COMPARATIVE STUDY OF ANAPHORS BETWEEN XITSONGA AND ENGLISH

by

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DECLARATION

I, MILLICENT MASINA, declare that the research report COMPARATIVE STUDY OF ANAPHORS BETWEEN XITSONGA AND ENGLISH is my own work and that all the sources that I have used have been acknowledged by means of complete references.

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M MASINA (Ms)   Date

DEDICATION

I dedicate this research report to my late father Mr Mandla James Masina, my mother Ms Mahlori Thembelihle Mapiyeye, my late grandmother Ms Linah Ncongwane and my uncle Mr Esau Masina.

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Firstly, I would like to thank God for giving me the knowledge to understand my study and the strength that he has given me throughout my studies and to be able to complete my research report.

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ABSTRACT

The aim of this study was to compare anaphors between Xitsonga and English. This study was to find out if there are any similarities and differences of anaphors between Xitsonga and English. The researcher also wanted to find the functions of anaphors in Xitsonga and English, the types of anaphors, as well as surface structures and deep structures of anaphors in Xitsonga and English. The researcher looked at the syntax of Xitsonga and English focusing on anaphors. The similarities and differences were discovered, the types of anaphors in Xitsonga and English, the functions of anaphors in Xitsonga and English, as well as the surface structure and the deep structure of anaphors in Xitsonga and English were compared. The interpretation and meaning of anaphors are the same but varies in syntax constructions.

The findings of the study are that there are two types of anaphors in Xitsonga and in English, which are reflexives and reciprocals. In Xitsonga, prefixes of verbs form reflexivity, for example '*tirhandza*' (loves herself). The prefix *ti-* from the verb tirhandza forms reflexivity. On the other hand, reciprocals are formed by suffixes, for example; 'rhandzana' (love each other). The suffix *-ana* from the verb *rhandzana* form reciprocity. This means anaphors in Xitsonga are formed by verbs. English uses pronouns like 'himself', 'herself' and 'themselves' to identify their anaphors. The study suggests that scholars must do further research on anaphors between Xitsonga and English. Academics, linguists among others, must be interviewed as they may have better interpretation of anaphors between Xitsonga and English.

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1. CHAPTER ONE: GENERAL INTRODUCTION

1.1 INTRODUCTION

This chapter examines the introduction of the study. The chapter looks at the background to the study. The concepts: anaphor, reflexive, reciprocal, Xitsonga and English are defined. The statement of the research problem is also presented. Then the purpose of the study is outlined. In the purpose of the study, the researcher explores the aim and objectives of the study. Then the research questions are presented. The significance of the study looks at the people who will benefit from the study. Ethical consideration is the last to be discussed in this chapter. It addresses issues such as honesty, respect and objectivity for confidentiality. This is followed by the summary of the study.

1.2 BACKGROUND AND MOTIVATION

The word anaphor is derived from the Greek word '*anaphora',* meaning carrying back (Chiou, 2013)*.* Similarly, Lasnik and Uriagereka (1988) state that anaphors are items that in some sentence must pick up their reference from something else. Harrocks (1987) in Musetha (2000), define anaphors as "Noun Phrases (NP) whose reference is necessarily determined sentences internally and which cannot have independent reference." This means that anaphors are dependent on other noun phrases to get their meaning. Anaphors are noun phrases that are dependent to the noun phrases in the subject position, which are the antecedents. Carnie (2002) believes that an antecedent is a noun phrase that gives its meaning to a pronoun or anaphor. In English, anaphors are also divided into reflexives and reciprocals, which are ungrammatical without their antecedents. This means that the antecedents bind the anaphors. For example, the reflexive 'herself' in the sentence 'Maria loves herself' is bound by the antecedent *'Maria'*. Again, the reciprocal '*each other'* in the sentence 'they love each other' is bound by the antecedent 'they' (Carnie, 2002). Spathas (2010:472) states that "reflexive anaphors are anaphoric elements that obligatorily give rise to reflexive interpretations; i.e. interpretations in which two arguments of the same predicate receive the same value". Carnie (2013) identifies noun phrases such as '*herself'*, '*himself*', '*themselves'*, '*myself'* and '*yourself'* as reflexes. Du Plessis (2016:45) is of the view that "*the reflexive*" shows that the action in the sentence has

its effect on the person or thing that does the action", for example, '*I enjoyed myself*'. The word *'enjoy'* is a reflexive verb and the pronoun *'myself'* is a reflexive pronoun.

Carnie (2013) writes that reciprocals are expressions or an agreement between people or groups who do the same things to each other. Reciprocals are used to describe a relationship in which two people or groups agree to do something similar for each other, to allow each other to have the same rights. Heims, Lasnik and May (1991) argue that reciprocal pronouns can only occur in plural antecedents. Carnie (2013) identify 'each other' as an example of English reciprocal. Reciprocal pronouns are found in the sentence 'the spies suspected each other'. If the subject antecedent *'spies'* can be replaced with a singular *'spy'*, then it will be ungrammatical. Poole (2011) further states that these reciprocals and reflexives require an antecedent to be present. The antecedent is responsible for revealing what the anaphor is supposed to be referring to. In other words, an antecedent cannot be just anywhere. Carnie (2013:150) believes that a noun phrase (NP) that gives its meaning to another NP is an antecedent. The phrase '*himself left*' has no clear meaning and is ungrammatical because it has no antecedent, but the clause '*John likes himself*' is grammatical because the anaphor 'himself' has an antecedent *'John'*. Poole (2011) further states that anaphors must always have antecedents in the same sentences and must also agree in person, number and gender at all times. If the antecedent is plural, the anaphor also has to be plural, for example, '*John and Mary like themselves*'. Again, the phrase 'each other left' is ungrammatical since it has no antecedent, the sentence '*they like each other*' is grammatical because it has the antecedent 'they' which 'each other' depends on (Poole, 2011).

Du Plessis (2016) states that in Xitsonga, the reflexive appears as a prefix and it only has one form. He further states that the reflexive does not participate in any type of agreement. Du Plessis recognises the prefix *–ti-* as a Xitsonga reflexive. He further states that the Xitsonga reflexive is not a pronoun, but it is a prefix of a verb. For example, '*Sasavona wa tidlaya*' (*Sasavona* kills herself). The prefix *–ti-* has been attached to the verb '*dlaya*' (kill) to form reflexivity.

Anaphors have binding requirements that one must follow when analysing them. According to Haegeman (1991)'s Binding, A binds B if and only if (iff) A c-commands B, and that A and B are co-indexed.

For example:

    i.   Jerry laughed to himself

A and B cannot be co-indexed, if they do not refer to the same thing. Both A and B should denote to the same element. In the above example '*Jerry*' and '*himself*' are co-refer, therefore they can be said that they are co-indexed. One cannot say '*Himself laughed to Jerry*', this is ungrammatical, as the anaphor would not bind its antecedent. In this case '*Jerry*' binds '*himself*' because '*Jerry*' C-commands '*himself*' and both are co-indexed. C-commands is a structural relationship between nodes in a syntactic tree, any nodes in a tree c-commands its sisters and any nodes that its sisters dominates (Goldstein, 2015:21). In addition, Randford (2004) argues that C-commands provide us with a useful of determining the relative position of two different constituents within the same tree.

Anaphors can be also presented in a structural form or tree diagrams. Musetha (2000) gave the following examples in reflexives and reciprocals:

    ii.   (The girl sees herself.
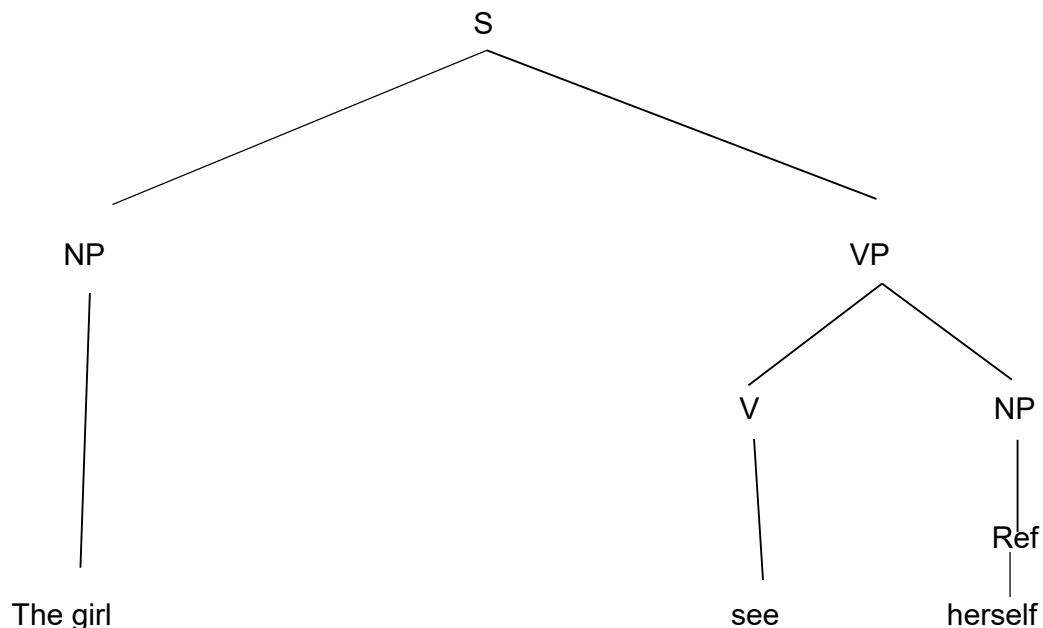
The antecedent is always on the subject position, as it is structured on the tree diagram, and the reflexive is found on the subject position at all times. The reflexive 'herself' is bound by its antecedent '*girl*', because the reflexive and antecedent are co-indexed. The antecedent '*girl'* branches from a noun phrase, as well as the reflexive. This means that in English reflexives are noun phrases they cannot be classified in any phrase than a noun phrase. The tree diagram above has a noun phrase branch and a verb phrase branch. Before the reflexive there is a verb 'see', which also makes the sentence grammatical. If the above example was '*the girl herself'* then it would be ungrammatical. This means that in English reflexives always come after a verb and they are always in the subject position.

iii.   They beat each other.'

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                            S
                  ┌─────────┴─────────┐
                 NP                   VP
                  │                ┌──┴──┐
                  │                V     NP
                  │                │      │
                  │                │     Rec
                  │                │      │
                They             beat  each other
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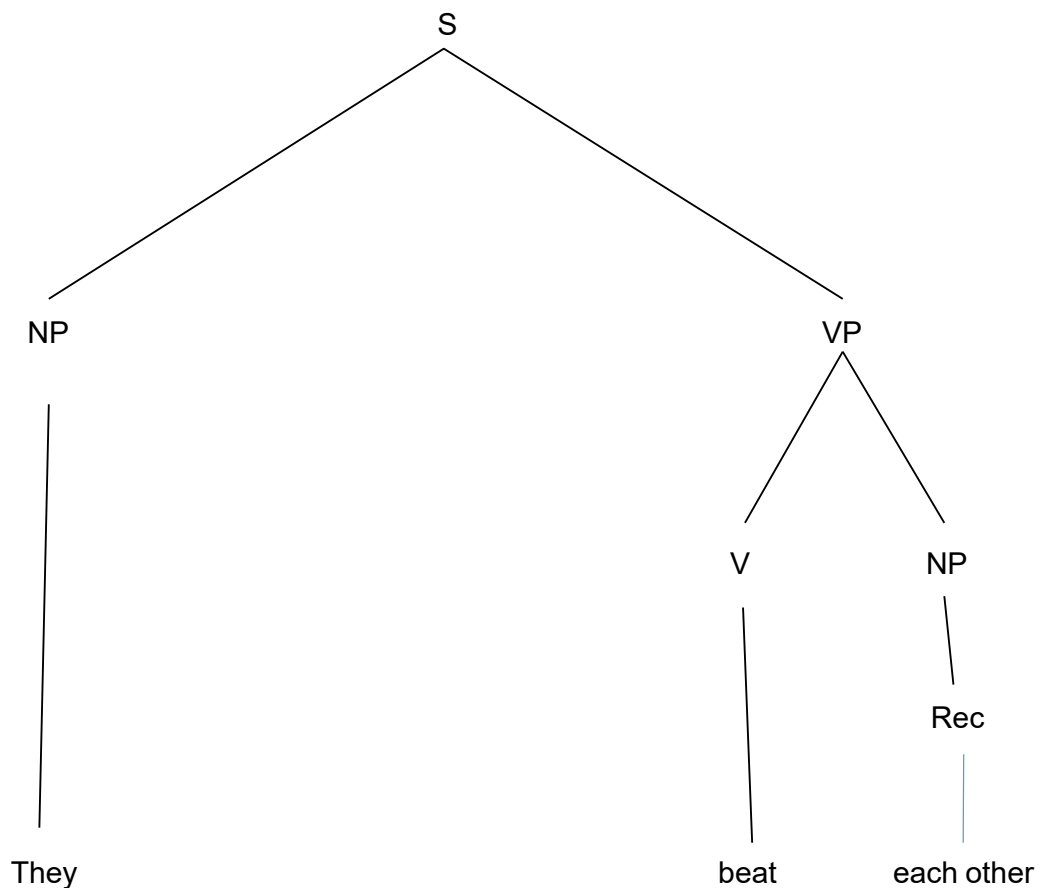
The example above shows reciprocity, as it is said above that reciprocals are realised by words like, *'each other'* and '*one another'*. To form reciprocity, there must be plurality in the subject position and the object position. '*They*' from the above example shows plurality as it means more than one person and 'each other' proves that there is two or more people involved. The reciprocal *'each other'* is bound by its antecedent *'they'* which is the subject noun phrase. The reciprocals like the reflexives always appear before a verb and they also branch from a noun phrase. The tree diagram proves that reciprocals are noun phrases.

Spathas (2010) states that there are three theories of reflexive anaphors, namely; the pragmatic theory, syntactic theory and semantic theory. The pragmatics theory says that anaphors, reflexives and pronominal work as variables or interpreted as like variables in the predicate logic.

iv.   Zelda praised herself

The above example has a noun phrase and a verb phrase. '*Zelda*', which is the noun phrase and '*praised herself*', a verb phrase. The verb phrase '*praised herself*' must have a meaning, but only if the assignment function assign Zelda to be in the subject position. Therefore, an anaphor can be bound, but without it cannot be. This is also achieved by including the co-indexation in the binding process. Binding operators include verb phrases, are interpreted with the syncategorematic rule.

In the syntactic theory, anaphors are also said to be variables. Furthermore, reflexives anaphors are bound variables. A reflexive interpretation is the result of syntactic requirement. The syntactic theory use principle A of the binding theory that says "an anaphors is bound in the local domain". Moreover, syntactic theory requires locality in the binding process.

The semantic theory does not interpret the reflexives like variable, hence the reflexives are given functional meanings…"the binding requirement is built into the semantics of reflexive anaphors. Reflexives are functions that take two-place relations as arguments and return a property" (Spathas, 2010). For example:

v.   *Himself*.

What the semantics above do is to fill the first argument of the relation and demand that the second argument binds that first argument. Hence, the property that we end up with is necessarily reflexive, (Spathas, 2010).

According to Siemund, Davydova and Maier (2012:281), Xitsonga is a language of bantu-speaking people inhabiting in the Transvaal area in South Africa. Transvaal was one of the four provinces in apartheid South Africa. Now, South Africa is divided into nine provinces. Two of these provinces where Xitsonga is spoken are Gauteng and Limpopo Provinces. . "The majority of Shangaan live in the Limpopo, Gauteng and Mpumalanga provinces of South Africa, where Xitsonga is one of the official languages. There are also speakers of Xitsonga in Mozambique, Zimbabwe and Swaziland" (Mabaso, 2004). Mathuma (1993) views Xitsonga as one of the nine languages that were undermined during the apartheid era. This occurred around the 1950s wherein the speakers of the languages were restricted to oral official status during the apartheid time. However, these language managed to gain their status and dignity in the beginning of democratic government in South Africa the year 1994.

Xitsonga is one of the 11 official languages in South Africa, which all the languages are stipulated in the constitution. Section 6 of the Constitution of South Africa states that "the official languages of the Republic of South Africa are Afrikaans, English, isiNdebele, isiXhosa, Northern-Sotho, Setswana, Sesotho, isiZulu, siSwati, Tshivenda and Xitsonga". Makamu (2017) says that Xitsonga is one those languages that were oppressed during the time of apartheid before 1994, when South Africa became a democratic country. Nkuna (2010) argues that these official languages, including Xitsonga, can be used to portray a positive image as they represent a unique brand in South Africa. Xitsonga is divided into four language groups: Tshwa (spoken in Mozambique); Ronga dialects (Mozambique); the Northern Province Tsonga dialects; and Maputsu or Tembe (Boonzaaier, 2002). These groups prove that Xitsonga is being formed out of many dialects. This may have been caused by migration of people during the time of apartheid. "This might mean that these dialects were mutually intelligible. It is hard to get concrete information about this because most of Vatsonga history is not written or recorded in reliable studies" (Makamu, 2017:6).

According to Mathumba (1993:22-23), as these groups of clans were called amaThonga by the Nguni speakers, the term Tsonga has been used to refer to the totality of all the Tsonga dialects. The term '*Tsonga*' is an umbrella word which has been imposed on the people to refer to them as a unified group, including their language. It therefore represents an amalgamation of dialects bearing an appellation which was non-existent before. The languages that are in Mozambique, called Xirhonga, Xitswa, and Xinchangana are related to Xitsonga. They have almost the same features in syntax (Bill & Masunga, 1983).

English is the most widely spoken language in the world, as it is noted by David Crystal (2001), when he says that English is spoken "by a large and ever-increasing number of people - 800,000,000 by a conservative estimate, 1,500,000,000 by a liberal estimate. . . . It has official status in over 60 countries. Estimates also suggest that at least 150 million people use English fluently as a foreign language, and three or four times this number with some degree of competence. English is also the language of international air traffic control, and the chief language of world publishing, science and technology." Crystal's more recent estimates are even higher (Crystal 2001, 2003a, 2003b).

1.3 RESEARCH PROBLEM

Most languages, like Xitsonga, Tshivenda, isiZulu, Afrikaans, Russian, Greek, Icelandic and German have anaphors. This study compared anaphors between two languages, i.e Xitsonga which is a Bantu language and English a Germanic language. Anaphors form an integral part of syntax. The study aimed at finding out if the anaphors previously researched or discovered in Xitsonga are true. It was also important to find out how anaphors in Xitsonga and English are expressed, as well as their functions, structure, similarities and their differences.

1.4. PURPOSE OF THE STUDY

1.4.1 Aim

The aim was to compare anaphors between Xitsonga and English.

1.4.2 Objectives

i. To identify types of anaphors in Xitsonga and English.
ii. To examine the functions of anaphors in Xitsonga and English.
iii. To determine the similarities and differences between Xitsonga and English anaphors.
iv. To describe anaphors in Xitsonga and English in terms of the Binding theory.
v. To analyse anaphors in Xitsonga and English in terms of transformational grammar.

1.5 RESEARCH QUESTIONS

i. How can one identify anaphors in Xitsonga?
ii. What are the functions of anaphors in Xitsonga and English?
iii. What are the similarities and differences between Xitsonga and English anaphors?
iv. How can one describe anaphors in Xitsonga and English in terms of the Binding theory?
v. How can one analyse anaphors in Xitsonga and English in terms of transformational grammar?

1.6 SIGNIFICANCE OF THE STUDY

There may be a number of functions, differences and similarities of anaphors between Xitsonga and English that have not yet been investigated. The study will benefit the linguistics scholars especially the University of Limpopo's Department of Translation Studies and the Department of Languages. It will also be beneficial to the translators when translating anaphors in Xitsonga and English. This study will also benefit other scholars who have interest in conducting similar studies. It is important to have a good understanding of anaphors as a scholar especially in the teaching and learning of Xitsonga. In addition, those who are not aware about anaphors will also benefit from this study.

1.7 ETHICAL CONSIDERATION

Ethical consideration is all about protecting the research participants in the data collection process. The term 'ethics' "is concerned with moral behaviour and by 'moral' we mean the part of human behaviour that is formed primarily natural culture, parental influence, peer groups and religion" (Hancock, Robinson & Bazley, 2015). Hancock et al. (2015) further state that an ethical person has the following characteristics: "honesty and integrity, promise keeping, fidelity or loyalty, fairness, caring, respect, responsibility, excellence and accountability." The research focused on secondary research method, rather than including participants. This means the researcher did not collect data from anyone; therefore there was no harm to any human or social beings. Ethical clearance were applied from the University of Limpopo research ethics committee.

1.8 SUMMARY

This chapter presented the general introduction of the study. The background to the study has explained why this research is being conducted. The concepts: anaphor, reflexive, reciprocal, Xitsonga and English have been defined. The research problem looks at the problem addressed by the study. The research questions have been presented according to what the study wants to achieve. The chapter also pays attention to the aim and objectives of the study. The chapter also examines the research questions. The significance of the study is presented. This subsection of the study discusses the people who are going to benefit when the research is complete. Finally, the ethical consideration is also presented.

2. CHAPTER TWO: LITERATURE REVIEW

2.1 INTRODUCTION

The aim of this chapter is to analyse how scholars view anaphors in other languages. This literature review presents existing research in African and European languages, including reflexives and reciprocals.

2.2 ANAPHORS IN AFRICAN LANGUAGES

Du Plessis (2016) is of the view that in Xitsonga, reflexives are recognised by a prefix of a verb and always have one form, this is to say they do not participate in any type of agreement. The prefix is presented in the following manner:

1 (i) *ti- (wanuna waa tixisa-)*

(ii) The man deceives himself

The example given in 1(a) proves that reflexives in Xitsonga are derived from verbs, *tixisa* is a verb therefore the prefix *ti-* stands as a reflexives prefix. The reflexive prefix shows the relation with the subject *wanuna* (the man) and the subject is controlled by the reflexive prefix. According to Du Plessis (2016), a reflexive in Xitsonga is not a pronoun, but a prefix of a verb, as it is already indicated above. It derives its properties from the subject and object of the sentence, both of which refer to the same entity.

Oosthuizen (2015: 100) states that the "Afrikaans reflexives do not form a distinct class, but that they represent a particular use of personal pronouns in the accusative form". It is further stated that Afrikaans items belonging to the traditional lexical category of reflexives or reflexive pronoun come in two forms: (i) morphologically simplex forms that are indistinguishable from personal pronouns displaying accusative case, and (ii) morphologically complex forms where the pronoun takes the suffix *–self.* Examples are as follows: Simplex forms; *hom* 'him', *my, jou* 'you'*, haar* 'her'. Complex forms; *jouself* 'yourself', *haarself* 'herself', *homself '*himself'. For example:

2 (i) *Jan het hom gedra*

(ii) Jan behaved himself"

The example in 2(a) falls under the morphologically simplex form in Afrikaans, this is seen by the *hom* (him) presented in the example. Swahili reciprocal participants are expressed by discontinuous reciprocal construction or simple reciprocal construction. In the discontinuous reciprocal construction the first participant appear in the subject position while the other one appear in the post verbal position. On the simple reciprocal participants, the participants occur as a conjoined subject NP. Example for discontinuous reciprocal construction:

3 (i) *Juma anapendana Halima* '

(ii) Juma and Halima love each other',

Moreover, for simple reciprocal construction is;

4 (i) *Juma na Halima wanapendana* '

(ii) Juma and Halima love each other'.

The examples in 3 and 4 give have various syntactic structure but they all have the same meaning. Halima in the first example is said to be an oblique argument while on the other example both participants are under the same noun phrase (NP) conjoined NP argument. Ibid (2014) says that he encourages other languages to have at least more than one reciprocal construction, therefore it can be pragmatically accepted as it widens the use of the language itself. Swahili is a subject verb object (SVO) Language which also belongs to the Bantu branch of the Ninger-Congo languages. This is not that different from English as it uses the same structure when constructing words. Form the above example Swahili it is clear that the language express reciprocals using verbs whereby suffixes are added to them. For example, *wanapendana* 'each other' is a reciprocal verb which derives from the verb *napenda* 'love'. Therefore, the suffix –na was added to the verb to form reciprocity. (Mwamzandi, 2014).

According to Okeke (2015), reflexive pronoun in the Igbo language is *onwe* which means 'self' in English It comes along with an appropriate pronominal antecedent in a sentence. The pronominal antecedent agrees with the reflexive pronoun in number and person. For example,

5 (i) *Ebi tiri onwe ya ihe* '

(ii) Ebi beat himself'

6 (i) Ebi na Mma tiri onwe ha ihe '

(ii) Ebi and Mma beat themselves'.

In example 5, *Ebi* co-refer with *onwe ya* 'himself', and there is an agreement in number and person. *Ebi* is a third person singular noun phrase and ya is a third person singular anaphor. On the second example *Ebi* and *Mma* take the third person plural noun phrase and ha take the third person plural reflexive anaphor. Moreover, the problem of polysemy arises in plural constructions in sentences like the example of *Ebi* and *Mma*. In this case the example can be also interpreted as a reciprocal one. When it comes to reciprocals reflexive morpheme raises reflexive-reciprocal polysemy like the ones mentioned above. This only happens when plural subjects are involved. Ibid (2015) further says that one form can be used to identify reflexives and reciprocals in some languages. Therefore, the Igbo language can also be counted as one of the languages that have nominal reciprocals. Igbo also uses the suffix *–rita* to identify their reciprocals or in construction of them. Example,

7 (i) *Nyeṛịtanụ onwe unu ekele nke udo*

(ii) 'Give one another a salutation of peace'.

Igbo has verbal reciprocals like some languages. This is seen in the above example. Igbo reciprocals have both nominal reciprocals and verbal reciprocals. The important thing is that Igbo uses the same morpheme to mark or identify reciprocality and reflexivisation. For example,

8 (i) *Emeka na Uju hụrụ onwe ha n'anya*

(ii) Emeka and Uju love each other/themselves'

 9 (i) *Emeka na Uju mara onwe ha ụra*

(ii) Emeka and Uju slapped each other/ themselves'.

The example forms ambiguity, therefore, to disambiguate the reciprocal constructions, the equivalent must then be 'each other' or one another' if not the equivalent themselves would interpret them as reflexives. Furthermore, if the subject or antecedent is not plural, then there will be a case of similarity. For example;

10 (i) *Emeka kụrụ onwe ya igwe*

(ii) Emeka hit himself with iron'.

Igbo also have verbal reciprocal. As I have stated above, it has the additional suffix – *gwara,* which also indicates reciprocal construction in the language. The following examples illustrates this:

11 (i) *Emeka kụrụ mụ, m kụgwara ya*

(ii) Emeka hit me and I hit him back'

12 (i) *Uju tiri ya, o tigwara*

 (ii) Uju beat him/her and he/she beat back'.

All the examples in 11 and 12 above show reciprocal construction whereby there is an indication of two participants reflecting the same thing or doing the same thing to one another. The first participant or subject does action to the other subject and the other subjects acts the same way back to the other subject.

These constructions are semantically avenging therefore they do not portray friendly reciprocation. They portray actions reciprocated which may result from jealousy and strife.

Musetha (2000) states that the reflexivity in Tshivenda include the prefix *di-* in the construction of reflexive verbs, as well as clauses containing prepositional phrase, where the pronominal of the preposition co-refer with the subject NP of the that clause. Reflexives with *di-* verbs are,

13 (i) *U a ditanzwa*

(ii) She washes herself.

14 (i) *Ndi a disola*

(ii) I blame myself.

Ditanzwa 'washes herself' in the first example is a reflexive verb which has derived from the verb *tanzwa* 'wash'. The prefix di- in the reflexive verb expresses reflexivity. Same applies to the second example, *disola* 'blame myself' is a reflexive verb which

was formed from the verb sola 'blame'. Prepositional phrases in Tshivenda also expresses reflexives, for example:

15 (i) *Vha amba ngavho*

(ii) They are talking about themselves',

16 (i) *Vha dzhia dzhesi khavho*

(ii) They took jersey from themselves'.

The difference between Tshivenda and English is that Tshivenda uses reflexive verbs and prepositional phrases. On the other hand, English uses pronouns like *herself*, *himself* and so on. English reflexives have number and person unlike Tshivenda. For example, '*Marry love herself*'. 'Herself' has her+self, and 'her' refers to females which means on the example 'Marry' is a female and it is one person.

Musetha (2000) mentions various verbs that expresses reflexivity in Tshivenda. They are as follows: verbs of grooming and bodily care, *U a ditanzwa* 'She washes herself'. Verbs of involving body: *Mmbwa i a disomba* 'The dog is wagging itself'. Verbs of ingesting, *Ndo dishenga* 'I chewed myself'. Verbs of contact: *Mutukana o dirwa* 'The boy beat himself'. Verbs of touch: *Vho difara.* 'They touched themselves. Verbs of killing: *Musidzana o dihunga* 'The girl hung herself'. Psych verbs: *Musidzana u a difuna* 'the girl love herself'. Verbs of perception: *Munna o ditola* 'the man inspected/checked himself'. Verbs of communication: *mutukana o dinwala dzina* 'the boy wrote himself name'. Judgement verbs: *mutukana o dikhoda mutupo* 'the boy praised himself surname'. Verbs of exerting force: *vhasadzhi vhi dikikodza misipha* 'the women pulled themselves muscles '. Verbs of concealment: *nwana o didzumba tshifhatuwo* 'the child hid himself face'.

Verbs of putting: *munna o divhea thanda* 'the man put himself hand'. Verbs of removing: *musadzi o dithatha munna* 'the women removed herself away from her husband'. Verbs of sending and carrying: *munna o diruma zwiambaro* 'the man sent himself clothes'. Verbs of change possession: *mukalaha o direnga vhutshilo* 'the old man bought himself life'. Verbs of change of state: *nwana o dipwasha thoho* 'the child broke himself head'. Verbs of creation: *nwana u khou difhata muvhili* 'The child is building herself body'. All the above examples are called mono-transitive verbs. Every

example presented in Tshivenda above expresses reflexivity, it show that Tshivenda expresses reflexives in different manner according to the context required.

Chichewa is a Bantu language in Africa. It originated in Malawi, where it was recognized as a national language in Mozambique, Zambia and Zimbabwe since 1968. Chichewa is also called *'Chinyanja'* except in Malawi where the label *Chichewa* was adopted. Chichewa have its unique way or organizing morphemes of Bantu languages. The Chichewa reflexives are recognized by the invariant morpheme –*dzi,* which only appear on the object marker position. The reflexive in Chichewa follows the binding principle "A" from the binding theory, that the reflexive must be bound in the local domain. And it must have an antecedent within the same clause, the antecedent is also said to be a subject of the clause. Examples,

17 (i) *mkângo úmadzi supûla*

(ii) The lion always bruises itself'

18 (i) *Mkângo ukudzíwá kutí kalú lu wamva*

 (ii)The lion knows that the hare has heard that it bruises itself'.

On the first example 17, *mkango* 'the lion' is the antecedent and *umadzi* 'itself' is the reflexive or object marker. The reflexive is independent alone therefore it requires the antecedent to be there as it is dependent to it. On example 18 'the lion' remain the antecedent, even the antecedent and the reflexive are not in the same clauses. But the reflexive is bound by the subject marker. In Chichewa reciprocal is recognized by any linguistic processes associated with the verb stem. This includes the deverbal nominalization and vowel harmony. The devermals nominal involving reflexives are found ungrammatical. Example, *Kudzíkóna* 'to love oneself'. The reciprocals in Bantu unlike reflexives is not a nominal argument. Examples of Chichewa reciprocals*,*

19 (i) *alenje ndí asodzi ámalemekezâna*

(ii) The hunters and the fishermen respect each other.

20 (i) *alenje ndí asodzi ámaguliláná*

(ii) The hunters and the fishermen buy each other spears.

The examples in 19 and 20 shows that there is a mutual respect between the fishermen and the hunters. And that the hunters buy spears for the fishermen and the fishermen buys spears for the hunters. This means the fishermen and the hunters respect one another in the first example. On the second one it means the hunters buys spears for the fishermen and the fishermen also buys spears for the hunters, (Mchombo, 2007).

Storoshenko (2009) views that reflexives in Shona are expressed by the morpheme *zvi*

21 (i) *Mbudzi ya-ka-zvi-pis-a*

(ii) The goat burned itself.'

22 (i) *Ka-rume ka-ka-zvi-pis-a*

(ii) The bad man burned himself.'

In the example 21 (i), the morpheme which forms reflexivity appear in the verb complex immediately preceding the verbal root. Shona reflexives are formed by verbs unlike in English whereby their reflexives appear in noun classes. Moreover the morpheme *zvi* is an object marker which is bound in the subject position in the same sentence. From the first example *yakazvipisa* is bound by *mbudzi* on the subject position, *yakazvipisa* would be ungrammatical with the antecedent.

Most Bantu languages use familiar morphemes, likely derived from common Bantu roots. Zulu has the root as Shona, their reflexive are expressed using verbal affixes. In the Zulu language, the reflexive morpheme *zi* occupies the same position like in Shona, as the object marker in the language.

23 (i) *Umfana u-ya-zi-shaya.*

(ii) The boy hits himself.

24 (i) *U-ya-zi-shaya*

(ii) He hits himself.'

25 (i) *U-zi-shaya yena umfana.*

(ii) He hits himself, the boy

In 23 (a) shows the reflexive structure of Zulu, which is more of the same as Shona. In the second example, Storoshenko (2009) states that the subject is only indicated by the subject marking on the verb. The reflexive *zi* also appear in Xhosa. It also appear in complex sentences involving multiple verb extensions.

26 (i) *Unomyayi u-zi-leq-is-el-a intshonsho ebaleni*

(ii) The black crow causes himself to chase the chick for himself in the field.

The example in 26 is double reflexive, but Storoshenko (2009) does not fully elaborate how the sentence is double reflexive. Storoshenko further states that in the Xhosa language, data reflexivity may be somehow related to thematic roles and that Bantu languages may have the possibility to encode multiple arguments.

2.3 ANAPHORS IN EUROPEAN LANGUAGES

Rappaport (1986) opines that the Russian language uses the same reciprocal as English. English has the reciprocal 'each other' and in Russian is '*drug druga'.* For example;

27 (i) *Deti ljubjat drug drug-a*

(ii) The children love each other.

Furthermore, the morphological form of the reciprocal *drug drug-a* includes person, number and gender. The first stem '*drug'* is said to be invariant, but the second one '*drug'* means 'other' which takes the appropriate case ending. Moreover '*drug druga'* can appear in any case except the nominative; the accusative is taken as the citation form.

Chiou (2013) states that the only way of expressing reflexivity in Greek is by the reflexive pronoun '*o eaftos mu'* (myself). It is formed by the determiner '*o',* the noun '*eaftos'* (self) and the possessive pronoun '*mu'* (my) in the appropriate person, number and gender in agreement with its antecedent. The complex anaphor *sjalfan sig* in Icelandic is said to be bound by an antecedent in a local domain. Hence, Icelandic has

relevant anaphors as in English like 'himself/herself' (Sigurjonsdottir & Hyams, 1992). For example;

28 (i) *Jon segir [a Petur elksi sjalfan sig*

 (ii) John says that Peter loves himself.

Sigurjonsdottir and Hyams (1992) believe that the reflexive marks its predicate which is the subject; this is proven in principle A of the binding theory. Moreover, this can only happen if the subject and the reflexive are co-indexed. In the above example *sjanfal sig* and *Petur* are co-indexed because Petur 'Peter' binds *sjalfan* 'himself'.

The complex anaphor *sjalfan sig* 'himself' in Icelandic is said to be bound by an antecedent in a local domain. Hence, Icelandic has relevant anaphors as in English like 'himself/herself' (Sigurjonsdottir & Hyams, 1992). Example:

29 (i) *Jon segir a Petur elksi sjalfan sig*

 (ii) John says that Peter loves himself.'

It is believed that the reflexive marks its predicate which is the subject, this is proven in principle A of the binding theory; "Anaphors are NPs whose reference is necessarily determined sentence internally and which cannot have independent reference" Horrocks (1987: 109). This means that an anaphor is a category that must have an antecedent. Moreover, this can only happen if the subject and the reflexive are co-indexed. In the above example *sjanfal sig* and *Petur* are coindexed because *Petur* 'Peter' binds *sjalfan* 'himself'.

Hendriks, Hoeks and Spenader (2014) believe that the Dutch language has at least two reflexives forms. The first is weak reflexive which is *zich* 'self' and second one is a morphologically more complex, strong reflexive which is *zihzelf* 'self'. This differs from the English language because it only has one reflexive form. The difference between strong and weak reflexives it can only be a lexical property of the verb, how it is presented and its features. Some verbs only appear in weak reflexives, for example:

30 (i) *Max schaamt zich/*zichzelf*

 (ii) Max is ashamed'.

While other verbs only require a strong reflexive form,

*31 (i) Max haat *zich/zichzelf*

(b) Max hates himself'.

Moreover a third group of verbs can add both weak and strong reflexives,

32 (ii) *Max wast zich/zichzelf*

(ii) Max washes himself'.

German is also not different from Dutch because it also has two reflexives forms, the weak reflexive which is *sich* (self) and the second one is strong reflexive which is *sich selbst.* Dutch and German are closely related Germanic languages. Hendricks et al. (2014) say that the reflexive *sich* is German is different from the one in Dutch *zich.* Both languages use the strong and weak reflexives differently, which means they use different lexical, syntactic and semantic features. The reflexive forms in German can occur with non-reflexive argument with both weak and strong reflexives. Therefore, they can be distinguished through their passivation possibilities with the reflexive argument. For example, *ier wurde sich gewaschen* 'people washed here'. In this example, the reflexive *sich* (self) has been used but in that   context does not show reflexivity therefore it can be said that it is a non-reflexive argument. A reflexive example in German would look like this:

33 (i) *Hier wurde sich gemalt*

 (ii) People painted themselves here'.

This example in 33 shows reflexivity because the reflexive refers back to the C-commanding subject, which is 'people' and the reflexive, is 'themselves'.

Nedjarkov (2007) states that Lithuanian reciprocals are expressed through morphologically by the reflexive morpheme –si-/ -s which appears in verbs only to form reciprocals. Lithuanian is one of the most archaic Indo-European languages, it has more features of archaic than Latvian. This language is the classical reconstructed Indo-European language. The example*;*

34 (i) *Petr-as ir Ona buciuoja-si.*

(ii) Peter and Ann kiss each other.

This example in 34 is expressed by the morpheme *-si* which makes the word to be reciprocal. Some reciprocals are expressed syntactically by phrases like; *vien-as kit-a* which means 'one another'. For example, *Petr-as ir Ona gerbia vien-as kit-a.* 'Peter and Ann respect each other'. "Lithuanian reciprocals occupy an intermediate position among reciprocals of really more or less contiguous languages." (ibid, 2007:637). According to Nevalainen et al (2006), reflexives in Lithuanian and Greek middles have similar functions. The difference between the two is that Lithuanian reflexives do not have a passive meaning.

Lithuanian passive is expressed by zero grade verbs which are; *linkti, birti and kilti* these can have a meaning that approximates the passive. Ibid further states that Lithuanian reflexives can be correctly translated using Russian one. There are two differences in Russian and Lithuanian, first "Russian reflexive cannot denote transitive action, performed by the subject for itself. Second unlike Lithuanian, Russian reflexive can also have passive meaning". Moreover Russian morphological forms like, *sja/s'* is more grammatical than Lithuanian *si/s*. In contemporary Russian these morphemes can only be place after an inflection. Therefore the *si* in Lithuanian is considered a particle, but the Russian *sia* is considered as an inflection.

According to Xian-fu Yu (1996), in Chinese, reflexivisation there is local vs long distance binding. There are different kinds of reflexive elements in Chinese which are; simplex reflexive *ziji* 'self', complex reflexive such as *taziji* which means 'himself', *ziji-banshen* 'self-self', and reflexive clitics 'self' and *ziwo* 'self'. *Ziji* in chinese can be long distance bound and taziji can be locally bound, the example

35 (i) *Zhangsan shuo Lisi dui taziji mei xinxin*

(ii) Zhangsan said that Lisi has no confidence in himself' and

36 (i) *Zhangsan shuo Lisi ziji mei xinxin*

(ii) Zhangsan said that Lisi has no confidence in him'

In the first example in 35(i) Xian-fu Yu (2000) says that *taziji* can only refer to the local subject, which is Lisi, it cannot be the matrix subject *Zhangsan.* But on the second example in be *zji* can refer to either *Zhangsan* or *Lisi,* therefore, it can be said that the second example in 36(i) is long-distance bound. Xian-fu Yu (2000) further states that Chinese has a long history, in a way in classical Chinese every character in the

language is said to be a syllable, a morpheme and a word which has no meaning and reflexives are also included. Reflexives forms in Chinese were: *zi, ji* and *shen. Zi* is the reflexives was recognized first than the other two, then later they developed into compounds such as *ziji, taziji* in modern Chinese. *Ji* in that case has to be long-distance bound zi, however has to be bound in the local domain.

In modern Chinese, the reflexive morphemes had to be developed into compounds. There are three types of reflexive compounds: (idid 2000:9)

> i. Reflexive + verb compound, for example *zize* 'reproach oneself', and *zifei* 'enrich oneself' we assume that these compounds behave like verb-reflexive constructions in classical Chinese. In traditional grammar they are referred to as intransitive verbs.
>
> ii. Reflexive + reflexive compounds or reflexive + noun compounds, such as *ziji, ziger*, *zishen, benshen, ziwo, zijia* and *benren,* which are all roughly equivalent to English 'himself', although historically these forms arose as compounds, in the present-day language, they behave as simplex reflexive pronoun (except *ziji* which can act as a verb.Compound forms such as *ta-ziji* 'him-self', *ziji-beshen* 'self-self', which are the results of compounding a pronoun and a reflexive or two simplex reflexives.

In modern Chinese, the reflexive *ziji* takes the prominent place, however the other reflexives only occur in certain dialects and they are not formally registered to the standardized language. The reflexive compound *ziji* was recognized for the first time in colloquial Chinese novels or fiction in *Song* and the *Yuan* Dynasty.

Labelle (2008) states that French reflexive or reciprocal constructions are semantically transitive it does not include causative and applicative constructions. Reflexives and reciprocals in French are recognized by the reflexive *se.*

37 (i) *Luc se lave*

(ii) Luc is washing himself

38 (i) *Luc et Pierre se regard*

(ii) Luc and Pierre look at each other.

French reflexives are based on three assumptions firstly, *se* creates a reflexive verb, secondly; the reflexive verb unaccusative, lastly; se reduces the accusative case-assigning property of the verb. These assumptions indicate that *se* is a lexical operator on the verb. Labelle (2008) further argues that the role of *se* in example 37 (i) is not lexical. Labelle further defines "reflexivisation as an operation of reduction of argument structure that applies to a two-place rela- tion or predicate, identifies the two arguments and reduces the relation to a property."

Rákosi (2009) argues that Hungarian uses *maga* as reflexive that means 'himself'. The reflexive *maga* is called a nuclear anaphor and it appear only in the presence of local antecedents. *önmaga* 'himself' is another anaphor which is also acceptable in the local domain. The two are interchangeable from a purely syntactic perspective. The anaphor *önmaga* is said to be grammatical on its own unlike *maga.*

39 (i) *Önmaga / *maga szerint János okos ember.*

(ii) According to himself, John is a clever man.

40 (i) *az önmaga / *maga által okos-nak tart-ott ember.*

(ii) The man who is considered to be clever by himself.

Maga is ungrammatical in some contexts if imbedded with non-argument expressions like in 39(a) or passive phrase with the participle like in 40 (a). *Önmaga,* however, is acceptable in the self-same contexts also shows apparent long distance uses. *Rákosi,* (2009), further states that *önmaga* can function as nominative subject unlike *maga,* furthermore, *maga* is ungrammatical without a subject. This mostly covers object and dative experiencer verbs, like the following:

41 (i) *János-t meglepte *(ön)maga*

(ii) John surprised himself

2.4 ROLE OF THE THEORY IN THE STUDY

This study employed the Binding theory. This theory illustrates the relationship between syntax and lexical items. It also demonstrates how linguistic structures are formed and interpreted (Chomsky, 1995). Du Plessis (2016: 2) states that the "Binding theory is a sub-theory which regulates the relation between anaphors, pronominals and referential expressions, traces and their antecedents in terms of notion of binding". Binding theory deals with the relation obtained between pronominals and anaphors along with their antecedents. Binding can be defined as follows: A binds B if c-commands B and, A and B are co-indexed. There are three binding principles in this theory which are: (i) an anaphor is bound in a local domain, (ii) a pronominal is free in a local domain and (iii) a referring expression is free (Cook & Newson 1995: 69). The study focuses only on principle "A" of Binding theory, since it emphasises on anaphors and how they must be bound.

2.5 SUMMARY

This chapter analysed anaphors from different scholars in African and European languages. African languages seemed to use the same root in expressing their reflexives, most of the anaphors appeared in verb constructions. The study also uses affixes to form anaphors. European languages has different ways of describing anaphors. Some languages uses the same root as English and some uses affixes like the Bantu languages to form anaphors.

3. CHAPTER THREE: RESEARCH METHODOLOGY

3.1 INTRODUCTION

This chapter focuses on the research methodology that is used in this study. Research methodology is divided into various topics, namely; research approach, research design, sampling, data collection, data analysis and quality criteria. In the research approach a method that is used in this study is discussed. The research design is also examined. This study uses descriptive research design. The method that the researcher uses to collect data is discussed. Data analysis technique is also examined. Quality criteria is based on credibility, trustworthiness, dependability and conformability of the study.

3.2 RESEARCH APPROACH

"Research approaches are plans and the procedures for research that span steps from broad assumptions to detailed methods of data collection, analysis, and interpretation" (Creswell, 2014: 32). Ibid (2014:32) further states that "there are three types of research approaches, namely; qualitative, quantitative, and mixed methods."

According to De Vos et al. (2002:79), qualitative research refers to "research that elicits participant accounts of meaning, experience or perception". This means that qualitative method depends on people, what they know, perception or their experiences. This is supported by Creswell (2014:32) when he says, "qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem", Ibid (2014:32) further sates that

> The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honours an inductive style, a focus on individual meaning, and the importance of rendering the complexity of a situation.

According to Creswell (2014: 32), "quantitative research is an approach for testing objective theories by examining the relationship among variables. These variables, in turn, can be measured, typically on instruments, so that numbered data can be analysed using statistical procedures." Ibid (2014) means that:

> The final written report has a set structure consisting of introduction, literature and theory, methods, results, and discussion. Like qualitative researchers, those who engage in this form of inquiry have assumptions about testing theories deductively, building in protections against bias, controlling for alternative explanations, and being able to generalize and replicate the findings.

"Mixed methods research is an approach to inquiry involving collecting both quantitative and qualitative data, integrating the two forms of data, and using distinct designs that may involve philosophical assumptions and theoretical frameworks," (Creswell, 2014: 32). Mixed methods research is used because both qualitative and quantitative, in combination may bring better findings out of the research and for the readers as well. Moreover, the mixed methods may provide a better understating of the research problem than using one research approach.

This study adopted the qualitative method. The qualitative approach is adopted because it focuses on the richness of how people view the world. Qualitative data relies on trustworthiness, meaning that readers and other researchers can always verify the data provided in the study. Qualitative research approach is suitable for this study as it aims to compare anaphors between Xitsonga and English. Hancock, Robinson and Bazley (2007) argue that qualitative method is concerned with developing explanations on social phenomena. It aims to help people understand the social world in which we live and why languages are constructed in that manner. Maxwell (1998: 100) in Makamu (2017), enumerates five research purposes for which qualitative studies are particularly useful: (a) understanding the meaning that participants in a study give to the events, situations and actions that they are involved with; and of the accounts they give of their lives and experiences, (b) understanding the particular context within which the participants act, and the influence the context has on their actions, (c) identifying unanticipated phenomena and influences, and generating new, grounded theories about them, (d) understanding the process by which events and actions take place and (e) developing causal explanation.

3.3 RESEARCH DESIGN

"A research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure" (Kothari, 2004:48). On the other hand, Yin (2003:19) states that "a research design is an action plan for getting from here to there, where 'here' can be defined as the initial set of questions to be answered and 'there' is some set of (conclusions) answers." Research design includes on how the researcher can outline the analyses of the final data.

Different research designs are there it's a researcher's decision to decide on which is more suitable for their study. There is a "research design in case of exploratory research studies, research design in case of descriptive and diagnostic research studies, and research design in case of hypothesis-testing research studies" (Kothari, 2004: 52). Pandey and Pandey (2015: 18) states that "descriptive design relies on observation as a means of collecting data. It attempts to examine situations to establish what is the norm, i.e. what can be predicted to happen again under the same circumstances."

Descriptive design is suitable for this study. "A descriptive design deals with a research that produced descriptive data in the scholar's own words pertaining to their perception" (Brynard, Hanekom & Brynard, 2014: 39). Studies focusing on particular predictions, "with narration of facts and characteristics concerning individual, group or situation are all examples of descriptive research studies" (Makamu, 2017: 94). Descriptive research design is suitable for this study because its aim is to compare whether certain variables are similar or different concerning two different languages. The study also focuses on the description of the phenomenon of anaphors at both reflexives and reciprocals in Xitsonga and English.

3.4 SAMPLING

Sampling refers to "the technical accounting device to rationalise the collection of information, to choose in an appropriate way the restricted set of objects, persons, events and so forth from which the actual information will be drawn" (Bless & Hugson-Smith, 1995: 85). Purposive sampling is suitable for this research, since it only acquires scholars' previous research, which is secondary data.

This sampling method involves "purposive or deliberate selection of particular units of the universe for constituting a sample which represents the universe" (Kumar, 2008: 14). Firstly, the researcher selects books on syntax from the library and the internet and study them by following the keyword 'anaphor'. Thereafter, the researcher selects the most productive information for interpretation and analysis.

3.5 DATA COLLECTION

Yin (2011:129) states that "data can be defined as a collection of organised information or facts through experience, observation, experiment or similar situations external to the researcher. The researcher collects data from secondary sources. The study also makes use of observations. The term 'observation' is said to be exceptional in understanding patterns of behaviour and interaction (Gordon, 2016). Data is also collected from books, journals, dissertations and electronic resources. "When undertaking observational fieldwork, the researcher is also known as the 'ethnographer,' as he/she attempts to discover the practices and meanings that the members of the group under study take for granted," (Denzin, 1989).

3.6 DATA ANALYSIS

Data analysis is concerned with the analyses of data of any kind by any means (Huber, 2011:1). Once data is collected, it is organised and interpreted by the researcher in a more meaningful way. Content analysis is used in this study. "Content analysis is a research method which allows the qualitative data collected in research to be analysed systematically and reliably so that generalisations can be made from them in relation to the categories of interest to the researcher" (Haggarty, 2009). "The purpose of content analysis is to describe the characteristics of the document's content by examining who says what, to whom, and with what effect" (Vaismoradi, Turunen & Bondas, 2013:400). This means that this analysis deals with texts and expressions which are created to be read, interpreted for their meanings.

Through content analysis, the researcher can quantify and analyse the meanings and relationships of such words, themes and concepts. Steps used in content analysis are described by Berger (1998: 23) as follows:

Step 1: Formation of research questions and keywords.

Step 2: Constructing categories of content to be analysed.

Step 3: Sorting content according to authors to see if they link.

Step 4: Analysing and examining collected data.

Step 5: Drawing conclusions.

"Content analysis allows the researcher to test theoretical issues to enhance understanding of the data. Through content analysis, it is possible to distil words into fewer content related categories" (Elo & Kyngas, 2007). This means that content analyses provides knowledge, new insights from the data collected as well as the representation of facts from the data.

3.7 QUALITY CRITERIA

The quality of the study is measured by ensuring credibility, trustworthiness, dependability and conformability of the study. "Credibility can be broadly defined as a judgement concerning the quality and veracity of the evidence" (Brown & Campbell, 2010: 153). Through credibility, the researcher finds out the quality and richness of the data collected. The research must give the reader results of the trustworthiness of the research findings. "Transferability conveys that the theoretical knowledge obtained from qualitative research can be applied to other similar individuals, groups, or situations" (Liamputtong, 2009: 22). The researcher facilitated the transferability judgment through descriptive and purposive sampling. Dependability is "trustworthiness of a system such that reliance can justifiably be placed on the service it delivers" (Redmill & Dale, 1997:3). On dependability, the researcher checked if the research can depend on the data through the findings (Rausand & Hoyland, 2004: 8). Marshall and Rossman (2006) state that conformability is about confirming all the findings and interpretation with another studies. The researcher should not write anything that is not from the information gathered. To achieve conformability, the researcher must take steps to validate that the findings to correspond with the data collected.

3.8 SUMMARY

This chapter focused on the research methodology of the study. From the methods that have been mentioned, the qualitative method has been used as the research methodology of the study. This chapter also focused on research design and the descriptive design became more appropriate for the study. Data were analysed accordingly through content analysis. Quality criteria discussed include credibility, trustworthiness, dependability and conformability of the study. Ethical considerations were also attended to and discussed in detail.

4. CHAPTER FOUR: DATA PRESENTATION, INTERPRETATION AND ANALYSIS

4.1 INTRODUCTION

This chapter presents the findings on anaphors, the types and functions of anaphors in Xitsonga and English. The data is presented, interpreted and analysed where similarities and differences of anaphors between Xitsonga and English are identified. The surface structure and deep structure of anaphors in Xitsonga and English are also anaysed.

4.2 TYPES OF ANAPHORS IN XITSONGA AND ENGLISH

There are two types of anaphors in both Xitsonga and English, which are reflexives and reciprocals. Reflexives in English are pronominal and in Xitsonga are verbal. An example of reflexive in Xitsonga would be *Tiyani wa tidlaya* (Tiyani kills herself). The verb *tidlaya* in Xitsonga works as a reflexive. The prefix *ti-* is the one that forms reflexivity in Xitsonga. Therefore, reflexives in Xitsonga are called reflexive verbs because they are derived from verbs. English reflexives are recognized by pronouns, for example; 'Tiyani loves herself'. 'Herself' is the reflexive in English. Reciprocals in Xitsonga are formed by verbs as well, which are attached with the suffix *-ana*. For instance; *Tsakani na Rhandzu va rhandzana*. The verb *rhandzana* is a reciprocal in Xitsonga and the suffix is attached to it. English reciprocals are also recognized by pronouns. For example; Tiyani and Rhandzu love each other, 'each other' is an example of a reciprocal in English. Both types of anaphors play their role in each language, but they both have their similarities and differences in both languages.

4.3 THE FUNCTIONS OF ANAPHORS IN XITSONGA AND ENGLISH

Anaphors in Xitsonga and English work as intensifiers; they reflect to nouns or pronouns in the subject position. Anaphors emphasize ideas, the reputation at the beginning of a sentence create emphasis. For instance; 'John loves himself'. In this sentence, the anaphor 'himself' puts more emphasis to the antecedent 'John'. Anaphors reduce the reputation of words. Instead of repeating the noun 'John', the pronoun 'himself' is used to replace it.

4.4 THE SIMILARITIES AND DIFFERENCES OF ANAPHORS IN XITSONGA AND ENGLISH

4.4.1 The similarities of anaphors in Xitsonga and English

Since there are two types of anaphors, which are reciprocals and reflexives; both languages (Xitsonga and English) have reflexives and reciprocals. Xitsonga anaphors and English anaphors are dependent to their antecedents. Antecedents bind the anaphors in the object position. The example, *Tiyani wa tirhandza* (Tiyani loves herself) in Xitsonga shows that the anaphor *tirhandza* is dependent to the antecedent Tiyani in the subject position. *Tirhandza* (love oneself) alone in xitsonga is ungrammatical. It needs an antecedent to be bound, as well as the agreement *wa*. The example 'John loves himself' in English also shows that the anaphor "himself" is dependent to the antecedent John in the subject to john. This is like the anaphors in Xitsonga. They also need to be bound by their antecedents. In the English example, to understand "himself" the antecedent 'John' is needed. The same in Xitsonga, to understand *tirhandza, Tiyani* the antecedent is needed. This also applies in the reciprocals in both languages Xitsonga and English.

Xitsonga and English anaphors reflect to their antecedent. The meaning refers back to the person in the same clause. The same example in Xitsonga "*Tiyani wa tirhandza*" shows the reflexivity of the anaphor to the antecedent. *"Tirhandza"* in this example shows that the love is not meant for someone else outside the clause, but with the same clause. This means "Tiyani", in this context is the one that is loving herself, not anyone from outside. Same applies to English 'John loves himself'. Himself in this context is "John" from the subject position, not another John. This means that John the antecedent is the one that is loving himself. The other similarity is that both reflexives and reciprocals are found in the subject position in Xitsonga and English.

Reflexives in Xitsonga and English are in a singular form. For example; "*Rhandzu wa tiba*" (Rhandzu hits herself) proves that the beating occurs to one person not two. The same applies to both languages. Reciprocals, on the other hand, are in plural form in both Xitsonga and English. For example; "*Rhandzu na tiyani va banana* "(Rhandzu and Tiyani beat each other). This example shows that there are two people doing a

similar thing to each other, which is the beating. More than one person means plurality. These are the similarities of anaphors between Xitsonga and English.

4.4.2 The differences of anaphors between Xitsonga and English

Xitsonga reflexives are recognized by a prefix of a verb and always one form, they do not participate in any type of agreement. The prefix is presented in the following manner.

Xitsonga: *Rhandzu wa tirhandza.*

English: Rhandzu loves herself.

In the example given above, we have the verb "*tirhandza",* which has the prefix *ti-.* The example proves that reflexives in Xitsonga are derived from verbs, hence they never change their form. On a tree diagram, Xitsonga reflexives branch from a verb phrase because the prefix is attached to a verb. To be more specific, reflexives in Xitsonga are called reflexive prefix.

```
                              S
                 ┌────────────┼────────────┐
                NP          +pres          VP
                 │                      ┌───┴───┐
                 │          +agr        │       │
                 N           +p      R pref      V
                 │            │         │        │
              Rhandzu        wa        ti-    rhandza
```
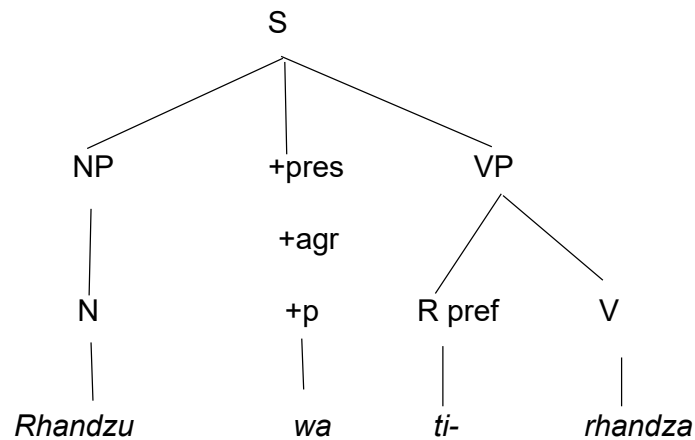
The tree diagram above proves that the reflexive prefix *ti-* branches from a verb phrase. Referring back to the literature reviewed, it seems like reflexives in some African languages like isiZulu, Tshivenda, Shona derive from verbs. Examples are as follows:

Tshivenda: *Ndi a disola* (I blame myself).

IsiZulu: *Umfana u-ya-zi-shaya* (The boy hits himself).

Shona: *Mbudzi ya-ka-zvi-pis-a* (The goat burned itself).

All the languages presented above, their reflexives are in a verb formation. English reflexives, on the other hand, are from pronouns unlike in Xitsonga. English reflexives are different from Xitsonga reflexives because they branch from a noun phrase, as they are classified as nouns. English tree diagram of reflexive is presented in the following manner:

```
                          S
                 /                 \
              NP                    VP
               |                  /     \
               N          +N     V       NP
                          +T     |        |
                          +P             pron

           Rhandzu     -s    love      herself
```

The tree diagram presents the reflexive in English, which is 'herself'. The root of it on the tree diagram shows that the reflexive is 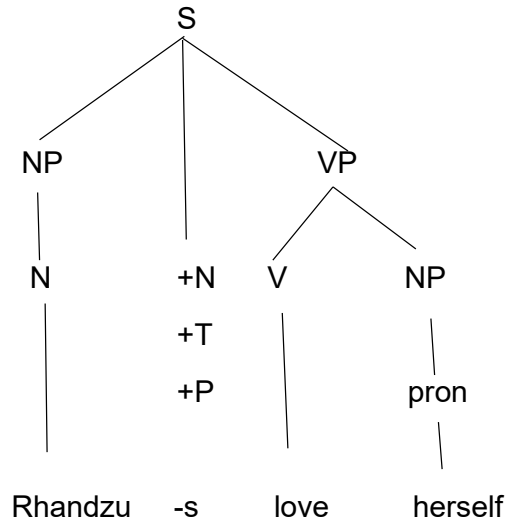from a nouns phrase, which is classified under pronouns in the nouns family. English reflexives can change its form to myself, himself, yourself and themselves in terms of number and person. Unlike Xitsonga, the form of reflexives never change. Therefore, it may be easy for one to understand the form in Xitsonga and how it works. In Xitsonga, number and person can change, but the reflexive remains the same. This is to say that the gender in the subject position may change, or an animal can stand in the subject position or as an antecedent the reflexive prefix would remain the same.

Xitsonga reciprocals are recognized by the suffix –*ana*. Xitsonga reciprocals like their reflexives they do not change their form. –*ana* is the only suffix that is used in Xitsonga to recognize reciprocals. The reciprocals, like reflexives, are also from the verb formation. The suffix is presented in the following manner:

Xitsonga: *Rhandzu na Tiyani va rhandzana*

English: Rhandzu and Tiyani love each other

In the Xitsonga example above, we have the verb 'rhandzana', which is the reciprocal in Xitsonga, because it has the suffix –ana at the end of it. In Xitsonga, they are not only reciprocals, but reciprocal suffixes. In a tree diagram the reciprocal suffix appear in a verb phrase. This is presented in the following:
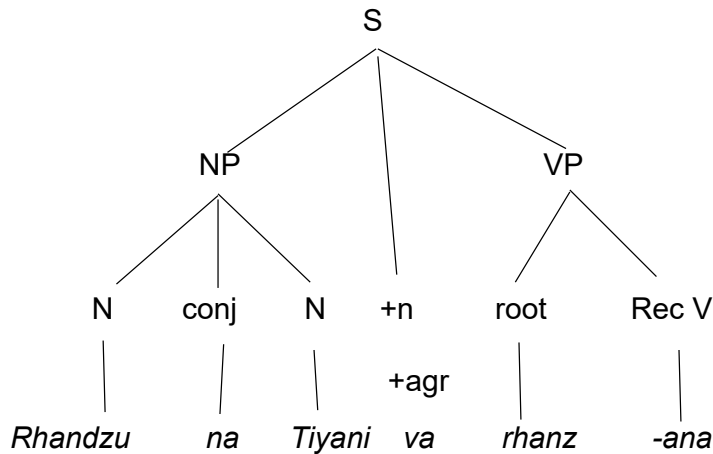
The tree diagram presents the reciprocal suffix in Xitsonga. This proves that indeed the reciprocal suffix branches from a verb phrase, and that the suffix is from the root *rhandz-*.Reciprocal suffix is ungrammatical on its own. It needs the root *rhandz-* to make it grammatical. Reciprocals in English are also recognized by pronouns like the reflexives. Reciprocals in English are each other and one another. This means they also change their form unlike reciprocal suffix in Xitsonga. English reciprocals branches from a noun phrase in a tree diagram,it is presented in the following:

```
                          S
                 _____/ _____
                NP                  VP
           ___/ | \___           __/ \__
          N   conj   N          V       NP
          |    |     |          |        |
          |    |     |          |       Pron
          |    |     |          |        |
       Rhandzu and Tiyani      love   each other
```
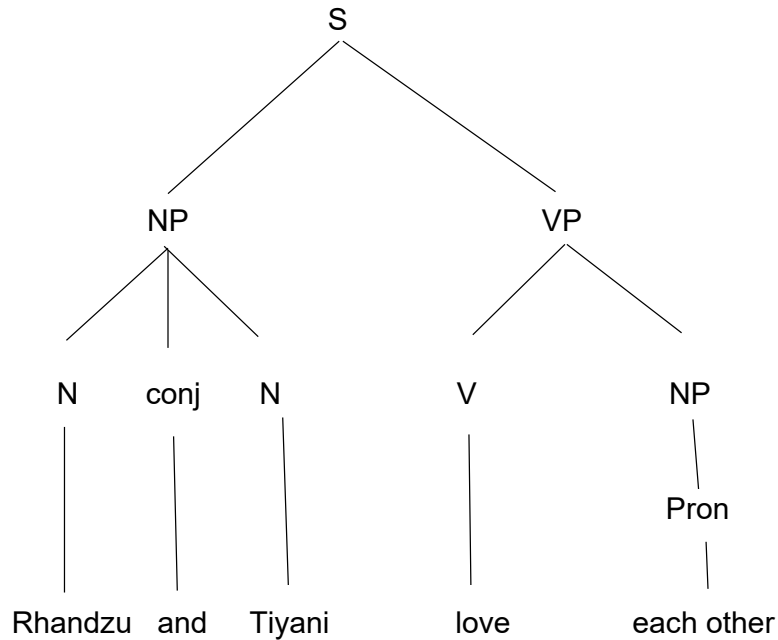
The English reciprocal is on a noun phrase branch unlike Xitsonga. In the verb phrase position we have the verb 'love' which is non reciprocal in Xitsonga. This proves that there is a huge difference in Xitsonga and English reflexives and reciprocals. They are not classified the same parts of speech. Each is categorized in its own class, they use different roots. English reflexives and reciprocals can change their form. Xitsonga on the other hand uses the same form, it does not changes throughout, in both reflexive prefix and reciprocals suffix.

Another difference between Xitsonga and English is that Xitsonga anaphors do not reveal the gender of the person in the subject position but English does. For example, in Xitsonga *Tsakani wa tidlaya* (Tsakani kills herself). Most of the people that are named Tsakani are females, but it cannot be guaranteed that indeed the Tsakani that is mentioned in the exampled refers to a female person. On the other hand, English uses pronoun to identify their anaphors. Pronouns in English reveal the gender, meaning anaphors in English one would tell that it is a female person or a male person unlike in Xitsonga. For instance, "Tsakani kills herself". 'Herself' in English is said to refer to females, this means from that example Tsakani is a female person one would not find it difficult to notice that.

4.5 THE SURFACE STRUCTURE AND DEEP STRUDTURE OF ANAPHORS IN XITSONGA AND ENGLISH

4.5.1 Surface structure and deep structure of reflexives in Xitsonga and English.

Xitsonga

Surface structure: *Tsakani wa tidlaya* (Tsakani kills herself).

Deep structure: *Tsakani u dlaya Tsakani* (Tsakani is killing Tsakani).

```
                           S
           ┌───────────────┼───────────────┐
          NP             +pres            VP
           │                            ┌───┴───┐
           N              +agr        R pref    V
           │               │            │       │
           │              +p           │       │
        Tsakani           wa          ti-     dlaya
```
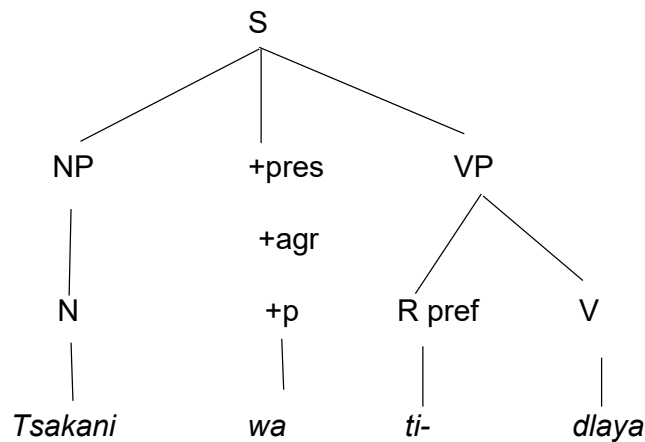
The above tree diagram is an example of a surface structure. It is called a surface structure because it the syntactic form of how sentences are constructed. In other words it is the actual sentences. In the example the reflexive prefix *ti-* is the one that shows that Tsakani in the noun position is doing something to herself. The choice of words is syntactically correct.

```
                            S
              ┌─────────────┼─────────────┐
             NP            Agr            VP
              │             │        ┌─────┴─────┐
              N             │        V          NP
              │             │        │           │
                            │        │           N
                            │        │           │
           Tsakani          u      dlaya      Tsakani
```
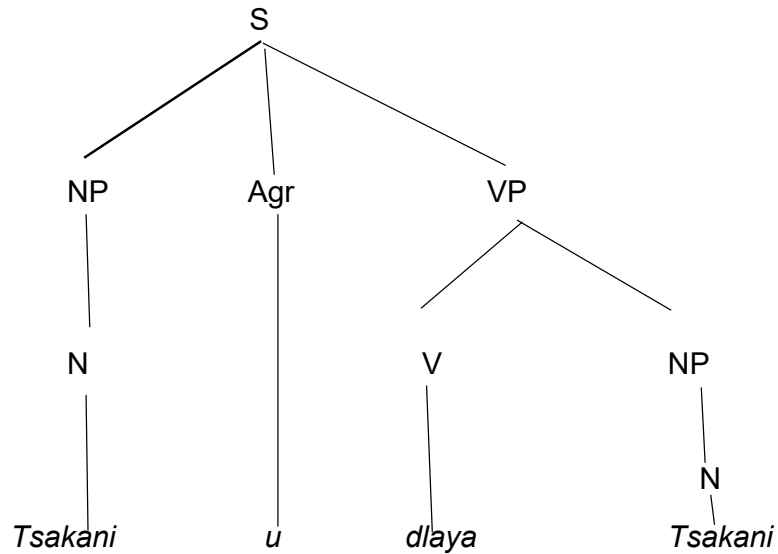
The above tree diagram shows the deep structure for reflexives in Xitsonga. The deep structure shows the actual way in which a sentence can be interpreted or analysed. Deep structure represents the meaning hence the surface structure being the actual sentence we see. Reflexives reflect back to the antecedents in the subject position. The example shows it clear that *Tsakani u dlaya Tsakani* (Tsakani kills Tsakani). The Tsakani in the subject position is the same Tsakani in the subject position. It is the actual meaning of the surface structure.

English

Surface structure: Tsakani kills herself.

Deep structure: Tsakani kills Tsakani.

```
                         S
            ┌────────────┼────────────┐
           NP          +pres          VP
            │          +agr      ┌─────┴─────┐
            N           +p       V          NP
            │           │        │           │
                        │        │          Pron
                        │        │           │
         Tsakani       -s       kill       herself
```
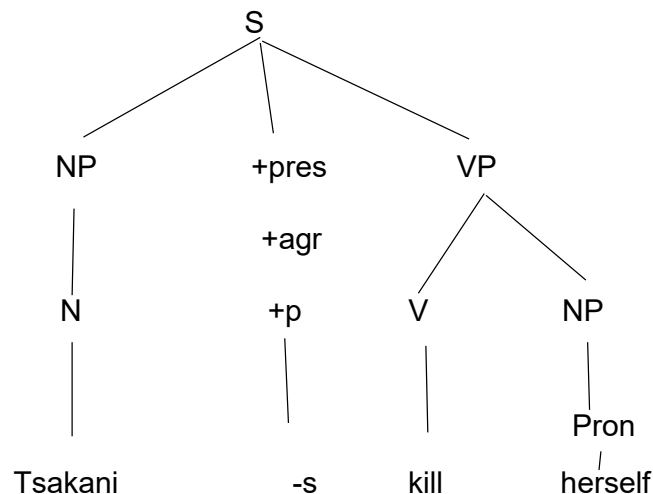
English has the same interpretation of surface structure as the Xitsonga one. The actual sentences are the surface structures. The above example is a surface structure because it is the primary way of constructing a sentence and it follows all the phonological structure rules of a language.

Deep structure

```
                            S
              ┌─────────────┼─────────────┐
             NP            Agr            VP
              │             │         ┌────┴────┐
              N             │         V         NP
              │             │         │          \
              │             │         │           N
              │             │         │            \
           Tsakani         -s        kill         Tsakani
```
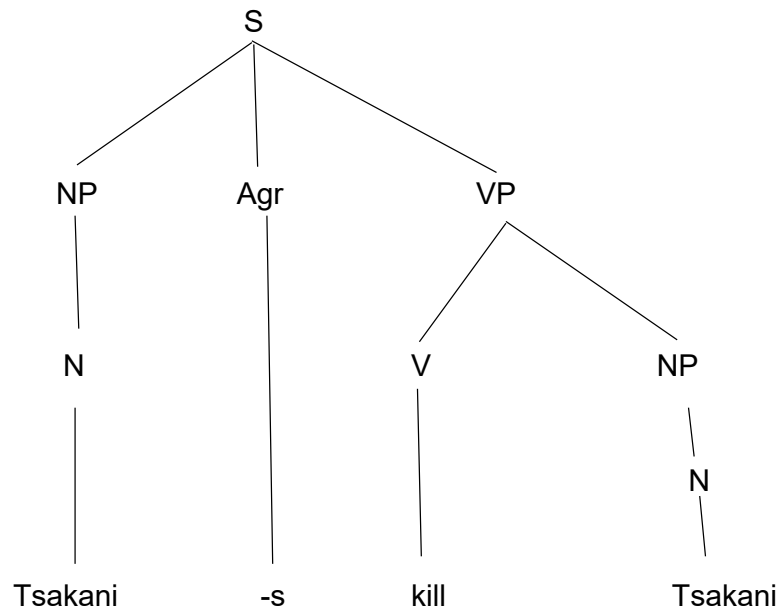
This is the deep structure of reflexives in English. Deep structures can be described as those are things that are already known in one's mind. If one can say Tsakani kills herself, one would already tell that Tsakani is doing something to Tsakani which the same Tsakani in the subject position. In this case deep structure also cause an ambiguity in the sentence. The first meaning would be '*Tsakani is killing Tsakani,'* the same person in subject position which is herself. The second meaning would be *Tsakani is killing another Tsakani,* who is different from the one in the subject position. They are sharing the same names.

4.5.2 Surface structure and deep structure of reciprocals in Xitsonga and English.

Xitsonga: *Tiyani na Rhandzu va rhandzana*

English: Tiyani and Rhandzu love each other

Surface structure

```
                              S
                 _____|_____
               NP                             VP
          _____|_____                    ____|____
         N    CONJ   N        Agr        Root    rec pref
         |     |     |         |           |         |
       Tiyani  na  Rhandzu     va        rhandz    -ana
```
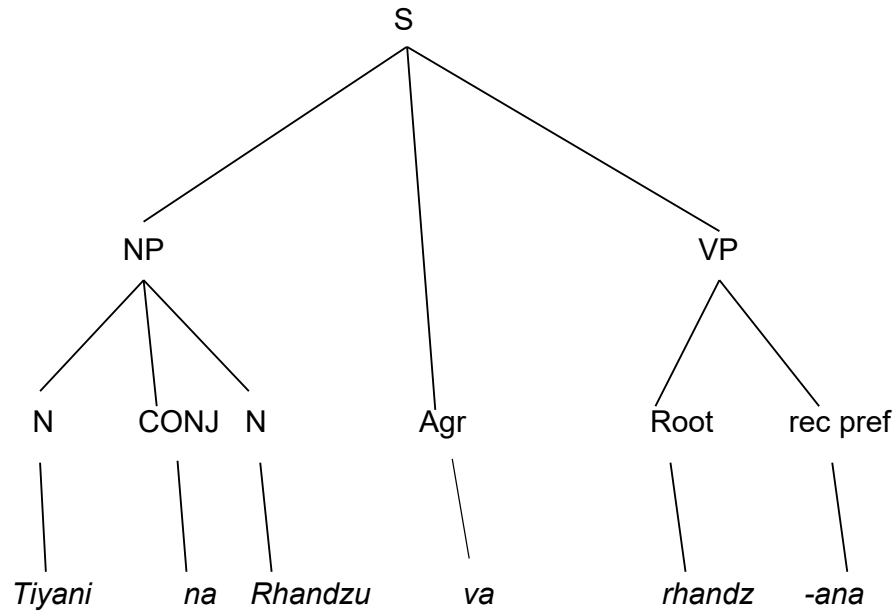
The surface structure shows the structure of a language. It follows the rules of grammar as well as the morphological and phonological rules of a language. Surface structure is the actual of saying things either spoken or written. One can say *Tiyani na Rhandzu va rhandzana* in normal circumstances not the other way around. Surface structure is in an active form of grammar.

```
                              S
                   ┌──────────┴──────────┐
                  NP                      VP
            ┌──────┼──────┐           ┌────┴────┐
            N    CONJ    N            V         NP
            │     │      │            │          │
            │     │      │            │          N
            │     │      │            │          │
          Tiyani  and  rhandzu      love     eachother
```
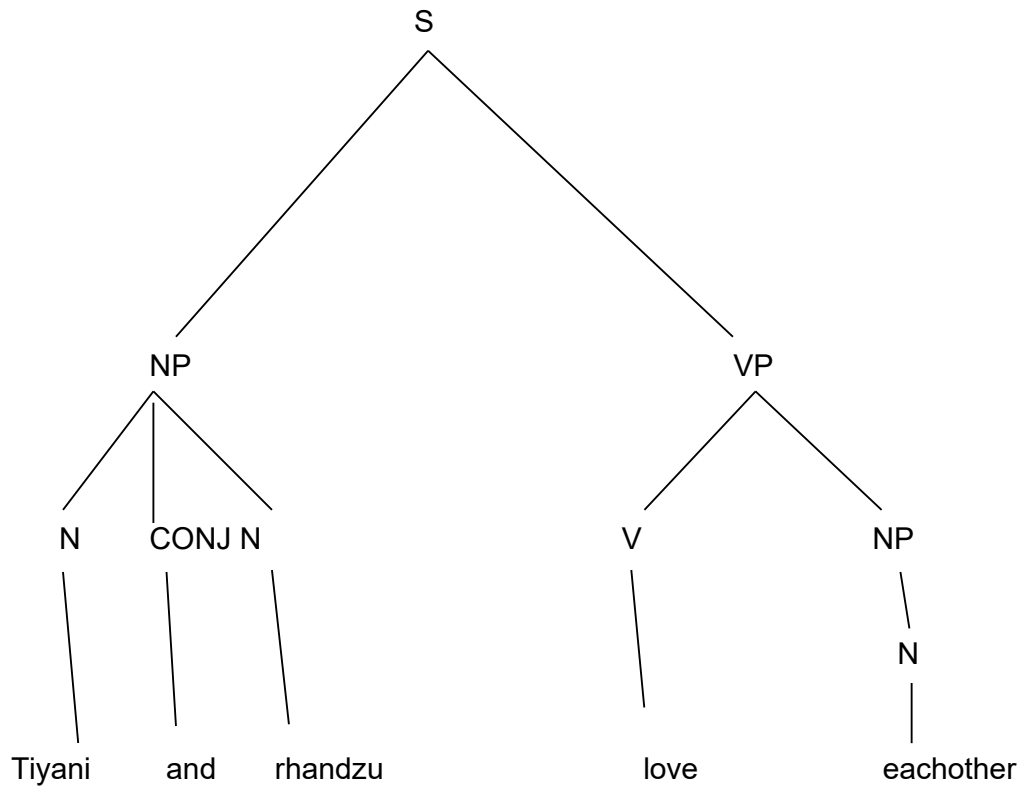
Same applies to the English language. What occurs in Xitsonga also occurs in English in the case of surfaces structure. Both reflexive and reciprocals uses the same root.
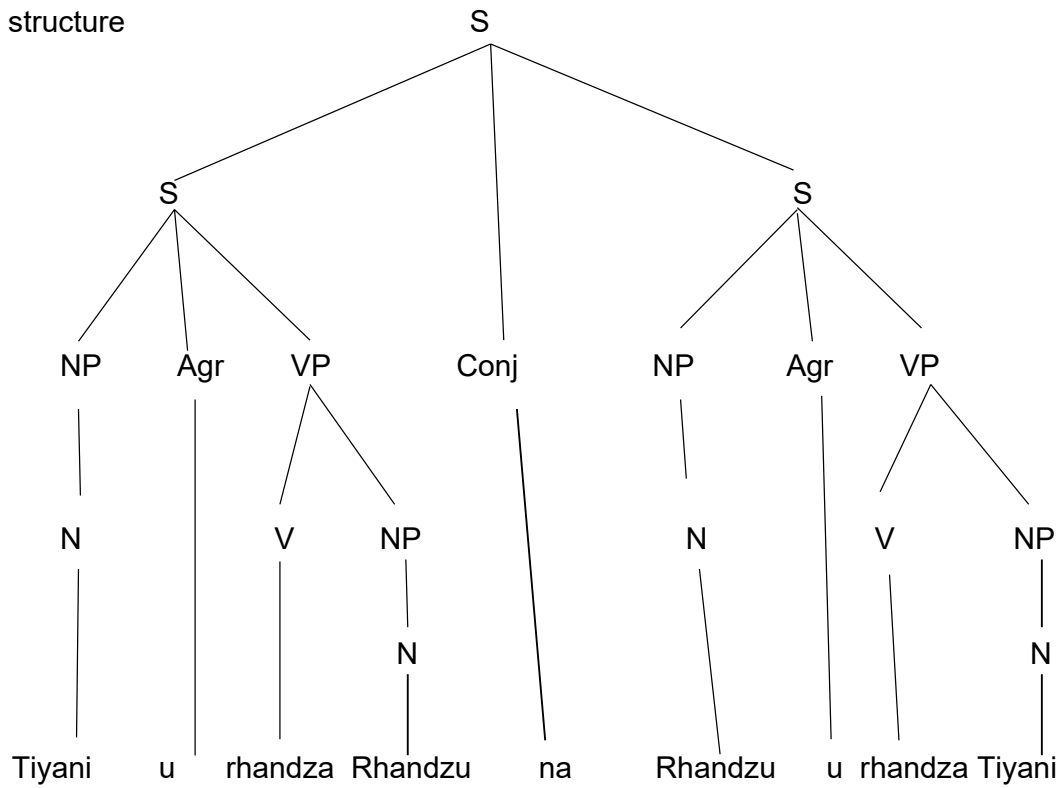
Xitsonga: *Tiyani u rhandza Rhandzu na Rhandzu u rhandza Tiyani*

English: Tiyani loves Rhandzu and Rhandzu loves Tiyani

Deep structure

```
                                      S
                   ┌──────────────────┼──────────────────┐
                   S                  │                   S
          ┌────────┼────────┐         │          ┌────────┼────────┐
         NP       Agr       VP       Conj       NP       Agr       VP
          │        │     ┌───┼───┐    │          │        │     ┌───┼───┐
          N        │     V      NP    │          N        │     V      NP
          │        │     │       │    │          │        │     │       │
          │        │     │       N    │          │        │     │       N
          │        │     │       │    │          │        │     │       │
        Tiyani     u  rhandza Rhandzu na       Rhandzu    u  rhandza Tiyani
```

The deep structure of reciprocals shows the passive form, which is the actual meaning of the structure. By using the surface structure, one would the deep structure as an interpretation of what it is actual said without any explanation, saying '*Tiyani na Rhandzu va rhandzana*. One would easily tell that *Tiyani loves Rhandzu* and *Rhandzu loves Tiyani,* which is the actual meaning of the primary message.

```
                              S
             ┌────────────────┼────────────────┐
            NP              Conj               NP
          ┌──┴──┐            │              ┌───┴───┐
          N    VP            │              N      VP
          │  ┌──┴──┐         │              │   ┌───┴───┐
          │  V     NP        │              │   V       NP
          │  │     │         │              │   │        │
          │  │     N         │              │   │        N
          │  │     │         │              │   │        │
       Tiyani loves Rhandzu and          Rhandzu loves Tiyani
```
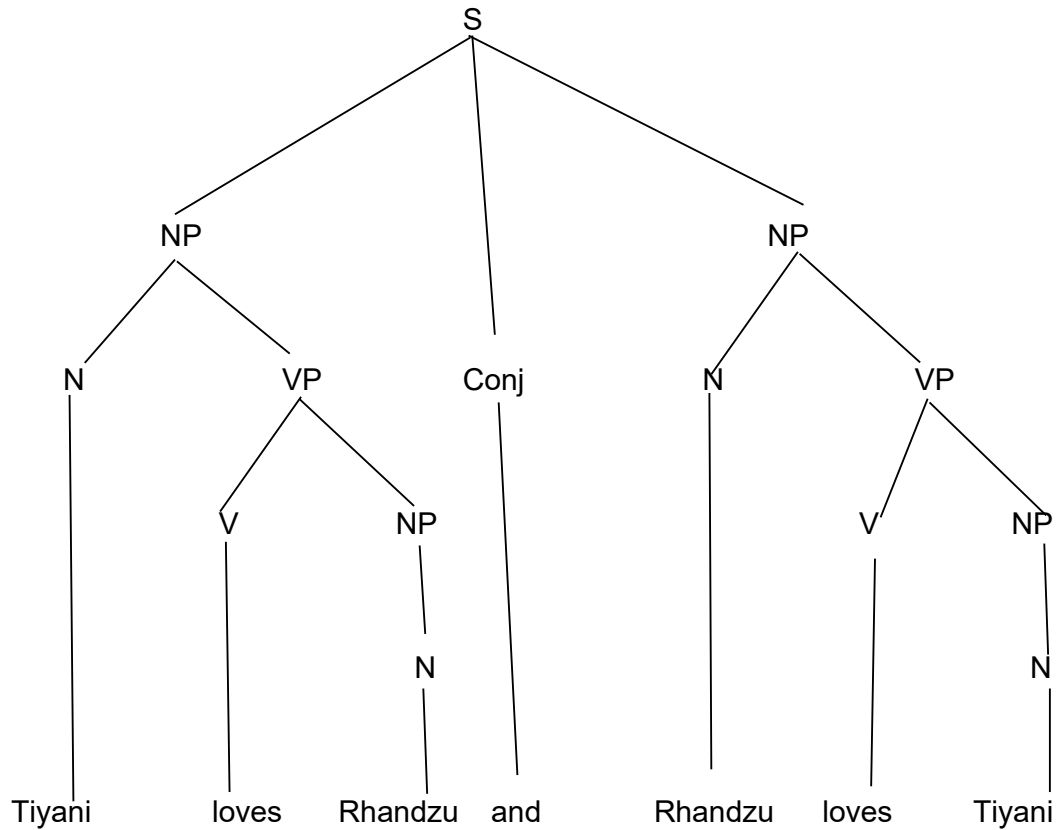
The deep structure in English is not different from the one in Xitsonga. The deep structure in English is also a passive sentence that has the actual meaning of the active sentence in the surface structure.

4.5 SUMMARY

This chapter discussed the types of anaphors in Xitsonga and English. It is confirmed that both languages have two types of anaphors, which are reflexives and reciprocals. The functions of anaphors in Xitsonga and English were also analysed, together with the similarities and differences between anaphors in Xitsonga and English. The surface structure and the deep structure of anaphors in Xitsonga and English were also identified and analysed. It can be concluded that both languages use the same root to distinguish a surface structure and a deep structure.

5. CHAPTER FIVE: SUMMARY, FINDINGS AND RECOMMENDATIONS OF THE STUDY

5.1 INTRODUCTION

The previous chapter presented and analysed the findings of the study. This chapter presents summary, recommendations and conclusions of the study. This is done by giving the summary of each chapter of the study, the findings and the recommendations of the study.

5.2 SUMMARY

Chapter one served as an introduction to the study. The chapter gave us the background to the study. The anaphor is defined in different ways by theorists. The types of anaphors in Xitsonga and English are also defined. The research problem, the purpose of the study, research questions, significance of the study and ethical considerations are also presented.

Chapter two discussed the literature review. The chapter looked at anaphors in African languages and anaphors in European languages. Scholars have discussed how anaphors are expressed in African languages and European languages, examples are given from different languages to serve as a benchmark of the study.

Chapter three is the research methodology. Qualitative method is used as the methodology of the study. The following issues were discussed: research approach, research design, sampling and population, data collection, data analysis and quality criteria. This chapter evaluates how data can be collected and be analysed.

Chapter four compared anaphors between Xitsonga and English. Anaphors in Xitsonga and English are presented to find if there are similarities and differences between them. The functions of anaphors in both languages are discussed. The chapter also presented the surface structure and the deep structure of anaphors. Anaphors are assessed if they convey the same meaning in Xitsonga and English.

Chapter five gave the summary of all the chapters and what they included. The findings of the study, which is the information the researcher has found about anaphors were also presented. Lastly the recommendations based on the findings of the study were also made. These include what the researcher recommends on what must be added if one decides to partake a research on anaphors.

5.3 FINDINGS

The findings of the study are as follows:

i. There are two types of anaphors in Xitsonga, which are called reflexive prefixes and reciprocal suffixes. Reflexives in Xitsonga are recognised by the prefix *ti-* and reciprocals are recognised by suffix *-ana*. English, on the other hand, also has two types of anaphors, which are reflexives and reciprocals. Reflexives are the pronouns 'herself', 'himself' in English. Reciprocals are also pronouns, like 'each other', 'one another'.

ii. Xitsonga and English anaphors work as intensifiers. Anaphors in Xitsonga and English reflect to the antecedent in the subject position. All anaphors in both languages are dependant to the antecedents. Without an antecedent, Xitsonga and English anaphors are independent. Anaphors in Xitsonga and English create emphasis to the antecedent in the subject position. Moreover, anaphors in both languages reduce the reputation and words.

iii. Xitsonga and English have similarities and differences. The similarities are that both languages have two types of anaphors. Xitsonga and English anaphors are dependant to their antecedents and are found in the same clause. Anaphors in both languages are always found in the subject position. Reflexives in Xitsonga and English are in singular form. Reciprocals are in plural form in both languages. The differences are that reflexives in Xitsonga are recognised by a prefix of a verb, whereas in English they are recognised by pronouns and their reciprocals. Xitsonga reciprocals are recognised by the suffix of a verb. In a tree diagram, Xitsonga anaphors branch from a verb phrase, English anaphors branch from a noun phrase. The form of reflexives and reciprocals in Xitsonga never change, but in English they change in terms of gender and plurality.

5.4 RECOMMENDATIONS

The study recommends the following:

i.   Researchers should do research on anaphors in Xitsonga, since there is less information on them. Doing so will make readers, scholars to be aware that anaphors also exist in Xitsonga. Further research can also be conducted on English anaphors to make evaluations and conclusion on them.

ii. The meaning and the types of anaphors must be studied in detail. Interviews must be also conducted to find out from the native speakers if they are aware about anaphors in Xitsonga. This may bring out more findings on anaphors that have not been found by other scholars in Xitsonga. Linguists must be interviewed as well, because they are part of grammar and syntax development.

iii. In future, scholars should not only compare Xitsonga and English anaphors. They should do further research on other languages to find out how their anaphors are structured, compared to others. This is to see if there are any similarities and differences on the anaphors.

5.5 CONCLUSION

The aim of this chapter was to discuss the summary. The summary of each chapter is presented according to what has been discussed in the chapters of this study. The findings looked at the things that have been discovered about anaphors. Various aspects are raised in the recommendations on what should be done by other scholars in the future.

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