>	singular
Class 2(b)	<i>bo-</i>	<i>ba-</i>	singular
Class 3	<i>mo-</i>	<i>o-</i>	singular
Class 4	<i>mo-</i>	<i>e-</i>	plural
Class 5	<i>me-</i>	<i>le-</i>	singular
Class 6	<i>le-</i>	<i>a-</i>	plural
Class 7	<i>ma-</i>	<i>se-</i>	singular
Class 8	<i>se-</i>	<i>di-</i>	plural
Class 9	<i>di-</i>	<i>e-</i>	singular
Class 10	<i>N-</i>	<i>di-</i>	plural
Class 14	<i>din-</i>	<i>bo-</i>	singular
Class 15	<i>go-</i>	<i>go-</i>	singular
Class 16	<i>fa-</i>	<i>go-</i>	singular
Class 17	<i>go-</i>	<i>go-</i>	singular
Class 18	<i>mo-</i>	<i>go-</i>	singular

Class 1, 1(1), 2 and 2(b)

The above-mentioned classes are mostly referred to as the “person class” because people or persons occur in this class for the most part. This generalization in labeling

classes is strongly discouraged since there is always a measure as illustrated by examples given below:

Class 1	:	<i>mokgalabje</i>	(grandfather)
Class 1(a)	:	<i>satane</i>	(satan)
Class 2	:	<i>basetsana</i>	(girls)
Class 2(b)	:	<i>botate</i>	(our fathers)
		<i>bommasepala</i>	(municipalities)

Class 3

The class prefix *mo-* occurs with the majority of roots. *Mo-* is chosen as the NORM VARIANT. The following are examples of the above-mentioned class:

<i>motse</i>	(village)
<i>mogoma</i>	(hoe)
<i>morula</i>	(marula tree)
<i>morara</i>	(wine)
<i>molala</i>	(veld)
<i>mollo</i>	(fire)
<i>motšoko</i>	(cigarette)
<i>moriti</i>	(shade)

Class 4

The NORM VARIANT is *me-* and the following are examples of the above-mentioned class:

<i>merula</i>	(marula tree)
<i>mefolo</i>	(poisons)
<i>mengwaga</i>	(years)
<i>mengwako</i>	(houses)
<i>mebutla</i>	(hares)

Class 5

The NORM VARIANT is *le-* and the following are examples of the above-mentioned class:

<i>lehodu</i>	(thief)
<i>leoto</i>	(leg)
<i>lerumo</i>	(spear)
<i>letšatši</i>	(sun)
<i>legodimo</i>	(sky)
<i>leru</i>	(cloud)
<i>lerotse</i>	(pumpkin)
<i>lerula</i>	(marula fruit)
<i>lekgotla</i>	(council).

Class 6

The form *ma-* is chosen as the NORM VARIANT of the above-mentioned class. The following are examples of the above class:

<i>maru</i>	(clouds)
<i>magetla</i>	(shoulders)
<i>mahodu</i>	(thieves)
<i>malwetši</i>	(diseases)
<i>madulo</i>	(residences)
<i>maribiši</i>	(owls)
<i>maoto</i>	(legs)
<i>marega</i>	(winter)
<i>madi</i>	(blood).

(Lombard, Van Wyk and Mokgokong, 1985:41).

Class 7

All the nouns in this class take the class prefix *se-*, as illustrated by the examples below:

<i>sebata</i>	(carnivore)
<i>selepe</i>	(axe)
<i>seema</i>	(idiom)
<i>sediba</i>	(fountain)
<i>seetša</i>	(light)
<i>seatla</i>	(hand)
<i>sethokgwa</i>	(forest)
<i>semela</i>	(plant).

(Lombard, Van Wyk and Mokgokong, 1985:43).

Class 8

The class prefix *di-* appears before all noun stems in this class. The following are examples of the above-mentioned class:

<i>dinatla</i>	(strongmen)
<i>dijo</i>	(food)
<i>digwegwe</i>	(frogs)
<i>didiba</i>	(fountains)
<i>dibata</i>	(carnivore)
<i>dibe</i>	(sins)
<i>dirurubele</i>	(butterflies).

Class 9

The class prefix of this class is always a nasal, which is deleted before a polysyllabic stems. The NORM VARIANT is indicated as N-, i.e., it may be a nasal or Ø or sound strengthening examples of which the following are:

A nasal before monosyllabic noun stems:

<i>nta</i>	(lice)
<i>ntho</i>	(wound)
<i>ntlo</i>	(house)
<i>ntwa</i>	(war)
<i>nkwe</i>	(tiger)
<i>ntši</i>	(housefly).

As Ø (i.e., zero) it occurs before polysyllabic underived roots that begin with nasals or the lateral fricative *hl* as evidence by the following:

Before nasals:

<i>noga</i>	(snake)
<i>nose</i>	(honeybee)
<i>naka</i>	(horn)
<i>nong</i>	(vulture).

Before *hl*:

<i>hlogo</i>	(head)
<i>hlong</i>	(hedgehog)
<i>hlapi</i>	(fish).

Deverbative nouns

<i>potšišo</i>	(question)
<i>palo</i>	(sum)
<i>polelo</i>	(language).

The noun *potšišo* (question) has been formed from the verb (*go botšiša*) (to question), *palo* (sum), and *polelo* (language) have been formed from the verbs (*go bala*) and (*go bolela*), respectively.

With underived polysyllabic roots which begin on plosive consonants:

<i>pholo</i>	(ox)
<i>kgabo</i>	(monkey)
<i>kgomo</i>	(cow).

Since the majority of nouns in this class does not display any class prefix, but yet undergo sound strengthening or have a root already beginning with a plosive consonant, *N-* is regarded as the NORM VARIANT.

Class 10

The class prefix of the above class is *di-* and the following are examples:

<i>dipholo</i>	(oxen)
<i>dipotšišo</i>	(questions)
<i>dinoga</i>	(snakes)
<i>dinku</i>	(sheep)
<i>dintšhi</i>	(flies)
<i>dinta</i>	(lice).

The NORM VARIANT for the prefix of this class is *di-*:

Class 14

Before underived roots beginning with the vowels *a*, *o*, and *u*, the class prefix is:

either *b-* as in:

boya (fur)

bupi (flour)

or *bj-* as in:

bjang (grass)

bjoko (brain)

bjala (beer).

Before all the other roots/stems the class prefix is *bo-* as in:

boima (weight)

boroko (drowsiness)

bophelo (life).

Class 15

All the nouns in this class take the class prefix *go-*, as illustrated by the following examples:

go sepela (to walk)

go lema (to plough)

go rera (to preach)

go tšhaba (to run)

go šoma (to work).

The forms that occur in this class are referred to as infinitives. The NORM VARIANT is *go-*.

Class 16

The class prefix of the above class is *fa-* as evident by the examples below:

fase (down)
felo (place).

Class 17

godino (on top)
gongwe (elsewhere)

Class 18

The above class has the prefix *mo-* as its class prefix as in:

morago (back)
moše (the other side)
mošola (across)
mošono (this side).

The above work is based on the book of Lombard, Mokgokong, and Van Wyk (1985).

3.5 DEFINITIONS OF TENSES

There are many definitions of tense in the literature. Katamba (1993:334) defines tense as reference to the time. When some action, event, or state takes place (e.g., as past “present” or “future”) in relation to the moment of speaking. Tense is normally marked by attaching affixes to the verb.

Cann (1993:241) agrees with Katamba's description of tense when he states that:

... tense is a deictic category that locates in time the state of affairs described by a sentence. The location is not precise, but relative to some other time a temporal reference point the most important of which is the time of utterances in which a sentence is uttered by some speaker.

On the other hand, Adey, Orr and Swemmer (1989:251) describe tense as the system that shows time. They added that tensed verbs create a sequence of time frames within each sentence, and between sentences. Tenses are formed either by changing the verb or by adding auxiliary verbs. Tense can be present, past, or future.

3.5.1 Tense similarities between Northern Sotho and Fanakalo

The imperfect tense

Lombard, Van Wyk and Mokgokong (1985:141) state that imperfect tense does not necessarily or exclusively have to do with the "present tense", but with imperfectness (non-completion) as in:

Fanakalo	Northern Sotho	English
<i>Mina hamba</i>	<i>Ke a sepela</i>	(I go).
<i>Lo moga pepeta</i>	<i>Moya o a tšutla</i>	(The wind blows).
<i>Lo ndala senga zinkomo</i>	<i>Monna o gama dikgomo</i>	(The man milks the cows).
<i>Lo-mtwana yena geza</i>	<i>Ngwana o a hlapa</i>	(The child washes her hands).
<i>Mina puza manzi</i>	<i>Ke nwa meetse</i>	(I drink water).
<i>Yena tsela lo mapolisa</i>	<i>O botša maphodisa</i>	(He tells the police officers).
<i>Yena rala lo festele</i>	<i>O tswalela lefasetere</i>	(He closes the window).
<i>Yena bema lo daqha</i>	<i>O kgoga lebake</i>	(He smokes dagga).
<i>Mina kula</i>	<i>Ke a babjwa</i>	(I am ill).
<i>Mina funa misundu</i>	<i>Ke nyaka mašotša</i>	(I want mopani worms).

Although most of the words above are of Nguni origin, Northern Sotho speakers would understand them. These words the following are:

manzi (water).
festele (window).
dagha (dagga).

The present tense

Lombard, Van Wyk and Mokgokong (1993:142) state that the perfect tense is expressed by means of the perfect extension. The two aspects of the perfect tense are presented as the completion and stative aspects.

In Fanakalo, the “-a” at the end of the verb is replaced by “-ile”. The same applies to many verbs in Northern Sotho as in the following examples:

Fanakalo	Northern Sotho	English
<i>Mina hambile</i>	<i>Ke sepetše</i>	(I went away).
<i>Mina sengile zinkomo</i>	<i>Ke gamile dikgomo</i>	(I milked the cows).
<i>Lo-Mtwana gezile masandla gawena</i>	<i>Ngwana o hlapile diatla</i>	(The child washed her hands).
<i>Mina fihlile lo bol</i>	<i>Ke fihlile polo</i>	(I hid the ball).
<i>Lo inja lumile lo mtwana</i>	<i>Mpša e lomole ngwana</i>	(The dog bit the child).

The future tense

Lombard, Van Wyk, and Mokgokong, (1993:142) regard the future tense as such in terms of a concept that refers to an action/process that will be performed or will take place in the future.

In Fanakalo, the *zo* is placed before the verb to indicate futurity whereas in Northern Sotho the *tlo* is placed preverbally to indicate future, as in:

Fanakalo	Northern Sotho	English
<i>Tina zo puza</i>	<i>Re tlo nwa</i>	(We will drink).
<i>Mina zo hamba</i>	<i>Ke tlo sepela</i>	(I will go).
<i>Wena zo vala lo festele</i>	<i>O tlo tswalela lefesetere</i>	(You will close the window).
<i>Wena zo buka leyt</i>	<i>O tlo tsoga mosegare</i>	(You will wake up late).
<i>Wena zo himba lo-mgodi</i>	<i>O tlo epa molete</i>	(You will dig a hole).
<i>Wena zo layisha lo geja</i>		
<i>ku lo troko</i>	<i>O tlo laiša mogoma ka therakeng</i>	(You will put the plough in the truck).
<i>Ngomso tine zo lima</i>	<i>Bosasa re tlo lema</i>	(Tomorrow we will plough).
<i>Lomvula yena zo figa</i>	<i>Pula e tlo na lehono</i>	(The will be rain today).

The above-mentioned information shows that Northern Sotho and Fanakalo have close relationship. The *zo* (will/shall) in Fanakalo and the *tlo* (will/shall) in Northern Sotho could be understood by the speakers of the two languages.

3.6 DEFINITIONS OF MOOD

Webster's New Collegiate Dictionary (1980:741) regards mood as a distinction of form or a particular set of inflectional forms of a verb, to express whether the action or state it denotes is conceived as fact or in some other manner (i.e., as command, possibility, or wish).

On the other hand, Katamba (1993:333) defines mood as a grammatical expression of attitudes (like doubt, certainty, possibility, permission, necessity, obligation) e.g., she may come, she must come, etc.

In the same vein, Adey, Orr, and Swemmer (1989:159) describe mood as the manner in which a verb is used.

3.6.1 Mood similarities in Northern Sotho and Fanakalo

The subjunctive

Lyons (1979:312) states that the subjunctive is commonly also the mood of intention and desire as exemplified by the following:

Fanakalo	Northern Sotho	English
<i>Idla nga lo qede, hamba yenazonke</i>	<i>Ejang le fetše le tloge</i>	(Eat, finish up and then go)
<i>Ngena, hlala pansi, hayikona kuluma.</i>	<i>Tsenang, le dule fase le se bolele</i>	(Come inside, sit down and don't talk).
<i>Tenga lo buk yenazonke nga lo funda</i>	<i>Rekang puku le e bale</i>	(Buy the book and read it).
<i>Za tebazibje ziza lo mame</i>	<i>Tlang le thuše mme</i>	(Come and help my mother).
<i>Sebenza yenazonke namhla?</i>	<i>Ba šome lehono?</i>	(Should they work today?)
<i>Mina hamba na?</i>	<i>Ke tloge naa?</i>	(Should I leave?)
<i>Yima lapa</i>	<i>A o eme fao</i>	(Please stand there).

The consecutive

Consecutive is defined by Louwrens and Poulos (1994:241) as actions that follow one another. They added that the consecutive, as the name implies, express the second and subsequent verb in a series or sequence of consecutive actions as presented below:

Fanakalo	Northern Sotho	English
<i>Unga ngena yena idla</i>	<i>A ka tla a ja</i>	(He might come and eat)
<i>Hayikona hamba mina kaia nga lo funda</i>	<i>Nka se ye gae ka ruta</i>	(I will not go home and teach).
<i>Yenazonke limalile</i>	<i>Ba ile ba gobala</i>	(They once upon a time got hurt).
<i>Yenazonke balekile ka kulu</i>	<i>Ba napile ba tšhaba</i>	(They thereupon fled).
<i>Hayikona mina qeda</i>	<i>Ga ke ešo ka fetša</i>	(I have not yet finished).
<i>Hayikona wena, yena bamba</i>	<i>O ka se ke wa mo swara</i>	(You will never catch him).
<i>Tina hambile ga lo venkel, hayikona tenga</i>	<i>Re ile lebenkeleng ra se kera reka selo</i>	(We went to the shop and did not buy anything).
<i>Hayikona yenazonke za lapa, hlala lo bantwana gamina</i>	<i>Ga se ba tla ba bapala le bana baka</i>	(They did not come and play with my children).
<i>Lo Mandoda zo fika ngamso, yenazonke xoxisana ndaba</i>	<i>Banna bat la ka moswane ba rera taba</i>	(The men will come tomorrow and discuss the matter).
<i>Lo impumputhe yena yimile buza mina lo</i>	<i>Sefofu se emeletše sa mpotša dipotšišo</i>	(The blind person stood up).

The habitual

Louwrens and Poulos (1994:224) define habitual as a mood that expresses actions that succeed one another in a habitual manner.

Lombard, Van Wyk, and Mokgokong (1985:156) agree with Louwrens and Poulos's definition of habitual mood when they state that:

The verb in the habitual mood indicates an action/process which proceeds as a habit from previous actions/processes/events.

Fanakalo	Northern Sotho	English
<i>Tina vuka futi tina hambe skolo</i>	<i>Ka mehla re a tsoga re ye sekolong</i>	(We always get up and go to school).
<i>Lo baba yena hamba Tolop futi tenga kurant</i>	<i>Tate o ya toropong ka mehla a reke kuranta</i>	(Father goes to town every-day and buys a newspaper).
<i>Lo bantwana yenazonke zo buya skolo, yenazonke idla futi yenazonke funda</i>	<i>Bana ba tlo tšwa sekolong ba je ba ithute</i>	(The children will return from school and usually eat and study).
<i>Yenazonke zingelile lo inyama zane, yenazonke bulala hlinza yenazonke, sara lo isinene</i>	<i>Ba be ba tsoma diphoofolo, ba di bolaya, ba di bue, ba šoge mekgopa, ba roke mathebo.</i>	(They used to hunt animals, slaughtered them, soften the skins and made skin rugs).

The potential

Webster's New Collegiate Dictionary (1980:893) defines potential as:

... expressing possibility, specific of relating to or constituting a verb phrase expressing possibility, liberty, or power by the use of an auxiliary ... (as in "it may rain").

Fanakalo	Northern Sotho	English
<i>Yenazonke zo ngena intambama</i>	<i>Ba ka tla ka meriti</i>	(They may come this afternoon).
<i>Muhlamba lo mvula zo buya ngamso</i>	<i>E ka na bošego</i>	(It may rain tonight).

<i>Muhlambe mina zo buya</i>	<i>Nka boa ka moswane</i>	(I might return tomorrow).
<i>ngamso</i>		
<i>Hayikona yenzonke</i>	<i>Ba ka se ke ba tla ka</i>	(They may not come this
<i>buya lapa intambana</i>	<i>ka meriti</i>	afternoon).
<i>Hayikona funda</i>	<i>A ka se ke a bala</i>	(He might not study).
<i>Wena ngena</i>	<i>O ka tsena</i>	(You may come in).
<i>Lo mtwana lo zo hlamba</i>	<i>Ngwana a ka rutha</i>	(The child may swim).
<i>Yenzonke hlala pantsi</i>	<i>Le ka dula fase</i>	(You may sit down).
<i>Yena baleka</i>	<i>E ka tšhaba</i>	(It may run away).
<i>Yenzonke tina siza</i>	<i>Ba ka re thuša</i>	(They can help us).
<i>Mulambe yena zo figa</i>	<i>A ka tla le rena</i>	(He might come with us).
<i>nga lo tina</i>		
<i>Noko mina azi, hayikona</i>	<i>Le ge ke tseba, nka</i>	(Even though I know, I
<i>mina tsela</i>	<i>se bolele</i>	would not tell).

Although Fanakalo does not take into consideration the use of objectival and subjectival agreements, there is still a close relationship between these two languages.

The indicative

Webster's New Collegiate Dictionary (1980:580) defines indicative as relating to, or constituting a verb form or set of verb forms that represents the denoted act or state as an objective fact. It further adds that the indicative can be expressed in terms of three basic tenses, namely, the present, future and perfect tenses as in:

Fanakalo	Northern Sotho	English
<i>Lo baba gamina sebenza lapa garaj</i>	<i>Tate o šoma ka karatšheng</i>	(My father is working in the garage).
<i>Lo Matome yena azi</i>	<i>Matome o a re tseba</i>	(Matome knows us).
<i>Wena zo tola yena</i>	<i>O tlo mo hwetša</i>	(You will find him).
<i>Tina bonile lo mfan tshontsha lo mafruit</i>	<i>Re bone mošimane a utswa dikenywa</i>	(We saw the boy stealing the fruit).
<i>Wena zo tola yena lapa lo gadin</i>	<i>O tlo mo hwetša mo serapeng</i>	(You will find him in the garden).
<i>Tina bonile lo mfan lapa skolo</i>	<i>Re bone mošemane sekolong</i>	(He saw the boy at school).

The verbs in sentences 1 and 2 are independent in the sense that they can stand on their own, without being dependent on any other verbs. In sentences 3 and 4, two verbs occur in each of the sentences. The first verb in each case is independent and the second verb is dependent on the first.

The imperative

The imperative is defined by Louwrens and Poulos (1994:192) as the verb form that is used in the expression of commands. They argue that a command, under normal circumstances, is directed towards the second person, either singular or plural. For example:

Fanakalo	Northern Sotho	English
<i>Sebenza!</i>	<i>šoma!</i>	(work!)
<i>Sebenza!</i>	<i>šoma</i>	(work!)
<i>Idla!</i>	<i>ejang!</i>	(eat!)
<i>Idla!</i>	<i>eja!</i>	(eat!)
<i>Baleka!</i>	<i>tšhaba!</i>	(run away!)

<i>Baleka!</i>	<i>tšhabang!</i>	(run away!)
<i>Haikona baleka!</i>	<i>se tšhabeng!</i>	(don't run away!)
<i>Hayikona kahlela</i>	<i>se rageng!</i>	(don't kick!)
<i>Hayikona hlabela!</i>	<i>se opeleng!</i>	(don't sing!)

Northern Sotho, just like Fanakalo, uses verbs in its original form frequently to express commands. Northern Sotho can add some suffixes to the verb as in *šomang!* (let them work) to express command. In Fanakalo, only the original verbs forms are used.

3.7 DEFINITIONS OF NEGATION

According to Louwrens (1994:119), negative is a term used to characterize what is also called the actuality of verbs and copulatives, which negates, deny or contradict the meaning expressed by their positive or affirmative counterparts.

Adey, Orr, and Swemmer (1996:186) agree with Louwrens's description of negative when they state that:

... although the two most negatives are “no” and not negation can also be indicated by adverbs such as “never”, “nowhere”, “scarcely” and rarely and by pronouns such as “none”, “no-one”, “nobody” and “nothing”.

3.7.1 Similarities in negation of Northern Sotho and Fanakalo

Northern Sotho has negative morphemes that occupy different positions within the verb, whereas Fanakalo uses some few morphemes as in:

Fanakalo	Northern Sotho	English
<i>hayi/hayikona</i>	<i>g-</i>	(do not)

Examples:

Fanakalo	Northern Sotho	English
<i>Hayikona mina gaula lo nkuni</i>	<i>Ga ke reme dikgong</i>	(I don't chop wood).
<i>Lo into hayi nkuni</i>	<i>Ga se dikgong</i>	(It is not wood).

The negative morpheme *ga-* always appears at the beginning of the verb in the indicative mood, whereas Fanakalo uses its negative morpheme *hayi/hayikona* in many positions.

The negative morpheme *-se-* also occurs immediately before the verbal root, whereas Fanakalo uses the *hayi/hayikona* as in:

Fanakalo	Northern Sotho	English
<i>Hayikona wena gaula lo nkuni</i>	<i>Se reme dikgong!</i>	(Don't chop wood).
<i>Hayikona wena tshontsha lo nyama</i>	<i>Se utswe nama!</i>	(Don't steal meat).
<i>Ukuti hayikona mina gaula lo nkuni</i>	<i>Gore ke se reme dikgong!</i>	(So that I shouldn't chop wood).
<i>Hayikona wena baleka lo bantu</i>	<i>Se tšhabe batho!</i>	(Don't run away from people).
<i>Hayikona mina futi gaula lo nkuni.</i>	<i>Ke se reme dikgong!</i>	(Do I usually not chop Wood).

Fanakalo	Northern Sotho	English
<i>Galesoskati hayikona mina gaula lo nkuni.</i>	<i>Ka se reme dikgong!</i>	(Then I didn't chop wood).
<i>Hayi gaula lo nkuni.</i>	<i>Go se reme dikgong!</i>	(Not chop wood).
<i>Noko mina hayikona gaula lo nkuni</i>	<i>Le ge ke sa reme dikgong.</i>	(Although I don't chop wood).
<i>Noko mina hayikona gaulile lo nkuni</i>	<i>Le ge ke sa reme dikgong</i>	(Although I did not chop wood).
<i>Lo mfan yena hayikona gaula lo nkuni</i>	<i>Mošimane yo a sa remego dikgong.</i>	(The boy who did not Chop wood).
<i>Hayi gaula lo nkuni</i>	<i>Go se reme dikgong</i>	(Not chop wood).

In the above-mentioned examples, although the Fanakalo examples are words in Nguni languages, the Northern Sotho speakers would understand them. *Mfan* (boy) and *mošimane* (boy) are words in Fanakalo and Northern Sotho, respectively, and are used in Northern Sotho in everyday conversation.

3.8 DEFINITIONS OF AFFIX

Affix, according to Robins (1989:199), is a useful general term for the recurrent formative morphemes of words other than roots, but affixes may be divided formally into three major positional classes according to the position they occupy in relation to the root morpheme, viz.: prefix, infix, and suffix.

In the same vein, Adey, Orr and Swemmer (1989:20) describe an affix as a word element added on (or fixed on) to a word to change its meaning or its grammatical

function. They further added that affix can be added on to the beginning of a word, which, in this case, it is called a prefix.

Katamba (1993:44) agrees with Adey *et. al.*, (1989:20) and Robins' description of an affix when he states that:

... An affix is a morpheme which only occurs when attached to some other morpheme or morphemes such as root or stem or base. Affixes are bound morpheme. There are three types of affixes: prefixes, suffixes, and infixes.

3.9 AFFIXES SIMILARITIES IN NORTHERN SOTHO AND FANAKALO

3.9.1 Suffixes

According to Katamba (1993:44), the suffix is an affix attached after a root, as in:

Applied (-el):

Fanakalo	Northern Sotho	English
<i>Sebenzela</i>	<i>romela</i>	(send).
<i>Balekela</i>	<i>tšhabela</i>	(run away to).
<i>Kahlelela</i>	<i>ragela</i>	(kick to).
<i>Lahlela</i>	<i>lahlela</i>	(throw at).

In Northern Sotho, some roots that end on *tš*, the *tš* is replaced *l* followed by the extension *-etš-* like:

Fanakalo	Northern Sotho	English
<i>*tselela</i>	<i>boletša</i>	(tell for).
<i>*bizetsha</i>	<i>biletša</i>	(call for).

Causative (-iš-)

If the root or extended root ends in *n* or *ny*, the extension is *-tšh-* like:

Fanakalo	Northern Sotho	English
<i>*Moshentsha</i>	<i>sentšha</i>	(help destroy).
<i>Hlulisa</i>	<i>fentšha</i>	(help overcome).
<i>Linganisa</i>	<i>lekantšha</i>	(make even).
<i>Ngenisa</i>	<i>tsentšha</i>	(cause to enter).

If the basic stem of the verb is monosyllabic, the *i* of the causative extension *-iš-* coalesces with the ending *-a* like:

Fanakalo	Northern Sotho	English
<i>Lalelisa</i>	<i>kweša</i>	(cause to hear).
<i>*Ilwalisa</i>	<i>lweša</i>	(cause to fight).
<i>Idlalisa</i>	<i>ješa</i>	(cause to eat).

In the case of causative verbs, the grammatical subject is of assistance in the performance of action.

Reciprocal (-an-)

Fanakalo	Northern Sotho	English
<i>*Bonana</i>	<i>bonana</i>	(see each other).
<i>*Shayana</i>	<i>tlana</i>	(hit each other).
<i>*Thandana</i>	<i>ratana</i>	(love each other).

The verbs mentioned above indicate mutual process/action.

Perfect (-il ..e)

The perfect extension is characteristic of perfect tense as in:

Fanakalo	Nothern Sotho	English
<i>Thandile</i>	<i>ratile</i>	(was loved).
<i>Hambile</i>	<i>sepetše</i>	(walked).
<i>Hlalile</i>	<i>dutše</i>	(seated).
<i>Tulile</i>	<i>homotše</i>	(keep quiet).
<i>Pilile</i>	<i>phetše</i>	(lived).
<i>Fasile</i>	<i>tlemile</i>	(fastened).
<i>Gezile</i>	<i>hlatšwitše</i>	(washed).
<i>Moshile</i>	<i>sentše</i>	(destroyed).
<i>Hlulile</i>	<i>fentše</i>	(overcame).
<i>Fundile</i>	<i>badile</i>	(read).
<i>Pelile</i>	<i>fedile</i>	(finished).
<i>Pumile</i>	<i>tšwele</i>	(came out).

Most of the Fanakalo words are closely related to words in Northern Sotho. *Fasile* (fastened) and *tlemile* (fastened) are synonyms in Northern Sotho. This shows that Northern Sotho and Fanakalo are close to each other.

3.9.2 Infixes

Katamba (1993:44) defines infix as an insertion into the root itself. He added that infixes are very common in semitic languages like Arabic, but Northern Sotho, just like Fanakalo, has no infixes.

3.9.3 Prefixes

A prefix is, according to Katamba (1993:44), an affix attached before a root.

Prefix *-sa-* express the concept “still”.

Fanakalo	Northern Sotho	English
<i>Lo baba yena sebenza lapa gadin</i>	<i>Tate o sa šoma serapeng</i>	(My father is still working in the garden).
<i>Lo mkan gamina puza kulu</i>	<i>Mogwera wa ka o sa nwa kudu</i>	(My friend still drinks a lot).
<i>Na wena hlala lapa Polokwane?</i>	<i>Naa o sa dula Polokwane?</i>	(Do you still live in Polokwane?)

Prefix *-fo-*, *-no-*, and *-dio-* express the idea of “merely”, as in:

Fanakalo	Northern Sotho	English
<i>Lo mkan gamina kuluma</i>	<i>Mogwera wa ka o fo bolela</i>	(My friend just talk).
<i>Lo bantit yena tula</i>	<i>Mogolegwa o no ikhomolela</i>	(The prisoner is merely saying nothing).

3.10 CONCLUSION

Fanakalo has no clear noun classes like Northern Sotho have. The following are some of the noun classes in Northern Sotho:

Class Prefix:

Class 1	<i>mo-</i> ; and
Class 2	<i>ba-</i>

Tenses that are there in Fanakalo are also found in Northern Sotho, as presented below:

Perfect tense

Fanakalo	Northern Sotho	English
<i>Yena hambile</i>	<i>o sepetše</i>	(he walked).
<i>Yena gezile</i>	<i>o hlapile</i>	(he washed).

There are moods in Fanakalo as are in Northern Sotho, for example:

Imperative mood

Fanakalo	Northern Sotho	English
<i>Sebenza!</i>	<i>šoma!</i>	(work!)
<i>Baleka!</i>	<i>tšhaba!</i>	(run away).

Fanakalo employs two morphemes to negate sentences, which are *hayi* and *hayikona*, while Northern Sotho use *ga-*, *se-*, and *sa-*, for example:

Fanakalo	Northern Sotho	English
<i>Hayikona wena pula lo muti</i>	<i>O se new sehlare</i>	(Don't drink medicine).

Northern Sotho, like Fanakalo, has affixes such as prefixes and suffixes, as in:

Fanakalo	Northern Sotho	English
<i>Yena gezile</i>	<i>O hlapile</i>	(He washed himself).

CHAPTER FOUR

THE SEMANTIC AND THE SYNTACTIC STRUCTURE OF FANAKALO AND NORTHERN SOTHO

4.1 INTRODUCTION

The aim of this chapter is to investigate and establish some basic syntactic and semantic relationship of words or sentences in Fanakalo and Northern Sotho. Since semantics deals with the meaning of the words or sentences, this part of the study will concentrate on the semantics of adoptives. This chapter will also look at the structure of sentences in both Northern Sotho and Fanakalo, with emphasis being on the word order and interrogatives.

4.2 DEFINITIONS OF SEMANTICS

Hurdford and Heasley (1983:1) describe semantics as the study of meaning in a language. In concurrence with the above-mentioned definition, Lyons (1977:1) defines semantics as generally a study of meaning. In the same vein, Palmer (1976:1) refers to semantics as the technical term used to refer to the study of meaning, and, since meaning is a part of language, semantics is part of linguistics.

Tobin (1990:4), in agreement with Hurdford and Heasley, Lyons, and Palmer's definitions, states that semantics is the study of aspects of the meaning of linguistic units on all levels of language and language use.

4.3 THE SEMANTICS OF ADOPTIVES IN FANAKALO AND NORTHERN SOTHO

The adoption of new words into Northern Sotho goes hand in hand with basically three processes of semantic change, viz., the generalisation or broadening of the

meaning of the adopted words, the restriction or specialization thereof, or a radical change of its meaning (Poulos and Louwrens, 1994:59).

Most of the Fanakalo words are borrowed from English and Afrikaans languages. As such, most of the words do not have generalised meaning. Adoptive words with generalised meaning, restriction or specialisation of meaning, and radical change of meaning, although few, are as follows:

Fanakalo	Northern Sotho	English	Afrikaans
<i>idokoni</i>	<i>lejakane</i>	deacon	diaken
<i>agent</i>	<i>agente</i>	agent	agent
	<i>namoneiti</i>	lemonade	lemonade
<i>baisikili</i>	<i>paesekela</i>	bicycle	fiets
<i>pos</i>	<i>poso</i>	post	pos.

An adoptive word *lejakane* (deacon) which is an adaptation of the Afrikaans word “*diaken*”, i.e., deacon in English does no longer refer to a church official, but to anyone who has adopted the Christian faith. It also generally refers to anyone who does not attend the initiation school because of his Christian belief. An English word “agent” refers to a person who acts on behalf of someone else. For example, an estate agent, football agent, an insurance agent, etc. An estate agent buys a house on behalf of a person who wants that house, a soccer agent negotiates a deal between a soccer player and the team the player wants to join. In Northern Sotho, the adoptive agent has been restricted or specialised to refer to an attorney, advocate, and a lawyer. An adoptive *namoneiti* in Northern Sotho refers to any kind of cold drink and not only to drinks which are made of lemon juice as originally intended. An English word “*bicycle*” refers to a vehicle with the spoked wheels, one behind the other.

In Northern Sotho, however, the adoptive *paesekela* refers to fewer objects than does its counterparts in the language from which it originate such as tricycle and others. The Afrikaans word “*pos*” refers to the transportation of goods, especially letters by

the post office. However, the adoptive *poso* in Northern Sotho nowadays refers also to a message. The following are examples of adoptive verbs:

Fanakalo	Northern Sotho	English	Afrikaans
<i>ayina</i>	<i>aena</i>	iron	stryk
<i>batala</i>	<i>patella</i>	pay	betaal
<i>sagha</i>	<i>saga</i>	saw	saag
<i>toloka</i>	<i>toloka</i>	interpret	tolk
<i>basopa</i>	<i>tšheka</i>	check	kyk
<i>khansel</i>	<i>khantshela</i>	cancel	kanselleer
<i>shaya</i>	<i>tonora</i>	beat	donder
<i>jiga</i>	<i>teraya</i>	turn	draai
<i>sula</i>	<i>koropa</i>	scrub	skrop
<i>peit</i>	<i>peita</i>	spray	sput
<i>taep</i>	<i>thaepa</i>	type	tik
<i>saen</i>	<i>saena</i>	sign	teken
<i>ukupela</i>	<i>peleta</i>	spell	spel
<i>skala</i>	<i>kala</i>	weigh	skaal.

It is evidently clear from the above-cited examples that Western civilisation has resulted in the adoption of many words from English and Afrikaans into both Fanakalo and Northern Sotho, respectively.

Northern Sotho	Source language
<i>bereka</i>	Afrikaans (werk)
<i>aena</i>	English (iron)
<i>patela</i>	Afrikaans (betaal)
<i>saga</i>	Afrikaans (tolk)
<i>khantshela</i>	English (cancel)
<i>tšheka</i>	English (check)
<i>tšhentšha</i>	English (change)
<i>pompa</i>	Afrikaans (pomp)

Northern Sotho	Source language	
<i>rasa</i>	Afrikaans	(raas)
<i>ribesa</i>	English	(reverse)
<i>tipa</i>	English	(dip)
<i>paka</i>	Afrikaans	(bak)
<i>toloka</i>	Afrikaans	(tolk)
<i>tonora</i>	Afrikaans	(donder)
<i>teraya</i>	Afrikaans	(draai)
<i>koropa</i>	Afrikaans	(skrop)
<i>peita</i>	Afrikaans	(spuit)
<i>thaepa</i>	English	(type)
<i>saena</i>	English	(sign)
<i>peleta</i>	English	(spell)
<i>kala</i>	Afrikaans	(skaal).

English and Afrikaans are not the only languages from which words have been adopted. Adoption of words has not only been due to Westernisation, but the geographical proximity that, for example, Northern Sotho has had with other people such as Xitsonga and Tshivenda speaking people, as exemplified below:

Northern Sotho	Xitsonga	English
<i>polabolo</i>	<i>-bolabola</i>	pronunciation and speaking , respectively.

Northern Sotho	Tshivenda	English
<i>moreo</i>	<i>mureo</i>	trap
<i>molomo</i>	<i>mulomo</i>	mouth
<i>morena</i>	<i>murena</i>	mister.

It is clear from the above-given examples that one language has adopted certain words from the other one, hence, most of the words are nearly the same in practical orthography.

Below is an example of a verb adopted from Zulu possibly due to contact via urbanisation.

Fanakalo	Northern Sotho	English	Zulu
<i>shayisa</i>	<i>tšhaiša</i>	stop to work	shayisa.

The following nouns are adopted from English and Afrikaans into Northern Sotho and Fanakalo:

Fanakalo	Northern Sotho	English	Afrikaans
<i>mtšhini</i>	<i>motšhene</i>	machine	masjien
<i>spanela</i>	<i>spanere</i>	spanner	moersleutel
<i>hansi</i>	<i>kalakune</i>	goose	kalkoen
<i>staplayit</i>	<i>setopolaete</i>	stoplight	stoplig
<i>venkile</i>	<i>lebenkele</i>	shop	winkel
<i>mali</i>	<i>tšhelete</i>	money	geld
<i>pen</i>	<i>pene</i>	pen	pen
<i>jesi</i>	<i>jesi</i>	jersey	trui
<i>foroko</i>	<i>foroko</i>	fork	vrk
<i>buk</i>	<i>puku</i>	book	boek
<i>eker</i>	<i>ekere</i>	acre	akker
<i>bokis</i>	<i>lepokisi</i>	box	doos
<i>vastele</i>	<i>lefasetere</i>	window	venster
<i>ntshimbi</i>	<i>lesenke</i>	corrugated iron	sinkplat
<i>istrata</i>	<i>seterata</i>	street	straat
<i>stin</i>	<i>setena</i>	brick	steen
<i>sinkwa</i>	<i>borotho</i>	bread	brood
<i>skolo</i>	<i>sekolo</i>	school	skool
<i>rula</i>	<i>rula</i>	ruler	liniaal
<i>mayin</i>	<i>maene</i>	mine	myn
<i>ishoki</i>	<i>tšhoko</i>	chalk	kryt

dollop

toropo

town

dorp.

Below is the table showing the source language of the adopted words:

Northern Sotho

Source language

motšhene

English (machine)

spanere

English (spanner)

kalakune

Afrikaans (kalkoen)

setopolaete

English (stoplight)

lebenkele

Afrikaans (winkel)

tšhelete

Afrikaans (geld)

pene

Afrikaans (pen)

jesi

English (jersey)

foroko

English (fork)

puku

Afrikaans (boek)

ekere

English (acre)

lepokisi

English (box)

lefasetere

Afrikaans (venster)

lesenke

Afrikaans (sink)

seterata

Afrikaans (straat)

setena

Afrikaans (steen)

borotho

Afrikaans (brood)

sekolo

Afrikaans (skool)

rula

English (ruler)

maene

English (mine)

tšhoko

English (chalk)

toropo

Afrikaans (dorp).

However, words have not been adopted from English and Afrikaans languages only. Some nouns have been adopted from isiZulu language into Fanakalo and Northern Sotho, as in:

Fanakalo	Northern Sotho	English	Zulu
<i>bongolo</i>	<i>pokolo</i>	donkey	mbongolo
<i>sifefe</i>	<i>sefefe</i>	prostitute	isifefe
<i>mgodi</i>	<i>mokoti</i>	mine	umgodi
<i>stimela</i>	<i>setimela</i>	train	isitimela

The above-mentioned adoptives, although they are of isiZulu origin, Northern Sotho speakers use them in everyday conversation. Their meaning (words) is the same as that is the language from which they have been adopted.

4.4 DEFINITIONS OF SYNTAX

Adey, Orr, and Swemmer (1989:250) describe syntax as the correct arrangement of words in sentences. This definition is in agreement with Brown and Miller's (1980:3) description of a syntax. They describe syntax as a study that is concerned with ways in which words combine to make sentences.

In the same vein, Lombard, Mokgokong and Van Wyk (1985:26) also describe syntax as the study of relationship of words in sentences and word group.

4.5 THE SYNTACTIC STRUCTURE IN FANAKALO AND NORTHERN SOTHO

Northern Sotho, like Fanakalo, falls under SVO (subject + verb + object) languages in which the object always follows the verb, as in:

Fanakalo		Northern Sotho		English	
[<i>Lo-mtwana</i>]	<i>yena</i>	[<i>Ngwana</i>]	<i>o</i>	The child wants	
S	V	S	V	S	V
[<i>switi</i>]		[<i>malekere</i>]		sweets.	
O		O		O	

[Lo-ndoda]	yena	[senga]	[Monna]	o	[gama]	The man	milk
S		V	S		V	S	V
[nkomo]			[kgomo]			the cow.	
O			O			O	
[Loinja]	yena	[nuka]	[Mpša]	e	[dupelela]	The dog	smells
S		V	S		V	S	V
[lo nyamazan]			[phuti]			the buck	
O			O			O	

In the first sentence, the subject is *mtwana* or *ngwana* (child) in Fanakalo and northern sotho respectively. This subject is followed by the verb *funa* or *nyaka* (wants), and the object, *switi* or *malekere* comes last. The subject of sentence number 2 is *ndoda* or *monna* (man) and is followed by both the verb, *senga* or *gama* (milk) and object *nkomo* or *kgomo* (cow). Sentence number 3 has its subject as *inja* or *mpša* (dog) followed by the verb *nuka* or *dupelela* (smell) and, lastly, the object *nyamazan* or *phuthi* (buck). The word order in both Fanakalo and Northern Sotho is the same as in English as far as examples in sentences 1-3 are concerned.

4.5.1 The syntactic subject is agent

Du Plessis and Visser (1996:6) define an agent as the intender of the action that is denoted by the verb. Thus, the subject argument in this instance is the willing agent of the action that participates intentionally in the action expressed by the predicate. As such, the property of will or intention is attributed to the agent. Usinga (2001:15), quoting Cowper (1992), agrees with the above-given definition of an agent when he describes an agent as the initiator, doer of action, and one who must be able to have control over this action.

From the above-mentioned descriptions, it is clear that an agent is an argument that intentionally initiates the action expressed by the predicate. The following are examples of intransitive verbs with an agent occupying the subject position:

Fanakalo	Northern Sotho	English
<i>Lo ndoda yena hamba.</i>	<i>Monna o a sepela.</i>	The man is walking.
<i>Lo mtwana yena kala.</i>	<i>Ngwana o a lla.</i>	The child is crying.
<i>Lo inja yena konkota.</i>	<i>Mpša e a gobola.</i>	The dog is barking.
<i>Lo mfana yena baleka.</i>	<i>Mošemane o a tšhaba.</i>	The boy is running.

In the above-given examples, the NPs *ndoda* or *monna* (man), *mtwana* or *ngwana* (child), *inja* or *mpša* (dog), and *mfana* or *mošemane* (boy) are agents which occupy the subject position and have the role of doing something. The verbs *hamba* or *sepela* (walk), *kala* or *lla* (cry), *konkota* or *gobola* (bark), and *baleka* or *tšhaba* (run away) express the actions to be one by agents, which are, namely, *ndoda* or *monna*, *mtwana* or *ngwana*, *inja* or *mpša*, and *mfana* or *mošemane* in both Fanakalo and Northern, Sotho respectively.

4.5.2 The syntactic subject is theme

According to Usinga (2001:17), the thematic role of theme is the entity moved by the action expressed by the predicate. It also refers to a person or a thing that is in state or condition, or which changes its state or condition. Du Plessis and Visser (1996:10), quoting Gruber (1965) and Jackendoff (1972), agree with the above-given view when they state that:

... a theme argument occurs with a verb of motion or location where the terms motion or location can be concrete or abstract. With motion verbs the entity which is in motion is the theme of the predicate as exemplified below:

Fanakalo	Northern Sotho	English
<i>Lo iva yena dabula rog.</i>	<i>Meetlwa e gagola roko.</i>	The thorns tear off the dress.
<i>Lo reyiza yena sikile muntu</i>	<i>Legare le segile motho.</i>	The razor cut the person.

In the two examples given above, the arguments *rog* or *rook* (dress) and *muntu* or *motho* (person) are entities that are moved by the action expressed by the predicate and their state or condition is changed.

4.5.3 The syntactic subject is experiencer

Du Plessis and Visser (1996:9) state that the thematic role of experiencer relates exclusively to mental state. Such an entity experiences, feels, or perceives some psychological state. Predicates with an experiencer argument are also known as psych verbs. The sentences below exemplify psych verbs:

Fanakalo	Northern Sotho	English
<i>Lo bantwana lalela lo thisa.</i>	<i>Bana ba kwa morutiši</i>	The children listen to the teacher.
<i>Lo ntombi lo zonda lo mšana</i>	<i>Mosetsana yo o hloya mošemane.</i>	The girl hates the boy.
<i>Lo mtwana lo azi mpendulo</i>	<i>Ngwana yo o tseba karabo</i>	The student knows the answer.

Bantwana or *bana* (children), *ntombi* or *mosetsana* (girl), and *mtwana* or *ngwana* (child) are assigned the role of experiencer by the psych verbs *lalela* or *kwa* (listen), *zonda* or *hloya* (hates), and *azi* or *tseba* (know).

4.5.4 The syntactic subject is patient

Du Plessis and Visser (1996:11), quoting Jackendoff (1990) and Dowty (1986), define patient as the entity that is affected by the action, i.e., a participant that the verb characterizes as having something happen to it and as being affected by what happens to it. There are two subcategories of verbs that have a patient in the subject position

of the sentence. The first subcategory comprises of event verbs. The following contain event verbs:

Fanakalo	Northern Sotho	English
<i>Lo-Manzi ena bila</i>	<i>Meetse a a bela</i>	The water is boiling.
<i>Lo-mlilo ena rutha</i>	<i>Mollo o a tuka</i>	The fire is burning.
<i>Lo-festele ena pugile</i>	<i>Lefasetere le pšhatlegile</i>	The window is broken.
<i>Lo mlenze gayena pugile</i>	<i>Leoto la gagwe le thokgegile</i>	His leg is broken.

The second subcategory of verbs are those verbs with body part subjects, as in:

Fanakalo	Northern Sotho	English
<i>Lo inxeba ena polile.</i>	<i>Dintho di fodile.</i>	The wounds are healed.
<i>Lo ngalo ena dumbile.</i>	<i>Letsogo le rurugile.</i>	The arm is swollen.
<i>Ubaba pugile</i>	<i>Tate o ithokgile.</i>	Father broke his arm.
<i>longalo gayena.</i>	<i>letsogo.</i>	

The internal noun phrase argument in sentence number 3 has the thematic role of patient because it is undergoing the action expressed by the predicate.

4.6 OBJECTIVAL AGREEMENT

Objectival agreement in Northern Sotho is as follows:

Noun class	Noun prefix	Noun	Objectival agreement
1	<i>mo-</i>	<i>mosadi</i>	<i>mo-</i>
2	<i>ba-</i>	<i>basadi</i>	<i>ba-</i>
3	<i>mo-</i>	<i>mohlare</i>	<i>o-</i>
4	<i>me-</i>	<i>mehlare</i>	<i>e-</i>
5	<i>le-</i>	<i>lesogana</i>	<i>le-</i>
6	<i>ma-</i>	<i>masogana</i>	<i>a-</i>

7	<i>se-</i>	<i>selepe</i>	<i>se-</i>
8	<i>di-</i>	<i>dilepe</i>	<i>di-</i>
9	<i>N-</i>	<i>nku</i>	<i>e-</i>
10	<i>din-</i>		<i>di-</i>
14	<i>bo-</i>		<i>bo</i>
15	<i>go-</i>		<i>go-</i>
16	<i>fa-</i>		<i>go-</i>
17	<i>go-</i>		<i>go-</i>
18	<i>mo-</i>		<i>go-</i>

In transitive verbs, objectival agreement may appear in Northern Sotho sentences but not in Fanakalo sentences, as exemplified below:

Fanakalo	Northern Sotho	English
<i>Tina zo bona juba.</i>	<i>Re a le bona leeba.</i>	We see it the dove.
<i>Tina zo bulala lo mamba.</i>	<i>Re a o bolaya mokopa.</i>	We kill it mamba.
<i>Tina zo bona lo ntombi.</i>	<i>Re a mmona mosetsana.</i>	We see her the girl.

The object *leeba* (dove) appears together with its objectival agreement *le* on the verb. The same applies to *mosetsana* (girl) whose agreement morpheme is *mo*. *Mokopa* (mamba) its agreement morpheme is *o*.

Passive sentences

In passive sentences, the object may be moved to the subject position. The passive in Northern Sotho is distinguished by the use of *-w-* while it seems it is not available in Fanakalo.

Fanakalo	Northern Sotho	English
<i>Lo ndoda yena sengile zinkomo</i>	<i>Dikgomo di gangwa ke monna</i>	The cows are milked by the man.
<i>Lo bantwana yena bizile.</i>	<i>Bana ba a bitšwa.</i>	The children are called.
<i>Lo inja yena lumile lo mtwana</i>	<i>Ngwana o lomilwe ke mpša</i>	The child was bitten by the dog.

In Fanakalo, the subject of the sentence remains in its position as in *lo inja* (the dog) which is the subject of the sentence. In Northern Sotho, the subject is moved to the object position as in *mpša* (dog), which occupies the object position and *ngwana* (child), which occupies the subject position. In the first example, *ndoda* (man) is the subject of the sentence and it remains in the subject position, whereas *monna* (man), in Northern Sotho, as the subject of the sentence, has been moved to the object position.

Despite these noticeable differences, Northern Sotho and Fanakalo have close relationship. One will understand all the Fanakalo sentences without much difficulty. Words such as *bizile* > *bitša* (call), *zinkomo* > *dikgomo* (cows), and *lumile* > *lomile* (bitten) are nearly the same in practical orthography with their counterparts in Northern Sotho.

4.7 QUESTION FORMATION IN NORTHERN SOTHO AND FANAKALO

The interrogative is a word that is used in asking questions (Poulos and Louwrens, 1994:373). Louwrens (1994:88) concurs with Poulos and Louwrens (1994) when he states that interrogative is a term used to cover all those linguistic structures that are used to express questions. They are classified into different word categories, such as nouns (*mang?*), particles (*afa? na?* etc.) and adverbs such as (*neng? when?*),

In Fanakalo, interrogatives can be formed by raising the tone of the voice as is done in Northern Sotho:

Fanakalo	Northern Sotho	English
<i>Lo ingwe ena lumile lo mtwana?</i>	<i>Nkwe e lomile ngwana?</i>	The leopard has bitten the child?
<i>Lo ndoda hambile?</i>	<i>Monna o sepetše?</i>	The man has gone?
<i>Mina hayi gonda muhle?</i>	<i>Nna ga ke go kwišiše.</i>	I don't understand you?
<i>Mina saba lo mbane?</i>	<i>Ke tšhaba legadima?</i>	I'm afraid of lightning?
<i>Yena pilile manje?</i>	<i>O phetše gabotse?</i>	She is well now?

The above-mentioned examples are clear indication that these languages, i.e., Northern Sotho and Fanakalo, have close affinity with each other. Given the fact that the similarities in form are not evident in each word of the above-given examples, but the few similarities that can be seen show that there is uniform grammatical system operating in these languages.

Another way of asking a question in both Fanakalo and Northern Sotho is to add the word “*na*” at the end of the sentence. *Na* in sentence-initial position:

Fanakalo	Northern Sotho	English
<i>Na mahashi yena hambile?</i>	<i>Na dipere di sepetše?</i>	Have the horses gone?
<i>Na lo mtwana yena file?</i>	<i>Na ngwana o hwile?</i>	Is the child dead?
<i>Na lo ndoda yena sebenza?</i>	<i>Na monna o a šoma?</i>	Does the man work?

***Na* in sentence-medial position**

Fanakalo	Northern Sotho	English
<i>Yena pilile na manje?</i>	<i>O phedile na gabotse?</i>	Is she well now?
<i>Lo ndoda na yena gula?</i>	<i>Monna na o a babja?</i>	Is the man ill?

Na in sentence-final position

Fanakalo	Northern Sotho	English
<i>Yena kona Makaza lapa Josi na?</i>	<i>Go a tonya Johannesburg naa?</i>	Is it cold in Johannesburg?
<i>Puza lo muti na?</i>	<i>O nwa sehlare naa?</i>	Do you drink medicine?
<i>Yena pilile manje na?</i>	<i>O phedile gabotse naa?</i>	Is she well now?

Na may be twice in a question, in both initial and final position

Fanakalo	Northern Sotho	English
<i>Na Shwahlane yena sebenza na?</i>	<i>Na Shwahlane o a šoma?</i>	Does Shwahlane work?
<i>Na Mahashi yena hambile na?</i>	<i>Na dipere di sepetše na?</i>	Have the horse gone?
<i>Na lo ingwe ena lumile lo mtwana na?</i>	<i>Na nkwe e lomile ngwana na?</i>	Has the leopard bitten the child?

The interrogative words *a?* *afa?*

The question forms with “*a*” and “*afa*” seem to be free variants and they differ from those with “*na*” in two important respects. “*A*” can only occur in the initial position in a sentence and secondly, the question they ask differs in function from the type of question marked by “*na?*” (Poulos and Louwrens, 1994:375).

Examples of questions with interrogative *a? afa?*

Fanakalo	Northern Sotho	English
<i>Wena azi ukuba yena figile?</i>	<i>O a tseba afa, gore ba tlile?</i>	Do you know that they came?
<i>Wena gula?</i>	<i>A/afa o a babja?</i>	Are you ill?
<i>Wena hlanya?</i>	<i>A/afa o a gafa?</i>	Are you mad?
<i>Lo bantwana phuma?</i>	<i>Bana ba atšwa afa?</i>	Did the children come?

In the above-given examples, the speaker does not need a “Yes” or a “No” answer to this question, in fact, he knows what the answers to these questions are. The speaker knows that the addressee is not mad and he is also not sick. Questions of this type are called rhetorical questions, as confirmed by Poulos and Louwrens (1994:375) when they state that:

... they are used in discourse with function other than obtaining information from the addressee. *Afa* like *na* can be used in the initial, medial, and final position. It seems Fanakalo does not use the interrogative *a/afa?*

The interrogative *neng?* (when?)

This interrogative word translate the English “when” and is probably also based on the form *-ng?*, as in:

Fanakalo	Northern Sotho	English
<i>Ipiskati wena zo buya?</i>	<i>Le tlo boa neng?</i>	When will you return?
<i>Ipiskati wena zo hamba?</i>	<i>Le tlo tla neng?</i>	When will you go?
<i>Ipiskati wena zo bhala?</i>	<i>Le ngwala neng?</i>	When will you write?

The word *neng* appears as a temporal adjunct. It indicates the time at which the action expressed by the predicate.

Neng may co-occur with the interrogative *na* as exemplified below:

Fanakalo	Northern Sotho	English
<i>Na Matome zo hamba ipiskati?</i>	<i>Na Matome o tlo sepela neng?</i>	When will Matome go?

The interrogative *mang?*

Poulos and Louwrens 91994:378) state that this is an interesting interrogative word, since it has its origin in another word category. *Mang?* is a noun that belongs to Class 1a with plural form in class 2b, hence the prefix *bo-* in the plural *bomang?*

Examples:

Fanakalo	Northern Sotho	English
<i>Bani wena tanda?</i>	<i>O rata mang?</i>	Who do you love?
<i>Bani wena bona?</i>	<i>O bona mang?</i>	Whom do you see?
<i>Bani wena zonda?</i>	<i>O hloile mang?</i>	Who do you hate?
<i>Bani wena tshela?</i>	<i>O kwele mang?</i>	Who told you?

Mang? (who?) is used to ask about people only. If you were to replace *mang?* (who?) in sentence 4 with *kgomo* (cow), the sentence will be ungrammatical, as in:

* *O kwele kgomo.* (You were told by the cow).

The argument question word-phrase *mang?* (what?) can occur in prepositional phrases in the copulative, as in:

Fanakalo	Northern Sotho	English
<i>Wena bani hlala?</i>	<i>Ke go mang?</i>	(It is on whom that you live?)
<i>Wena bani khuluma?</i>	<i>Ke ka mang o bolelago?</i>	(It is about whom you talk?)

The interrogative word *mang?* (Who) may occur in the subject position:

Fanakalo	Northern Sotho	English
<i>Bani hamba dolop?</i>	<i>Mang o ya toropong?</i>	Who is going to town?

The interrogative word *eng?* (what?) with contracted form *-ng?*

Poulos and Louwrens (1994:376) state that the question form *-ng?* is usually added on to a verb and ask a question “what?”. This interrogative is a shortened form of *eng?* (what?). The following are examples of *eng?/-ng?* (what):

Fanakalo	Northern Sotho	English
<i>Wena funani?</i>	<i>O nyakang?</i>	What do you want?
<i>Wena bonani?</i>	<i>O boning?</i>	What do you see?
<i>Wena funani?</i>	<i>O nyaka eng?</i>	What do you want/

This interrogative is used to ask for people and things. The question, *o nyakang* (what do you want?) could be answered by saying that I want a particular person or a thing, e.g., knife.

A special significance may be conveyed when a prefix is added to this interrogative, as in:

Fanakalo	Northern Sotho	English
<i>Wena tenga ini fothe?</i>	<i>O reka eng gape?</i>	What else are you buying?

The buyer has bought his goods, now he want to buy more hence the above-mentioned question.

The interrogative word *bokae?*

Poulos and Louwrens (1994:379) state that this interrogative word asks the question “how many” with reference to the price. It is derived from the stem *-kae?* (how many?) by means of the prefix of Class 14, i.e., *bo-* as in:

Fanakalo	Northern Sotho	English
<i>Imalini?</i>	<i>Ke bokae?</i>	How much is it?
<i>Wena tholile malini?</i>	<i>O hweditše bokae?</i>	How much did you earn?

In the first sentence, the copulative prefix *ke* has been used with this interrogative word.

The interrogative word *kae?*

Du Plessis and Visser (1996:241) state that the question word *kae?* (where?) is an adjunct question word that indicates place. In the same vein, Du Plessis and Visser (1994:379) describe this interrogative word as the interrogative that asks the question “where”, as in:

Fanakala	Northern Sotho	English
<i>Wena hlala kae?</i>	<i>O dula kae?</i>	Where do you live?
<i>Kope wena hlala?</i>	<i>Ke kae mo o dulago?</i>	Where does she live?

The interrogative *kae?* (where?) may be preceded by various locatives to indicate locatives:

Fanakalo	Northern Sotho	English
<i>Wena pumile kope?</i>	<i>O tšwele ka kae?</i>	Where did you come out?
<i>Tina zo bhala kope?</i>	<i>Re saene kae?</i>	In which space must we sign?

This interrogative word *kae?* can stand on its own as a separate word.

The interrogative stem *-fe?*

This stem is also referred to as enumerate stem and it asks the question “which”, as in:

Fanakalo	Northern Sotho	English
<i>Ini zinkomo wena bonile?</i>	<i>O bone dikgomo dife?</i>	Which cattle did you see?
<i>Ini thisa wena bonile?</i>	<i>O bone morutiši ofe?</i>	Which teacher did you see?

This interrogative stem may be used to ask for people, as in the example of sentence 2 above. It also can be used to ask for other things, as in the example of sentence 1, i.e., in sentence 1, it asks for *dikgomo* (cattle) and in sentence 2 for person, *morutiši* (educator).

4.8 CONCLUSION

This chapter dealt with the adoptives in Northern Sotho borrowed from other languages such as Afrikaans and English. The adoptives such as *aena* (iron), *patella* (pay), *rasa* (make noise), etc. which are used in Northern Sotho, are used in Fanakalo as well. This clearly indicates that Northern Sotho has influenced the formation of Fanakalo. There are adoptives that have undergone semantic shift such as *namoneiti* (lemonade). In Northern Sotho, *namoneiti* (lemonade) has been generalized to refer to any cold drink. “Agent” denotes a person who acts on behalf of someone else. However, the Northern Sotho adoptive *agente* refers to an attorney, advocate and lawyer. This chapter has dealt with the interrogative such as:

naa/na?

ofe?

mang?

neng?

bokae?

kae?

eng?

Most of the interrogatives can stand on their own as separate words. The interrogative stem *-fe* cannot stand on its own as separate words. It has to occur with some or other prefix or concord before it can be used in a sentence.

CHAPTER FIVE

5.1 CONCLUSION

The contextualization of Northern Sotho and Fanakalo was investigated in this study. The following chapters presents the summary of the whole study by revisiting the preceding chapters.

In **Chapter One**, the introduction was given wherein it was mentioned that languages are usually divided into two types, namely, formal and informal languages. It was mentioned that languages that currently enjoy official status, such as Afrikaans, started as informal languages.

The aim of this study was stated, which is to investigate the interaction between Fanakalo and Northern Sotho. The significance of this study was also examined, which is to add value to the existing body of knowledge in sociolinguistics, language policy, and planning.

The chapter also indicated that several scholars have written about pidgin languages, and such include Holm (1989), Bold (1983), Cole (1964), and Todd (1974). The study used some ideas of these authors to confirm its argumentation.

In **Chapter Two**, the types of consonants were dealt with. In this regard, the following types of consonants received attention: fricatives, stops, laterals, vowels, and syllables.

Chapter Two has shown that stop plosives involve a complete closure of the articulators at some point in the vocal tract, while the soft palate or velum is raised, in sounds such as:

p'
t'
k'

Chapter Two further discussed consonant similarities between Northern Sotho and Fanakalo and some of these are as follows:

Fanakalo [*k'*] becomes [*x*] in Northern Sotho. This speech sound is represented as *g* in the Northern Sotho practical orthography, as shown below:

Fanakalo	Northern Sotho	English
<i>lahlekile</i>	<i>lahlegile</i>	(got lost).
<i>sika</i>	<i>sega</i>	(cut).
<i>kula</i>	<i>gola</i>	(grow).

Vowels also came under scrutiny in this chapter. This study has proven that Fanakalo has five (5) vowels, whereas Northern Sotho has seven (7).

An important issue that has been discussed is that the words in Northern Sotho follow the CV structure while in Fanakalo, in most cases, they do not, as in:

Fanakalo	Northern Sotho	English
<i>S p e l e t i</i>	<i>S e p e l e t e</i>	(pin)
c c v c v c v	c v c v c v c v	

Despite the above-mentioned differences, there is a close relationship between these two languages.

Chapter Three has dealt with nouns in both Fanakalo and Northern Sotho. It seems there are no noun classes in Fanakalo as in Northern Sotho:

Class 1	<i>Mo-</i>
2	<i>ba-</i>
1(a)	\emptyset
2(b)	<i>bo-</i>
Class 3	<i>mo</i>
Class 4	<i>me</i>
Class 5	<i>le</i>
Class 6	<i>ma</i>
Class 7	<i>se</i>
Class 8	<i>di</i>
Class 9	<i>N</i>
Class 10	<i>din</i>
Class 14	<i>bo</i>
Class 15	<i>go</i>
Class 16	<i>Fa</i>
Class 17	<i>go</i>
Class 18	<i>mo</i>

The imperfect tense

Fanakalo

Mina hamba

Moya pepeta

Mina kula

Northern Sotho

Ke a sepela

Moya o a tšutla

Ke a babjwa

English

(I go).

(The wind is blowing).

(I am ill).

The perfect tense

Fanakalo

Mina hambile

Mina fihlile lo bol

Northern Sotho

Ke sepetše

Ke fihlile polo

English

(I left).

(I hid the ball).

In Fanakalo, the *-a* at the end of the verb is replaced by *-ile*. The same applies to many verbs in Northern Sotho.

The future tense

Fanakalo	Northern Sotho	English
<i>Mina zo hama</i>	<i>Ke tlo sepela</i>	(I will go).

In **Chapter Four**, the following aspects were discussed: adoptives, interrogatives, and word order in both Northern Sotho and Fanakalo.

An adoptive *namoneiti* in Northern Sotho refers to any kind of cold drinks and not only drinks that are made of lemon juice as originally intended. Other adoptives such as *paesekela* and *poso* were discussed fully.

It was mentioned that words were not adopted from Afrikaans and English languages only. *-Bolabola* (speaking) is a word adopted from Xitsonga and *mulomo* (mouth) has been adopted from Tshivenda.

Semantic labels such as experiencer, agent and patient have also received attention.

Interrogatives such as *neng?* (when?), *mang?* (who?), *ipiskati* (when) and *bani* (who) in Northern Sotho and Fanakalo, respectively, have also been analysed.

5.2 RECOMMENDATIONS

As there is no doubt that Fanakalo cannot be wished away, the study makes the following recommendations:

- Fanakalo must be introduced in schools as part of language curriculum;

- South Africans must be encouraged to learn as many languages as possible as this may assist in fostering good relationships among different communities as well as enhancing appreciation of other people's language and culture; and
- People should be made aware that no language is inferior to the other. In other words, although Fanakalo may be regarded as informal, it is, nevertheless, still a language. It therefore deserves respect as any other language on earth.

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