CHALIMBANA UNIVERSITY

DEPARTMENT OF LITERATURE AND LANGUAGES

LBL 3300: THE SYNTAX, SEMANTICS AND PRAGMATICS OF BANTU LANGUAGES

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TABLE OF CONTENTS

MODULE OVERVIEW

This module has three parts. The first one deals with syntax. The notion of syntax and grammar has been discuss, including syntactic units. The component deals with the arrangement of sentential elements and the identification of elements of the sentence. Clause types and sentence types have also been discussed. The component also deals with phrase structures.

The second part is on Semantics. This is basically on meaning in language. Here, the semantics of Bantu languages prefixes and suffixes have been discussed. It also deals with deixis in Zambian languages.

The third part is on Pragmatics. It discusses the importance of pragmatics. It also discusses speech acts and the conversational implicature. It further discusses politeness, presupposition, and pragmatic competence and discourse analysis.

Introduction

While learners at secondary and tertiary level are able to express themselves in speech in a local language, they are unable to meaningfully express themselves in the written form. In some

circumstance, they are unable to correctly interpret languages expressions in different contexts. This course deals with three levels of linguistics; Syntax, Semantics and Pragmatics. The part for syntax looks at syntactic classification of sentential units of a Bantu language. It deals with grammatical functions of sentential elements. The part that deals with semantics looks at semantic theories, exploring some sense relations between words. It covers both meaning derived from constituents and contextual meaning. Selected topics such as Speech Acts, Conversational Implicature, Politeness, and Presupposition have also been covered.

Rationale

This course provides students with knowledge of various aspects of the syntax of Bantu languages. It equips students with knowledge of a number of syntactic concepts and terminologies, and the structural elements of particularly Zambian languages. The course also provides the students with a number of semantic theories and modes of deriving meaning in language. The students will, therefore, be able to compose meaningful writing which they will in-turn impart to the learners in schools. The pragmatic part included in this course will help you deal with language contextually, managing any given situation in society.

Aim

This course aims at equipping students with skills necessary for the construction of meaningful sentences that are relevant for effective communication.

Learning Outcomes

At the end of the course, student will be expected to;

- identify syntactic concepts in the object language.
- apply a variety of syntactic concepts in a Zambian language.
- identify syntactic units in a Zambian language.
- identify grammatical functions in a Zambian language.
- analyse sentences in terms of subject and predicate.
- demonstrate understanding of the structure of the noun phrase and the predicate phrase.
- compare and contrast syntactic units in Zambian languages and English.
- explain the semantic relations that exist between words.
- explicate pragmatic inferences and principles of conversation.
- explain deictic expressions in Zambian languages.
- explore politeness in the Zambian/ African contexts.
- construct meaningful sentences in a local language to build up a meaningful lengthy continuous writing.

Summary

This module has three parts; the syntax, semantics and pragmatics. The syntax has part has contrasted the syntactic categories of sentence and clause. Syntactic functions have been discussed at phrase as well as clause level.

The Semantics part has tackled a wide range of meanings and, approaches and theories to the study of meaning. Sense and reference, including sense relations have been discussed. Deixis, covering all the types, and concepts such as deictic centre and expression have been looked at.

The pragmatics part has dealt with speech acts, presupposition, politeness and discourse analysis.

Study Skills

As an adult learner your approach to learning will be different to that from your school days: you will choose what you want to study, you will have professional and/or personal motivation for doing so and you will most likely be fitting your study activities around other professional or domestic responsibilities.

Essentially you will be taking control of your learning environment. As a consequence, you will need to consider performance issues related to time management, goal setting, stress management, etc. Perhaps you will also need to reacquaint yourself in areas such as essay planning, coping with exams and using the web as a learning resource.

Your most significant considerations will be *time* and *space* i.e. the time you dedicate to your learning and the environment in which you engage in that learning.

We recommend that you take time now—before starting your self-study—to familiarize yourself with these issues. There are a number of excellent resources on the web. A few suggested links are:

http://www.how-to-study.com/

The "How to study" web site is dedicated to study skills resources. You will find links to study preparation (a list of nine essentials for a good study place), taking notes, strategies for reading text books, using reference sources, test anxiety.

http://www.ucc.vt.edu/stdysk/stdyhlp.html

This is the web site of the Virginia Tech, Division of Student Affairs. You will find links to time scheduling (including a "where does time go?" link), a study skill checklist, basic concentration techniques, control of the study environment, note taking, how to read essays for analysis, memory skills ("remembering").

http://www.howtostudy.org/resources.php

Another "How to study" web site with useful links to time management, efficient reading, questioning/listening/observing skills, getting the most out of doing ("hands-on" learning), memory building, tips for staying motivated, developing a learning plan.

The above links are our suggestions to start you on your way. At the time of writing these web links were active. If you want to look for more go to www.google.com and type "self-study basics", "self-study tips", "self-study skills" or similar.

Time Frame

One year comprising three residential schooling; two (2) weeks of contact sessions per residential. You need three (3) hours for formal study per week and you are expected not to spend less than ten (10) hours per week for self-study.

Need Help?

Contact: Edith Sikota-Habwanda

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Office: Tutorial Block 1, Room 6

Required Resources

Apart from this module, as you may be interested in learning more on this subject, I have provided you with a list of recommended readings; these are books, articles and websites.

Assessment

Continuous Assessment	**50%**
One assignment	20%
One seminar presentation	10%
One test	20%
Final examination	**50%**

Final mark **100%**

References

Cruze, Alan (2004) *Meaning in Language: An Introduction to Semantics and Pragmatics*. Oxford: OUP

Valeika, L and Verikaité, D. (2010). An Introductory Course in Linguistic Pragmatics. Vilnius: Vilnius Pedagogical University

UNIT 1

SOME BASIC CONCEPTS OF SYNTAX

1.0 Introduction

In the course LBL 1200, you dealt with levels of linguistic analysis. You realised that syntax was the fourth level after phonetics, phonology and morphology. In this unit, we will revisit the concepts of syntax so that as you progress, you will be able to use these concepts since they are important in the advanced study of syntax. Now, what is the role of syntax in the teaching of Bantu languages, and Zambian languages in particular?

Learning Outcomes
By the end of this unit, you are expected to;

- relate syntax to grammar.
- explain with examples the various syntactic units of language.

1.1 Syntax and Grammar

In linguistics, syntax is the set of rules, principles, and processes that govern the structure of sentences in a given language, usually including word order. The term syntax is also used to refer to the study of such principles and processes.

Syntax can also be defined as "a traditional term for the study of the rules governing the way words are combined to form sentences in a language." Crystal (1991:341)

Gleason (1969: 128) defines syntax as the principles of arrangement of words into larger constructions of various kinds. These constructions include phrases, clauses and sentences. Further, Gleason points out that grammar has two branches; morphology and syntax. Morphology, if you can remember, is the grammar of single words and their inflections, including the different endings particular kinds of words can take and what they mean. Syntax on the other hand is the grammar of words in combinations: how they fit together into sentences and the different rules that would be used for their combination. However, modern linguistics does include phonology as part of grammar. Discuss with your colleague to justify the notion

for the inclusion of phonology.

Get back to what you have given to be the purpose of syntax. Well, the purpose of syntax is to study sentence structure and formation. It involves setting rules for creating coherent and grammatically correct sentences by focusing on word order, phrases, clauses, and the relationships among them. When we write, our message value depends more heavily on strict syntax, how the sentential constituents relate to each other. Experiment if you reshuffle the elements of a sentence. What happens? You may lose the meaning or change the meaning altogether. Constituent arrangement in a sentence, following rules of the language is very important.

1.2 Syntactic units

A comprehensive syntactic study is based on two assumptions:

i. The syntax of a language has various units; and
ii. These syntactic/grammatical units are organised into a hierarchy.

Native speakers have structural intuitions about the grammaticality of sentences and on syntactic structure. They are able to tell the syntactic well-formedness and can divide sentences into constituents. (Radford 1988:50).
According to Quirk et al (1985:42-43), the following are syntactic units which have been called grammatical units. They have been arranged in hierarchy with the morpheme as the lowest unit at the base.

Sentence

Clause

Phrase

Word; and

Morpheme

The morpheme, which is studied under morphology, is included here in order to carter for morpho-syntactic phenomena such as agreement among others.

The sentence is the highest syntactic unit of grammar, as such the grammatical description of

a language is to describe rules or categories that would account for a grammatical sentence in a given language. Can you explain each of these syntactic units? We will deal with each os these, except the morpheme, in much detail in the subsequent units.

Activity1.1

1. What does syntax involve?
2. How does syntax relate to grammar?
3. Justify the inclusion of phonology in grammar.
4. With examples in any local language, explain each of the syntactic units.

Summary

This unit deals with a brief introduction to the concepts of syntax. Basically, syntactic units have been discussed. These include the morphemes, the word, phrase, clause and sentence. The sentence is the highest unit while the smallest one is the morpheme.

UNIT 2

SENTENCES AND CLAUSES

2.0 Introduction

In this unit, we would like you to make well-informed distinction between a sentence and the clause. Is it easy to distinguish between a sentence and a clause in any of the local languages that you know? You may have an idea that a sentence is made up of one or more clauses.

Learning Outcomes
By the end of the unit, you are expected to;

- distinguish between sentences and clauses.

2.1 Distinguishing between sentences and clauses

Now think for a while. How can you distinguish between a clause and a sentence? You may recall that a clause is a group of words containing a subject and a predicate, the subject being the person, place, thing, or idea that is doing or being something. According to traditional grammar and traditional logic, it is a word or group of words denoting the entity (person, thing etc.)

For instance, the Tonga statements in (1) and (2)

(1) mwana ulalila
child is crying
'the child is crying'

(2) *Ooyu mwana ulalila ono*
this child is-crying now
'this child is crying now'

In (1) *mwana* is the subject and *ulalila* is the predicate, and in (2) *ooyu mwana* is the subject and *ulalila ono* is the predicate.

The highest-ranking unit of grammar is the sentence and it contains one or more clauses. Consider, for instance the following example from Bemba:

(3) *Mwamba taaliko ilyo baakafundisha baaishile*
'Mwamba was not there when the teacher came'

Example (3) is a sentence made of two clauses, *Mwamba taaliko* 'Mwamba was not there' and *baakafundisha baaishile* 'the teacher(s) came ', the former being the main clause and the latter a subordinate clause introduced by a subordinating conjunction ilyo 'when '.

Note that just as sentence (3) as a whole, *Mwamba taaliko ilyo baakafundisha baaishile* 'Mwamba was not there when the teacher(s) came ', has a subject and a predicate, each clause in (3) has a subject and a predicate:

In the sentence *Mwamba taaliko ilyo baakafundisha baaishile* 'Mwamba was not there when the teacher(s) came ', the subject is Mwamba and the predicate is taaliko ilyo baakafundisha baaishile 'was not there when the teacher(s) came.'
In the clause Mwamba taaliko 'Mwamba was not there ', the subject is '**Mwamba** 'and the predicate is **taaliko** 'was not there.'

In the clause baakafundisha baaishile, introduced by the subordinator ilyo, the subject is **baakafundisha** 'the teacher(s) 'and the predicate is **baaishile** 'came.'

When we compare the Tonga sentences in (1) -(2) and the Bemba sentence in (3) we realise that in each of the Tonga sentences there is <u>one subject</u> and <u>one predicate</u>, while in the Bemba sentence there are <u>two subjects</u> and <u>two predicates</u>. These facts show that where a sentence is made of one clause (monoclausal sentence) there is only one subject and one predicate, and when a sentence contains more than one clause (biclausal sentence/ multiclausal sentence), there are more than one subject and more than one predicate; the number of subjects and the number of predicates being equal to the number of clauses.

While it is true that a sentence contains one or more clauses, a clause can be viewed as a sentence containing only one subject and only one predicate.

Note that in a sentence, whether made of one or more clauses, the number of subjects and the number of predicates are equal.
However, there are cases where there is no subject. This is the case, for example, in many

imperative sentences, e.g. (Lozi**).**

(4) **zamaya!** ‘go! –sg’ (‘go! ‘as a command issued to one person)

In such cases, the subject is implied. This means that all sentences have a subject but in some sentences the subject is understood, it is not expressed. Following some contemporary grammatical theories, such as **Government-Binding theory** (GB), we would say that if the subject of a sentence is not expressed, the subject is empty (or null), or the sentence has an empty subject (or a null subject). Thus, in (4) above, the empty (or null) subject is **wena** ‘you-sg’ (singular **you),** just as in the English gloss ‘go!’ -sg the empty (or null) subject is you-sg (singular ‘you’).

On the presence and absence of subjects, there are additional problems which are not encountered in English. Consider the following examples:

(5) Bemba

a. **abaana baleelwa**
‘the children are fighting ‘, Lit. children they-are fighting ‘
b. **baleelwa** ‘they are fighting ‘, Lit. they-are-fighting ‘

(6) Lunda

a. **mutoondu udi haanzhi** ‘the tree is outside ‘, lit. tree it-is outside ‘

b. **udi haanzhi** ‘it is outside’ lit. it-is outside’

(7) Tonga

a. **mukaintu ulabeleka** ‘the woman is working ‘, lit. woman she is-working ‘

b. **ulabeleka** ‘he/she is working ‘, lit. he/she-is-working ‘

From the glosses, we notice the following:

In the (a)-examples the verb begins with a morpheme, termed in this course ‘subject marker’ (SM), referring to the subject noun, so that there are two coreferential subjects

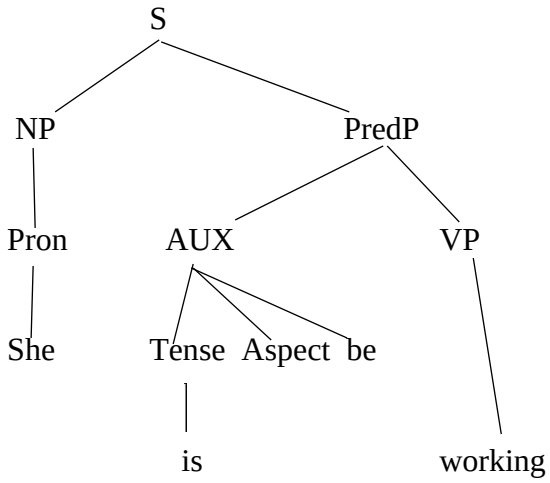
(Bemba: **abaana** and ba-; Lunda: **mutoondu** and **u-**; Tonga: **mukaintu** and **u-**)

In the b-examples, while in the English sentences the subject, namely 'they' in (5b), 'it' in (6b) and 'she 'in (7b), is a word, this word is rendered in Bantu by a verbal morpheme, underlined in the following morphological analyses: Bemba: **baleelwa**< **ba-lee-lu-a**; Lunda: **udi** < **u-di**; Tonga: **ulabeleka** => **u-la-belek-**a.

2.2 Representation of Bantu structures in tree diagrams

Consider first the following tree-diagrammatic representation of the English sentence, 'he/she is working'.

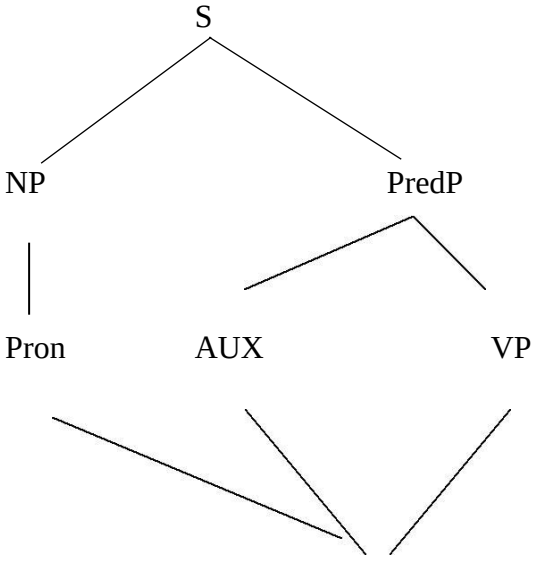
8.



For languages like English, in a tree like this, the NP is the subject.

How about the Bantu language such as Tonga, with the sentence **ulabeleka** 'he/she is working'? Since it is a one word, one might suggest the following tree-diagram:

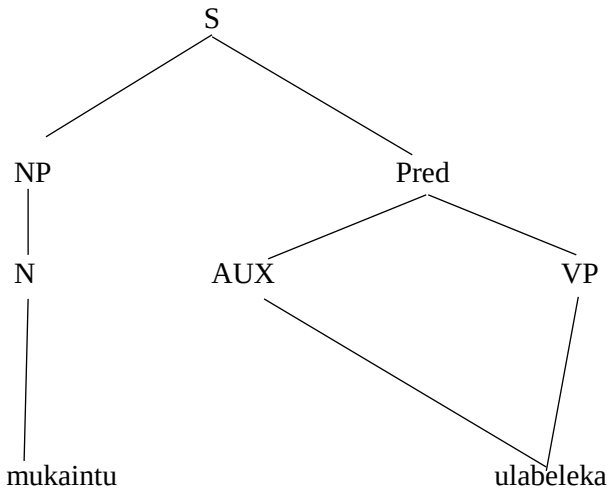
(9)



ulabeleka

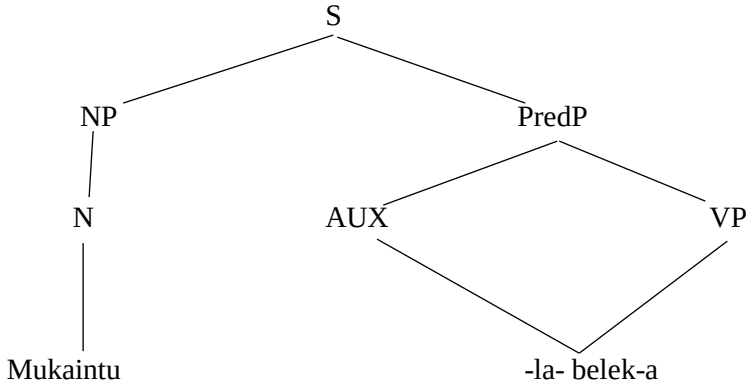
Where the Pron (pronoun) will surface as verbal prefix (SM = subject marker), **u-**.the ulabeleka will always be like that, when a subject noun like mukaintu ‘woman’ is present where the subject marker and the auxiliary are part of the stem:

(10)

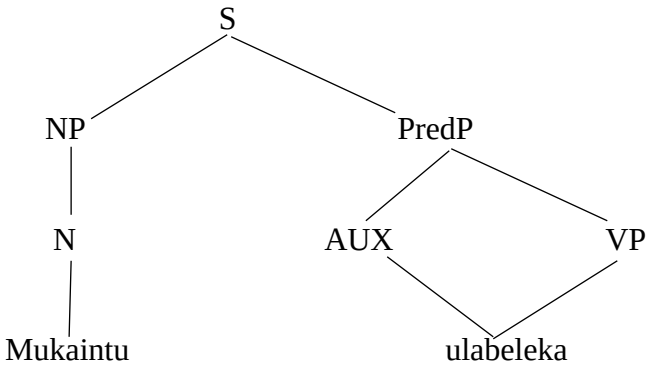


The usual solution for the structure in (10) is to say that initially the SM **u-** (of **ulabeleka**) is not there: it is the result of class agreement with the subject noun **mukaintu** ‘woman’ where we get something like (11a):

(11) a.

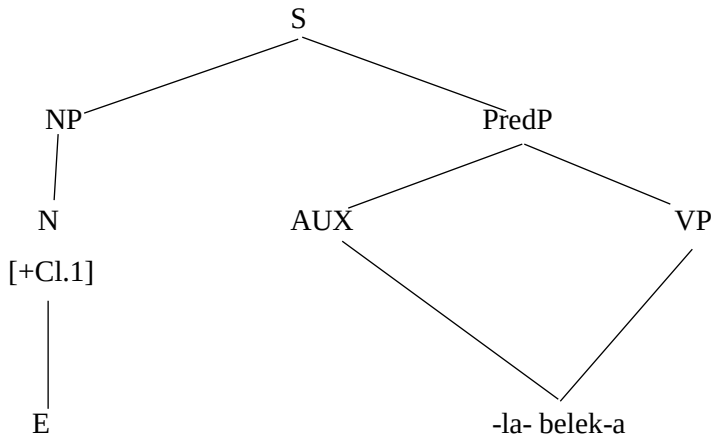


(11) b.

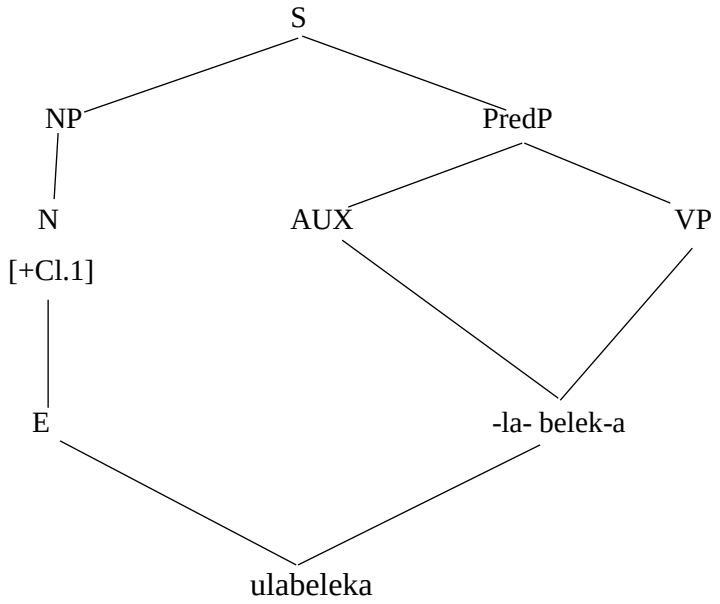


To account for the structure in (9), i.e. when there is no subject noun. The following analysis seems plausible: in **ulabeleka** 'he/she is working', there is a noun subject but this is not expressed (it is implied). In the **Government-Binding** (GB) Theory, we would say that the subject NP is empty but, its head is in class 1. This is the reason why the SM (u-) is in class 1 by class agreement in trees (**E = empty):**

(12) a.



(12) b.



The word **ulabeleka** ‘he/she is working’ is a sentence. This kind of one-word sentence is very common and normal in Bantu languages. English does have one word sentences (e.g. imperatives) but, unlike in Bantu, these are exceptions.

Activity 2.1

1. How do clauses differ from the sentence?
2. Can GB Theory account for Bantu syntactic structures? Justify your answer.
3. What is the difference between one-sentences in English and those in Bantu?

Summary

In this unit, we have shown the difference between sentences and clauses. While it is true that a sentence contains one or more clauses, a clause can be viewed as a sentence containing only one subject and only one predicate. We have also seen that in a sentence, whether made of one or more clauses, the number of subjects and the number of predicates are equal. However, there are cases where there is no subject.

UNIT 3

SYNTACTIC FUNCTIONS

Introduction
In this unit, we are going to look at syntactic functions of sentential constituents. These include functions of sentences, clauses and phrases. Various words and individual phrases that combine to form sentences play the specific functions or roles and so do clauses that combine to form sentences.

Learning Outcomes
By the end of the unit, you are expected to;

- explain and exemplify various discourse functions of the sentence in any Bantu language.
- explain the various functions of phrases.
- show an understanding of the concept of 'head 'as used in Syntax

3.1 Discourse functions of the sentence

Let us begin by looking at the discourse functions of the sentence. Sentences may be classified according to their use in discourse. We often say 'sentence classification according to function as opposed to classification according to form or structure. Can you think of the functions that various sentences may perform? We recognise four main sentence types:

a) S**tatements:** utterances that are primarily used to convey factual information.
b) Q**uestions:** utterances that are primarily used to request the listener to supply some lacking information on a specific point;
c) **Commands:** utterances primarily used to instruct some body to do something;
d) **Exclamations:** utterances primarily used to express the speaker's own feelings or emotions.

Sentences that perform these discourse functions are called **declarative sentences**, **interrogative sentences**, **imperative sentences** and **exclamative sentences**, respectively. They are illustrated in (13) to (24) below:

Declarative sentence (statements):

(13). Bemba: **Umusumba wa Lusaka uukalamba**

‘Lusaka City is big ‘

(14). Kaonde: **Baayááya baaji kúpuma kábwa léélo lúkeelo**

‘My elder brother beat the dog today in the morning ‘

(15). Lozi: **Lubinda ulata musalaka hahulu**

‘Lubinda loves his wife very much ‘

(16). Lunda: **Hi nadiiñi na kuzata naadiileeña ciwaahi**

‘When I was working I used to eat well ‘

(17). Luvale: **Lunga ukweci mwaneeyi eezanga zau ndumbwami**

‘when I was eating I used to it well’

(18). Nyanja: **Ndinamuitana ndipo sanabwere** (Paas 2004:318)

‘I called him/her and she did not come ‘

Interrogative sentence (questions)

(19). Bemba: **Uli na abaana banga?**

‘How many children do you have? ‘

(20). Lozi: **Una ni bana babakai?**

‘How many children do you have? ‘

(21). Tonga: **Nguni wakaunka kumunzi?**

‘Who has gone to the village? ‘

(22). Kaonde: **Usaakuja ka leelo?**

‘What are you going to eat today?

Exclamative sentence (exclamations):

It is important to note that the four discourse functions are not always performed by sentences. For example, the exclamation below is not a sentence:

(23). Bemba: (**iyee!)** (exclamation expressing surprise)
(kwena!) (expressing regret)

Likewise, if I want to order my daughter to come where I am I can simply say in Bemba

(24). **Kuno! ‘**here!**’**(command)

Accompanying this utterance with the appropriate gesture of my right hand.

According to Quirk et al. (1972) “It is also important to distinguish between form and function. The four types of sentences distinguished on the basis of the functions they perform (statement, Question, Command and exclamation) have specific formal properties. For instance, interrogative sentences in English have their subjects put after the verb (e.g. Are you alright? / Does he work?). Therefore, a question which is not necessarily an interrogative sentence)

This is further exemplified below, where the Nyanja sentence in (25) and its English counterpart are not interrogative sentences because they do not have the form of an interrogative sentence, while the Nyanja and English sentences in (26) are interrogative sentences:

(25) **Ndikufunsa ngati ukonda nsomba kapena nyama.**

I am asking you whether you like fish or meat.

(26) **(Kodi) ukonda nsomba kapena nyama?**

Do you-sg like fish or meat?

All sentences in (25) and (26) are questions, but the sentence in (25) is **formally** declarative sentence which is **functionally** a question. To sum up: in grammatical theory, all interrogative sentences are questions but not all questions are all interrogative sentences.

3.2. Functions of phrases

You should by now be able to state the functions of phrases in your language. We will call these elements of sentence structure.

3.2.1 Elements of sentence structure

Traditionally, a sentence is often seen as comprising five units called elements of sentence structure as follows:

Subject (S): the topic of the sentence/ or what is said in the sentence.

Verb (V): the part denoting the action or state of being.

Complement (C): the completing the sentence.

Object (O): the thing that suffers the action of the verb.

Adverbial (A): the element that gives circumstantial evidence to what is said.

These elements are exemplified in the following sentence and each one of these components constitutes a phrase:

(27). They (S) elected (V) him (O) chairperson (C) last year (A)

Two types of objects and two types of complements are distinguished:
The object can be direct object (DO) or indirect object (IO), as in:

(28). a. Akapokola (S) anagwira (V) chipondo (DO); (Nyanja)

‘The police arrested the thug ‘

b. Bamingilo (S) ba-mu (DO) sungijile (V) kilambu (IO)The staff (S) reserved (V) him (O) a surprise (Od). (Kaonde)

The two types of complements are: the subject complements (SC) and the object complement (OC), as illustrated in:

(29). a. Phiri (S) anali (V) bwana (SC) (Nyanja)
‘Phiri was the boss ‘.

b. A (S) na mu (DO) sankha (V) wakumupando (OC)
‘they elected her chairperson ‘.

It is important to note that there are many ways in which each element of sentence structure can be realized.

The above categories (S, V, C, O, A) and subsequent analyses of sentences in (27) - (29) may be adequate for English and English-like languages, but not for Bantu, unless Bantu one-word sentences, like **ulabeleka** ‘he/she is working ‘, are analysed as follows:

(30) **u**(S) **labeleka** (V)
But in ulabeleka, the verb (V) is not beleka but the whole of it: ulabeleka (see example above).

It is proposed to analyse such one-word sentences as illustrated in (31):

(31) (Se) ulabeleka (V)

Where (Se) is ‘empty subject’.
At this stage, the status of the SM (subject marker) is not to be shown since the SM is one of the verbal morphemes, although it is one of the categories taking the syntax/morphology interface; ulabeleka is both a word and a sentence. As a word, the (morphological) analysis is as follows: u-la-belek-a, in which u- is a subject marker, -la- a tense/aspect marker (TM), -belek- a radical, and –a a final vowel.

There is a similar problem with a sentence like ‘she insulted him’. While the structure of this sentence is as indicated in (32), the structure of the equivalent sentence in Bantu is that in (33):

(32) She (S) insulted (V) him (O)

(33) (Se) aaliimutuka (V) (Bemba)

(Se) wakamutuka (V) (Tonga)

(34) a-alii-mu-tuk-a, where a- is SM, -alii- is tense marker (TM), -mu- is OM, -tuk- is radical and -a the ending

3.2.2 Subject and predicate.

Is it possible for you to identify the subject and predicate in any given sentence structure? These two terms are used in philosophy, logic and traditionally, in grammar to refer to what is being talked about (**topic or theme)** in a sentence and what is said about it respectively.

For example, below, the **gun** is the subject and **under the bed** is the predicate.

(35) Lozi: Mbututu waalila ‘The baby is crying’.

Like most notional definitions, these definitions are inadequate because they cannot apply in all cases. To illustrate this point, Crystal (1993:94) gives the following examples:

(36). a. It is raining.

b. Michael asked Mary for a pen.

While it is clear to anyone who knows English that the sentence in (a) is a well formed sentence and the grammatical subject here is ‘it’**,** it cannot possibly be the topic of the sentence. On (b) Crystal observes that ‘It is difficult to decide which of the ‘Michael, Mary’, or ‘the pen’ is the topic or whether we have three topics.

Speakers of a language are generally capable of identifying subjects, predicates and sentences despite the failure to offer an adequate universal definition of ‘**subject** and **predicate** ‘as well as failure to adequately define what the sentence is. It seems that the identification of subjects, predicates, sentences and other linguistic units is based both on notional and formal features of various units.

3.2.3 Complements

What is a complement of a sentence? Are you able to identify complements in sentences of various languages? A complement is a word, phrase, or clause that is necessary to complete the meaning of a given expression. Complements are often also arguments (expressions that help complete the meaning of a predicate), (https://www.google.co.zm/search?source=hp&ei=viyAX5GhMLOcjLsPkvGTcA&q=sentential+complement&oq=sentecomplement&gs), (downloaded on 09.08.2019). For example, "Every teacher is a psychologist." In this sentence, "every teacher is the subject, "is" is the linking verb, and "a psychologist" is the complement. Let's explore the different kinds of complements, as well as how to spot them in a sentence. A complement can be:

i. The object noun that occurs with a transitive verb (**hit the ball).**
ii. The noun or adjective that occurs after a copulative verb (**became president or is beautiful**).
iii. The adverb in a phrase as in the expression, 'it happened (**yesterday').**

It is important to note that complements are obligatory. Thus for the following phrases to be well-formed, they must be followed by an appropriate word or phrase and it is such a word or phrase which is called a complement:
(Bemba)

(37) a. aliiuma... 'he hit....'
b. aaliisaba... 'he became'.

Complement is traditionally associated with 'completing' the action or state expressed by the verb (Crystal 1985:60). Thus, a complement is any obligatory phrase other than the verb within the predicate such as the object in sentences like **aaliiposha abakalamba bamilimo** (Bemba) 'he greeted the boss' or the adverbial in sentences like **aali mumotoka** 'he was in the car.' However, as pointed out by Crystal (1985:60), in some approaches, the complement is given a more restricted definition, e.g. to refer only to the 'completing' function of structures following the verb to be (or similar verbs – in such an analysis, **He kicked the doctor** would be subject – verb – object, whereas **He is a doctor** would be subject – verb – complement.

Furthermore, a distinction is often made between:

Subject complement, e.g.

kateka (Bemba) ‘president ‘and **kateka** ‘(the) president ‘in **nikateka** ‘he is the president ‘*or* **alisalwa bukateka** ‘he was elected president ‘, respectively; and

Object complement, e.g.

kateka ‘president’ in **balimusala kateka** ‘they elected him president’.

Crystal (1985) concludes his explanation by saying that “the domain of complementation remains an unclear area in linguistic analysis”. For example, in more recent linguistic theories, phrases other than VP (verb phrase) may contain complement. Thus Radford (1988: 187-207) gives examples of NPs (noun phrases) with what is considered to be complements.

1. **Object**

The term object refers to the complement of verb other than to be (or similar verbs such as to become). An object is a constituent that can be given as an answer to a question beginning with **cinshi** (Bemba), **kiika** (Kaonde), **niciani** (Nyanja), ncinzi (Tonga) ‘**what’** or **naani** (Bemba), **ng’anyi** (Kaonde), ndani (Nyanja) who/whom, where ‘what? or whom? which is not a subject.

Examples (Nyanja):

(38) a. Anamenya mupila ‘he kicked the ball ‘

b. Anamenya ciani? ‘what did he kick?’ => mupila ‘the ball ‘(object)

(39). she gave her husband a cup of tea.

b. What did she give her husband? a cup of tea ‘(object)

c. Who did she give a cup of tea? ‘her husband ‘(object)

The objects in (38b) and (38b) are examples of direct object while the object in (39c) is an indirect object. Traditionally, the direct object is defined as the person or thing which suffers the action of one verb in the sentence and the indirect object as ‘the person or thing for which or on whose behalf an action is carried out.

Activity 3.1

Write down three sentences in any Bantu language in which an object has been used. Identify

that object and categorise it according to whether it is a direct object or indirect object.

Consider the following sentences in Nyanja:

a. Ninawerenga buku yonse **'**I read the whole book'.
b. Ninawerenga usiku wonse 'I read the whole night'.

These two sentences have the same structure: **ninawerenga** 'I read 'is in both cases followed by an NP (**buku yonse** 'the whole book 'in (40a) and **usiku wonse** 'the whole night' in (34b). However, the 'what/who test' proposed earlier reveals that **buku yonse** 'the whole book 'is an object while **usiku wonse** 'the whole night' *is* not an object:

(41). a. Ninabelenga buku yonse 'I read the whole book '**.**
b. Ninabelenga usiku wonse **'**I read the whole night '**.**
c. Ninabelenga ciani? What did I read?

Responses:

- **buku yonse '**The whole book '(object).
- ***usiku wonse** 'the whole night '.

(The asteristic, or star (*), as you can remember means, that **usiku onse** 'the whole night 'cannot be an answer to the question in (41c).

The concept of **object** and that of **transitivity** are related. A **transitive** *verb* is a verb with a direct object and an **intransitive verb** is a verb which can make sense without an object. Note, however that (a) some verbs can be used either transitively (i.e. with a direct object) or intransitively (i.e. without an object).

(42). a. Alanwa pacibelushi (Bemba) 'he drinks on Saturdays'(intransitive).
b. Anwafye kataata (Bemba) 'he only drinks a traditional beer'(transitive).

Verbs that must be used transitively include, among many others, to hit, to fill, to tear etc.; those that are always used intransitively include to sleep, to arrive, to come, etc.

Some objects are cognate. A cognate object is a word which is a direct object and is etymologically (i.e. historically) and semantically (i.e. in meaning) related to the verb of which it is the object, e.g. song in to sing a song (Hartmann and Stork 1972:40), or utulo 'sleep '
(43) Bemba: ukulaala utulo, literally, 'to sleep a sleep '.

Let us consider the following examples in Cinyanja, (objects/complements are underlined):

(44). a. Thoko ninkhalamba ‘Thoko is old‘(subject complement)

b. Thoko anakalamba ‘Thoko grew old ‘(subject complement)

c. Thoko afuna njiinga ‘Thoko wants a bike ‘(direct object)

d. Thoko anapatsa Chimwemwe njiinga ‘Thoko gave Chimwemwea a bike ‘(indirect object + direct object)

e. Thoko anakhondweletsa Chimwemwe ‘Thoko made Chimwemwe happier’. (direct object, object complement)

f. Thoko anagona ‘Thoko slept’. (no object, no complement)

Verbs like those in (44a-b) with a subject complement are called **intensive** verbs and all the others are called **extensive** verbs (Quirk et al. 1973:14). You can even make guesses on what these terms mean. Intensive verbs are more often termed copular verbs or just copulas. "Intensive" in this case means to focus in, intensely, on one thing: the subject. An "extensive verb" is all the other verbs. The verb goes out to focus on object,

Extensive verbs are of four types:

(a). Monotransitive verbs, verbs with a direct object (as in example 44c);

(b). Ditransitive verbs, verbs with a direct object and an indirect object (as in example 44d);

(c). Complex transitive verbs, verbs with an object complement; and (as in example 44e)

(d). Intransitive verbs, verbs with no object and no complement (as in example 44f)

The verbs in (44a-c) being intransitive and those in (44d) being intransitive.

Table 1: Syntactic categories of verbs and examples from English

SYNTACTIC CATEGORIES		EXAMPLES
A. Intensive verbs		- **be,** as in She is a teacher, there are trustful - **grow,** as in The tree has **grown** taller - **become,** as in I **became** suspicious
B. Extensive verb	1.Monotransitive verb	- **insult,** as in She insulted the neighbours.
	2. Ditransitive verb	- **tell,** as in The secretary **told** him everything. - **teach,** as in He **taught** me theoretical syntax
	3. Complex transitive verb	- **make,** as in Michael **made** me angry. - **elect, appoint,** as in the board of directors **elected/appointed** Michael chairperson of the Ad hoc committee.

3.2.4 Adverbials

As pointed out by Leech et al. (1982:76), 'Adverbials fill out the clause by adding extra circumstantial information of various kinds'. The information given by Leech et al. 1982:77) is presented below:

Table 2: Identification of adverbials with examples from English

ADVERBIAL TYPE	ELICITING QUESTION	EXAMPLE
Place	where?	on a box
Direction	where to/from?	to/from Kitwe
Time-when	When?	on Sunday
Duration	how long?	for a month
Frequency	how often?	once a week every day
Manner	how? in what manner?	Quickly with confidence
Agency	by whom?	by a tall dark stranger
Goal	to/for whom?	to Mary for himself
Reason	why?	because of her mother
Condition	In what circumstances?	if you do the dishes
Degree	how much? How far?	Completely to some extent
Sentence Adverbial	NO QUESTION (expresses attitude, connection, etc)	in fact, consequently

It is important to note that what is termed goal by Leach et al. in the above table is generally referred to as indirect object.

Table 3: Examples from Nyanja

ADVERBIAL TYPE	EXAMPLES FROM NJANJA
Place	**Pamtenje** on the roof‘
Direction	Tidzápita **kuKitwe** ‘we shall go to Kitwe Tinacokela **kuKitwe** ‘we came from Kitwe‘
Time-when	Ndidzábwela **mumadzûlo** ‘I shall come in the evening‘
Duration	Anágwira ncîto **mwézi umôdzi** ‘he/she/they worked for a month.’
Frequency	Anabwêre **kamôdzi mumwêzi** ‘he/she comes once a month.
Manner	Mwána wânga álemba **bwino** ‘my child writes well‘ Bwêra **mwamsânga**! ‘come-sg quickly!’ **pangônopangôno** ‘he/she/they ate Análi kúdya **pa**slowly‘
Agency	Análumidwa **ndí gâlu** ‘he/she was bitten by a dog‘; They were bitten by a dog‘
Goal	anápatsá **Njôbvu** ndalâma ‘he/she/they gave Njobvu Money
Reason	Phiri anâfa **cifúkwa cá mowa** ‘Phiri died because of beer‘
Condition	Ndidzákupatsa **ngaati ndífuna** ‘I will give you-sg if I want‘
Degree	Análi kúdya angonopangono ‘he/she/they ate slowly‘ Análi kúdya **pa ôno ôno** ‘he/she/they ate very Slowly’
Sentence Adverbial	**Kukúuza zôôna** palîbe cimêne ndâcita mtáuni To tell you-sg the truth, there is nothing I have done in town’

Table 4: Examples from Bemba

ADVERBIAL TYPE	EXAMPLES FROM BEMBA
Place	**Pamutenge** 'on the roof'
Direction	Tukaya **kuKitwe** 'we shall go to Kitwe Tufúmíné **kúKitwe** 'we have come from Kiwe'
Time-when	Ndéésá **icúngúló** 'I shall come in the evening'
Duration	Áabómbélé úmweshí úmó 'he/she worked for a month'
Frequency	Ésa **límó múmweshi** 'he/she comes once a month' Ésa **umúkú úmó múmweshi** 'he/she comes once a month'
Manner	Úmwaná wándí álalémbá **bwíno** 'my child writes well' Béése **bwangu** 'they should come quickly' Béése **bwangubwángu** 'they should come very Quickly'
Agency	Náasúmwá/náabámúsúmá **kúmbwa** 'he/she has been bitten by a dog'
Goal	Áapéélé **Njóbvu** índaláma 'he/she gave Njobvu money
Reason	Tabááishílé **pantu tabáakwété indalámá sháá kuníínína** 'they did not come because they had no transport money'
Condition	Nkakupéélá **nga ndééfwáyá** 'I will give you-sg if I want'
Degree	Áalíílé **paanóno** 'he/she ate slowly'
Sentence Adverbial	**Nacíiné** báalíishílé '(and) indeed, they came'

Some examples in Kaonde (marked for tone):

(45) a. (**Reason**) Ukeeba kuya mambó wáázhingila ‘he/she wants to go **because he/she is angry ‘**

b. (**Time-When**) Baayááya baaji kúpuma kábwa léélo lúkeelo /
‘my elder brother beat the dog **today in the morning ‘**

d. (**Agency**) Kábwa baaji kumúpuma kubaayááya léélo lúkeelo
‘the dog was beaten **by my elder brother** today in the morning ‘

You can provide examples of these adverbials in your language.

3.2.5 Units realising adverbial functions

i. Adverb phrases, i.e. phrases with adverbs as head or sole realisation.
   a. As in (Peter was playing **as well as he could**.), We’ll stay **there.**
ii. Noun phrases (less common) (Peter was playing **last week.**
iii. Prepositional phrases. (Peter was playing **with great skill**.)
iv. Finite verb clauses (Peter was playing although **he was very tired).**
v. Non-finite clauses, in which the verb is;
   - Infinitive (Peter was playing **to win**.)
   - -ing participial (**Wishing to encourage him,** they praise Tom)
   - -ed participle (**If urged by our friends**, we will stay.)
vi. Verbless clauses (Peter was playing, **unaware of the danger**)

Compare the three non-infinitive adverbials in any Bantu language. You can try your language (if it is Bantu) or any Bantu language that you understand most. Analyse these in Tonga:

Bayanda kuzyiba ‘They want to know’

Kuzyiba kuti bamubona kabba, wakalijaya ‘Knowing that he was seen stealing, he killed himself’.

Kusinikizigwa aabafwumpi, wakasungula mali akwe oonse ‘Forced by the robbers, he surrendered all his money’.

What is commons in the expressions above?

3.2.6 Finite and non-finite verb

In English, finite verbs are verb forms other than infinitives (e.g. (to) talk '), other than the –**ing** participles (e.g. 'talking') and other than the **-ed** participles (e.g. 'talked' in 'I have talked'): infinitives, **-ing** participles and **-ed** participles are non-finite verb forms in English. The distinction between finite and non-finite verbs is based at least on tense. Thus Hartmann and stock (1972: 85, 153) define finite verb as 'A form of the verb which is limited in time by a tense and also, in many languages, shows agreement with person and number' and non-finite verb as 'A form of the verb which is not limited by person, number or time'.

In Bantu languages, all tensed verb forms are finite verb forms and in most of them, infinitives are the only non-finite verb forms.

Let us compare the following data from Bantu and their English glosses in Table 4

Table 5: Some data from Bantu and their English glosses

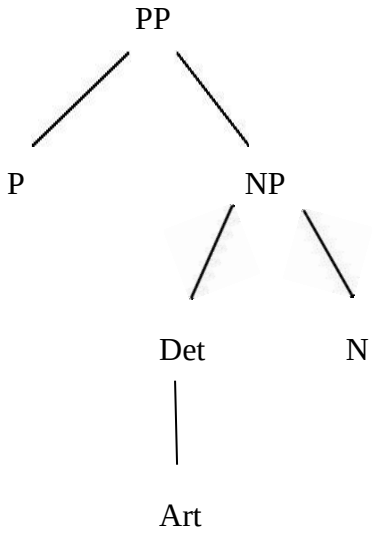
DATA FROM BANTU		**ENGLISH GLOSS**
Language	**Data**	
Bemba	**Mung'anda**	**in/into the/a house**
Kaonde	**Munzubo**	
Lozi	**Mwandu**	
Nyanja	**Munyumba**	
Nyanja	**Pamtenje**	**on the/a roof**
Lunda	**Hamutoondo**	**on the/a tree**
Tonga	**Amuntu**	**on the/a person**
Kaonde	**baayááya baaji kúpuma kábwa Léélolúkeelo**	**My elder brother beat the dog today in the morning'**
Bemba	**Beeshile uluceelo.**	**They came in the morining.**

Bemba	**nkwata nga naakupeela**	**If I had, I would give you.**
Tonga	**Kung'anda**	**to the/house**

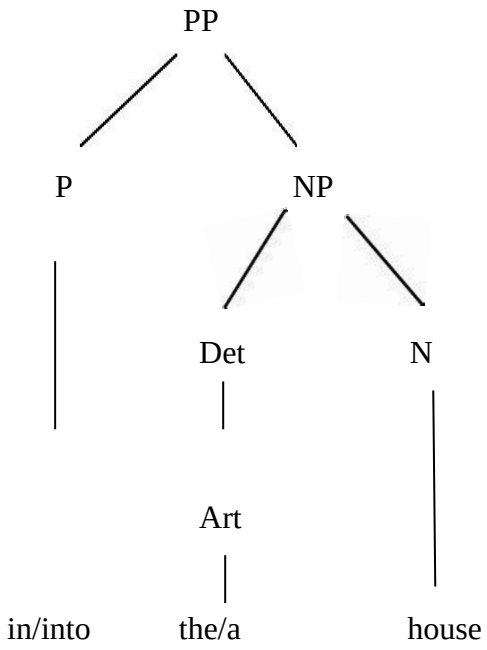
From Table (5) above, we notice the following:

'in/into the/a house ', _on the/a roof ', on the/a tree', _on the/a person', to/a house, _on the floor'

These are prepositional phrases; whose structure is (PP = prepositional phrase; P = preposition; NP = noun phrase; Det =determiner; Art = article; N = noun):



For instance, <u>in/into the/a house</u> is structured as follows:



All the above prepositional phrases are rendered in the table by locative nouns. 'Locative nouns 'in Bantu are single nouns whose first morpheme is termed a locative prefix. In the above locative nouns, the locative prefixes are as follows:

mu- in Bemba => mung'anda, Kaonde munzubo, in Nyanja munyumba,
mwa (mu-a) in Lozi => mwandu 'in the house'
pa- in Nyanja => pamutenge 'on the roof'
ha-in Lunda => hamutoondo 'on the tree'
a- in Tonga alubuwa 'on the yard', ku- => kumulonga 'at the river

We have been talking about phrases in a more general fashion without necessarily mentioning the main element of it. Let us look at the concept of head as it relates to a phrase.

3.3 The concept of 'Head'

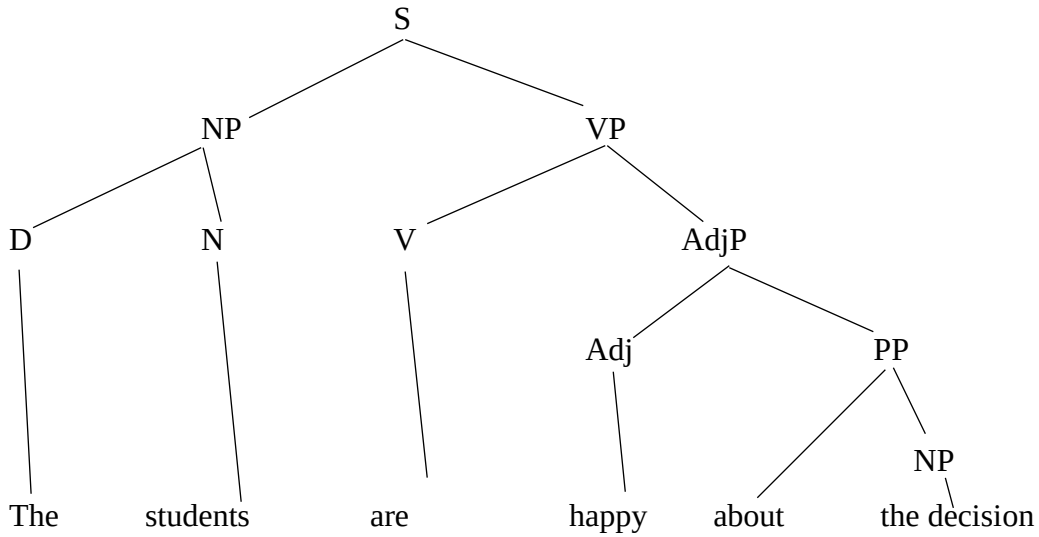
Crystal (1991:163) has defined 'head 'as "a term used in the grammatical description of some types of phrase (endocentric phrases) to refer to the central element which is distributionally equivalent to the phrase as a whole", adding that "such constructions are sometimes referred to 'as headed (as opposed to non-headed)".

An endocentric construction is a construction which functions syntactically in the same way as one of its constituents. Therefore, a noun phrase behaves syntactically as the noun, the verb

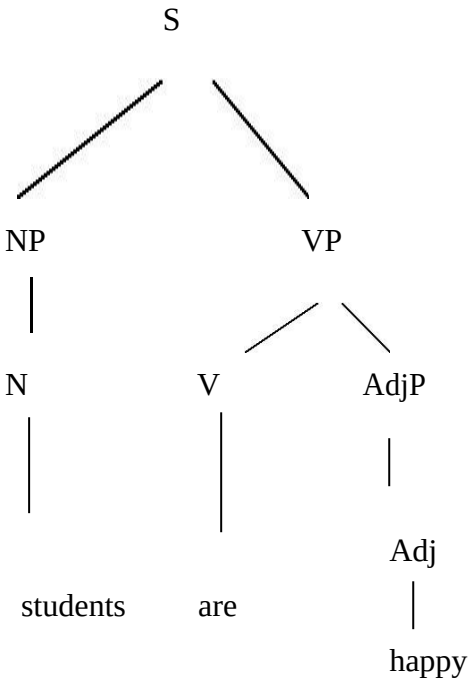
phrase behaves syntactically like the verb and the adjective phrase behaves syntactically like the adjective, as illustrated in English examples (46a and b).

(a). The students came with books
(b). the students are happy.

(46) (NP) a.



b.



We see that a noun (**students**) can play the same role as an NP (**the students**) and an adjective (**happy**) can play the same role as an AdjP (**happy about the decision**). Therefore, NPs and

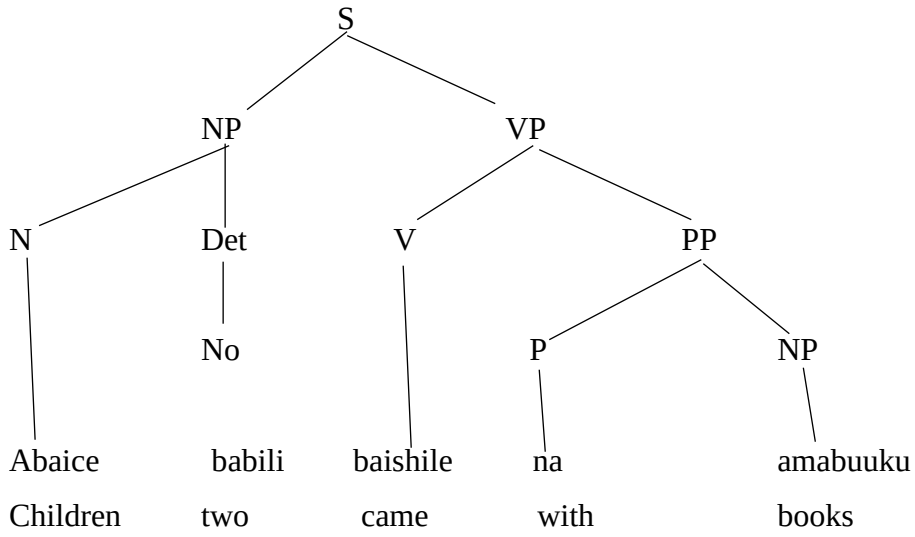
AdPs are endocentric constructions.

Here is an example from Bemba:

(47). **Abaice babili baaishile na amabuuku.**

‘Two children came with books ‘

This sentence may be analysed as follows:



(‘Two children came with books ‘)

In the above example, the NP (= noun phrase) **Abaaice babili** is endocentric because just as

Abaaice babili is a subject, so can **Abaaice,** on its own, and **babili,** on its own, be a subject (**Abaaice bakeesa na amabuuku** ‘children will come with books’ ; **Babili baaishile na amabuuku** ‘Two will come with books’). Likewise, the VP (= verb phrase) **bakeesa na amabuuku** is endocentric because **Abaaice babili bakeesa** (= with the original VP minus **na amabuuku** is a correct sentence.

Exocentric ‘is the opposite of’ endocentric: a construction is exocentric if no word in the construction can play the role played by the construction as a whole in the sentence of which this is a constituent. Thus the phrase with a hat in (48a), below is exocentric because neither **na** ‘with’ nor **kasote** ‘hat’ can play the role played by **na kasote** ‘with a hat’ in it:

(48) Nyanja:

a. Munyamata **alinakasote** niwosokonezeka ‘the guy <u>with a hat</u> is crazy.

b. * Munyamata **alina** niwosokonezeka ‘the guy with is crazy. ‘

c. *Munyamata **kasote** niwosokonezeka 'the guy hat is crazy.’

Although the concept of endocentricity is somehow related to that of syntactic headness, they do not always coincide. For instance, the head of a PP (= prepositional phrase) is a P (= preposition) albeit all PPs, as far as we know, are exocentric since no member of a PP can function syntactically like a PP, as shown in the following example (Nyanja)

(49). a. Akumupando analemba pa bodi’ the Chairman wrote on the board. (= PP)

b. * Akumupando analemba pa ‘the Chairman wrote on’.

c. * Akumupando analemba bodi ‘the Chairman wrote board’.

Activity 3.2

1. Discuss the various adverbial functions in any Bantu language.
2. Distinguish between adverbial phrases and adverbial clauses.
3. Discuss the semantics of the following adverbial clauses:
    i. Clauses of time
    ii. Clauses of place
    iii. Clauses of manner
    iv. Clauses of concession
    v. Clauses of reason
    vi. Conditional clauses
    vii. Clauses of comment

Summary

Unit 3 has discussed syntactic functions. It has discussed functions of sentences, dealing with their function in discourse. It has dealt with functions of phrases and various ele

UNIT 4

WORD CLASSES

4.0 Introduction

The term ‘word classes’ is a term that some students of Bantu linguistics swap with noun classes. Word classes are parts of speech while noun classes are prefixes. The term ‘parts of speech’ is a traditional term used to refer to the various types of words defined, traditionally, in notional terms (e.g. noun is in Traditional Grammar defined as a word denoting a person, thing or concept) or in modern linguistics, in structural terms, such as on the basis of their morphological or/ and syntactical properties. In modern linguistics, parts of speech are called word classes. Therefore, we will not use the term ‘parts of speech’ but there are a lot of grammar books that are very useful which use the traditional term.

Learning Outcomes

By the end of this unit, you are expected to;

- distinguish between universal word classes and non-universal word classes.
- categorise various words into appropriate word classes.
- show that a word should be classified according to function in the sentence.

4.1 Universal and non-universal word classes

Some parts of speech are universal, in that they are fund in all human natural languages while others are not universal. Universal parts of speech include, among others nouns, verbs, and interjections.

Parts of speech which are not universal include, among others, articles in English and particle and idiophones in Bantu languages.

4.2 Word classes in Bantu

Refer to the list of parts of speech you in Bantu you learnt in Morphology (LBL 2101). Do you still recall the word classes discussed in the course? In this course, we need to state what these word classes are as elements of sentence structure, that is, according to function.

Noun – a word that names a thing, a person, etc.

Bemba: umuntu ‘person’ abantu ‘people’

umwana ‘child’ abana ‘children’

Adjective: a word that modifier a noun

Tonga: mubotu ‘good’ (e.g. muntu mubotu ‘good person’)

babotu ‘good’ (e.g. bantu babotu ‘good people’)

Personal pronoun: a word that points to person.

Lozi: na ‘I / me’

bona ‘them’

Demonstration: a word used for pointing

Bemba: aba ‘these’ (e.g. aba abantu ‘these people’)

Numeral: words for counting and place value.

Tonga: omwe ‘one’ (e.g. muntu omwe ‘one person’)

comwe ‘one’ (e.g. cintu comwe ‘one thing’)

botatwe ‘three’ (e.g. bantu botatwe ‘three people’)

zyotatwe ‘three’ (e.g. zyintu zyotatwe ‘three things’)

Genitive Pronoun: a word that translates for English ‘of’, - shows belonging.

Tonga: lya ‘of’ (e.g. bbuku lya mwana ‘the book of the child’)

wa ‘of’ (e.g. munzi wa mwana ‘the village of the child’)

Possessive pronoun: a word that shows ownership.

Lozi: wabona ‘their’ (e.g. munzi wabona ‘their village’)

laka ‘my’ (e.g. buku laka ‘my book’)

Indefinite pronoun: a word that expresses indefinateness.

Bemba: cila ‘each / every’ (e.g. cila muntu ‘each/every person

Relative pronoun: a word that relates to the same referent.

Tonga: ngu ‘who / which’ (e.g. muntu ngu tuyanda ‘the person whom we want’)

mbo ‘who / which’ (e.g. bantu mbo tuyanda ‘the people whom we want’)

Question word (e.g. words for ‘Who?’, ‘What?’ ‘ Where?’) used for interrogation.

Tonga: -ni, -nzi, -li

Preposition: a word that relate to a noun.

Bemba: na ‘with’ (e.g. ali na Peter ‘he is with Peter’)

Conjunction: a word used to join items.

Bemba: na ‘and’ (e.g. John na Peter ‘John and Peter’)

nga ‘if’ (e.g. nga baaisa ‘if they come’)

Adverb: Word that modifies verbs, adjectives and other adverbs.

Lunda: nankashi ‘very much’

Interjection: a word expressing an emotion such as joy or pain.

Tonga: acuu! (Expressing pain)

Onomatopoeia - a word imitating a natural sound but which is not a noun in Bantu)

Bemba: pa (e.g. aamuuma na pa 'he hit him making the noise pa)

Idiophone: a word used to emphasize some idea such as quality)

Tonga: bu 'idiophone of whiteness'

Verb: words denoting action or state of being.

Luvale: Tunakwiza 'we are coming'

Particle: Words, whose syllable structure is characterized by the fact that they are all monosyllabic, do not fall, both structurally and functionally in any of the above word classes. These include enclitics, words for 'it is' and 'it is not' in some languages, etc, e.g. ni 'it is' and tee 'it is not' in Bemba, ki 'it is' in Lozi, ndi 'it is' in Nyanja and ngu 'it is' in Tonga.

These word classes combine in acceptable arrangements with agreement set by the prefix of the nominal class.

Now look at these Nyanja sentences:

i.	Atsikana	amapita	lonse	ku-	mutsika.
	(Noun)	(Verb)	(Adverb)	(Preposition)	(Noun)
ii.	Atsikana	abwino	ayenda	bwino	
	(Noun)	(Adjective)	(Verb)	(Adverb)	
iii.	Mnyamata	agwa	bu!		
	(Noun)	(Verb)	(Idiophone)		

Here, we have separated the element 'ku-' from '-mustika'

Activity 4.1

1. State the word classes in your local language that are not found in English.
2. State any five universal word classes.
3. Categorise the words in the following sentences into appropriate word classes:
   i. The boys have gone.
   ii. Mutinta is a teacher.
   iii. The man who came yesterday in a thief.
   iv. Whoever comes first will be given a prize.
   v. Many Bantu languages have class prefixes.
4. Translate the sentences in (3) and compare the structure. Classify the sentential elements as well. Compare with what you have in (3).

Summary

In this unit, we have seen that there are universal word classes as well as a few non-universal ones. This is because natural languages have a lot to share. For instances, every language should have a nouns and verbs, and their modifiers (adjectives and adverbs). Non-universal word classes are language specifics such as articles in English and idophones, genitive pronouns and particles in Bantu languages.

UNIT 5

CLAUSE TYPES AND SENTENCE TYPES

Introduction

This unit deals with type of clauses and sentence types. We have already stated that clauses and sentences are syntactic units. In this unit, we will focus on how clauses relate to sentences and their functions. We have also to look at sentence types according to form. This classification of sentences is different from what we have covered in Unit 3. The purpose for separating them is to avoid mixing up the concepts of their classification.

Learning Outcomes

By the end of this unit, you are expected to;

- explain using examples in a local language what a dependent and independent clause is.
- explain with examples the four sentence types classified according to form.
- distinguish between a compound sentence and a complex sentence.

5.1 Clause types

Clauses are categorized in many ways, principally:

i. in relation to the sentence;
ii. according to their functions.

5.1.1 Clause types in relation to the concept of sentence

The main types of clauses defined in relation to the sentence are:

i. The independent clause: a clause constituting a sentence;
ii. The dependent, or subordinate, clause: a clause structurally dependent upon another (main clause); and
iii. The main clause: the clause upon which another clause (dependent/ subordinate clause) depends structurally.

Below are some examples:

(50). Bemba:

a. Independent

Umwana aleelila.

'The child is crying.

b. Main and dependent

Ninkweba ati ndeeisa.

'I have told you-sg that I will come.'

(**Ninkweba** = main; **ndeeisa** = dependent, or subordinate)

(51). Kaonde**:**

a. Independent

Mwanaubeena kujila.'

'The child is crying.

b. Main and dependent

Ninkweba ati ndeeisa.

'I have told you-sg that I will come.'

5.1.2 Clause types according to their functions

The classification of sentences according to their functions was carried in section 3.1, where four types of sentences were distinguished: declarative, interrogative, imperative and exclamative. An independent clause can also have such function.

5.2 Sentence types

Sentences are classified in different categories. This section deals with the classification of sentence according to form or structure.

5.2.1 Classification of sentences according to form

There are three types of sentences according to the structure and complexity namely, simple sentences, compound sentences and complex sentences

a) Simple sentence

A simple sentence is made of one and only one clause which is an independent clause. Below are examples from various Bantu languages:

(52). Lunda

a. Nidi mwitála

‘I am in the house’

b. Mutóóndú udi haánzhi

‘the tree is outside’

c. Káwá udi haánzhi

‘the dog is outside’

(53). Tonga

a. Bailya nkuku

‘they have eaten the chicken’

b. Uyandanzi?

‘what do you want?

(54). Bemba

a. Baakafúndisha tabalaaísa na nômba

‘the teacher has not yet come up to now’

b. Naacímumóná úlucéélo na munónko

‘I saw him/her with your brother’

(55). Nyanja

a. Ndidzáphunzitsa

‘I will teach’

b. Ndidzáphunzitsa lelo

‘I will teach today’

c. Dulani nyama ndi mpeni
‘cut-pl the meat with a knife’

(56). Lozi

a. Mundia u olá li ólo

‘Mundia is writing a letter’

b. Mundia wezâ i?

‘What is Mundia doing? ‘

(57). Kaonde

a. Mwáaná waábikaa méema mumpúki

‘The child has put water in the/a pot ‘

b. Nááile kumuzhi

‘I went to the village ‘

Recall from above that a sentence may be made of a single clause, where ulabeleka ‘he/she is working’ (Tonga) was given as an example.

2. Compound sentences

As stated above, a compound sentence is a sentence made of two or more coordinated sentences.

Consider the following sentences from Kaonde:

(58). Kaonde

a. Kapiji ne Lusa bawama ‘Kapiji and Lusa are good’

b. Kya Pamulungu lukeelo kabiji kwaji mashika bingi ‘it was a Sunday morning and it was very cold’

Both sentences contain a coordinator ne/kabiji ‘and ‘, however, only (b) is a compound sentence: it contains two coordinated clauses, **Kyaji pamulungu lukeelo** ‘It was a Sunday morning ‘and ‘**kwaji mashika bingi’** ‘itwas very cold. ‘**Sentence** (a) is a simple sentence whose subject a compound phrase: it is made of two coordinated NPs (noun phrases, in this case two coordinated Ns (nouns).

3. Complex sentences

A complex sentence is a sentence containing an independent clause, or main clause and at least one dependent, i.e. subordinate clause.

For instance, in, a sentence from Luvale below, **Ngunazángá** is the independent clause and **vâná valíme** the dependent (subordinate) clause:

Ngunazángá vâná valíme

'I want the children to cultivate

In the examples in (a) and (b), also from Luvale, the independent clause is **Ngunamuvête** and what follows **omu** 'when ', that is, **ngúnamumuwáné** nacimêne, is a dependent clause:
(59). Luvale:

a. **Ngunamuvête omu ngúnamuwáné nacimêne.**

'I beat him/her up when I found him/her in the morning. '

b. **Omu ngúnamuwáné nacimêne ngunamuvête.**

'When I found him/her in the morning, I beat him/her up '

Like in English, as shown in (a) and (b), an adverbial clause may end or begin a sentence. It is assumed that this is universal or near-universal feature of natural languages.

Activity 5.1

1. Explain using examples in any Bantu language the four forms of the sentence discussed in this unit.
2. Distinguish between a dependent clause and an independent clause
3. Show that some adverbial clauses in Bantu are commutable while others are not.

Summary

The unit dealt with sentence classification. This classification focuses on sentence structure. Four types have been distinguished; simple sentence, compound, complex and compound-complex. You need to examine these in your local languages.

UNIT SIX

THE NOUN PHRASE AND VERB PHRASE

6.0 Introduction

By now you are acquainted with the terms noun phrase and verb phrase. Can you brainstorm for a while as you think of the various functions of the noun phrase. Well, a noun phrase, or nominal (phrase), is a phrase that has a noun (or indefinite pronoun) as its head or performs the same grammatical function as a noun. Noun phrases often function as verb subjects and objects, as predicative expressions and as the complements of prepositions.

Learning Outcomes

By the end of the unit, you are expected to;

- show the functions of noun phrases in Bantu.
- explain the word order of Bantu noun phrases.
- demonstrate an understanding of noun phrase constituents of Bantu languages.
- show the constituents of the verb phrase of Bantu language.

We have already indicated that a noun phrase (NP is any sentence constituent which can function as a subject or/and an object. Thus, the words or group of words underlined in the following sentences are NPs:

(60). **Betty** (S) aasambika **umwaice** (O) (Bemba) **Betty** (S) has bathed **the child** '(O)

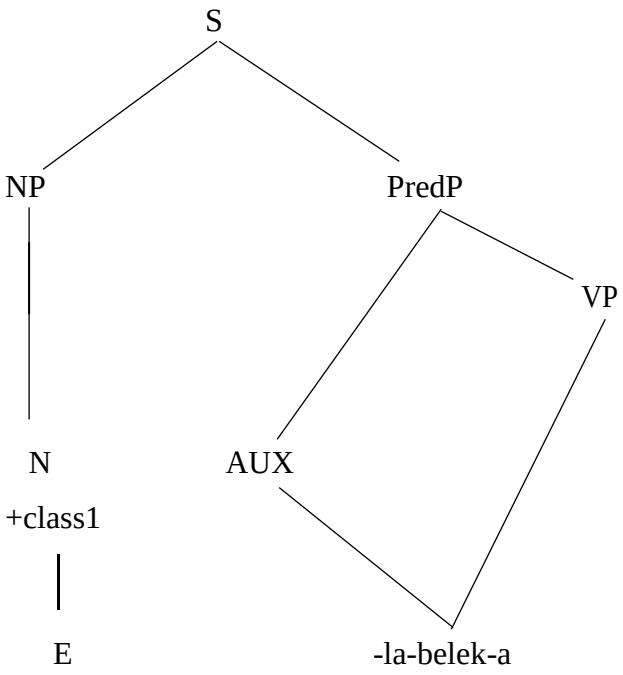
(61). Peter (S) ki chakolwa (Lozi) **'Peter** (S) is a drunkard'

(62). **Mwana** (S) apilikisa **imbwa** (Nyanja) '**the child** (S) chases the dog'

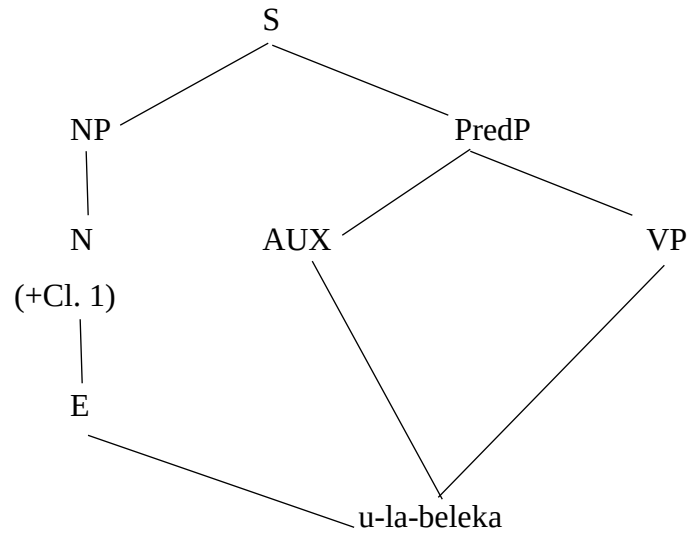
(63). **Amba waambilenga bubela** (S) kyaji kine (Kaonde) **'t**hat **he was telling** lies was true'

Furthermore, an NP may contain no word at all, as was argued in the previous unit, where, the following example from Tonga, was given:

(64) a.



b. ulabeleka



ulabeleka

'he/she is working'

6.1 Noun Phrase Constituents

A noun may be used in isolation as a noun phrase, as in:

(65). Bemba: **Abaaice baleelya**

'The children are eating'

It may be accompanied by one or more other elements, which may be referred to as dependents, the noun being, then, the head. In such a case, a distinction is usually made between **determination** and **modification**, the constituents concerned being determiners and modifiers, respectively.

In Bantu, the most common determiners are:

Demonstratives (Nyanja) (mwana uyu 'this child ', where **uyu** is a demonstrative.

Possessives (Nyanja) (mwana wanga 'my child ', where **wanga** is a possessive.

Genitive pronouns, i.e, words translating the Englsih preposition 'of '; (Bemba) umwana wa ba Chanda 'child of Chanda', where **wa** is a genitive pronoun '

Numerals (Lunda) antu ahedi 'two persons ', where **ahedi** is a numeral; and

Quantifiers, i.e. words for 'all ', each/every 'etc. (Kaonde) bonse bantu or bantu bonse 'all people ', where **bonse** is a quantifier

There are two main types of modifiers:

Adjectives (in the modern English usage of this term), e.g. words for 'good' ubusuma and 'bad' ububi in Bemba; and

Relative clauses.

6.3 Word order in the noun phrases

In English, the general rule is: head last, except with relative clauses, as shown in (66) below, (nouns are underlined):

(66). a. the three tall trees which you see…

b. the three tall trees which are there…

In (a) and (b), above, 'the 'and 'three 'are determiners, the adjective tall is a modifier, and the

two relative clauses (the object relative clause **which you see** and the subject relative clause **which are there**) are modifiers.

In Bantu, the general rule is: head first. In other words, as a general rule, the head noun comes first both in the case of determination and modification. However, in most Bantu languages, demonstratives tend to precede the noun.

The major problem in all languages is word order in the NP where there is multiple determination/modification, that is, word order among determiners. For instance: What is the word order when a noun is determined by a possessive and a numeral? For instance, to say **two beautiful women** in Lozi, should we say (67a) or (67b) or are they all possible?

(67). a. basali bababeli babande,
lit. 'women two beautiful'
b. basali babande bababeli,
lit. 'women two beautiful

If both constructions are possible, do they mean exactly the same thing or they differ somehow? How about statistics (is one clearly more frequent stylistically desirable?) The issue must be studied for each language.

6.2 The Verb Phrase

In many modern linguistic theories, the verb phrase is seen as a constituent of the predicate phrase. For example, in Standard Theory, the following rules are common:

S = NP + PredP

PredP = AUX + VP

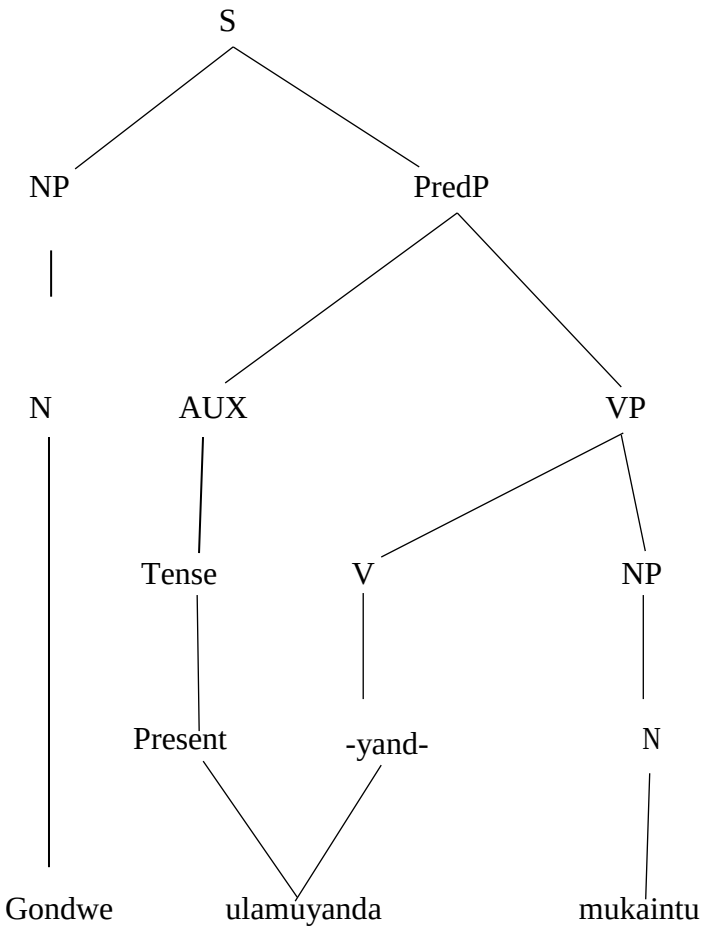
(= a sentence is made of a NP and a PredP, in that order), PredP is made up of an auxiliary and a VP, where auxiliary represents tense, auxiliary verb (helping verb) if any, and modal verb if any.

Thus, the Tonga sentence in (68a) can be represented tree-diagrammatically as in ((68b):

(68). a Gondwe ulamuyanda mukaintu

'Gondwe likes/loves the woman'

b.



Like in other languages, a verb in Bantu may be followed by a variety of constituents, including a clause (e.g. adverbial clause, object clause etc). e.g Nikudya pangonopangono 'I eat slowly '

(Nyanja), where the verb **kudya** 'eat 'is followed by the adverbial clause pangonapagono 'slowly'.

Activity 6.1

1. Compare word order of the NP in English and Bantu.
2. Justify why it is not easy to apply GB Theory to Bantu phrase structure without modifying the theory**.**

Summary

This unit has discussed both the noun phrase and verb phrase in Bantu. It is necessary to compare such structures with the metalanguage.

UNIT 7

VERBLESS SENTENCES

7.0 Introduction

There had been, traditionally, a general statement that a sentence should minimally have a subject and a verb. In contemporary linguistics, it has been established that sentences in some languages would not have verbs but would still give sentential meaning. This unit explores such forms in some Zambian languages.

Learning Outcomes

By the end of the unit, you are expected to;

a. state the structure of verbless sentence
b. provide examples in Bantu languages of verbless sentences.

The sentence structure was said to include a verb, however, in Zambian languages, it is possible to have sentences without verbs, thus verbless sentences.

A verbless sentence is defined as one without a verb in it. For example, **ni imbwa** 'it is a dog 'is a sentence in Bemba which has no verb.

In some transformational-generative accounts, the following PS-Rule (= phrase structure rule) has been posited:

S → NP + VP

(= a sentence is made of noun phrase and a verb phrase in that order)

This rule is incorrect, or must be qualified, as far as Bantu is concerned, because some sentences in Bantu have no verb at all.

Verbless sentences in Bantu are of two main types:

(a) Verbless sentences with predicative particles:
(b) Verbless sentences without such predicative

particles.

7.1 Verbless sentences with predicative particles

Predicative particles meaning ‘it is’, ‘it is not’, ‘is’, ‘are’ in the 3rd person and ‘are not’ in the 3rd person

In most cases verbless sentences, predicative particles mean:

‘(it) is ‘or ‘(it) is not ‘; or

‘Are ‘or ‘are not ‘in the 3rd person.

All such particles are always followed by something: an N (= noun), an NP (= noun phrase) or a pronoun. We assume that all predicative particles function in this way.

Examples are given in the table below.

Table 6: Examples of verbless sentences with predicative particles

LANGUAGE	EXEMPLIFICATION
Bemba	**Ni** ímbwa ‘it is a/the dog‘ Mwambá **ní** kafúndishá ‘Mwamba is a teacher‘ **Ni** báákafúndishá ‘they are teachers‘ **Tee** mbwa ‘it is not the/a dog‘
Lozi	**Ki** mutu ‘it is someone/a person‘
Nyanja	**Ndi** galu ‘it is a dog‘ **Si** galu ‘it is not a/the dog‘
Swahili (Wilson 1985)	Wewe **ni** mzuri ‘you-sg are good‘ Ninyi **ni** wazuri ‘you-pl are good‘ Wewe **si** mzuri ‘you-sg are not good‘
	Ninyi **si** wazuri ‘you-pl are not good‘ Wao **ni** wazuri ‘they are good‘ Wao **si** wazuri ‘they are not good‘
Lunda	**hi** Kayóombo ‘it is Kayombo Kayóombo **hi** ntáán‘gishi ‘Kayombois a teacher‘ Kayóombo **hi** ntáán‘gishí**ku** ‘Kayombo is not a teacher‘
Nkore (a bantu language spoken in Uganda)	Eki **ní** ekitabó kyange ‘this is my book‘

Are forms with *-oósi* in Luvale predicative particles?

In Luvale, there are three forms, hoósi, **koósi** and **moósi** meaning:

- ‘there is no/there are no ‘if followed by a noun; or
- there is nothing ‘or ‘there is none ‘if not followed by a noun.

The forms are made of two morphemes: a prefix of one of the *locative prefixes (ha-, ku-, mu-)* plus the **stem –oósi**, as shown on the Table below:

Table 7: -oósi in Luvale

CLASS	**FORM**
16	**hoósi (< ha-oósi) ‘nothing’**
17	**hoósi (< ha-oósi)‘nothing’**
18	**hoósi (< ha-oósi)‘nothing’**

The semantic difference between the three forms corresponds to the semantics of locative prefixes: class 16 = ‘on ‘; class 17 = ‘at ‘/ ‘to ‘; class 18 = ‘in (to).

Thus, in isolation **hoósi**, **koósi** and **moósi** all mean there is nothing/none ‘but they refer to different types of location, namely, respectively:

- **on**-location;
- **at**-location;
- **in**-location;

Likewise, **hoósi bathu**, **koósi bathu** and **moósi bathu** all mean in English ‘there are no people ‘but they differ in Luvale in terms of location as explained above

Following our assumption that a predicative is always followed by something (see above in this very section), the three forms **hoósi**, **koósi** and **moósi** are not predicative particles. Then, what are they?

–oósi is simply considered to be an irregular and defective verb, a defective verb being a verb lacking some forms in the verbal system of a given language.

7.3 Verbless sentences without predicative particles

Let us consider the following data:

(69) Bemba

a. íisabi ‘fish‘→ líísabi ‘it is (a) fish‘

b. icítábó ‘book‘ →cíítábó ‘it is a book‘

c. icítabo cándí ‘my book‘ Ciitabo candi ‘it is my book’

d. umúsumá ‘good’ (class 1) → múúsumá ‘he/she is good’

We notice that the words or groups of words to the right of the arrows constitute sentences, but, unlike above, they do not contain any predicative particle, but they are characterized by some morphological, and phonological, features. However, there are languages where predicative particles are used with a given noun. When a word is used as a full sentence, the phenomenon is known in the Bantu literature as **stabilization**. Schadeberg (1990: 53) refers to it as **nominal predication**; this phenomenon is cross-linguistically frequent.

Below are some more examples:

(70). Tonga:

a. bantu ‘people‘ mbantu ‘they are people‘

b. cipáti ‘big‘ (class 7) ncipati ‘it-7 is big‘

Umbundu: (Schadeberg (1990)

a. omunu person‘ ómúnu ‘it is a person‘

b. ongevéóngevé ‘it is a hippo‘

utí ou únéne ‘this tree is big‘ (lit. ‘tree this big‘)

(71). Chokwe

a. muthû ‘person‘ muthû ‘it is a person‘

b. mutóondo ‘tree‘ mutóondo ‘it is a tree’

Note the differences in the ways stabilization is achieved in the various languages. Note also that in some languages there is a difference between the citation form (= form of a word in isolation) and the positive predicative form (= the form meaning ‘it is… ‘, ‘is ‘, ‘are ‘etc.), while in others there is no difference.

Activity 7.1

1. How is stabilisation achieved in Bemba and Tonga nominals?
2. Using examples from an appropriate language, show that a sentence in Bantu does not necessarily need to have a verb.

Summary

This unit has evidently indicated that there are expressions in language where sentences would be constructed without verbs. These sentences may or may not have predicative particles. Those with predicative particles use elements that are not verbs. The term ‘stabilisation’ is also used for such verbless sentences expressed by a single word.

UNIT 8

RELATIVE CLAUSES

8.0 Introduction

All natural languages have a way of expressing relative clause constructions. Do you think that relative clauses in Bantu languages are presented in a similar way like those of English? If not, what is the difference?

Learning Outcomes

By the end of the unit, you are expected to;

- show the different types of relative clauses in Bantu languages
- distinguish between Bantu relative clauses and those of English language.

8.1 Some Relative Clauses in English

Consider the following two-sentence sequences in English:

(72)

a. The gentleman is the managing director. The gentleman spoke to us.

b. The gentleman is the managing director. We met the gentleman.

c. One of the premises is wrong. Your conclusion is based on that premise.

d. The lady lost conscience. The handbag of the lady was snatched.

The two sentences in each of these sequences may combine to form a single sentence: a complex sentence containing a relative clause, as follows, respectively (relative clauses are underlined):

(73).

a. The gentleman **who spoke to us** is the managing director.

b. The gentleman **(whom) we met** is the managing director.

c. One of the premises **on which your conclusion is based** is wrong. (or, perhaps less frequently, one of the premises (**which) your conclusion is based on is** wrong

d. The lady **whose handbag was snatched** lost conscience.

.

The following is noted:

5. In (73a), the relative clause is a subjective relative clause and the relative pronoun ‘who is ‘a subjective relative pronoun relative clause, for obvious reasons;

6. In (73b), the relative clause is an objective relative clause and the relative pronoun ‘whom is ‘a subjective relative pronoun relative clause, for obvious reasons as well;

7. It is proposed to refer to the relative clause in (73c) as adverbial relative clause and to the relative clause in (73d) as prepositional relative clause (whose = ‘of whom).

In Transformational-Generative Grammar (TG), a rule or set of rules accounting for the formation of relative clauses was termed **Relativization or Relative Clause Formation.**

In what follows, the verb of a relative clause will be referred to as relative verb, and the verb in a non-relative clause will be called, following Professor André Coupez, **absolutive verb**.

8.2 Relative clauses in Bantu

Like English, Bantu languages do not have relative pronouns, but note the following:

(a) There are languages where some relative verbs are only distinguished by tone from absolutive verbs, as shown in (74) through (76), (verbs underlined):

(74). Kaonde

a. **Bantu <u>babeena kujima</u>**

‘The people are cultivating ‘

b. **Bantu <u>babeenâ kujimâ</u>**

‘The people who are cultivating ‘

(75). Rwanda (Coupez 1961: 14)

a. **baziritse**
‘They have just attached ‘
b. **bazirítse**

‘who have just attached ‘

(76). Lunda

a. **muntú <u>udi</u> haánzhi**

‘the person is outside **‘**

b. **muntu <u>údí</u> haánzhi**

‘the person who is outside ‘

Note that in (76), there is, in addition a difference in tone between the preceding words (muntu/muntú). There are many languages behaving in similar fashion.

(b) In some other languages, in certain tenses absolutive and relative verbs differ in morphology, e.g.

(77). Bemba

a. **tabaleelíma**

‘they are not cultivating’

b. **ábashileelíma**

‘(those) who are not cultivating’

(c). In many languages, relative verbs in subjective relative clauses differ from those in objective relative clauses. In Bemba, for instance, the form in (b) above, a subjective relative verb cannot be used as the verb of an objective relative clause:

iibálá ílyo tábaleelíma
'the field which they are not cultivating'

The correct form is:

iibálá ílyo tabaléélima
'the field which they are not cultivating'

d. A good number of languages have relative pronouns only in objective relative clauses.

Activity 8.1

1. Explain and exemplify the following:
   (a) subjective relative clause
   (b) objective relative clause
   (c) absolutive verb and relative verb

2. Comment on the following data from Nyanja**:**
   (a) Munthu anába nsapato 'the person stole the (prehodiernal) shoes '
   Munthu alí pano 'the person is here '

   Munthu ánába nsapato alí pano 'the person who stole (prehodiernal) shoes is here '

   (b) Nagula búku 'I bought a book' (hodiernal) Búku lili patébulo 'the book is on the table

Búku liméne nágula lili patébulo

‘the book which I bought is on the table ‘

(c) Nsapato za mzimâi zinásokedwa ‘the shoes of the woman were sewn ‘(prehodiernal)

Mzimâi alí pano ‘the woman is here ‘

Mzimâi améne nsapato zâce zináokedwa alí pano ‘

‘the woman whose shoes were stolen is here ‘

Summary

Relative clauses in Bantu operate differently from those of English. The Bantu relative clauses use a relativiser, a morpheme that functions as the English relative pronoun although Bemba has the relative pronoun ‘ilyo’. This pronoun is controlled by the class prefix just like the morpheme.

UNIT 9

SEMANTICS

9.0 Introduction

This part deals with some aspects of Bantu semantics. It will begin by looking at what semantics is and the various types of meaning.

Learning Outcomes

By the end of this unit, you are expected to;

- explain the meaning of meaning.
- state some of the types of meaning.
- distinguish between some of the meaning types.

9.1 Semantics in language

Semantics is the study and representation of the meaning of language expressions and the relationships of meaning among them. Actually, Hurford and Heasley (1983) simply says, "**Semantics is the study of meaning in language**." It is the study of the meanings of words and phrases in a language and the meanings of words and phrases in a particular context.

A language expression is an arbitrary symbol for the meaning. Semantics, therefore, studies the interpretation of these symbols. It is basically about word and sentence meaning. When we communicate, we do it to convey meaning. There is usually a speaker or writer and the listener or reader and if the information is recorded accurately, then the message is conveyed. The receiver must know the system of the language. A system is a set of ideas linked together.

An understanding of semantics is essential to the study of language acquisition (how language users acquire a sense of meaning, as speakers and writers, listeners and readers) and of language change (how meanings alter over time). It is important for understanding language in social contexts. The study of semantics includes the study of how meaning is constructed, interpreted, clarified, obscured, illustrated, simplified and negotiated, contradicted and paraphrased.

Semantics, therefore, is defined in various ways by different authors and scholars although all these would centre on meaning.

9.2 Types of meaning

There are so many ways determining the meanings of words depending on the type of meaning required by the word used or utterance made. You can go through these and see how you have been using your language to achieve certain aspects of meaning.

9.2.1 Denotative meaning

The denotative meaning of a word is its main meaning, not including the feelings and ideas that people may connect with that word. It is the precise, literal definition of a word that might be found in a dictionary. Words that denote a core meaning are those that are generally used and understood by the users and the audience to represent an object or class of objects, an act, a quality, or an idea. The word 'booth' for instance means, 'a small enclosed place where you can do something privately, for example make a telephone call or a vote'.

9.2.2 Connotative meaning (Associative Meaning)

Connotation refers to the wide array of positive and negative (correctly or incorrectly) associations that most words naturally carry with them. It is the emotional and imaginative association surrounding a word. Connotation suggest additional meanings and values not expressed in general dictionary definitions. It refers to the particular qualities or characteristics beyond the denotative meaning that people commonly think of in relation to a word or phrase. The meaning of 'skinny' for instance is associated to {thin, lanky, slim, slender}. Similarly, different people might have different associations or connotations attached to a word like 'needle'. They might associate it with 'pain,' or 'illness,' or 'blood,' or 'drugs,' or 'thread,' or 'knitting,' or 'hard to find'. That is its connotation. https://www.thoughtco.com/associative-meaning-language-1689007, (20.08.18).
(http://www.csun.edu/~bashforth/098_PDF/06Sep15Connotation_Denotation.pdf)

9.2.3 Figurative meaning

You dealt with figurative language in your LBL 2201 course. What do you remember about the use of figurative language? Now we want to deal with figurative meaning in semantics.

Figurative meaning is the meaning of words and phrases or sentences used not with their basic meaning but with a more imaginative meaning, in order to create a special effect. Figurative meaning deviates from the conventional word order and meaning in order to convey a complicated meaning or evocative comparison. It uses an ordinary sentence to refer to something without directly stating it. What would be the meaning of the following Bemba and Tonga expressions?

i. Ing'anda ya kwa Cintomfwa yalifwa.
   Literally: Chitomfwa's house is dead => Chitomwa's house is broken which is interpreted as Chitomfwa's marriage is broken; she is divorced.
ii. Mutinta ninzoka. Literally: Mutinta is a snake, to mean 'Mutinta is dangerous'. She can cause harm at any time.

9.2.4 Pragmatic meaning

Again, the concept of pragmatics is not new to you. Remember in the E 121 Course, you dealt with Pragmatics as a level of linguistic analysis. What does it involve? Well! Pragmatic meaning is meaning that a word or expression carries depending on the context it is used. The same word can have different meanings in different settings.

If a person Bemba said, "Uyu umukashana nangoca 'This girl has burnt me', what would be the meaning in a context where there is no fire?

Activity 9.1

1. With examples in a local language, explain the various types of meanings.
2. How does pragmatic meaning differ from figurative meaning?

Summary

Semantics deals with meaning in language. There are, however, various types of meaning in various fields of study. In linguistics, we distinguish between denotative and connotative meaning, as well as between figurative and pragmatic meaning.

UNIT 10

SOME SEMANTIC THEORIES

10.0 Introduction

There are various semantic theories that may be studied in the field of semantics. You may be aware of some of them. Which of these can you explain very well and be comfortable to use in the study of meaning or in teaching?

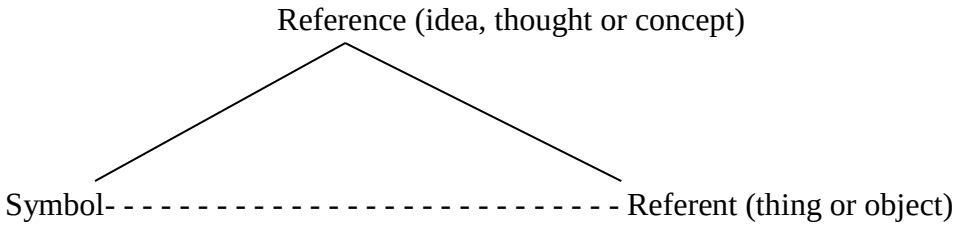
Learning Outcomes

By the end of this unit, you are expected to;

- explain some of the semantic theories.
- adapt a theory in the study of meaning in language.

10.1 Triadic Theory

This theory was classically expressed by C.K. Ogden and I.A. Richards, in *The Meaning of Meaning* (1923:9). It states that there is no direct connection of symbol and referent, but an indirect connection in our minds. For each word there is a related concept. The concept is independent of particular language symbols. This view was illustrated using a semiotic triangle presented below:



https://mosogeekpost.weebly.com/blog/semantic-triangle-of-meaning (26.11.19).

The symbol is the word or name (eg. cat), the concept is what would exist in the mind (rather thought) and the referent is the actual thing in the world.

10.2 Ideational Theory

The theory explains that the meaning attached to words can be separated from the words themselves. This means that meaning originates in the mind in the form of ideas. Words are just sensible signs for the convenience of communication. Language is therefore, a mechanism for expressing thoughts and thought is viewed as a succession of conscious ideas. The ideational theory is mentalistic. Thus, the meaning of a word is the mental image or idea of the word or the expression generated in the mind of the speaker or hearer.

There is no attempt to define words and expressions using physical associations. Rather, the range of possible meanings ascribed to a given word is that set of available feelings, images, ideas, concepts, thoughts and inferences that can be produced as soon as a word is heard. The ideational theory is perceived to be abstract or imprecise because of dependence on mental images for decoding the meaning of words. Ideas may be too vague to comprehend. There are also many words (especially the abstract ones) that do not have specific physical realities, let alone mental manifestations. It is unthinkable that the mind can create an image of what the senses cannot perceive.

The theory may not be able to account for synonymous expressions. It may also be difficult to use the theory to explain the mental image conjured by sentences. Indeed, sentences derive their meaning more from the word order.

10.3 Referential Theory

Referential theories of meaning define the meaning of words or phrases in terms of the things (or actions, qualities, relations, etc.) that the word or phrase denotes. If we ask someone for a cup and they hand us a sponge, we are apt to think they did not understand the word cup.
https://www.google.co.zm/search?q=What+is+the+referential+theory+of+meaning(11.11.19)
The meaning of 'table' therefore, should be denoted by what is referred to in the world as object with flat top and at least a supporter of the flat to usually for working on or as a base for serving food.

10.4 Behavioural Theory

What do you know about behaviourism? Who in your studies, can you attribute behaviourism to? This theory was proposed by behaviourists, B. F. Skinner and others who proposed that the

correct semantics for a natural language is behaviouralistic where the meaning of an expression as uttered on a particular occasion is either:

(1) The behavioural stimulus that produces the utterance.
(2) The behavioural response that the utterance produces.
(3) A combination of the two.

The behaviour of an organism can be described in terms of the responses that the organism makes to stimuli presented to the environment.

https://www.slideshare.net/BahrozHashim/the-behaviorist-theory-of-meaning (20.08.18)

What are the weaknesses of this theory? Can the theory manage to account for the meanings of words in a language? Can you adequately use this theory in the teaching of abstractions?

Activity 10.1

1. Discuss following theories of meaning:
   i. triadic theory
   ii. referential theory
   iii. behavioural theory
   iv. ideational theory
2. Which of these theories is dependable in the study of meaning? Justify.

Summary

This unit basically presented some of the theories of meaning; the triadic, referential, behavioural and ideational.

UNIT 11

SEMANTIC APPROACHES

11.0 Introduction

There are various approaches to the study of semantics of a language. Given that no two languages have the same semantics; no two languages are comprised of just the same words, with just the same meanings – it may seem hard to see how we can say anything about different views about semantics in general, as opposed to views about the semantics of this or that language. The aim of what follows, therefore, is to introduce you to the main approaches to natural language semantics—the main views about the right form for a semantics for a natural language to take rather than to provide a detailed examination of the various views about the semantics of some particular expression. In this unit, we are going to discuss the structuralist, componential analysis, compositionality and relational approaches.

Learning Outcomes

By the end of this course, you are expected to;

- discuss some of the semantic approaches.
- critique some semantic approaches.

11.1 Structuralist approach

Logical positivism asserts that structural semantics is the study of relationships between the meanings of terms within a sentence, and how meaning can be composed from smaller elements. Structuralism is a very efficient aspect of Semantics, as it explains the concordance in the meaning of certain words and utterances. Words cannot be defined independently of other words that are (semantically) related to them and delimit their sense. From a semantic point of view, the lexical structure of a language; the structure of its vocabulary; can be regarded as a network of sense-relations: it is like a web in which each strand is one such relation and each knot in the web is a different lexeme.

Word meanings (lexical meaning) can be broken down into atomic semantic features which are in a way the distinctive properties of the meaning of a word. These semantic features refer to actual properties, objects or relations in the external world.

E.g.: spinster => [female, young, human]

stallion => [male, adult, horse]

Hence, when you pick a word from the network or web, you place such words with their meanings to constitute a thoughtful structural properties.

11.2 Componential analysis (Feature analysis)

As explained by Hartmann and Stork (1972: 45), Componential Analysis is a linguistic analysis which shows how elements such as sounds and words are made of component features."

Thus, using this method, the sound [m] may be described as follows:

[m] => [+consonantal, +anterior, -coronal]

In the above example, 'consonantal', 'anterior' and 'coronal' are phonetic features, the set of which (with their respective specification in terms of + and -) form a definition/description of the sound /m/. We can therefore say, "The sound /m/ is a consonant, anterior, non-coronal".

This is an example of phonetic componential analysis, or phonemic componential analysis. The same can be done for the meaning of a word, and then we will have a semantic componential analysis, and the features will be semantic features, also called sememes.

Here are some examples of semantic componential analysis:

(9) Bemba: abakashaana 'young women'
[+human, +male, +young, +infant, +class 2]

(10) Lozi: mushimani "young man, boy'
[+human, +male, +young, -infant, +class 1]

(11) Nyanja: galu 'dog'
[+cacine, +domestic, +class 1a]

(12) Tonga: 'woman'
[+human, -male, -young, -infant, +class 1]

11.3 Compositionality approach

Although this approach is accepted as approach, it is viewed as a semantic principle known as the principle of Semantic Compositionality, defined as follows:

> "The Principle of Semantic Compositionality is the principle that the meaning of an expression is a function of, and only of, the meaning of its parts together with the method by which those parts are combined,"

A more sophisticated account of the Compositionality of meaning has been offered by Allan (1986: 61) (S= speaker; H= hearer):

"The meaning of the speaker's utterance delivered in context is composed from:

i. the (or a) meaning of the sentence that the speaker uses;
ii. the contributed by the prosody with which the sentence is spoken; and
iii. the meaningful input to the interpretation of the sentence spoken with prosody from the context and from the background information of various kinds."

From Allan's definition, we note that the meaning of a sentence S is made of a combination of:

- The meaning of the sentence;
- The meaning contributed by prosody with which the sentence is spoken; and (intonation, etc); and
- The input from the context in which the sentence is spoken and the background (what has just been said/written, culture etc.)

The meaning of a sentence, and an utterance in general, is determined by:

- The meaning of individual words;
- The grammatical meaning of the various constituents (noun phrase(s), verb phrase) in terms of grammatical functions ('subject of', object of', etc. and
- The context (Pragmatics).

You will remember, from your knowledge of pragmatics in Year One that a language expression spoken in different contexts would have different meanings.

11.4 Relational model

It is assumed that sentences are names for truth values although there is another assumption about the semantic value of sentences. In fact, a true sentence like "Brutus killed Caesar" could have been false if Brutus had not killed Caesar; it is true in the light of what actually happened, but could have been false if human history had been different - in another "possible world". In this perspective, it seems natural to view sentences as names not for truth values, but rather for sets of possible worlds. According to this approach, in fact, the meaning of a sentence 'A' is given by specifying which states of affairs, courses of events etc. render 'A' true. Intuitively, one can interpret such a relation as follows:

> A world (Wl)is accessible from W2 if whoever is in W2 is acquainted with the events in Wl; roughly speaking, if W2 can "see" Wl. Whether a modal formula is true or false at a world depends on the semantic status of its components not only at that world, but also at worlds accessible from it.
> (https://www.google.co.zm/search?source=hp&ei=qB2uXorUG82BjLsP3tSZKA&q=Relational+model+to+semantics+approaches)

Its core idea is that meanings of linguistic expressions, properly understood, are relations between a situation of utterance for the expression and situation described.

Now, pause a bit! What weakness has this model? You can brainstorm and bring your findings to a tutorial session.

Activity 11.1

1. Explain the following semantic approaches:
    i. structuralist approach
    ii. compositionality approach
    iii. componential analysis
    iv. relational model

Summary

In this unit, we have discussed four semantic approaches. These approaches can be used when you want to determine the meaning of words, expressions and sentences.

UNIT 12

SENSE AND REFERENCE

12.0 Introduction

While it is very clear to determine what 'reference' is, it is not so easy with 'sense'. In this part of the unit, we will try to bring to your sense what 'sense' is.

Learning Outcomes

By the end of this unit, you are expected to;

- explain what sense is.
- illustrate the concept of reference.

12.1 Distinguishing sense and reference

The speaker indicates which things in the world are being talked about by means of reference. Sense deals with relationships within a language.

> The boy is in a mango tree. Boy identifies a person while mango identifies a thing.
> The white cat caught a mouse. Cat and mouse each identify a thing.

If I display a page of notes and say "this page", "this page" is a noun phrase. It is part of the English language. But "this page" a piece of paper is not part of the language because language is not made up of sheets of paper. "This Page" identifies a sheet of paper; a particular sheet of paper which can be folded, torn up or pointed at (that is, it has a deictic reference). "This page" as a noun phrase, refers to the piece of paper. "This page" – the piece of paper is a three-referent noun phrase. The relationship between them is reference. Reference is the relationship between language and things outside language; that is, in the world. Note that referents are always noun phrases, that is, people or things. These are very easy for us to determine.

The sense of an expression is an abstraction that can be entertained in the mind of a language user. When we get to understand fully what is said to us, it is reasonable to say that we have grasped the sense of the utterance.

12.2 Reference in a linguistic situation

We have already mentioned the fact that the speaker, although he or she may be familiar with the entity, first uses an indefinite referring expression. After the initial introduction of the entity, the speaker uses a definite referring expression. As already known, the initial referring expression is called the antecedent and the subsequent referring expression is called the anaphor. The usual pattern is the antecedent → the anaphor. However, for stylistic purposes (to create suspense) this order may be reversed: the anaphor → the antecedent. The first pattern is called anaphoric (forward reference), and the second cataphoric (backward reference). This type of the relationship between the entities is called co-reference, or an anaphoric relationship. In a visually shared situation, the speaker does not have to resort to initial introduction: he or she simple by-passes it by referring directly to the entity, e.g. The window is open or The cat is having kittens. In a linguistic situation, the speaker generally creates a situation with a view to helping the addressee to identify the entity he or she is presenting, (Valeika and Verikaité, 2010:44).

Activity12.1

1. Discuss the italicized words from the point of view of their reference:
   i. Can I borrow your *pen*?
   ii. *The student* over there is majoring in Linguistics and Bantu Languages.
   iii. *John* left. *He* said he was ill.
   iv. *The wedding* must not be a fiasco. *It* must not.
   v. *The roof* is leaking. Go and mend *it.*
   vi. Near *him*, *John* saw a snake.
2. Give examples of the types of reference.

Summary

Reference is made by the speaker for the addressee: the speaker selects an entity and tries to present it in such a way that the addressee can identify it. The identification of the entity takes place in two types of situation: non-linguistic and linguistic. The entities referred to are either particular (known to the speaker and the addressee) or non-particular (known to the speaker, only) or unknown to either. Reference takes place in two types of situation: 1) non-linguistic; 2) linguistic. In a non-linguistic situation (a visually shared situation), reference is effected

through the use of deictic expressions. Deictics present the simplest way of reference: they direct the addressee's attention to the entity being referred to directly. In a linguistic situation, we use discourse deictics. You will cover the topic on deixis later in this course.

UNIT 13

SEMANTIC RELATIONS

13.0 Introduction

In studying the lexicon of any language, we may group together lexemes which inter-relate, in the sense that we need them to define or describe each other. For example we can see how such lexemes as cat, feline, moggy, puss, kitten, tom, queen and meow occupy the same semantic field. We can also see that some lexemes will occupy many fields: noise will appear in semantic fields for acoustics, pain or discomfort and electronics (noise = 'interference'). Although such fields are not clear-cut and coherent, they are similar to the kind of groupings children make for themselves in learning a language. An entertaining way to see how we organize the lexicon for ourselves and our learners is to play word-association games. In this unit, we will look at other ways of deriving meaning.

Learning Outcomes

By the end of this unit, you are expected to;

- explain various semantic relations.
- explain how semantic relations can be used in deriving meaning.

13.1 Synonymy

Synonym is a form of Greek noun which means, 'same name'. Synonymy is the relationship of sameness of meaning and it is an intuitive concept best explained by examples such as kingly/ royal, create/ formulate, say/ state. We may find synonyms which have an identical reference meaning, but since they have differing connotations, they can never be truly synonymous. Two words might be synonymous in one sentence but different in another. Further, words may be used interchangeably in some contexts but not in other.

He almost/ nearly fell.

It is likely /probable that Joyce will come.

He painted the front green/ blue door.

I will meet you on Monday/Friday.

Examples (1) and (2) have pairs that show a relation of sameness while (3) and (4) show different relationship. We can talk about the sameness of not only words but sentences as well.

e.g. (a) Mark took off his jacket.

(b) Mark took his jacket off.

(c) Mark removed his jacket.

Sentence (c) is a paraphrase of (a) and (b). **A paraphrase** is a sentence which expresses the same proposition as another sentence of that particular sentence.

Some words may not be true synonyms, so you cannot make a choice. But those with a wide lexicon will often choose between two, or among many, possible synonyms. This is an area of interest to semanticists. What are the differences of meaning in toilet, lavatory, closet, privy, bog and dunny? Look at the synonyms of abandon: abdicate, recant, forego, abjure, quit, repudiate.

Is synonymy possible in Zambian languages? Oh yes! Look at some of these examples in Tonga and Bemba:

Tonga:	kuuma and kukwabbula	-	'to beat'
	kuteka and kukombola	-	'to draw a liquid'
	kulunduka and kubalika	-	'to run'
Bemba:	ukusamba and ukowa	-	' to swimming / bathing

13.2 Antonymy

Antonymy is the relationship of oppositeness of meaning. Most words do not have antonyms. To say a cat is not a dog does not give us antonyms. A cat is not a fish, banana, tree or planet, either - it is not anything, but a cat. We can contrast simple pairs like fat/thin but realize that

both are relative to an assumed norm. Such lexeme pairs (for example: big/small, clever/stupid, brave/cowardly, hot/cold and beautiful/ugly, strong/weak) are **gradable antonyms**. True and false may show a clearer contrast. Obvious either/or conditions are expressed by **complementary antonyms**: open/closed, dead/alive, on/off. These are also called non-gradable antonyms. Another kind (not really opposites at all) is that of pairs which go together, and represent two sides of a relation: these are **converses or relational antonyms**. The following are examples: husband/wife, borrow/lend, murderer/victim, parent/child, buy/sell. These are two-way contrasts that are interdependent. One member presupposes the other.

Here are some examples of antonyms from Zambian languages:

Tonga: cipati and cisyoonto

Bemba: icikulu and iciinono

Nyanja: cikulu and cing'ono

Lozi: sesituna and sesiinyani

(All translated as 'big and small').

13.3 Hyponymy

What do you understand by the term 'hyponym'? Hyponymy is an inclusive relationship where a lexeme is a kind of another lexeme. For instance, cutlery includes knife, fork, and spoon. We can also say that two or more terms which share the same superordinate term are co-hyponyms. These have the same parent or super-ordinate term. This traditional term denotes a grouping similar to a semantic field. So bream, salmon and buka are hyponyms of fish. Crystal (1987:105) points out that "...this is a linguistic not a real-world classification," so it varies from one language to another. For instance, in English potato is a hyponym of vegetable. However, in some languages, potato (especially in the Zambian context) would not be considered so. Provide more examples of hyponymy.

13.4 Homonymy

Homonyms are different lexemes with the same form; whether written, spoken or both. For example, state is both an elevated area of ground and a place or business where money is kept.

You may think these are the same words, but this is not so, since the meaning is an essential feature of a word.

These things belong to the state.

State three words that mean the same as ‘like’.

The victims are in a bad state.

Identity of form may apply to speech or writing only. Crystal (1987) calls these forms “half” identical. They are:

Homophones: where the pronunciation is the same (or close, allowing for such phonological variation as comes from accent) but standard spelling differs, as in flew (past form of fly), flu (“influenza”) and flue (of a chimney). Others are waste/waist/worst; sent/scent/cent; their/there; board/bored; paws/pause/pose; rain/rein/reign. Can you exemplify these in Zambian languages? How does the concept of homophones differ in English and in Zambian languages?

Homographs: where the standard spelling is the same, but the pronunciation especially in English) differs, as in wind (air movement or bend round) or refuse (rubbish or disallow). Consider these ‘present’, ‘minute’ and ‘live’ as well.

There are many homographs in Zambian languages. These are cases where a word can have two or more different meanings and referents. For example:

Nseke could mean ‘chicken’, ‘seed’, or ‘should I laugh?’(Tonga)

Coonde could mean ‘a thicket’ or ‘peanut butter.’(Tonga)

Ukulila could mean 'feasting or mourning’ (Bemba)

Kuluta could mean ‘teaching’ or ‘urinating’ (Lozi)

In Zambian languages, homophones are also homographs; they have same spelling and pronunciation but different meanings, eg, bbola ‘ball’ or ‘drill bit’ in Tonga. It is important therefore, to note that in certain situations, the meaning of a word or item of this nature will be drawn from the context in which it is used. Further, co-text as well as tone can also determine the different meanings of homographs.

13.5 Polysemy

Polysemy is the association of one word with two or more distinct meanings, and a polyseme is a word or phrase with multiple meanings. The word "polysemy" comes from the Greek for "many signs." Give examples of polysemic words in your language. A word is polysemous if the two meanings are closely related. For instance, nkomo ‘pocket’ in Tonga has various meanings. It can mean a pocket of a garment, of a bag or of container, chair or to refer to money that one has.

In contrast, a one-to-one match between a word and a meaning is called **monosemy**. Monosemy is attributed to specialised vocabulary dealing with technical topics. https://www.thoughtco.com/polysemy-words-and-meanings-1691642 (20.08.18). Do you think we have a wide range of this category in Bantu Languages?

Activity 13.1

1. Explain how the meaning of one word, that can have two or more meanings and referents, can be contextually drawn.
2. Explain the following sense relations:
    i. synonymy
    ii. polysemy
    iii. homonymy
    iv. hyponymy
3. What is the difference between context and co-text?
4. What differentiates polysemy from homonymy?
5. How do homophones in English differ from those in some Bantu languages?
6. Justify, whether or not, tomato is a fruit or vegetable?

Summary

I hope you have been fascinated by the way semantic relations work. Semantic relations are also called sense relations. These will help you in the teaching of meaning of words where learners have the knowledge of one word which can be related to another word in these categories.

UNIT 14

BASIC IDEAS IN SEMANTICS: PROPOSITION, SENTENCE AND UTTERANCE

14.0 Introduction

This unit concerns itself with the basic ideas of proposition, sentence and utterance. There is usually a mix-up between the concept of proposition, sentence and utterance. Pause for a while and think of what sentences, utterances and propositions are. It is important to remember that meaning and informativeness are not the same thing. Well, a sentence can have meaning but may not give any information. Sentences, utterances and propositions must be distinguished to make a clear difference.

Learning Outcomes

By the end of this unit, you are expected to;

- distinguish between a sentence and utterance.
- explain what a proposition is.

14.1 Sentence

A sentence is a string of words put together for the grammatical rules of a given language. It begins with a capital letter and ends with a full stop, question mark or exclamation mark. A sentence may be thought of as an ideal string of words behind various utterances.

Maria put the cat out.

Where have you been?

These expressions are sentences. Can you state what type of sentences these are? Yes, the first is declarative and the second interrogative.

14.2 Utterance

An utterance on the other hand is spoken physical event. It is any stretch of talk before and after which there is silence on the part of the speaker, (https://www.cambridge.org/core/books/semantics/unit-2-sentences-utterances-and-propositions), (22.11.19). An utterance may be grammatically perfect and complete, or may not. It may be said loudly or in quiet voice. It may be said fast or slowly. It is governed by the rules of phonology and prosodic features. It may be in the form of a statement, request or question.

"Maria, put the cat out."
"Where have you been?"
"What a mess!"

All the expressions above are utterances. Note that an utterance is presented with double inverted commas when written.

14.3 Proposition

A proposition (NOT preposition) is that part of the meaning of a simple declarative sentence which describes some state of affairs, declares, asserts a fact or gives information. In uttering a declarative sentence a speaker asserts a proposition. The true or false test can be applied to decide whether two sentences express or assert one proposition only, or two different propositions. In most circumstances, if there is one which is true then the other one must be false. Let us consider the following pair:

i. Maria put the cat out.
ii. Maria put out the cat.

The above have same proposition; both may be true or false.

i. Tom talked to peter
ii. Tom didn't talk to peter

The sentences above have different propositions. If one is true the other must be false. True propositions correspond to facts. For instance, 'Mary is a girl' is a true proposition while 'Mary is a boy' is false.

Activity 14.1

1. What do you understand by the following terms?

i. utterance
ii. proposition
iii. sentence

Summary

The unit basically discussed the concepts of proposition, utterance and sentence. While an utterance does not need to be grammatically correct, a sentence must be grammatically correct following the rules of that particular language.

UNIT 15

ASPECTS OF SENTENTIAL MEANING

15.1 Introduction

In this unit you will cover a lot of sentential meanings such a lexical and grammatical meaning, word and grammatical meaning, lexical and grammatical ambiguity, semantic transparency and opacity, and some type of semantic anomaly. It will also include the concept of entailment.

Learning Outcomes

By the end of this unit, you are expected to;

- differentiate between lexical meaning and grammatical meaning.
- differentiate between word and sentence meaning.
- distinguish between lexical and grammatical ambiguity.
- distinguish between semantic transparency and opacity.

15.1 Lexical and Grammatical meaning

We can distinguish between lexical words (or content words) and grammatical words (or function words).

A lexical word (or content word) word is a word that has a full meaning of its own. Such words include: nouns, adjectives, adverbs and verbs. The meaning of a word considered in isolation from the sentence containing it, and regardless of its grammatical context, e.g. of love in or as represented by loves, loved, loving, etc. https://www.lexico.com/definition/lexical_meaning), (22.11.2020).

Grammatical meaning is the meaning conveyed in a sentence by word order and other grammatical signals. Also called structural meaning. Linguists distinguish grammatical meaning from lexical meaning (or denotation), that is, the dictionary meaning of an individual word. A word expressing the same idea can fulfil different syntactic functions. The grammatical difference between the *throw* in *to throw a ball* and that in *a good throw* has long been attributed to a difference of meaning not of the lexical type described in dictionaries, but of the more abstract, formal type described in grammars.

15.2 Word Class and Grammatical Meaning

You know very well that words do fit in various word classes. One word can be in various classes, accruing various grammatical meaning. Note how word class can make a difference to meaning. Consider the following:

He brushed his muddy shoes. [verb]
He gave his muddy shoes a brush. [noun]

Changing from the construction with a verb to one with a noun involves more than just a change of word class in these sentences. There is also a modification of meaning. The verb emphasises the activity and there is a greater implication that the shoes will end up clean, but the noun suggests that the activity was much shorter, more cursory and performed with little interest, so the shoes were not cleaned properly.

Now compare the following:

Next summer I am going to Spain for my holidays. [adverb]
Next summer will be wonderful. [noun]

According to traditional grammar, next summer in the first sentence is an adverbial phrase, while in the second it is a noun phrase. Once again, the change of grammatical category also entails some change of meaning. The adverbial phrase is an adjunct, a component bolted on to the rest of the sentence, and merely provides the temporal context for the whole utterance. On the other hand, use of the phrase as a noun in subject position renders it less circumstantial and less abstract; it is now the theme of the utterance and a more sharply delimited period in time." However, some linguists consider that lexical meaning is the meaning of an individual word, and grammatical meaning of a word or phrase includes its grammatical function (‘subject of’, ‘direct object of’, ‘predicate’, etc.).

Word or sentence meaning, is what counts as the equivalent in the language. The study of word meaning is crucial to the inquiry into the fundamental properties of human language. The meaning of the words that are used to compose a sentence do contribute to the meaning of the

sentence. This is according to the dictionary meaning of the words. Can you remember the denotative meaning?

15.3 Semantic Transparency and Opacity

Semantic transparency is the degree to which the meaning of a compound word or an idiom can be inferred from its parts (or morphemes). Semantic transparency can be seen as a property of surface structures enabling listeners to carry out semantic interpretation with the least possible machinery and with the least possible requirements regarding language learning. For instances, by knowing the meaning of 'text' and 'book', we are able to determine the meaning of textbook. https://www.thoughtco.com/semantic-transparency-1691939, (22.11.19)

Semantic opacity is the situation where the meaning of the compound word cannot be inferred form the words that constitute that compound, for example, red tape, blacksmith, blacklist, political prostitute.

15.4 Paraphrase

We have already said something about a paraphrase when we were looking at synonymy. A paraphrase is a sentence that has the same proposition as another sentence. There are three levels of paraphrasing; acknowledging, organizing, and abstracting. When we acknowledge, we deal with non-verbal clues such as head nods/ shakes, eye contact, etc., when listening. The acknowledging paraphrase is verbal feedback given to let the person know you are trying to understand. It includes acknowledging feelings and touches on the affective domain of the speaker. In Bloom's terms, it operates at the level of comprehension reflecting understanding, not just a rote recitation back. Using different words to capture essence is critical as the new word triggers the attention of the speaker and causes them to consider the meaning and accuracy of the paraphrase.

The organizing paraphrase moves from basic rapport to the cognitive domain. As the parts of what was spoken are analysed by the listener, they are organized for the speaker and mediation of thinking occurs. Often the speaker will have a cognitive shift just from hearing his/her thoughts put into some order that hadn't existed prior to the paraphrase.

The abstracting paraphrase infers meaning below the surface of what is said. A variety of inferences include listening for values, beliefs, intentions, concepts, identity, and assumptions. This is the most sophisticated paraphrase as it likely causes a speaker to think in new ways, previously inaccessible to them. https://www.thinkingcollaborative.com/stj/types-paraphrases/

01.03.2020. You may be one of those students who would say to your lecturer, “Do you mean…” What such a student would be doing if offering a paraphrase for what the lecturer has said, hence seeking confirmation if that is a correct paraphrase.

Let us look at the following sentences:

(a) Her life spanned years of incredible change for women as they gained more rights than ever before.
(b) She lived through the exciting era of women's liberation.

In the above example, (b) is a paraphrase of (a).

15.5 Ambiguity

A word, phrase, sentence or utterance is ambiguous if it has more than one meaning. Two types of ambiguity have been recognized:

15.5 1 Lexical ambiguity, resulting from the fact that a word has more than one meaning. Thus, the sentence, ‘She went to the bank’ is ambiguous because the word bank has two meanings (financial institution, place along a river…). In other words, this sentence is ambiguous because the word bank is ambiguous. Analyse also; ‘The stool is in the garden’. Consider also the expression, “Niimpya” in Bemba. Without context, we would not know whether the speaker means he/she is burnt by fire or has no money.

15.5.2 Grammatical ambiguity (or structural ambiguity), due to phrase structure, resulting from the fact that a word has more than one meaning, for instance the sentence, ‘Flying planes are dangerous’, which can be paraphrased as (a) ‘It is dangerous to fly planes’ or (b) ‘Planes that are flying are dangerous’.

Here is an example in Tonga:

- inyama ilya bantu; which can be either (a) ‘meat that eats people’ or (b) ‘meat which the people eat.’

15.6 Vagueness

Vagueness refers to a lack of clarity in meaning. A predicate is vague if it has borderline cases. The predicate "is tall" is vague because there seems to be no particular height at which someone becomes tall. Similarly, people have argued if one says the place is far because there are still further places beyond the one referred to.

15.7 Tautology

Tautology is a formula or assertion that is true in every possible interpretation. An example is "x=y or x≠y". Let us use a concrete example in Silozi:

Ye kisimu yaka ‘This is my field’.

Ye akisimu yaka ‘This is not my field’..

15.8 Entailment

Entailment is a semantic relation between a sentences. A Sentence A implies Sentence B if Sentence B can be inferred from Sentence A. For example;

a. It is regrettable that ten students missed the examinations.
b. Ten students missed the examinations.

15.9 Some type of semantic anomaly

Let us also look at some type of anomaly:

Pleonasm

According to (Cruze, 2004: 43) the term pleonasm is used to refer to a situation where a word or expression is redundant. Example:

John chewed **with his teeth.**

He stole **illegally**.

Mary **deliberately** made a speech.

It is worth noting that a pleonasm may be acceptable if used as a rhetorical device.

Semantic clash (Cruze, 2004: 44)

There is semantic clash if two or more words or expressions are used with ill-matched meanings, as in:

The balloon rose even lower.

Zeugma (http://dictionary.reference.com/browse/zeugma ,

Zeugma is the use of a word to modify or govern two or more words when it is appropriate to only one of them or is appropriate to each but in a different way, as in:

To wage war and peace

On his fishing trip, he caught trout and a cold.

Zeugma may be a rhetorical device (figure of speech) and, therefore, acceptable.

The example below is from Cruze, (Cruze, 2004: 44):

John expired the same day as his TV licence.

Some Bantu languages have a zeugmatic way of responding to yes/no questions. Examine the following dialogue in Tonga:

A: Tiiwaunkide kukuteka meenda sena? 'Didn't you go to draw water?'

B: Iiyi pe. [Literally: 'Yes no'] to mean "No I did not."

Improbability

This is where the proposition of the activity is not likely, (Cruze, 2004: 44).

Example :

The puppy finished off a whole bottle of whisky.

Activity 15.1

1. For this week, listen to your conversations and notice your own paraphrasing patterns. List these and share with a colleague on this course.
2. List at least three zeugmas in a local language of your choice.
3. What are the uses of a paraphrase in language?
4. Explain three types of paraphrases.
5. List five ambiguous words and give the possible meanings.

Summary

The unit has discussed the differences between lexical meaning and grammatical meaning, word and sentence meaning, lexical and grammatical ambiguity, and semantic transparency and opacity. It has also discussed some semantic anomalies.

UNIT 16

THE SEMANTICS OF BANTU PREFIXES

16.0 Introduction

This is not the first time you are coming across the notion of prefix. In Bantu languages, prefixes are used with nominals in inflectional morphology while suffixes are used in the derivation of other constituents. This unit will discuss the semantics of the prefixes of some Bantu languages.

Learning Outcomes

By the end of the unit, you are expected to;

- state the class system of your language.
- explain with examples the meanings of prefixes of some Bantu languages.
- distinguish between prefixes with identical shapes.
- explicate the suffix '-idwe'.

16.1 Noun class prefixes

Let us now look at the meanings of the noun class prefixes. Can you begin by listing the prefixes that exist in a local language that you understand very well? One very important feature of the semantics of classes in Bantu is that classes other than the locative classes (16, 17, 18) are paired to express singulars and plurals. Can you again make a list of such pairs? We call this the dichotomy of nominal prefixes. The following, among others, have been observed in this respect:

- Classes 1/2: this couple of classes includes many nouns denoting humans beings, including the term for 'person'.
- Class 2 is also used to show respect in many languages (honorific plural).
- Classes 3/4: include, among others, many names of trees.
- Classes 5/6: include, among others, objects appearing in pairs or collections especially parts of the body (eye, tooth).
- Classes 7/8: miscellaneous. In particular: the word for 'thing', languages, objects.

- Classes 9/10: big animals and birds.
- Classes 11/10 or 11/6: miscellaneous, including names of languages in some languages.
- Classes 11/10, 11/6: miscellaneous.
- Classes 12/13: mainly small things.
- Class 14; abstractions.
- Class 15: generally infinitives. Very few concrete nouns are in this class. As you have seen above, these form their plural in Class 6:). In some languages, however, infinitives are in class 5.
- Classes 16, 17 and 18 are locatives classes. They can affect fixes any pronoun. They mean respectively ‘on’, ‘at/to’ and ‘in’.

Note that because most nouns in class 14 are abstract nouns (e.g. the word for ‘beauty) they have no plural forms. Similarly in most cases Cl. 15 is used for infinitives (also called nomino-verbal forms in Bantu linguistics), a category of words which normally is not subject to the dichotomy singular/plural. Can you experiment with two nomino-verbals? What are your findings? You will realise that the vast category of these cannot be pluralised. However, nouns such as ukuboko ‘hand’ in Bemba will have the plural in a different class.

Another important feature of semantics of classes in Bantu is that classes can be used as a way of deriving a lexeme from another lexeme. For example; to form diminutives, augmentatives/pejoratives, abstract nouns, etc. Such classes include, generally, the following;

Classes 12/13: diminutives (demining or making small) eg. tiana ‘small children’. Compare:

kanyelele ‘ant’ and kankuku ‘chick’in Nyanja.

Classes 7/8: augmentative (‘big’ ‘huge’) or/and perjorative (= ‘bad’, ‘ugly’) specimen;
Can you compare the normal use (primary use) with the derivative (secondary use) of these prefixes?
Class 14 is used for abstractions; and

Classes 16, 17, 18 are for location. (16 for location‘on’; 17 ‘at/to’ and 18 ‘in (to)’.

16.2 Nominal suffixes

In some Bantu languages manner-of-doing deverbal nouns are in classes 4 only while in some others they are in class 3 in in the singular and class 4 in the plural. Examples:

Bemba: imilembele (class 4) ‘manner of writing’ <-lemb- (infinitive okulemba) ‘to write’
Lozi: mulimelo (class 3) ‘manner of cultivating’ <-lim- (infinitive kulima) ‘to cultivate’
Tonga: milimino (class 3) ‘manner of cultivating’ < -lim- (infinitive kulima) ‘to cultivate’

Note that in Nyanja such manner-of-doing nouns are in class 12 (prefix ka-), e.g.:

Nyanja: kalimidwe (class 12) ‘manner of cultivating’ < -lim- (infinitive kulima) ‘to cultivate’
Can you think of some suffixes that are not discussed here? What are their meanings in those languages?

16.3 Demonstratives in Bantu

Demonstratives in Bantu are a wide category. However, there are two main categories. Those that are used to locate near the speaker are termed proximal demonstratives. Those used locate far from the speaker are termed distal demonstrate.
A number of Bantu languages have the following semantic system when demonstratives are used to locate in space:

	NEAR	
	ME	YOU
I	+	
II		+
III	+	-
IV	-	-

The information above means:
Type I: ‘near me’
Type II: ‘near you’
Type III: ‘near me and far from you’

Type IV: “far from me and you’

Sometimes, type I demonstratives are called ‘proximate demonstratives’ (because they locate near the speaker) and the other demonstratives are called distal demonstratives’ (because they locate far from the speaker).

Languages which have this system include Bemba, Kaonde, Nyanja and Tonga. Here are examples in classes 1 and 2:

	CLASS 1				**CLASS 2**			
	I	II	II	IV	I	II	III	IV
Bemba	uyu	Uyo	uno	ulya	aba	abo	bano	balya
Kaonde	awe	Awo	una	awa	abe	abo	bano	aba
Lunda	iiyi	oowu	oonu	oona	aawa	oowu	aanu	aana
Nyanja	uyu	Uyo	uno	uja	awa	awo	ano	aja
Tonga	ooyu	Ooyo	uuno	uulya	aaba	aabo	bano	baya

Demonstratives do not always locate in space. This is only their primary function of demonstratives. Sometimes, some types of demonstratives are used to refer to what the speaker has said (anaphoric use) or what the speaker is about to say (cataphoric use). These two uses are illustrated below:

a. Bemba: ilintu aalandile ifyo, … ‘when he/she said that,…’ (anaphoric),

b. Bemba: ulingile ukucitacifi: “…” ‘you should do this: “…” (cataphoric)

In (a), something has already been stated while in (b) something is about to be mentioned.

Activity 16.1

1. State the class system of your language.
2. Explain with examples the meanings of prefixes of some Bantu languages.
3. Distinguish between prefixes with identical shapes.
4. With examples, explain the meaning of the suffix ‘-idwe’.
5. What is the difference in function between demonstratives in English and Bantu?

Summary

You should be now conversant with the nominal system of your language. You should be well-versed with the semantics of these noun class prefixes. The unit has also covered the suffix '-dwe as well as demonstratives. You need to compare these with the English ones.

UNIT 17

PRAGMATICS

17.0 Introduction

In this part of our study, we are going to look at the most interesting level of linguistics, Pragmatics. Pragmatics is the branch of linguistics that deals with context. It studies the speaker and the context meaning and shows how language users manipulate language forms, how they distort or reorganise sentences in order to express their intentions. Pragmatics demonstrate the relationship between what the speaker say and what they actually mean and the kind of effects they expect on the mind of the hearers. Leech and Short (1980) argue that pragmatics is the aspect of meaning which is derived not from the formal properties of words but from the way in which utterances are used. Pragmatics is the study of meaning in relation to speech situations. It is a social communication. It is a subfield of linguistics that has been defined as "the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication" (Crystal, 1997, p.301).

17.1 Pragmatics and its importance

The uses of pragmatics are to analyse linguistic words in people's communication and to interpret what people mean in a particular context and how the context influences what is said. It is important in order to be able to build social relationships with other people. It is also important academically, as many curriculum based activities rely on working in groups and communication between peers.

17.2 Context dependence, common ground and pragmatic inference

There are words in speech that depend on context for meaning while others do not. In most cases, context would be required for the correct interpretation of the speaker's utterance. Suppose you have a friend whose neighbour is well known to be an incompetent doctor. Your friend complains about a chronic cough, and you say, 'You should see someone today, but not that genius next door'. You meant, let's assume, that your friend should see a doctor that very day for a diagnosis, but not the incompetent neighbour. You probably meant also that he could

well have a serious medical condition. What is the role of context in this case? It does not determine what you meant. Your communicative intention determines that. What context does do is provide information that your friend could use, presuming you intend him to, to figure out what you meant. In that connection context plays a merely evidential role. However, it seems that context can play a more direct, semantic role, at least in connection with such words as 'I' and 'today'. They are context sensitive, in that their contents, what they contribute to the contents of sentences in which they occur, depend on the context in which they are used. (http://userwww.sfsu.edu/kbach/Bach.ContextDependence.pdf) downloaded on 25.11.19.

Common ground is one other aspect that help interpret utterance meaning. In the above scenario, the hearer is able to interpret why he should not see the doctor next door for his medical attention. The speaker and the listener share common ground.

When the message of a speaker goes beyond the literal or logical meaning of the sentences used, a **pragmatic inference** is required to understand the complete meaning of an utterance. The term "inference" refers to the process of using observation and background knowledge to determine a conclusion that makes sense. You infer by putting together different pieces of evidence. On the incompetent doctor, the hearer has background knowledge on how he has failed in the past. Therefore, he cannot attend to the hearer's medical problem, whether the problem is so serious or not.

Activity 17.1

1. What does the term pragmatic inference mean?
2. How does context relate with common ground?

Summary

This unit gives the notion of pragmatics as a level of linguistics. Pragmatic meaning solely depend on context. However, the hearer is able to infer through common ground knowledge.

UNIT 18

SPEECH ACTS AND THE SPEECH ACT THEORY

18.0 Introduction

People use language to accomplish certain kinds of acts, broadly known as speech acts, and distinct from physical acts like drinking a glass of water, or mental acts like thinking about drinking a glass of water. This unit briefly discusses speech acts and the speech act theory.

Learning Outcomes

By the end of the unit, you should be able to;

- identify the types of speech acts in a given situation.
- illustrate illocutionary, locutionary and perlocutionary acts.
- distinguish between direct and indirect speech acts.

18.1 Speech Acts

Speech acts include asking for a glass of water, promising to drink a glass of water, threatening to drink a glass of water, ordering someone to drink a glass of water, and so on. There are two categories of speech acts; direct and indirect.

There are three basic types of direct speech acts, corresponding to three special syntactic types. Here are examples in Cinyanja.

Speech Act	***Sentence Type***	***Function***	***Examples***
Assertion	Declarative.	conveys information; whether true or false	Mstikana atsuka mbale. 'The girl is washing plates.'
Question	Interrogative	elicits information	Kodi mstikana atsuka mbale?
Orders and Requests	Imperative	causes others to behave in certain ways	"Tsuka mbale."

Adopted from: https://www.ling.upenn.edu/courses/Fall_2005/ling001/pragmatics.html

Although assertions, questions and orders are fairly universal, and most of the world's languages have separate syntactic constructions that distinguish them, other speech acts do not have a syntactic construction that is specific to them. Consider the English sentence,

If you cross that line, I'll shoot you! (a threat or probable warning)
If you get all A's, I'll buy you a car! (a promise)
If you remove fish from water, it will die. (a fact based on cause and effect)

Each of these do not fit in the syntactic constructions discussed above.

18.2 Indirect Speech Acts

An indirect speech act does not directly express the intended illocution. Returning to the speech act of questioning, we can easily come up with a number of alternate ways to ask the same question by using sentence types other than interrogative. Let's look again at the interrogative sentence:

(d1) Did Jenny get an A on the test?

A positive answer ("yes") to that question would give the questioner the actual answer she wanted, but now consider (d2)

(d2) Do you know if Jenny got an A on the test?

This is still in the form of a question, but it probably is not an inquiry about what you know. Most of the time, the answer "yes, I do" would be ostentatiously uncooperative. The normal answer we would expect in real life would be "Yes, she did", or "No, she only got a B", or something of the sort. Here the reply is directed to the speech act meaning, not the literal meaning. A simple "yes" answer that responds to the literal meaning would usually be taken for an uncooperative answer in actual social life (for example "Yes, I do") would be heard as "Yes, I do, but I'm not necessarily going to tell you".

Other indirect ways of asking the same question, using the declarative form, are listed in (d3) and (d4).

(d3) I'd like to know if Jenny got an A on the test.
(d4) I wonder whether Jenny got an A on the test.

In the case of the speech act of requesting or ordering, speakers can be even more indirect. As in the case of questions, conventional indirect requests may, taken literally, be questions about the addressee's knowledge or ability. Here is a direct request:

(1) (Please) close the window.

Conventional indirect requests may be expressed as questions as in (2) and (3), or as assertions (4). In context, (5) and (6) may also be immediately understood as a complaints, meant as an indirect request for action.

(2) Could you close the window?
(3) Would you mind closing the window?
(4) I would like you to close the window.
(5) The window is still open!
(6) I must have asked you a hundred times to keep that window closed!

In our local languages, we may include the phrase for request, for instance, “Ndipempa/ Ndalomba/ Ndelomba/ Nakupa”, in Cinyanja, Chitonga, Icibemba and Silozi. This expression uses a performative verb. Consider the following English expressions as well:

i. I advise you to see the doctor immediately.
ii. I warn you not to do it again.
iii. I promise you that I will pay the money back by the end of the month.
iv. I order you to tide up.

18s.3 Locutionary, Illocutionary and Perlocution acts

Austin (1962) indicates that people perform three different kinds of acts when speaking:
(a) Locutionary act, which is the literal meaning of the utterance that we use. Therefore, it is the basic act of utterance or producing a meaningful linguistic expression.

(b) Illocutionary act, which is the intention that we have as speakers or the effect that our utterances have on hearers. The illocutionary act is performed via the communicative force of an utterance, like the act of making a bet, or a promise, or an offer, etc. by applying the force carried within the performatives, either directly or indirectly.

(c) Perlocutionary acts, which are the results that are created through our illocution acts. Among the different speech acts, refusals are one of the most studied areas in pragmatics. Generally, speaking, a refusal speech act is performed when a speaker responds negatively to an offer, request, invitation, etc. Let us examine an example:

It is very cold in the room.

By saying the utterance, the speaker performs a locution. By this locution, the speaker, on a windy cold day, performs an act (illocution) of requesting. If the hearer closes the door, then a perlocutionary act would have been performed.

18.4 Conditions for successful performance of speech acts

For a speech act to be felicitous, it has to meet felicity condition, the expected or appropriate circumstances for a speech act to be recognized as intended. Several kinds of felicity condition for request have been identified, indicative of;

- Propositional content condition: the requested act is a future act of the hearer
- Preparatory condition: the speaker believes the hearer can perform the act requested
- Sincerity condition: the speaker genuinely wants the hearer to perform the requested act
- Essential conditions: the utterance counts as an attempt by the speaker to have the hearer do an act.

If any of these conditions is lacking; then the hearer will deduce that they have a different interpretation of the speech act. In this above scenario, all conditions have been meet, which qualifies a speech act above, to be felicitous.

18.5 Conversational Implicature

Grice identifies two types of implicatures. These being:

i. generalized conversational implicature, which occurs irrespective of the context, and
ii. particularised conversational implicature, which is based on the context of speakers and situations.

In addition to identifying and classifying the phenomenon of implicature, Grice developed a theory designed to explain and predict conversational implicatures. He also sought to describe how such implicatures are understood. Grice's theory is basically about how people use language. He therefore suggests a set of assumptions that guide the conduct of conversation for the efficient and effective use of language.

18.5.1 The Cooperative Principle

Grice (1975) postulates a general ***Cooperative Principle.*** Do you have an idea of the Cooperative Principle? Grice identifies as guidelines of this sort four basic **maxims of conversation**, specifying how to be cooperative. It is common knowledge, he argues, that people generally follow these rules for efficient communication. Grice observed that when people talk, they try to be "cooperative" and attempt to obey some ***cooperative principle*** which demands that they make their conversational contributions such as is required, at the stage where it occurred, by the accepted purpose or direction of the talk in which they are engaged. The conversational principle operates with some "maxims" in the assumption that the speaker does not say what is false, or irrelevant, or too much or too little.

18.5.2 Maxims of conversation

i. The Maxim of Quality.

By maxim of quality, speakers should try to make their contributions true. They should not say what they believe to be false or what they lack adequate information or evidence.

ii. The Maxim of Quantity.

Participants need to be as informative as required. Do not make your contribution more informative than is required.

iii. The Maxim of Relevance

This maxim stipulates that one need to be relevant (making one's contributions relevant to the conversation).

iv. The Maxim of Manner

By maxim of manner, participants need to be perspicuous. Therefore, they are expected to be brief and orderly, and avoid obscurity or ambiguity

(Matthews, 1997: 219-220)

18.5.3 Maxim flouting

In one of the maxims is not followed, we say the maxim has been flouted. If, for instance the listener needs, five units of information from the speaker, but gets less, or more than the expected number, then the speaker is breaking the maxim of quantity. Or if the speaker gives the five required units of information, but is either too brief or long-winded in conveying them to the listener, then the maxim of manner is broken. https://www.sas.upenn.edu/~haroldfs/dravling/grice.html

Purpose

Why should a participant flout? There may be many purposes. When a maxim is flouted does not deliberately try to deceive or mislead their interlocutors, but they are deliberately not observing the maxims, in order for the interlocutors to understand another set of meaning. A speaker may flout so as to prolong the interlocution in order to build relationship. The speaker may not provide adequate information so as to persuade their listeners to infer the hidden meaning behind the utterances; that is, the speakers employ implicature.

UNIT 19

DEIXIS IN ZAMBIAN LANGUAGES

19.0 Introduction

I welcome you to another interesting topic in our study, deixis. In the unit, we have discussed the notions of deixis, deictic centre and deictic expression. The unit advances by discussing the types of deixis.

Learning Outcomes

By the end of the unit, you are expected to;

- show understanding of what deixis is.
- state the deictic centre of given deictic expressions.
- explain the various types of deixis.

19.1 Defining deixis, deictic centre and deictic expression

Have you ever come across the term 'deixis'? What do you understand about it? Do you know that the process of communication, which involves the speaker and the addressee, occurs in a specific spatial-temporal situation? Yes. The speaker, who organises the interaction, wishes to convey to or/and obtain information from the addressee. The addressee is not only the receiver of information; the addressee is also the giver of information. In this respect the speaker and the addressee enjoy a similar status: both are partners in this informational exchange. However, it is the speaker who 'commands the parade'. His or her duty is to present a situation. Any situation necessarily involves the identification of entities, processes and circumstances, or, to use a more familiar term, the process of reference. The addressee must know what and which entity or process the speaker has in mind. To help the addressee, the speaker resorts to the use of specific linguistic forms called deixis, i.e. structures whose meaning is relative to a specific situation. Metaphorically speaking, these structures act as road signs to speakers in a spatio-temporal area. They localise or 'set the situation in a frame'. **Deixis** is a word borrowed from the Greek verb meaning 'pointing' or 'indicating'.

In pragmatics, deixis is a term used to denote a word or a phrase which directly refers to entities (objects, processes, attributes, and circumstances). In other words, deictic expressions are used by the speaker to refer to or identify entities in both non-linguistic and linguistic situations.

When the speaker and the addressee are in a non-linguistic situation, the identification of the referents is easy. So, for instance, if we are in a lecture room, the entities there are visible to both the speaker and the addressee, e.g. when the speaker says, "I", the addressee knows that 'I' is the person speaking now; when the speaker says this book, the addressee knows that the book means the book close to the speaker; when the speaker says yesterday, the addressee knows that yesterday means the day before the time of the utterance.

As can be seen, deixis gets its meaning from the situation. This type of situation is called deictic situation. What are the features of the deictic situation? It will be obvious that every language utterance is made in a specific place, at a specific time, and by a specific person addressing a specific person. The speaker is the reference point, or the deictic centre. The speaker is the ruler; he or she 'leads the parade'. The situation just described is the most typical. However, an act of communication may involve the speaker only. In a monologue, for instance, the speaker is talking to himself/herself ('the most intelligent addressee'). If one is speaking on the telephone, the addressee will not be in the same spatio-temporal situation. Cf.:

i. I'm in London now.
ii. What are you doing there?/
iii. What are you doing here?

Can you interpret the above situation?

Look at this Cinyanja expression also:

A: Ucita ciani lomba? 'What are you doing now?'
B: Ndili pa nyumba. Nditamba bola pa TV. 'I'm at home, watching a football match on TV.
A: Kuncito yayi? 'Not at work?'
B. Ah ah! Kwafipa kudala kuno. 'Ah! It's already dark here.'
A. Inde. Naiwala. Kuno ndimasana. Oh, yes. I forgot. It is noon here.

19.2 Types of deixis

In an interaction, the speaker's role is not fixed: it passes from person to person. Sometimes, however, the speaking person will not give his or her turn to another person. When this happens, the principle of turn-taking is violated. Typically, participants in an interaction take

turns at holding the floor. There are four types of deixis: 1) person; 2) spatial; 3) temporal (time); 4) social.

19.2.1 Person deixis

As already said, each person shifts from being I (the speaker) to being you (the addressee). Person deixis is based on a three-part division: first person (speaker), second person (addressee), and third person (neither speaker nor addressee). In some languages, second person pronouns have two forms: one used to refer to the addressee with a lower social status, and the other used to refer to the addressee with a higher social status, eg. iwe, inywe (Tonga); iwe, imwe (Bemba); wena, mina (Silozi). The deictics 'I' and 'you' are pure deictics; they refer to the speaker and the addressee respectively without conveying other information. The deictics he, she, it are impure deictics; besides the third person meaning, they include information concerning gender.

Third persons (he, she, it, they) differ from first and second person in several respects: the speaker and the addressee are necessarily present in the situation while the others may be absent or if they are present they are not active in the communicative act, i.e. they are listeners, or the audience. Of course, they may be drawn into the act of communication, and thus they may become speakers and addressees. Compare:

A: Who is "he/she"?
B: He/she is our teacher.

In this interaction, he/she are used without their antecedents, i.e. the way the deictics are used in a non-linguistic situation. Compare:

A: Who is this man?
B: He is our teacher.

If 'he/she' are used as exophoric deictics, the speaker will use some paralinguistic features: a nod of the head, a gesture with the hand, stress, and intonation. However, this use of third person pronouns is not very common. More common is the use of the pronouns in a linguistic situation where they function as anaphoric deictics. Consider:

I saw an old man. He was begging for food.

The anaphoric (discourse) deictics makes it possible to abbreviate the text; they act as shortcuts by by-passing anaphoric noun phrases (the man → he); they affect the addressee's memory: he or she has to look back and find the referent of the pronouns. On the other hand, the text becomes more cohesive: he/she/it function as cohesive elements that join two clauses.

If we understand the essence of deictics – it denotes words that get their meaning from the situation (non-linguistic and linguistic) – third person pronouns should have to be assigned to deictics as well: they also have a pointing function. They point backward and forward. Besides, historically third person pronouns derive from demonstrative pronouns, whose deictic status is not called into question. To deictics, we should also assign the definite article which, as you well know, derive from the distance neutral pronoun 'that'. Such being the case, deictic expressions fall into two groups: non-linguistic and linguistic.

Exclusive and inclusive 'we'

Let us now turn to the use of 'we'. Can you explain the different uses of the 'we' equivalents in our local languages?

As a rule, when we say 'we', we mean ourselves and other people, e.g. "We live in Chalimbana." The other people may be my addressees. Sometimes, however, we mean ourselves only. Hence inclusive and exclusive use of 'we'. Consider: Let's go (inclusive) or Let us go (exclusive). As for English, we is generally inclusive. Another use of exclusive we is illustrated by: How are we feeling today? (by a doctor to a patient). The other use of this deictic expression in some Bantu languages is where the speaker refers to another person whom he/ she does not want to know is the referent. This is done in a blatant gossip.

Exclusive and inclusive 'you'

It may include the addressee only (e.g. Have you seen the boss today? and it may include the addressee and the others (e.g. Did you have your house valued? The English constructions Let's go and Let us go, which are said to realize the distinction, are syntactic constructions. Thus, when the speaker says We must go to the library, the addressee may think, if there are no appropriate clues, that this sentence is an injunction that holds for both the speaker and the

addressee: typically ‘we’ is inclusive. Here we do not mean such examples as ‘How are we feeling today, Mr. Kirk?’ This use of ‘we’ is clearly exclusive: it excludes the speaker. Consider another example; ‘We could lend you a couple of hundred kwachas’. It will be obvious that we cannot include the addressee. Another feature that should be mentioned is the order of person deictics in the sentence. When the English speaker uses two person deictics, he or she arranges the pronouns or their substitutes in the order third person + first person, e.g. He (Evans) and I, not I and he. In our Zambian languages, however, we generally begin with ourselves and move to the other person, e.g. Ine ndi a nzanga. *‘I and my friends’.

19.2.2 Temporal deixis

Temporal deixis identifies entities and processes with respect to the temporal deictic centre, which is the speaker’s time of utterance. Consider: kasunga wanomba ‘the present caregiver/ steward’; kateka uwailya inshita ‘the then president’; umulungu uleisa ‘next month’. Processes are also identified in this way:

Processes that correspond to the speaker’s time are present processes; processes that occurred before the speaker’s time are past processes, and processes that occur after the speaker’s time are future processes.

If grammaticalised, present, past and future processes have appropriate forms: present, past and future tense forms. Note that there are only two tenses in English: present and past where the present tense is unmarked both semantically and morphologically: it can be used to express past processes and future process, too. Morphologically it has no markers (an exception is taken by the third person present tense ending).The present tense is temporally proximal. The past tense is marked semantically and morphologically: it refers to the past in the indicative mood and it has morphological markers. The past tense is temporally distant. Temporally distant are also processes that are treated as unlikely or impossible, e.g.

Tonga: Nondalijisi mali, nondali ku Dubbai lino. I could be in Dubai now if I had money.

The situation presented here is not close to the present situation; it is deictically distant from it. The past tense form, then, can be used “to communicate not only distance from current time, but also distance from current reality or facts” (Yule, 1996: 15). As already known, entities and

processes can be identified only by referring them to the deictic centre, i.e. the time of the speaker's utterance. Consider a case when a lecturer left a note on the lecture room door: 'Back in an hour'. Students who came to his lecture were at a loss: they did not know if they had a short or a long wait ahead. If the words had been tied to the deictic centre, the students would have known when the lecturer would return, e.g. Back in an hour [Mr. Zulu. June 10, 2019. 10:00 hours.]. June 10, 2019 at 10:00 hours in the morning is the **deictic centre**, the time of the said utterance. Grammatical temporal deictics (tenses) are generally used with lexical deictics, e.g. tomorrow/ yesterday/ this week/ last week etc. What would happen if we used only grammatical deictics or lexical deictics? Consider:

He arrived. vs. He arrived yesterday./ She will come. vs. She will come next month. Temporal deictics can lose their status (i.e. they can be recycled) and turn into ordinary descriptions. Compare:

i. Anafika mailo 'They arrived yesterday.'
ii. Iyo ninkaniyamailo. Ninkani yakudala ndipo sikondweredza yayi. 'What you say is yesterday's news: this information is old and no longer interesting'.

What could be the difference between 'yesterday in (i) and the one in (ii)?
Tenses in Zambian languages as in many other Bantu languages differ from the English ones. In Tonga for instance, there are two past forms; hodiernal (the past of today) and prehodiernal past (remote past). Equally, the future has hodiernal future and post hodiernal future, (Collins, 1984).
Compare these Nyanja constructions (purposefully, no glossing is given):

Speaker A: Ambuya, simupita?
Ambuya: Ndipita./
Ndizdapita./
Ndidzakapita.

19.3 Spatial deixis

Spatial deixis is related to the concept of distance. It identifies an entity by relating it to its place which is established with reference to the deictic centre. So, for instance, when the speaker says, the book here, he or she means the book close to him or her. When he or she says

that book, he or she means the book further away. Spatial deixis also concerns the direction of motion, e.g. She has come (motion towards the deictic centre) or She has gone (motion away from the deictic centre). Location from the speaker's perspective can be fixed not only physically; it can be fixed mentally, too, e.g. I will come later. In this utterance, the speaker projects himself/herself into his or her home location, i.e. when he or she says I will come later, he or she, as it were, visualises himself or herself in the location which is treated as the deictic centre. Consider the following situation: before leaving for work, I put the following information into the recorder of my telephone answering machine: I am not here now. When someone calls me later, the machine says I am not here now. Now is the time someone calls me later, and not the time of my recording of the words. This shift of the deictic centre is referred to as deictic projection. As already said, spatial deixis is related to distance. Entities can be placed close to the speaker or further away from the speaker. Hence there are two types of spatial deixis distinguished: proximal and distal. Consider:

Silozi: Hanisilati sika se. 'I don't like this stuff'.

19.4 Social deixis

We also speak of social deixis. What is it? What is its role?

Well! The role of deictic expressions is to help the speaker to identify the referent. The role of social deixis is to identify the social status of the addressee. It will be obvious that the speaker identifying the social status of the addressee also often identifies the person, e.g.

"Professor, may I ask a question?"

If there is only one person having the title, the honorific professor acts as a particularising identifier. On the other hand, this honorific title is often used with a proper name, e.g. Professor Zulu. A proper name functions as a particularising identifier on condition it refers to one such person, i.e. if it has unique reference. What English honorifics do we know? The most commonly used honorifics include Mr, Mrs, Miss, Sir, Madam, Ma'am. Some women prefer Ms [miz] to Mrs or Miss, especially if they have married but have not changed their surname, e.g. Ms. Chiloli. Titles and names of profession also function as honorifics: Doctor, Coach, teacher, Father (for a priest). It is interesting as well as important to note that titles are not always associated with particular names. However, in formal or business situations, you can

put “a” in front of someone’s name when you do not know them or have not heard of them before, for instance, ‘Just over two years ago, a Mr. Peter Walker agreed to buy a house from a Mrs. Dorothy Boyle’, (Valeika and Verikaité, 2010).

Social contrasts may be encoded within person deixis. Pronouns can be used to indicate the social status of the addressee. Consider: iwe ‘you’, imwe ‘you’, (English has no such distinction as can be seen in the gloss). The choice of one form rather than the other will communicate (not directly say) about the speaker’s view of his or her relationship with the addressee: socially unequals vs. socially equals; familiarity vs. non-familiarity; social solidarity vs. social distance. When the speaker is socially equal to the addressee, he or she may or may not use appropriate honorifics: all depends on the social situation. In formal situations, the speaker will use appropriate honorifics which in informal situations he or she will not use. It will be obvious that children addressing adults will have to use appropriate honorifics, e.g. (English) Mr. Zulu, may I ask a question? However, it would be strange if the wife or the child referred to her husband and father using some honorific, or a friend of Mr. Zulu. In a formal situation, a friend of Mr. Zulu will have to use an honorific.

How do the Zambian languages behave? What honorifics do you use in your language? Do they adhere to the same pragmatic principles? The rule is simple: if we are socially equal, we do not have to use honorifics; we may use first names; if we are not socially equal, we must use an honorific. To finish it off, consider the following situation:

A student comes into the Department of English Language; he wishes to see the head of the department and says: “May I see Jimaima?” It will be obvious that such a student misbehaves pragmatically. A much worse pragmatic error would be to use the person’s first name under the circumstances: “May I see Handili?”

19.5 Discourse deixis

The function of discourse deixis is to identify the entity (concrete or abstract) within a situation created by the text. The identification involves reference to some part of the text – preceding or succeeding the entity expressed deictically. Expressing a co-reference relationship, discourse deixis is one of the most important cohesive devices used in the text, (Valeika and Verikaité, 2010). Consider:

Bemba: Umfwikisheni. Nshamuupe uyu. Naalanda capwa. ‘Now listen attentively. I won’t marry this one. This is my last word’.

In English, discourse deixis is typically expressed by demonstratives (this, that, these, those) and third person pronouns (he, she, it, they). How does it operate in Zambian languages in particular? Do you recall that there are many demonstratives in Zambian languages than in English? Yes! Near speaker and listener, near speaker but far from listener, … You can finish the list.

To discourse deixis, we should also attribute the definite article. Our Zambian languages have no article. Is there any way some Zambian languages express definitisation? Consider:

a. A stranger came into the room.
b. The stranger came into the room.

In English, second mention entities can be signalled by the definite article, personal and demonstrative pronouns. The definite article is the most general deictic: it merely signals a second (previous) mention of the entity, it does not help the addressee to identify (localize) the entity. Consider:

Speaker A. Bring me the book, please.
Speaker B. Which book?
Speaker A. Sorry. The book on the table.

Personal pronouns are more informative. Consider:

John was late. He had overslept again.

Can you translate these in a Zambian language? You will realise that the simple past and past perfect would be expressed by the same past morpheme.

Person deictics as discourse deictics are very common in English and Zambian languages. But as Zambian languages have no article, person deictics in our local languages have greater potential as discourse deictics: what is expressed by the definite article in English will be generally expressed by person or demonstrative deictics in Zambian languages Compare:

Mutinta wakali musankwa sintanze. Ooyu nguwakavwuna cisi ca Mwami Nampeyo ciindi calumamba.

'Mutinta was a great man. He is the one who saved Chief Nampeyo's chiefdom during war.'

Discourse deixis is used in two patterns: anaphoric and cataphoric. An anaphoric reference is a backward reference whereas a cataphoric reference is a forward reference. Consider:

a. Many students never improve. It's a terrible shame. (anaphoric)
b. This should interest you. The world heavyweight championship is going to be held in Chicago next June. (cataphoric)

Activity 19.1

1. It is often said that deictic expressions are demonstratives. Is that correct? Give examples to prove it.
2. What is meant by pure and impure deictics?
3. Deixis is said to be related to distance. Explain.
4. What is meant by 'the recycling of deictics'? Give examples.
5. What is the deictic centre of:
    i. Do come in
    ii. Do go in.
6. Distinguish the use of demonstratives in English with that of a Zambian language.

Summary

In this unit, you have learnt ways of pointing using words. Deixis is very important in that it helps interlocutors to interpret meaning which is not expressed in discourse. The unit has discussed the five types of deixis which you need to be well versed with.

UNIT 20

POLITENESS IN PRAGMATICS

20.0 Introduction

You have time and again heard people telling others to be polite or that somebody lacks politeness. What is politeness? Why is it important to be polite? Have you ever taken interest in analysing how polite you to other people, especially the elders as well as those in authority? This unit will help you cultivate strategies for politeness as well as

20.1 Politeness and politeness markers

Politeness is the interlocutors' desire to be pleasant to each other through a positive manner of addressing. Positive politeness strategies are intended to avoid giving offense by highlighting friendliness. Politeness markers/structures are 'linguistic expressions' employed to show positive politeness. Various structures are used by the native speakers of a language to signal politeness. Politeness markers, which are expressions added to an utterance to reveal deference or a request for cooperation. These include juxtaposing criticism with compliments, establishing common ground, and using jokes, nicknames, honorifics, tag questions, special discourse markers (please), and in-group jargon and slang.https://www.google.co.zm/search?source=hp&ei=xejHXsvQD5SLjLsPx76SiAk&q=politeness+markers+examples&oq=Politeness+markers&gs_

20.2 Positive face and negative face

Social interaction is a process combining line and face, or face work. Brown and Levinson use the concept of face to explain politeness. Positive face is the desire to be liked, appreciated, approved, etc. Negative face is the desire not to be imposed upon, intruded, or otherwise put upon.

20.3 Importance of politeness in communication

Politeness means consideration for feelings of others. A polite man always puts the feelings of others first. He will not say things that will hurt them; he will never speak in a rude way that will offend them.

Politeness has been called the ‘oil of the social machine’. In a society, we can’t do without politeness. If we are not polite to others, why should others be polite to us?

‘Politeness cost nothing, but buys everything’.

Politeness is a duty which will owe to ourselves as well as to our neighbours. A person who is polite to others shows that he/she is cultured. A really polite person is equally polite to superiors, equals and juniors. And then, one does not lose anything by being polite to others. Instead, politeness will improve your relationships with others, help to build respect and rapport, boost your self-esteem and confidence, and improve your communication skills.

Is it so difficult to be polite? Check on your own personality. Have you been polite? Well, let us look at a few ideas that may help us to be polite enough to make oneself loved and accepted by the world in any communicative event:

1. Be Gentle, not forceful: While in a discussion, or a conversation, it is one thing to put across your opinion. However, it is impolite or rude to push the matter if someone has expressed discomfort.

2. Be courteous: While talking to someone, leave a positive impression about yourself if you happen to meet the person in future in a similar setting. Think about your acceptability.

3. Try not to talk about yourself always. Avoid boasting too much about your own deeds and achievements. No one wants to listen to your boastings. Remember, if they want to know, they will ask.

4. Be graceful and show elegance. Carry yourself smoothly, with a sense of calm, yet involved in the moment. People will notice this subtle charm and this will help you greatly.

5. Respond to the situation appropriately. For many social situations, there are general guidelines for polite conversation. The ability to listen to what the other person is saying, and responding thoughtfully, without sarcasm, insult, or being overly-casual, are key to smooth interactions.

6. Make the most appropriate use of your soft skills as an impression once left behind doesn't get moulded very easily. It is very rightly and aptly said: 'The first impression is the last impression'.

Politeness is said to be one of the most important characters of a civilised person. It must be implemented in every walk of life. When we deal with People of higher status we are polite as it is compulsory. But, an honest polite person is polite with everyone. Not only with humans but also with animals we must be polite as they are our helpers.

20.4 Politeness and Society

Society has great expectations from its members of the way they communicate. They have specific cultural aspects needed to be followed. If a member of this society does not succumb to such norms, then such a one is a misfit. How is politeness enhanced in the society you live in? Are imperatives permissive? Discuss this in a tutorial group.

20.5 Intercultural Politeness

Do you agree that politeness is cultural? There are some people who despise other people's culture and yet we need to communicate across cultures. Discuss in a cultural mixed group, sharing the forms of politeness, including address forms.

Activity 20.1

1. What do you understand by politeness?
2. What are some of the things that you need to bear in mind for you to maintain politeness?
3. Distinguish between positive and negative face.

Summary

In this unit, we have seen that politeness is an ingredient to good relations in a social context. By using a positive face, you develop good relationship with other people in the community. As a result, you are liked. The unit has also given you an opportunity to explore and examine how politeness is enhanced in society.

UNIT 21

PRESUPPOSITION

21.0 Introduction

In this unit you will look at presupposition as an aspect of pragmatic inference. In a communication event, interlocutors do not necessarily have to explain all details. By the statements made by the speaker to the listener, the listener is able to make assumptions of what the speaker is communicating.

Learning Outcomes

By the end of the unit, you are expected to;

- explain what presupposition is.
- discuss types of presupposition.

21.1 Defining presupposition

The term presupposition derives from the verb presuppose, meaning ‘assume beforehand’. In works on pragmatics, presupposition is generally defined as “something the speaker assumes to be the case prior to making an utterance” (Yule, 1996: 25). In point of fact, the speaker may presuppose two types of information: shared (given) and non-shared (new). Consider the sentence, ‘He did it again’. In uttering the sentence, the speaker knew already that the person in question did it. He also assumed that this is what the addressee knew. Thus the fact that the person did it is known to both the speaker and the addressee. On the other hand, the speaker also assumed that the addressee did not know that the person had done it again. This suggests that we have two types of information: shared and non-shared. Any sentence, then, has two parts: presuppositional and assertive. The assertive part conveys the most important information. It is for this type of information that the speaker constructs a sentence. Assertive information is a tool by which he or she expresses this information. Shared information is the basis for the sentence; it is the common ground of an interaction, (Valeika and Verikaité, 2010:55).

21.2 Features of presupposition

One sentence presupposes another iff (if and only if) whenever the first is true or false, the second is true. One sentence presupposes another iff whenever the first sentence is true, the second is true, and whenever the negation of the first sentence is true, the second sentence is true, (https://plato.stanford.edu/entries/presupposition/) (16. 12.19).

21.3 Cancellation of presupposition

Presuppositional inferences are typically subject to cancellation by direct denial only when the presupposition trigger is embedded under some other operator. When the presupposition is not embedded, such cancelation (by the same speaker) is usually infelicitous, just as is cancelation of entailed content which is not embedded. Thus the denial of a presupposition in (a) and the denial of an ordinary entailment in (b) both lead to pragmatically infelicitous utterances (marked by the asterisk).

(a) *It's the knave that stole the tarts, but there is no knave.

(b) *It's the knave that stole the tarts, but he didn't do anything illegal.

https://plato.stanford.edu/entries/presupposition/) (16.12.19)

21.4 Types of presupposition

Presuppositions are classified into the following types:

Existential presupposition: It is the assumption of the existence of the entities named by the speaker. For example, when a speaker says "Simon's car is new", we can presuppose that Simon exists and that he has a car, also when someone says "John's dog is cute", we can presuppose that John exists and he has a dog.

Factive presupposition: It is the assumption that something is true due to the presence of some verbs such as "know" and "realize" and of phrases involving glad, for example. Thus, when a speaker says that he didn't realize someone was ill, we can presuppose that someone is ill. Also, when he says "I'm glad it's over", we can presuppose that it's over.

Lexical presupposition: It is the assumption that the speaker can act as if another meaning (word) will be understood. For instance:

Bruce stopped running. (He used to run.)

You are late again. (You were late before.)

In this case, the use of the expressions "stop" and "again" are taken to presuppose another concept.

Structural presupposition: It is the assumption associated with the use of certain words and phrases. For example, wh-question in English are conventionally interpreted with the presupposition that the information after the wh-form (e.g. when and where) is already known to be the case. For examples:

When did he travel to the Iceland? (he travelled)
Where did you buy the book? (you bought the book)

The listener perceives that the information presented is necessarily true rather than just the presupposition of the person asking the question.

Non- factive presupposition: It is an assumption that something is not true. For example, verbs like "dream", "imagine" and "pretend" are used with the presupposition that what follows is not true. For examples:

I dreamed that I was rich. (I am not rich)
We imagined that we were in London. (We are not in London)

Counterfactual presupposition: It is the assumption that what is presupposed is not only untrue, but is the opposite of what is true or contrary to facts. For instance, some conditional structures, generally called counterfactual conditionals, presuppose that the information, in the if- clauses, is not true at the time of utterance. For example: If you were my son, I would not allow you to do this. (you are not my son) https://www.researchgate.net/publication/340551771_An_analysis_of_presupposition_used_in_Heart_of_Darkness) (12.03.2020).

Activity 21.1

1. Illustrate the notion of presupposition.
2. With examples in a local language, explain the six types of presupposition.

Summary

This unit discusses presupposition as one form of the pragmatic inference where the listener makes assumptions as the speaker communicates his or her ideas. There are six types of presupposition; existential, factive, lexical, structural and counterfactual.

UNIT 22

PRAGMATIC COMPETENCE AND DISCOURSE ANALYSIS

22.0 Introduction

In this last unit, we are going to look at two aspects; pragmatic competence and discourse analysis. All these terms are very familiar to you. Can you explain what each of these aspect refer? Write your response on a piece of paper. Now compare what you have written with what follows.

Pragmatic competence is the ability to use language effectively in a contextually appropriate fashion. Pragmatic competence is a fundamental aspect of a more general communicative competence. Central to this decision-making process, in using language to communicate, are several principles that concur to define the nature of pragmatic competence. In particular, individuals make choices and build strategies based on some of the unique properties of pragmatic/communicative competence, such as:

Variability: the property of communication that defines the range of communicative possibilities, among which is formulating communicative choices;
Negotiability: the possibility of making choices based on flexible strategies;
Adaptability; the ability to modulate and regulate communicative choices in relation to the communicative context;
Salience: the degree of awareness reached by communicative choices;
Indeterminacy: the possibility to re-negotiate pragmatic choices as the interaction unfolds in order to fulfil communicative intentions;
Dynamicity: development of the communicative interaction in time.

"[Noam] Chomsky accepts that language is used purposefully; indeed, in later writings, he introduced the term pragmatic competence—knowledge of how language is related to the situation in which it is used. Pragmatic competence 'places language in the institutional setting of its use, relating intentions and purposes to the linguistic means at hand'. As well as knowing the structure of a language, we have to know how to use it.

"There is little point in knowing the structure of: 'Can you lift that box?' if you can't decide whether the speaker wants to discover how strong you are (a question) or wants you to move the box (a request).

It may, however, be possible to have grammatical competence without pragmatic competence. It is the province of pragmatic competence to explain whether the speaker who says: 'Why are you making such a noise?' is requesting someone to stop, or is asking a genuine question out of curiosity, or is rebuking, Nordquist (2020).

22.1 Features of pragmatic competence

Pragmatic competence includes:

1) the speaker's ability to use language for different purposes;

2) the listener's ability to get past the language and understand the speaker's real intentions (e.g. indirect speech acts, irony and sarcasm); and

3) the command of the rules by which the speaker communicates.

22.2 Discourse Analysis

Discourse analysis is a research method for studying written or spoken language in relation to its social context. It aims to understand how language is used in real life situations. While every act of communication can count as an example of discourse, some scholars have broken discourse down into four primary types: argument, narration, description, and exposition. Many acts of communicate include more than one of these types in quick succession.

When you do discourse analysis, you might focus on:

The purposes and effects of different types of language
Cultural rules and conventions in communication
How values, beliefs and assumptions are communicated
How language use relates to its social, political and historical context

(*Please, further explore this by looking at texts for analysis.)*

22.2.1 Given - new information

You can brain storm and distinguish in your own words given and new information. In referring to an entity, the speaker uses two types of referring expressions: definite and indefinite. Definite referring expressions express information known to the speaker and the addressee while indefinite expressions express information known to the speaker only or information unknown to both. Consider:

I bought a car yesterday,

where *a car* expresses information known to the speaker but unknown to the addressee. But if the speaker goes on and says *The car cost me a lot of money*, the car turns into information known to both. Consider another example:

There is a man at the door,

where a man expresses information unknown to both the speaker and the addressee. Given information is presupposed shared information; new information is another type of presupposed information: the speaker, prior to forming a sentence, thinks (presupposes) that the addressee knows of the existence of the entity but he or she does not know the information he/she is going to convey about it. Consider:

The sun is shining now.

Prior to saying, *The sun is shining now*, the speaker knows that the entity 'sun' is information known not only to him or her but also to the addressee. However, the speaker thinks that the addressee does not yet know what he or she knows, i.e. that the sun is shining now. Hence we have two types of presupposed information – shared and non-shared.

22.2.2 Theme - rheme

Given information is generally used by the speaker as the starting point, or the point of departure for the sentence. Having chosen such an entity, the speaker says something about it, i.e. says what he or she thinks the addressee does not know yet about the entity. It is that with which the clause is concerned. *Theme* is sometimes called the **topic** and what is said about it is

referred to as the *rheme* (sometimes called the **comment**). Logically, sentences should start with the theme and end with the rheme. Consider:

a. Baambuya bafwiile mumwaka uwo nafyeelwe ‘my grandmother died during in the year when I was born’.
b. Mumwaka uwo nafyelwe, elyo bafwiile bambuya ‘In the year I was born is when my grandmother died’.

Activity 22.1

1. What is pragmatic competence? Distinguish with linguistic competence.
2. What are the properties of pragmatic competence?
3. Distinguish between new and given information.
4. What is the relation between rheme and theme?

Summary

The Unit has dealt with pragmatic competence which includes the speaker's ability to use language for different purposes, the listener's ability to get past the language and understand the speaker's real intentions and the command of the rules of the language.

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