

**A MORPHO-PRAGMATIC ANALYSIS OF ANAPHORA RELATIONS IN
LUTSOTSO**

Hellen Selah Odera

**A Thesis Submitted to the School of Arts and Social Sciences in Partial Fulfillment of
the Requirements for the Award of the Degree of Doctor of Philosophy in Linguistics of
Masinde Muliro University of Science and Technology**

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Supervised by:

1. Signature..... Date.....

Dr. David Barasa

Department of Language and Literature Education

Masinde Muliro University of Science and Technology

2. Signature..... Date.....

Dr. Benard Mudogo

Department of Language and Literature Education

Masinde Muliro University of Science and Technology

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DEDICATION

To my precious daughters, Princess Cheronno and Samara Jeptoo: you are my greatest blessing and my endless motivation. May this achievement remind you that with faith and perseverance, everything is possible.

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ABSTRACT

Syntactic constituents, particularly Noun Phrases (NPs), are often interpreted as co-referential with other elements within the sentence where both the anaphoric element and its antecedent appear. Understanding the pragmatics of these NPs is crucial for interpreting meaning in context. In Lutsotso, anaphoric relations are not only integral to maintaining discourse coherence but also play a crucial role in the structural patterning of noun phrases (NPs) that can be accounted for by the available linguistic models like the Systemic Functional Grammar theory by Halliday and Matthiessen formulated in 2004. Although existing studies have identified general strategies for anaphora in Bantu languages, there is a lack of research analysing the specific mechanisms Lutsotso uses to maintain discourse coherence, particularly in comparison to other Bantu and non-Bantu languages. This study aimed at analysing anaphora relations and discourse coherence in Lutsotso. The objectives of the study were to: classify anaphoric elements in Lutsotso discourse, describe the factors that shape the distributional patterns of the anaphoric relations in Lutsotso and to account for the pragmatic interpretation of Lutsotso Anaphors using Systemic Functional Grammar (SFG) theory (Halliday & Matthiessen, 2004). The study utilised a linguistic sample of 90 sentences containing anaphoric features. Data was collected from 10 Lutsotso consultants through informal interviews, observation, and mixed-method elicitation, including the researcher's intuition as a native speaker. Lutsotso texts were selected based on pragmatic considerations. The analysis was conducted using content analysis, applying SFG theory (Halliday and Matthiessen, 2004) and the theory of inflectional morphology (Bauer, 2001; Haspelmath, 2002). Findings indicate that in Lutsotso's reflexive constructions, two arguments in an action share the same reference. Reflexive markers [-i-] or [-eene-] appear to the left of the verb root, occupying the same morphological slot as the object marker (OM). Reciprocals also serve as anaphoric elements, with the reciprocal marker [-an]. Anaphoric elements must agree with their antecedents in features such as noun class and gender. Additionally, the licensing of reciprocal and reflexive markers depends on verb transitivity, meaning they occur only in verbs that accommodate an object within the verb phrase (VP). The study further established that anaphora in Lutsotso functions as a key cohesive device that sustains discourse coherence by linking clauses, sentences, and extended stretches of text. Through the strategic use of pronominal, nominal, and zero anaphora, speakers avoid unnecessary repetition while maintaining clear referential continuity, thus ensuring that participants and events remain cognitively accessible throughout the discourse. This cohesive referencing enables hearers to track meaning across turns and textual units, thereby enhancing both efficiency and interpretability in communication. Pragmatic context significantly influences the distribution of anaphoric elements in Lutsotso discourse. This study enhances linguistic theory by improving the understanding of anaphoric structures, pragmatic principles, and cross-linguistic variation. The findings have practical implications for natural language processing and language instruction, contributing to broader linguistic research.

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LIST OF ABBREVIATIONS AND ACRONYMS

AdRel – Relative adverb

Advp – Adverbial Phrase

APPL-Applicative

AUG- Augment

BT-Binding Theory

Corr conj- Correlative Conjunctions

CP- Complementizer Phrase

DEM- Demonstrative

D-Structure -Deep structure

GBT - Government and Binding Theory

IP - Inflectional Phrase

IPA - International Phonetic Alphabet

LF - Logical Form

MP- Minimalist Program

NLP- Natural Language Processing

NP - Noun Phrase

OM-Object Marker

PF - Phonological Form

PL-Plural

POSS- Possessive

PP - Prepositional Phrase

RECP-Reciprocal Marker

REFL- Reflexive Marker

S-Structure -surface structure

Kommentiert [1]: Provide full forms of the abbreviations-BT...

SFG-Systemic Functional Grammar

SFL- Systemic Functional Linguistics

SG-Singular

SIL -Summer Institute of Linguistics (the original name; now officially called SIL International)

SM- Subject Marker

TNS- Tense

VP- Verb Phrase

VPA -Verb Phrase Anaphora

OPERATIONAL DEFINITION OF TERMS

Anaphor: A linguistic item (such as a pronoun, reflexive, or demonstrative) used within a sentence or discourse to refer back to a previously mentioned noun (the antecedent).

Antecedent: The initial referents in Lutsotso discourse that give meaning to subsequent anaphoric references.

Barazas: “Barazas” in this study refer to local public gatherings, often convened by community elders, chiefs, or opinion leaders, to deliberate on communal issues such as land, conflict resolution, or local administration. These forums provide rich, naturally occurring spoken discourse from which the researcher draws pragmatic data, including referential practices and anaphoric relations in Lutsotso.

Chamas: In this study, the term “chamas” refers to informal self-help or welfare groups typically composed of women or community members who meet regularly to contribute savings, provide mutual financial support to their members, and engage in discussions on social and economic matters. In the context of this study, “chamas” served as natural discourse sites for observing spontaneous interpersonal communication and the use of anaphoric expressions in Lutsotso.

Cohesion: In this study, cohesion is taken to mean the linguistic means through which clauses, sentences, and larger discourse units are connected to form a unified text.

Context: Includes both the grammatical structure surrounding an anaphor and the wider discourse environment that influences how anaphor-antecedent relations are interpreted.

Co-referential: Cases where anaphors and their antecedents refer to the same entity within Lutsotso discourse.

Discourse: Lutsotso texts that exhibit multiple paragraphs or sentences expressing related ideas in a cohesive manner.

Utterance: In this study, an utterance is defined as a unit of spoken discourse produced by a speaker within a particular interactional context.

Senior citizens: Men and women who are 65 years of age or older; a key demographic group whose speech patterns, particularly their use of anaphoric relations, are analysed.

Sentential utterances: An utterance that takes the form of a complete sentence, that is, it is a grammatically correct speech that is structurally identical to a full sentence.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

This chapter presents the background to the study, the statement of the problem and research questions. The chapter also includes the objectives of the study, the justification and the scope of the study.

1.2 Background to the Study

This study analyses pragmatics of anaphora relations in Lutsotso. Anaphora has been described in a variety of ways by different scholars in linguistics such as Chomsky (1981), Crystal (2008), and Poole (2002). Crystal (2008) describes Anaphora relations as a phenomenon in language where a word or phrase (known as an anaphor) refers back to another word or phrase (known as an antecedent) within a discourse. Poole (2002) defines anaphors as lexical or non-lexical units that lack an independent reference and must be referred to by another syntactic unit in the same sentence.

The literature on binding and reflexivity in generative grammar (Chomsky, 1981) adopts the classification of anaphors as reflexives and reciprocals. This is a stricter definition, and it may appear contradictory to talk about pronominal anaphora if the study sticks to this definition and define the term pronominal strictly as relating to personal pronouns (which contrasts with anaphora).

Anaphors can be free or linked to the verb, depending on the language (Haegeman, 1994). Understanding anaphora relations is important because they enable correct interpretation and resolution of references in a given context (Huang, 2000).

Anaphoric expressions contribute to coherence by linking different parts of the discourse together. Discourse coherence refers to the overall sense of unity and connectedness in a text or conversation (Heusinger & Turner, 2006). By referencing earlier information, anaphora helps maintain the flow of ideas and enables the listener to construct a coherent mental representation of the discourse.

During the dynamic course of discourse generation, every entity chosen as the correct one has a choice from a set of viable anaphoric phrases (Heusinger & Turner, 2006). This places anaphora into the context of keeping the topic continuous during discourse comprehension and gives the theoretical foundation for semantic analysis of the anaphora. Anaphora relations help establish connections between different parts of a text, making it easier for readers or listeners to understand the intended meaning and maintain coherence (Crystal, 2008). Further anaphora relations are important for co-reference resolution. They are essential for determining the referents of pronouns, definite noun phrases, and other referring verbal expressions, which is crucial for accurate interpretation and understanding of a text (Mitkov, 2014).

Anaphora and discourse have a close and varied interaction. Anaphora facilitates the formation of reference chains, which are crucial components of discourse analysis and consist of a series of utterances that make references to the same entity or referent. In a text or conversation, anaphora is also a useful tool for regulating the flow of information and creating connections between ideas (Poole, 2002). Both discourse and anaphora rely largely on context.

Understanding an anaphoric reference entail considering the larger discourse context in which it is positioned. Anaphora, in essence, contributes to the coherence and

cohesion of a conversation, whereas discourse analysis comprises a thorough examination of how language acts within context, including a nuanced examination of anaphoric connections (Poole, 2002).

According to Sugianto (2000) discourse analysis is an examination of language in use for communication. This author categorizes discourse depending on language function and production method. Function focuses on what the discourse *does* (for example inform, persuade, narrate), and production method *how* the discourse is *produced* (spoken or written form). This dual-method allows for a richer understanding of discourse structure, especially in linguistic or pragmatic analysis.

Discourse is classified into two types based on its language function: transactional discourse, which focuses on content and information, and interactional discourse, which focuses on social and personal connections. Discourse can be divided into two types based on its creation process: written text and spoken text. Sugianto (2000) claims that communication involves emotions, attitudes, and moods, as well as language for conveying facts and information. Language philosophers who study semantic criteria in connection to utterance-pair formations back him up.

Similar to the majority of languages worldwide, Bantu languages exhibit significant diversity in the coding of co-referential relationships between linguistic components like noun phrases (Sikuku, 2022). Anaphora, or anaphoric relations, is the general term used to describe these relationships. Situations where the meaning of one element (B) depends on the meaning of another element A are usually described by anaphoric relations (Lichtenberk, 2000: 96). In this instance, (A) is the antecedent and (B) is an anaphor. While previous studies, such as Sikuku (2022) and Kananu

(2020), have primarily focused on the anaphoric relations within discourse, emphasizing deictic expressions like demonstratives and pronouns, or intra-sentential relations marked by reflexive and reciprocal structures, this study aims to advance the field by exploring new ground in key areas, namely, integration of pragmatic functions, comprehensive examination of anaphora types and focus on context driven anaphora.

Unlike prior studies that primarily focus on the syntactic or morphological aspects of anaphora, this research incorporates a pragmatic perspective, examining how contextual factors, speaker intention, and discourse coherence affect the interpretation of anaphoric relations. This pragmatic lens is key in understanding how Lutsotso speakers use anaphoric references in varied communicative settings.

Additionally, while intra-sentential and discoursal anaphora have been extensively studied, this work seeks to widen the scope by examining additional complex and underexplored types of anaphora, such as and context anaphora and bridge references, particularly in the Lutsotso context. The study seeks to identify patterns unique to Lutsotso that may differ from patterns observed in other Bantu languages. Although reflexive and reciprocal marking is common in Bantu languages, this study pays special attention to how Lutsotso employs language-specific strategies for anaphora resolution, particularly in complex sentence structures. This aspect of the study highlights how Lutsotso might differ from closely related languages and help establish a broader understanding of Bantu anaphora.

While research has focused on well-established languages and anaphoric phenomena such as pronouns and reflexives (Chomsky, 1981; Fischer, 2015), little attention has been paid to the specific ways Lutsotso anaphors function within its noun class system, or how the language's agreement markers influence anaphoric referencing. Furthermore, Lutsotso uses demonstratives, lexical nouns, and implicit references as anaphoric elements and there is need to explore how they function in Lutsotso.

This study aims to fill these gaps by providing an analysis of Lutsotso anaphora, focusing on both syntactic and pragmatic dimensions. It explores how anaphoric relations in Lutsotso operate beyond reflexives and pronominal anaphora, addressing zero anaphora, verb anaphora, and ellipsis strategies. The study also investigates the pragmatic factors that influence anaphoric interpretation in real-time communication, such as how speakers rely on discourse context and shared knowledge to resolve references.

This research enhances the understanding of anaphora in Bantu languages by identifying and analysing the mechanisms used in Lutsotso. In doing so, it expands theoretical frameworks on anaphora, demonstrating that the rigid classifications in generative grammar may not fully apply to languages like Lutsotso. This study, therefore, broadens the scope of linguistic theory, especially in the areas of pragmatics and discourse analysis, while offering practical insights into language teaching and computational language processing for Bantu languages. Previous studies by Haegeman(1994), Huang (2000) and Givón (1995) have primarily focused on the syntactic and semantic aspects of anaphora in languages like English, where pronouns are typically free within governing categories, and referential expressions operate more freely across discourse. Studies by Huang (2000), Givón (1995), and

Chomsky (1981) demonstrate that syntax governs the structure and positioning of anaphoric expressions, while semantics determines their meaning in relation to antecedents.

Existing research has primarily focused on pronominal anaphora and how these relations contribute to discourse coherence in global languages, often overlooking key anaphoric strategies that are prevalent in Bantu languages. While literature provides comprehensive insights into pronominal anaphora (Haegeman, 1994; Crystal, 2008), the specific mechanisms used in Bantu languages, particularly Lutsotso, remain understudied. This is where the present study diverges from previous research. There are numerous aspects of anaphora relations in Lutsotso that require further examination. Unlike Indo-European languages where pronouns explicitly link to antecedents, Bantu languages, including Lutsotso, frequently employ zero anaphora (Bresnan & Mchombo, 1987). This involves the omission of an explicit pronoun, with the referent understood from context, which is an area largely overlooked in existing anaphora studies. Further, Lutsotso utilises demonstratives and lexical nouns as anaphors, a strategy discussed in mainstream anaphora research, which often focuses on personal pronouns and reflexives (Carlson, 2003; Fischer, 2015).

Moreover, In Lutsotso, anaphoric relations are heavily context-dependent. This includes both the linguistic and social context, which influences how speakers use anaphors. Pragmatic features such as discourse salience and speaker intentions play a more prominent role in resolving anaphoric references, unlike in languages where strict syntactic rules dominate.

This study helps bridge the existing gaps by focusing on the pragmatic and discourse-driven aspects of anaphora in Lutsotso, which are underrepresented in the existing literature. While previous studies have treated anaphora mainly as a syntactic or semantic phenomenon, this study aims to uncover how pragmatics, the context of language use, guides anaphoric resolution in Lutsotso. This includes investigating ellipsis and omission strategies, where certain referents are implied rather than overtly mentioned, contributing to a richer understanding of discourse coherence. Furthermore, while previous research tends to generalize about binding theory and referential relations, this study shows how Lutsotso anaphora operates in a unique noun class system and agreement patterns, revealing more complex interactions between syntax, semantics, and pragmatics.

The present study, like Levinson's (1987) study, recognizes the significant role of pragmatics in anaphora interpretation. Levinson (1987) argues that the generative approach wrongly relegates anaphora interpretation to syntax, asserting that anaphora must be understood through pragmatic principles, as in his analysis of zero-anaphora in Guugu Yimidhirr. This alignment suggests a shared belief that syntax alone is insufficient to adequately explain how referents are resolved in communication. This research, informed by Levinson's (1987) argument, aims to highlight how anaphoric relations in Lutsotso are shaped by discourse context, speaker intention, and inferential processes.

Levinson's notion of 'preferred interpretation' in resolving anaphors also mirrors the present study's interest in how Lutsotso speakers pragmatically select referents in discourse. In both studies, pragmatic cues, such as relevance, speaker intent, and prior discourse are central to resolving ambiguities in sentences with bound pronouns

or zero anaphora. Levinson (1987) uses data from Guugu Yimidhirr, an Aboriginal language spoken in northeastern Queensland, Australia, to attest to the interaction between zero anaphora and pronominal anaphora. Here, Levinson (1987) demonstrates that zero anaphora is often employed when referents are highly accessible in discourse, while pronominal anaphora is used when additional disambiguation is needed. This convergence illustrates the broader principle that pragmatic mechanisms are crucial in interpreting anaphora across languages, whether in Guugu Yimidhirr, a non-Bantu language, or Lutsotso.

The present study, however, goes beyond these two forms of anaphora, examining a wider range of anaphoric relations specific to Lutsotso, including reflexives, reciprocals, and demonstrative anaphora. This broader scope allows for a more comprehensive analysis of how anaphora operates in a Bantu language, revealing language-specific patterns not present in Levinson's analysis.

In the analysis of language, the tension between formal and functional perspectives has shaped how grammar is understood and applied. Contextual and pragmatic elements are frequently overlooked in favour of strictly syntactic ones (Eggins, 2004). Non-formal grammar, also known as functional or discourse grammar, arose as a response to the limitations of strictly formal approaches (Halliday, 2014). Non-formal grammar depends significantly on sociology, anthropology, and psychology to comprehend language as a dynamic tool of communication entrenched in social situations. Non-formal grammar views language as a medium of communication, emphasising the functional responsibilities of linguistic parts in speech (Thompson, 2014). It examines language use in real-world circumstances, considering speaker

purpose, social conventions, and communicative techniques. Non-formal grammatical analysis focuses on language's communicative functions, such as communicating ideas, negotiating meaning, and organising discourse (Egins, 2004). They investigate how linguistic patterns influence the coherence and cohesion of texts, as well as how language reflects and changes social relationships.

While non-formal grammar assumes the hierarchy of ranks of the clause as communicative units in discourse texts, formal grammar approaches are solely and independently syntactic. The reference to the hierarchy of clause ranks suggests an approach influenced by systemic functional linguistics (SFL), a popular framework in non-formal grammar (Thompson, 2014). According to SFL, language serves both a structural and functional role, with linguistic choices reflecting social and communicative goals (Halliday & Matthiessen, 2014). SFL provides a holistic perspective on grammar by considering the systemic functionality of language. Further, the Theory of Inflectional Morphology is used in the identification and analysis of morphemes (affixes) related to Lutsotso anaphors.

Morpho-syntactically, Bantu languages are quite similar in terms of general features (Marten and Wal (2014). Consequently, the findings on Lutsotso pragmatics analysis on anaphora relations will have broad implications for research in Bantu Grammar as a whole. With the exception of Murasi (2000), Osore (2017), and Odera & Barasa, (2021), who examined aspects of morpho-syntax in Lutsotso, little scholarly attention has been devoted to the study of anaphora and discourse coherence in the language. Anaphora contributes significantly to achieving coherence by linking various parts of the text together. Understanding anaphoric references aids in

identifying the relationships between different elements, and it aids in creating a cohesive and meaningful discourse (Sugianto, 2000). Thus, the present study on anaphora relations in Lutsotso is therefore a justifiable research topic since it intends to fill the existing gap in Lutsotso literature to date.

While some studies on Lutsotso language have touched on related topics, such as argument structure and morpho-syntax, a systematic exploration of anaphora, its types, and its syntactic and pragmatic properties remains largely unaddressed (Murasi, 2000; Osore, 2017; Odera and Barasa, 2021). There is inadequacy of research focused on the anaphora relations within this language, despite its significance for a comprehensive understanding of Lutsotso grammar and its implications for the broader field of linguistic theory. Lutsotso discourse is characterized with providing multiplicity of linguistic clues to listeners and readers by employing various referential apparatuses such as pronoun anaphora, zero anaphora, and so on.

Even though syntactic and semantic factors have been extensively studied in anaphora relations, the role of pragmatics in anaphora relations is an area that requires more attention. This includes issues related to discourse coherence and implicature effects on anaphoric interpretation. Lutsotso language has a rich system of demonstratives and this could lead to interesting patterns of anaphora, especially if the distinctions between proximal and distal forms are highly nuanced. Some languages may have specific rules about where or how anaphoric expressions can occur in a sentence or discourse due to syntactic or discourse-level constraints. This

study seeks to determine if these constraints could be due to structural or pragmatic reasons in Lutsotso language.

Discourse coherence and anaphora relations are so intertwined as anaphoric expressions contribute to coherence by linking different parts of the discourse. By referencing earlier information, anaphora helps maintain the flow of ideas and enables the listener to construct a coherent mental representation of the discourse (Sugianto, 2000). Anaphora accounts for cohesion in texts and is a phenomenon under active study in formal. The correct interpretation of anaphora is vital for Natural Language Processing (NLP). For instance, anaphora resolution is a key task in natural language interfaces, machine translation, text summarization, information extraction, question answering, and a number of other NLP applications. In light of these considerations, a comprehensive exploration of Lutsotso's anaphoric elements becomes crucial hence the current study.

Lutsotso is a language of the Oluluhya macro-language, which belongs to the Bantu family of Niger Congo, Masaba (E.32) (Eberhard et al., 2021). It is classified by Eberhard et al., 2020 as belonging to the HADGA group, a sub-group number 30, which is in Zone E of the Bantu languages. Oluluhya has been reclassified as a macro language, and the various dialects are now languages (Marlo, 2013). As such, in the context of this study, Lutsotso is regarded as a language, and not a dialect.

Accordingly, Oluluhya macro-language is composed of the following 18 languages; Lutsotso, Lubukusu, Lutachoni, Lumarama, Lukisa, Lumarachi, Luwanga, Lusamia, Lukhayo, Lunyala (East and West), Lukabras, Lunyore, Lwisukha, Lwidakho,

Kommentiert [2]: 32 Or 30?

Lutiriki, Maasaba, Lutura and Lulogoli (Eberhard et.al, 2021). Mudogo (2018) identifies Lusonga as one of the Oluluhya languages as well.

According to Marlo (2009), these languages are divided into four primary groups: northern dialects, central dialects, eastern dialects, and southern dialects. The Oluluhya languages share some phonological, semantic, and syntactic features but these features also have variances that make the dialects distinct (Marlo, 2009). However, variances give each language a linguistically unique personality, demanding investigation into specific dialects.

Lutsoto is spoken by Batsoto. The area inhabited by the Batsoto is divided into five: Batsoto West, Batsoto East, Batsoto North, Batsoto South and Batsoto Central (Eberhard et.al, 2021). The population of Lutsoto speakers found in Kakamega County was estimated to be 162,822 2019 (KNBS, 2020). The Oluluhya languages that neighbour Batsoto are: Luisukha, Luidakho, Lukisa, Luwanga, Lunyala and Lukabras. Lutsoto language is closely tied to Batsoto's identity and cultural heritage. Lutsoto language helps to preserve the unique cultural knowledge, traditions, and customs of the Batsoto people.

According to Murasi (2000), Lutsoto speakers demonstrate a wide range of sociolinguistic patterns. The literate population is multilingual, speaking Lutsoto, Swahili, and English. Given their social and professional networks, this segment of the population prefers English and Swahili to Lutsoto. English is the official language of instruction in schools and is utilised in formal settings. Persons who have not received formal education use Lutsoto and Swahili to communicate with non-natives about trade and sociocultural roles (Murasi, 2000). This population has

excellent conversational skills in Lutsotso since they have spent the most of their life speaking the language. Nevertheless, Lutsotso speakers outside of Butso exist. Due to land limitations, some speakers either leave the speaking area to settle elsewhere or take job opportunities in other regions. Hudson (1996) posits that non-native speakers of a language may be more fluent than native speakers due to sociolinguistic factors influencing language attitudes . There is also evidence that native speakers recall the grammar of their language more accurately than non-native speakers.

Apart from being used as a medium of instruction, Lutsotso is used for personal interactions and trade in the areas where it is spoken (Murasi, 2000). In everyday contexts, Lutsotso is used within the Lutsotso community for communication in various domains such as family, community gatherings, and informal settings. However, due to the influence of Swahili and English, especially in urban areas, there may be a shift towards the use of these languages in certain domains, particularly among younger generations and in formal contexts (Murasi, 2000). Like many indigenous languages around the world, Lutsotso faces challenges to its vitality due to factors such as urbanization, globalization, and the dominance of major languages like Swahili and English (Murasi, 2000). Efforts to maintain and revitalize the language may include language advocacy, education initiatives, and cultural preservation activities within the Lutsotso community.

Given that the Bantu language family is one of the largest and most diverse language families in the world (Marten and Wal, 2014), a detailed study of anaphora relations in Lutsotso can contribute significantly to cross-linguistic typology among languages

in this family. It will allow for the identification of commonalities and differences in anaphoric strategies across Bantu languages, advancing our understanding of linguistic diversity within this language family.

1.3 Statement of the Problem

Bantu languages have unique strategies for encoding anaphoric relations. While several studies have examined anaphoric relations in Bantu languages such as Swahili, Zulu, and Lubukusu, there remains a significant gap in understanding how Lutsotso handles anaphora in comparison to these languages. Previous studies on anaphoric relations of Bantu languages, including those mentioned above, have primarily focused on aspects such as reference tracking, topic continuity, agreement, and pronominal anaphora.

In contrast, the present study takes a unique approach by focusing on context-driven anaphora, ellipsis, and omission strategies, as well as non-pronominal anaphora. Data from Lutsotso, provides insights into forms of anaphora, such as demonstratives, lexical nouns, and implicit references, and how these elements contribute to maintaining discourse coherence in the language. Furthermore, while existing studies have outlined general strategies for anaphora in Bantu languages, literature on related studies lacks analyses that explore the specific mechanisms that Lutsotso employs to maintain discourse coherence, especially in contrast to other Bantu languages and non-Bantu languages. Filling this gap is particularly relevant given the potential for pragmatic shifts and unique discourse structures in Lutsotso. This study, therefore, aims at providing specific insights into mechanisms that Lutsotso speakers use to maintain referential continuity and coherence. By analysing the interplay between

syntactic structures, morphological markers, and pragmatic contexts, the study identifies patterns that distinguish Lutsotso from other Bantu languages. It also examines whether Lutsotso follows general Bantu anaphoric strategies or diverges in significant ways, thus contributing to a broader understanding of anaphoric relations cross-linguistically.

The present study provides a comprehensive analysis of anaphora relations in Lutsotso, thereby contributing to a complex understanding of Bantu language anaphora and offering insights that could inform broader linguistic theory, particularly regarding language universals in anaphoric relations.

1.4 Objectives of the Study

The general objective of the study is to analyse anaphora relations and discourse coherence in Lutsotso.

The specific objectives of this study are to:

1. Classify anaphoric elements in Lutsotso discourse for their role in discourse coherence.
2. Establish the factors that influence the distributional patterns of anaphoric relations in Lutsotso and how they maintain discourse coherence.
3. Account for the pragmatic interpretation of Lutsotso Anaphors using Systemic Functional Grammar theory.

1.5 Research Questions

This study will be guided by the following research questions:

1. How can anaphoric elements be classified in relation to discourse coherence?
2. What factors influence the distributional patterns of anaphoric relations in Lutsotso, and how do these patterns contribute to coherent discourse
3. How does Systemic Functional Grammar Theory account for the pragmatic interpretation of Lutsotso Anaphors?

1.6 Significance of the Study

The study of anaphora entails not only solving difficulties related to the anaphoric event, but also building, retaining, and shifting subject continuity, which affects discourse coherence. Anaphora is a widely employed linguistic device in everyday discourse, serving to minimize repetition and enhance communicative coherence and efficiency (Huang, 2017). Language plays an important role in the lives of its users and so the study of anaphoric expressions will contribute to coherence by linking different parts of the discourse together especially during natural language processing (Mitkov, 2002).

Understanding anaphoric relations is crucial for both theoretical linguistics and practical applications (Bosch, 2019). In theoretical linguistics, anaphoric relations give light on Lutsotso's syntactic structures as well as understanding how pronouns, reflexives, and other anaphoric elements are licensed and interpreted within the language's grammatical framework. For semantics and pragmatics, studying anaphoric relations reveals insights into the semantic properties of Lutsotso.

Anaphora helps uncover how meaning is constructed and interpreted across different linguistic contexts, such as how pronouns pick up their reference and the constraints on their interpretation. Pragmatic analyses of anaphora contribute to a deeper comprehension of how language functions in real-world communication (Levinson, 2000).

For discourse analysis, anaphoric relations are central to discourse coherence and cohesion. Analysing how anaphors relate to their antecedents contributes to understanding discourse organization, topic continuity, and information structure in Lutsotso discourse. For practical applications, it covers the issue of Language Teaching and Learning. Teachers can help learners grasp the usage and interpretation of pronouns, reflexives, and other anaphoric elements in various contexts, enhancing their communicative competence.

This study systematically identifies and classifies anaphoric elements in Lutsotso discourse, including personal pronouns, demonstratives and other relevant markers. By examining the contextual and linguistic cues that guide anaphoric reference (Mitkov, 2002), this research aims to uncover the underlying referential strategies employed in Lutsotso discourse. This study also explores the impact of contextual factors, such as discourse coherence, speaker intentions, and the presence of discourse referents, on anaphoric interpretation.

This study provides a worthwhile morpho-pragmatic analysis of Lutsotso anaphora relations and discourse coherence. It aimed at analysing multi-sentential anaphora relations in both spoken and written discourse in Lutsotso and to provide a platform of comparison of the insufficiently studied Oluluhya languages which are mutually intelligible with Lutsotso. This study bridges the gap between theory and application

leading to the development of more effective language technologies, language teaching methodologies, and tools for communication.

1.7 Justification of the study

This study is grounded within the fields of pragmatics and discourse analysis, with a particular focus on anaphora and its role in discourse coherence in Lutsotso. In these fields, anaphora is recognized as a crucial linguistic mechanism that contributes to the maintenance of discourse coherence by allowing speakers to refer back to previously mentioned entities or ideas without redundancy.

Previous studies on Bantu languages have significantly advanced the concepts of pronominal anaphora, reference tracking, and the use of agreement markers, particularly in languages like Swahili and Zulu (e.g., Bresnan & Mchombo, 1987; Demuth, 1990). These studies have focused on how subject and object pronouns, as well as noun class agreement systems, facilitate discourse coherence by linking referents across sentences and larger discourse units. In addition, research has highlighted the importance of topic continuity, where Bantu languages employ specific linguistic strategies to maintain subject or object referents through ellipsis or minimal anaphoric cues (Doke, 1954; Givón, 1983). However, these well-researched Bantu languages like Lubukusu, Ikalanga and Ki-imenti, only represent a fraction of the linguistic diversity within the Bantu family. There is a significant gap in our understanding of how lesser-studied languages, such as Lutsotso, handle anaphoric relations. This study aimed to fill that gap by focusing on aspects of anaphora that have not been adequately addressed in the existing literature, particularly context-driven anaphora, ellipsis, omission strategies, and non-pronominal anaphora.

Unlike previous studies that have predominantly concentrated on pronominal anaphora and agreement markers, this study investigated how Lutsotso utilises demonstratives, lexical nouns, and implicit references as anaphoric tools. These forms of anaphora may reveal unique ways in which Lutsotso speakers maintain discourse coherence, especially in complex conversational and narrative structures. Additionally, this study examined how contextual factors within Lutsotso discourse influence the resolution of anaphoric ambiguities, offering a fresh perspective on anaphora in a Bantu language context.

By situating this study within the broader frameworks of pragmatics and discourse analysis, the research not only adds to the body of knowledge on Bantu languages but also provides a unique contribution by exploring under-researched anaphoric strategies. In doing so, it enhances understanding of the diversity and complexity of anaphoric relations across the Bantu language family, demonstrating how Lutsotso may differ from or align with patterns observed in better-known Bantu languages. This study thus broadens the scope of linguistic inquiry in pragmatics and discourse analysis, making it a valuable contribution to both theoretical and applied linguistics. Finally, a qualitative discourse analysis approach is used to study naturally occurring Lutsotso conversations and texts, allowing for a thorough investigation of anaphoric cohesiveness outside grammatical limitations. In comparison to traditional morphosyntactic analysis, this approach ensures an improved understanding of pragmatic functions.

1.8 Scope and Limitations

Anaphora is important for discourse coherence because it connects distinct aspects of a text, adding to the general significance and flow of communication (Sugianto, 2000). In this study, the focus is on analysing anaphoric relations in Lutsotso, specifically targeting pronominal anaphora, zero anaphora, adverbial anaphora, and verb anaphora. These types of anaphora are examined through a pragmatic lens, aiming to understand how they contribute to discourse coherence in both spoken and written Lutsotso.

The study systematically identified and analysed these types of anaphora within Lutsotso discourse. The analysis focused on identifying patterns of anaphoric reference and exploring the underlying pragmatic and contextual factors that guide their use. This targeted approach provided insights into how Lutsotso speakers manage reference and coherence, contributing to a better understanding of discourse strategies in Bantu languages.

This study is intentionally limited in the following ways for the sake of feasibility and clarity: Firstly, the study did not cover comparative constructions involving anaphora across different languages or dialects. This exclusion ensured the research remained focused on Lutsotso-specific anaphoric patterns without being overburdened by comparative analysis.

Secondly, there is exclusion of broader anaphoric phenomena. The focus was on specific anaphoric elements (pronominal, zero, adverbial, and verb anaphora), excluding other forms such as comparative or cross-clausal anaphora. This limitation was driven by the need for a focused and in-depth analysis, ensuring that the study is manageable and relevant to the primary research questions. The research relied on introspected data, corpora data, and elicited data from native speakers.

1.9 Chapter Summary

This chapter has presented the background to the study, foregrounded the problem statement, and outlined the research objectives, research questions, as well as the justification for the study, scope, and limitations. The general objective of the study was to conduct a comprehensive analysis of anaphora relations in Lutsotso. In summary, the study of anaphora relations, which include the reference of words or phrases to items in conversation, is an important topic of linguistics because it helps us understand how languages transfer information. This linguistic phenomenon is essential for preserving coherence and intelligibility in a text or conversation. This study examined the morpho-pragmatics of Lutsotso anaphors and discourse coherence. Anaphoric expressions are important for discourse coherence because they allow speakers and writers to refer back to previously mentioned items while maintaining the flow of information and conveying complicated ideas efficiently. The following chapter discusses the reviewed literature and theoretical framework.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter provides a critical review of relevant literature on anaphors, followed by an examination of studies related to the Lutsotso language. It then discusses research on anaphors and pragmatics more broadly, identifying gaps in the literature. Finally, the chapter outlines the theoretical frameworks used for data analysis.

In discourse analysis, the relationship between anaphora and coherence is critical to how meaning is formed and perceived across sentences. Anaphoric expressions, such as pronouns, demonstratives, and zero-anaphors, act as linguistic tools to help make connections between different areas of discourse, ensuring that conversations or texts are coherent. This section looks into the pragmatic mechanisms that govern referential interpretation and communication continuity by investigating how anaphora contributes to discourse coherence in Lutsotso.

2.2 Anaphora and coherence in discourse

Anaphora plays a key role in establishing discourse coherence by enabling connections between linguistic elements across sentences. Poole (2002) defines anaphors as items that refer back to other elements in a structure. In most circumstances, they only serve as referents when they interact with the antecedent in the same sentence. The antecedent is an element that comes before the anaphor and is used to specify meaning (Haegeman, 1994; Poole, 2002). Anaphora relations and discourse coherence are key to the overall sense of unity and connectedness in a text or conversation (Heusinger & Turner 2006). However, in Lutsotso, the way anaphors

function and interact with their antecedents may exhibit specific linguistic characteristics.

Discourse refers to how language is used for communication (SIL International - Glossary of Linguistic Terms, 2023). Sugianto (2000) defines discourse as a linguistic unit that may consist of one or more well-formed grammatical sentences but does not necessarily have to follow strict grammatical rules. Similarly, Murcia (2000) emphasises that discourse is a spoken or written piece of language that exhibits internal relationships of form and meaning such as coherence and structure, which are logically linked to an external communicative purpose or goal. McCarthy (1991) adds that discourse aims to establish meaningful communication by ensuring coherence, where words or sentences relate to one another according to conventional linguistic norms.

Halliday and Hasan (1976) provide a related but distinct perspective, arguing that discourse, often referred to as 'text' in linguistic studies, is a unit of meaning rather than a grammatical unit like a clause or a sentence. They stress that a text, whether spoken or written, achieves coherence by forming a complete, meaningful whole in context. While McCarthy (1991) and Murcia (2000) highlight coherence in discourse, Halliday and Hasan (1976) extend this idea by distinguishing between grammatical structures and the functional use of language in real contexts. These perspectives are crucial to the present study, as they provide a foundation for analysing how Lutsotso speakers establish coherence and cohesion in discourse through anaphoric reference.

As described above, text and discourse are forms of language used for communication, which may not always adhere strictly to grammatical rules, since

both spoken and written language often prioritize meaning over form. This provides a key entry point for understanding why the present study foregrounds a morpho-pragmatic analysis of anaphora relations. While anaphors are morphologically marked in Lutsotso through noun class agreement and pronominal forms, their communicative function extends beyond morphology. In actual discourse, speakers frequently exploit anaphora in flexible ways to maintain reference, avoid ambiguity, and ensure continuity of meaning, even when the grammatical form is reduced, omitted, or restructured.

Thus, the argument lies in the interface between grammar and use: although morphology supplies the referential forms, it is pragmatics that explains why those forms are selected, how they operate in context, and what role they play in producing coherence. In this sense, discourse analysis cannot be confined to grammatical regularities but must also account for the ways speakers achieve coherence under real communicative pressures. The study therefore deliberately focuses on anaphora as a morpho-pragmatic device for discourse coherence, rather than limiting itself to purely morphological descriptions.

2.3 Types of Anaphora according to the form of anaphor

The types of anaphora can be classified based on the form of the anaphor used. This includes: pronominal anaphora, zero anaphora, verb phrase anaphora and adverb anaphora. Each of these forms reflects a different strategy through which speakers maintain reference and ensure continuity in discourse. These distinctions are important because the choice of a particular anaphoric form is often influenced not only by grammar but also by pragmatic considerations such as economy of expression, emphasis, and discourse coherence (Mitkov (2014:58).

2.3.1 Pronominal anaphora

This is the most common and well-studied sort of anaphora (Mitkov, 2014). Pronominal anaphora can occur with any type of pronoun. This study focuses on the following types of pronominal anaphora: personal pronouns, possessive pronouns, reflexive pronouns, demonstrative pronouns, relative pronouns and zero pronouns. Moving from overt reference to more implicit forms, zero anaphora emerges as a distinct type of anaphora that differs from pronominal, lexical, and demonstrative anaphora.

2.3.2 Zero Anaphora

Zero anaphora is a distinct type of anaphora that differs from other forms, such as pronominal, lexical, and demonstrative anaphora, in that it lacks an overt referential expression on the surface structure of a sentence (Huang, 2000). Unlike pronominal anaphora, which uses explicit pronouns to refer back to antecedents, or lexical anaphora, which relies on repeated nouns, zero anaphora is understood purely through contextual inference (Huang, 2000; Li & Thompson, 1979). This reliance on discourse context makes zero anaphora particularly significant in languages with pro-drop properties, such as Lutsotso, where omitted elements are inferred from syntactic or pragmatic cues.

The uniqueness of zero anaphora in discourse is tied to its cognitive and processing demands. Because the referent is not explicitly stated, the listener or reader must retrieve it from the discourse context, making it a crucial cohesive device (Givón, 1989). Zero anaphora is often linked to topic continuity and discourse economy, reducing redundancy while maintaining coherence (Du Bois, 1987). It manifests in

various forms, including zero pronominal anaphora (where a subject or object pronoun is omitted), zero noun anaphora (omission of a noun phrase), and zero verb phrase anaphora (ellipsis of verbal elements) (Huang, 2000).

Studies have shown that languages differ in their preference for zero anaphora, influenced by syntactic constraints and pragmatic strategies (Foley & Van Valin, 1984). In Lutsotso, examining zero anaphora contributes to understanding how information structure, topic maintenance, and cohesion operate in discourse. Therefore, this study provides insights into the functional roles of zero anaphora in Lutsotso and how it compares to overt anaphoric strategies.

Zero anaphora has some subcategories such as zero pronominal anaphora, zero noun anaphora and zero verb phrase anaphora (ellipsis). It is usually shown with the sign \emptyset . Zero anaphora is realized in Lutsotso through verb ellipsis and pronominal anaphora just like in other Bantu languages (Sikuku, 2011) as it will be discussed in section 4.0.

2.3.3 Verb-phrase Anaphora

Verb Phrase Anaphora (VPA) is a universal language phenomenon Mitkov (2014). It can occur in the form of *do so* phrase, verb phrase ellipsis, pro-form, cataphora.

There are several forms and strategies that can be used to achieve verb phrase anaphora in language (Mitkov, 2014:78). Here are some common forms:

2.3.3.1 Pronominal Anaphora

This form involves using pronouns to refer back to a previously mentioned VP (Mitkov, 2002). Pronominal anaphora is expressed through various categories of

pronouns. In many languages, including English, pronominal anaphora reduces redundancy and facilitates smooth transitions between sentences (Huddleston & Pullum, 2002). The correct interpretation of pronominal anaphora depends on various factors, including syntactic structure, semantic roles, and pragmatic context (Ariel, 1990). In some cases, ambiguity may arise when multiple potential antecedents exist, requiring additional contextual cues for disambiguation (Gundel, Hedberg, & Zacharski, 1993). Different languages exhibit varying strategies for resolving pronominal anaphora, with some relying on agreement in gender, number, or person, while others use syntactic positioning or discourse prominence (Keenan, 1976). In Bantu languages such as Lutsotso, pronominal anaphora resolution is influenced by noun class agreements, which determine the concord between pronouns and their antecedents (Mugane, 1997).

2.3.3.2 Ellipsis

In ellipsis, a verb phrase is omitted from the sentence but understood from the context (Halliday & Hasan, 1976). The omitted VP is assumed to be the same as the previous one. This omission frequently depends on the speaker and listener having a shared understanding that the omitted VP is the same as one that was previously addressed. In a dialogue, for instance, the speaker may leave off a verb or pronoun if it is evident from earlier phrases, trusting the listener to fill in the blanks.

2.3.3.3 Pro-Form

A pro-form is a linguistic element that stands in for a larger linguistic unit. In verb phrase anaphora, a pro-form could replace a whole VP (Huddleston, 2002). This is demonstrated by the way the English word 'do' is used, where it takes the place of an

activity that was previously described. Similar mechanisms might exist in Lutsotso, nevertheless the details might change based on the Lutsotso's language structure.

a) Cataphora

Cataphora, where reference is made to a VP that appears later in the discourse, is less common but can still occur in Lutsotso. In such cases, a pronoun or other referring expression anticipates the mention of the VP (Huang, 2007). For example, a speaker might say something equivalent to 'It is important to note,' where 'it' refers to information that will follow. This establishes the framework for what will be covered in more detail.

b) Conjunction

Conjunctions can connect two clauses with related VPs, referring back to the previous VP (Egins, 2004). Correlative conjunctions link parallel structures and preserve discourse coherence, while subordinating conjunctions create subordinate sentences that refer to the main clause. These conjunctions clearly indicate the relationship between the various components of the sentence, which helps ensure communication clarity and organize complex sentences.

c) Adverbial Phrase

An adverbial phrase can refer back to a VP by indicating the manner in which the action is performed (Quirk, 1985). Adverbial phrases are collections of words that serve as adverbs, offering more context for an action, an occurrence, or a scenario. They modify verbs, adjectives, or other adverbs and frequently communicate information about time, place, method, frequency, or state.

d) Adjective Modification

An adjective can modify a VP to refer back to a previous VP (Huddleston & Pullum, 2002). This can happen if the VP qualifies the action or state they are expressing using descriptive adjectives. If an earlier VP states, 'She sang beautifully,' for instance, a later clause may refer to this VP by calling the singing 'beautiful' or 'melodious.' The quality of the activity described in the previous VP is modified by the adjectives 'beautiful'.

e) Comparative Construction

A comparative construction can be used to draw a comparison between two VPs, with the second VP referring back to the first (Halliday, 2014). These forms of verb phrase anaphora help maintain the coherence of a text or conversation by avoiding unnecessary repetition while clearly indicating the referential relationships between different parts of the discourse. Lutsotso, like many other languages, can use comparative constructions to draw comparisons between two VPs. In these constructions, the second VP refers back to the first by indicating a relationship of similarity, difference, or degree. For example, a sentence might compare the manner or intensity of two actions: 'She slept sounder than she did yesterday.'

Here, 'sounder' establishes a comparison between the current action (sleeping) and a previous one, implying a VP that describes the action on a previous day. The comparative element 'sounder' helps to establish the link between the two VPs, highlighting a contrast or similarity. This form of anaphora effectively avoids redundancy while clearly establishing a referential relationship between the VPs.

Murphy (1985) carried out three experiments investigating the comprehension of anaphoric verb phrases, verb phrases with ellipsis, or substitute elements that must be

interpreted in relation to an antecedent. For instance, ‘Mom drove the new car after Dad did’, which contains the pro-verb ‘did’. Linguistic analysis of anaphoric verb phrases (VPs) reveals that humans use two understanding strategies, one based on reasonable reasoning in a mental ‘discourse model’ of the text and the other on accessing a surface representation of the antecedent in short-term memory. Three experiments looked into how various understanding strategies are coordinated. Subjects read one sentence at a time from brief stories, and their reading times were recorded. The findings first revealed that a variety of factors influenced these reading times. Secondly, both of these effects were strongest when the antecedent was in the preceding sentence; moving the antecedent further away lowered overall reading speeds. Thirdly, the trials discovered no consistent differences between two types of anaphora (‘deep’ and ‘surface’ anaphora), nor did any of the other effects depend on the type of anaphor. These findings cast doubt on a theory of how readers coordinate syntactic and pragmatic processes while reading anaphoric verb phrases.

2.3.4 Adverb Anaphora

Adverbs of time and place are also identified as different types of anaphora. They may be given in two forms: locative ‘there’ and temporal ‘then’. Mitkov (2014) includes adverb anaphora under the category of pronominal anaphora. Analysing how Lutsotso employs adverbial anaphora can reveal patterns of reference and cohesion unique to the language. For instance, determining whether Lutsotso uses specific adverbial forms to maintain temporal and spatial continuity, or if it relies more heavily on zero anaphora or other mechanisms, can provide insights into its discourse structure. Furthermore, understanding the interplay between adverbial

anaphora and other anaphoric forms in Lutsotso can clarify the language's strategies for maintaining coherence and managing information flow.

2.4 Types of Anaphora according to the location of the anaphor

2.4.1 Intrasentential anaphora

Intrasentential anaphora is when the antecedent and anaphor are employed in the same phrase. Since they are used in the same sentence as their antecedents, reflexives and pronouns are the most common examples of this form of anaphora (Safir, 2004). In Lutsotso, intrasentential anaphora occurs when the antecedent and anaphor are used within the same sentence. This is commonly seen with reflexive pronouns and personal pronouns. In reflexive relationships, an action is seen directed back at the subject, is a clear instance of intrasentential anaphora. Similarly, personal pronouns can refer back to antecedents within the same sentence, helping to maintain coherence and avoid repetition.

2.4.2 Intersentential anaphora

If the antecedent and anaphora are presented in different sentences, this is referred to as intersentential anaphora. The antecedents of intersentential anaphors are usually found in the 2-3 preceding sentences. This range, however, can be greater in spoken language or other sorts of texts (Safir, 2004). In Lutsotso, intersentential anaphora is key for maintaining coherence across multiple sentences or clauses.

2.5 Lexical Cohesion and Anaphora

The discussion of cohesiveness and cohesive devices is critical in analysing research objectives two and three of the study. A text or discourse should be consistent and cohesive. As a result, we can gain a thorough grasp of the text. A text is not merely a grammatical unit but also a linguistic one, and more specifically, a semantic unit. The unit here refers to unity of meaning in a context and texture that expresses how it relates to the environment in which it is put as a whole. A text is realized in the form of a sentence since it is a semantic unit. A text is any piece of language spoken or written in any style that incorporates any number of active participants and is operational, working as a unity in some context or situation. The coherence among the sentences that comprise the text expresses the semantic unity of the text (Halliday & Hasan, 1976:293).

In the analysis of cohesiveness and cohesive devices, the concept of anaphora plays a central role, especially within the context of Lutsotso. Anaphoric references are a key mechanism that ensures coherence within a text, where the interpretation of a linguistic unit relies on another element that precedes it. In Lutsotso, the use of anaphoric devices, such as pronouns, demonstratives, and definite articles, creates cohesion by connecting different parts of a discourse. This linking of elements is crucial for maintaining the semantic flow and making the text or conversation comprehensible.

Cohesion is the relationship formed when the interpretation of one textual piece is dependent on another (Renkema, 1993:35). This means that cohesion arises when the

interpretation of one element in a discourse is dependent on the interpretation of another, referring to the relationship that exists between parts in the text. It is partially expressed through terminology that pertains to grammatical and lexical cohesiveness. Its devices will assist the reader or listener in interpreting a text or dialogue. Cohesion is a syntactic organization in which sentences are constructed in an integrated manner to form discourse on both grammatical and lexical levels (Latifah and Triyono, 2020:6).

According to Halliday and Hasan (1976), cohesion is the relationship between textual elements where the interpretation of one part depends on another. This suggests that, anaphora, as a type of grammatical cohesion, exemplifies this by referring back to previously mentioned entities (the antecedent). In Lutsotso, the proper use of anaphoric elements is not only important for cohesion but also for the pragmatic interpretation of meaning, as these devices often reflect culturally embedded communication patterns that influence the interpretation of discourse.

According to Halliday and Hassan (1976), there are two types of coherence: grammatical cohesion and lexical cohesion. Grammatical cohesion elements include reference, substitution, ellipsis, and conjunction. This implies that anaphoric components are commonly seen as part of textual grammatical coherence. The authors add that grammatical cohesion refers to how distinct portions of a document are linked together using grammar and syntax to generate coherence. Anaphoric components, in particular, help to this cohesiveness by referring back to anything

addressed before in the text (antecedent) with words like as pronouns (he, she, it, they), demonstratives (this, that), or definite articles (the).

Additionally, Halliday and Hasan (1976:4) define cohesion as a semantic or meaning relationship that exists between two or more elements within a text that are critical to its interpretation. There are two elements in this case. The one that assumes the other and the one that is assumed (Halliday and Hasan, 1976:4). Cohesion arises when the interpretation of one element in the text is dependent on the interpretation of another. Cohesion is therefore necessary to demonstrate how phrases that are structurally independent of one another can be connected together by specific elements of their interpretation.

Furthermore, Halliday and Hasan (1976) claim that the main driving principle in language is communicated through grammar and others through vocabulary. As a result, we can speak of grammatical and lexical cohesiveness. As previously stated, cohesion is a semantic or meaning relation that can be established inside a sentence or between sentences within a text, and this link can be realized by formal linguistic techniques. According to Halliday and Hasan, formal linguistic devices function as coherence devices. They categorise cohesive devices into two broad types: endophoric and exophoric references. Textual meaning is referred to as endophora, which is separated into anaphora and cataphora. If the relation is presupposed by something that came before, it is called anaphora; if it is presupposed by something that comes after, it is called cataphora.

Exophora connects language to context, but it does not integrate one passage with another to form a unified text. As a result, it does not directly contribute to cohesiveness, as previously stated. As a result, coherence in a text is more concerned with endophora than exophora. Furthermore, according to Halliday and Hasan (1976:5), coherence is communicated partially through grammar and partly through lexicon. As a result, those two researchers propose that we refer to grammatical cohesion and lexical cohesion. Each sort of cohesiveness is achieved through the use of linguistic elements known as cohesive devices. Cohesive devices will aid listeners or readers in their interpretation of a text or dialogue.

Grammatical cohesiveness is the grammatical relationship between clauses and phrases on text that refer to a grammatical rule between an item that will exist later (the presupposing item) and another item that already exists (the presupposed item). Reference, substitution, ellipsis, and conjunction are examples of grammatical linkages. However, in this study, the researcher simply addresses the reference in order to have a thorough grasp of a text and understand what the preceding or following word refers to. As a result, we can determine how the text flows.

The study of anaphoric relations in Lutsotso, therefore, explores how meaning is constructed and sustained across sentences, contributing to cohesiveness of texts. Pragmatically, these anaphoric devices help manage the flow of information and ensure that references are clear and relevant to the discourse participants. This aligns with the first and second research objectives, which analyse how cohesion is achieved through both grammatical and pragmatic means in Lutsotso texts.

In this context, cohesive devices are not just syntactic tools but also play a critical role in pragmatics, as they reflect speaker intent, cultural norms, and discourse strategies unique to Lutsotso. By focusing on anaphoric reference in particular, this study connects cohesion with the pragmatic realities of Lutsotso discourse, demonstrating how meaning is maintained and interpreted in real-life communication.

This discussion underscores the importance of cohesion and cohesive devices as fundamental to the analysis of anaphora in Lutsotso, both from a linguistic and pragmatic standpoint.

2.6 Studies on Lutsotso

According to Marlo (2013), Bantu languages on account of their genetic links bear strong resemblances especially with regard to their basic vocabulary, structural aspects of their grammars, morphological and phonological basic aspects. This author has observed that Bantu languages are agglutinative in structure and describes agglutinative languages as those in which words are formed by stringing together distinct morphemes, each carrying a specific grammatical meaning. In such languages, morphemes remain relatively unchanged when combined, and each morpheme contributes a single, clear function (e.g., tense, number, case, or agreement). Lutsotso, like other Bantu languages, manifests the typical Bantu agglutinative structure and has anaphors marked using affixes, or morphemes that are added to words.

Odera and Osore (2023) present a thorough examination of the unique grammatical features found in Bantu languages with specific attention to Lutsotso language.

Notably, Bantu languages are characterized by the presence of noun classes, a categorization system that assigns each noun or noun stem to specific groups. While most Bantu languages typically have between 15 to 18 classes, Lutsotso stands out with an extensive set of 21 distinct classes (Osore, 2009). Despite the challenge of discerning semantic distinctions between these classes, there are often shared underlying meanings or patterns within subsets of nouns belonging to a particular class.

In Lutsotso, nouns are composed of two crucial elements: a noun prefix and a root. The prefix holds significant importance as it signifies the noun's class membership. The impact of noun class membership is significant, influencing both the structure of noun phrases and sentences as a whole. This influence is achieved through the presence of class prefixes on nouns, effectively serving as classifiers. Complex agreement morphology, evident in elements like number, person, case, and gender, is governed by these class distinctions (Katamba, 2003).

The following elements in Odera and Osore's (2023) study are key in the present study of anaphora; The study highlights the unique and extensive noun class system in Lutsotso, comprising 21 classes. This system is crucial because it categorizes nouns and determines agreement patterns within the language. This foundation is essential for studying anaphora relations, as anaphora often involves referring expressions that depend on these grammatical categories for proper resolution. Also, anaphoric elements must agree with their antecedents in features like noun class and gender. According to Marten (2000), anaphoric agreement occurs when the NP and

verb agree in a manner comparable to a pronoun agreeing with a previous NP, but not as a reflex of a structural, such as a subject-verb, relation.

Further, Osore (2009) emphasises the importance of concordial prefixes which maintain grammatical agreement throughout noun phrases. These prefixes indicate the noun class of the head noun and ensure consistency in agreement features like number, person, case, and gender. The focus on concordial prefixes and agreement morphology in Osore's study directly relates to anaphora, as the antecedent and anaphor must agree in features such as number and gender. Understanding how agreement is structured in noun phrases and sentences in Lutsotso is crucial for analysing how anaphora is resolved. While Bantu languages lack a discrete system for number morphology, the noun class system communicates distinctions between singular and plural forms by organizing classes in pairs based on number.

Applied to Lutsotso discourse, this suggests that, in the construction of sentences, the simple sentence is structured as a complex noun phrase (NP), where nominal attributes are indicated through affixes (Osore, 2009). The concord prefixes hold considerable sway over the words they are connected to within the noun phrase, exerting influence on their grammatical relationships. The earlier study by Odera and Osore (2023) established the foundation for comprehending the complex grammatical characteristics of Lutsotso, especially with regard to noun classes and agreement. This basic understanding is necessary for the present study, which broadens the investigation to include anaphora relations. Anaphora analysis necessitates a thorough comprehension of how referential expressions act within the

grammatical framework created by concordant agreement and noun classes. The goal of the present research is to provide a more thorough understanding of the linguistic mechanisms in Lutsotso by expanding on the findings of Osore (2009), especially with regard to coherence and reference in speech.

Odera (2021) aimed to analyse tense and aspect in Lutsotso within the feature Checking Theory of the Minimalist Program the main component of the Minimalist Program (Chomsky, 1981). This study provides foregrounding literature on Lutsotso language, as it is also the language under discussion in the present study. From the analysis, we note that tense in Lutsotso is a grammatical category marked morphologically by various inflectional forms. Also, there is a combination of morphemes in the description of tense and aspect in Lutsotso. We then note that Lutsotso is an SVO structure language and the analysis of its basic sentence structure can adequately be described using the Minimalist Program (MP). The Checking theory of the Minimalist Program as proposed by Chomsky (1981) can adequately describe tense and aspect morphological forms in Lutsotso. Further, Odera's study also established that tense and aspect categories interact largely by co-occurring in the same verb phrase. Indeed, it is difficult to study one category without referring to the other.

Although the study by Odera (2021) was limited to the analysis of tense and aspect in Lutsotso, it still provided the background information about Lutsotso language relevant to the present study. For instance, the following properties of tense and aspect in Lutsotso are relevant to the study of anaphora relations in Lutsotso:

temporal reference, event structure, and anaphoric accessibility. Understanding the temporal reference established by tense and aspect is crucial for resolving anaphoric references to events or states (Comrie, 2014). Tense in Lutsotso indicates the time of the event or state being described relative to the time of speaking. Aspect, on the other hand, provides information about the internal temporal structure of the event, such as whether it is ongoing, completed, or repeated (Comrie, 2014).

Additionally, aspectual distinctions in Lutsotso can affect the interpretation of anaphoric expressions by signalling different stages or phases of events. For example, perfective aspect may indicate a completed event, whereas imperfective aspect may suggest an ongoing or habitual event (Kamp & Reyle, 1993). Anaphoric expressions referring to such events must be interpreted in accordance with the aspectual properties of the event. Tense and aspect can equally influence the interpretation of anaphoric expressions with respect to co-reference and binding principles. For instance, tense can determine whether an anaphoric expression refers to an event or state in the past, present, or future relative to the main clause, while aspect can specify the aspectual properties of the antecedent event or state.

On anaphoric accessibility, certain types of anaphoric expressions may be sensitive to the temporal and aspectual properties of their antecedents in Lutsotso. For instance, pronouns or adverbs with temporal reference may need to agree in tense or aspect with their antecedents, or they may be restricted in their interpretation based on the aspectual properties of the antecedent event or state (Ariel, 1990). Finally, discourse structure is another property of tense and aspect that is relevant to the

present study. The study on tense and aspect in Lutsotso contribute to the establishment of discourse coherence and coherence relations, which in turn influence the interpretation of anaphoric expressions. The temporal and aspectual properties of verbs in discourse can signal temporal sequence, causality, or other coherence relations that affect the interpretation of anaphoric references.

By examining how tense and aspect interact with anaphoric expressions in Lutsotso, the present study can gain insights into the complex interplay between temporal reference, event structure, and discourse coherence in language comprehension and production.

Rashid (2017) investigated the impact of Lutsotso consonants on the pronunciation of certain English consonant sounds. The study's conclusion emphasises that Lutsotso consonants play a role in influencing the articulation of specific English plosives, fricatives, and affricates, due to considerations of voicing and devoicing in crucial English consonant sounds. Rashid's study highlights a significant mixing of sounds, especially those with differing voicing characteristics. This phonetic challenge is attributed to the linguistic traits of Lutsotso speakers' native language. Learners of English as a second language, specifically those with dissimilar phonetic inventories in their native languages, encounter difficulties with sounds absent from their primary language, such as English fricatives.

The study suggests that through consistent practice, the pronunciation of these challenging sounds can be enhanced. Just like the other studies done in Lutsotso, this study provides the background information about Lutsotso language relevant to the

present study. While Rashid (2017) does not directly address syntax or anaphora, the understanding of phonetic elements is crucial. Anaphora, a syntactic phenomenon, often involves subtle cues, including phonological ones, which can impact how antecedents and pronouns are linked. The study of phonetic influence helps researchers consider how native language characteristics might shape the understanding and production of anaphoric expressions.

Rashid (2017) provides valuable insights into the phonetic and phonological aspects of Lutsotso, particularly focusing on how Lutsotso consonants influence English pronunciation. This background is crucial because understanding the phonetic inventory and the phonological rules of a language is foundational for studying other linguistic aspects, including syntax and discourse. The study's emphasis on voicing and devoicing of consonants can be linked to the phonological processing within the language, which may also affect how speakers process anaphoric elements and other syntactic structures.

Further, the research highlights how Lutsotso speakers struggle with English sounds not present in their native language. This linguistic interference can be analogous to syntactic challenges, such as the use and interpretation of anaphora, where speakers might similarly transfer native language patterns into English or vice versa.

An additional critical dimension involves the methodological considerations that inform the analysis. The methodologies used by Rashid (2017) to analyse phonetic challenges may offer useful techniques or considerations for studying syntactic issues. For example, examining how Lutsotso speakers produce and perceive specific

sounds can inform methods for studying how they use and interpret anaphoric references.

Although Osore (2017) established that Lutsotso's rich verbal morphology and strong agreement enable null arguments, the present study addresses the gap left in examining zero anaphora thereby advancing the understanding of null argument phenomena in Lutsotso language. While the study emphasises the presence of null arguments in both subject and object positions when lexical NPs are removed from sentences, it does not focus on meaning of the linguistic elements under discussion. It is purely syntactic. Also, the assertion that Lutsotso can be categorized as a pro-drop language due to the presence of null arguments (pro) resulting from dropped noun phrases (NPs) is consistent with the general understanding of pro-drop languages in linguistics. Moreover, Osore (2017) utilised the principles of Government and Binding (GB) theory (Chomsky, 1981) to analyse reference, distribution, licensing, and identification of these null arguments. The present study makes use of the Systemic Functional Grammar theory (SFG) in analysing anaphors in Lutsotso.

While Osore (2017) focused on a syntactic analysis, the present study's focus on pragmatic aspects of anaphora relations necessitates a shift from purely syntactic considerations to how these structures function in actual communication. The syntactic groundwork laid by Osore sets the stage for exploring the pragmatic conditions under which anaphoric references are understood and used.

Osore (2009) carried out a study on the internal structure of Lutsotso Noun Phrases. This study described and analysed the various ways in which words are strung

together to form grammatical noun phrases of Lutsotso within the context of standard theory of language, based on the version formalized by Noam Chomsky in 1965. Based on this research, there are several classes of Lutsotso nouns, prefixes serving as controllers of words that are related to them, making them syntactically significant.

Most Lutsotso noun classes express number distinctions with prefixes, while concordial affixes are employed to maintain agreement between the head noun and the other elements of the noun phrase. The study also demonstrated that Lutsotso NP contains a number of nominal inflectional morphemes which are used in the NP before the head noun as pre-modifier morphemes. The morphemes act as affixes on the NP to indicate particular nominal qualities. Nouns, pronouns (personal, possessive, relative, demonstrative, interrogative, reciprocals), numerals, associative constructions, quantifiers and modifiers were considered nominals:

Osore (2009) provides a detailed analysis of the internal structure of Lutsotso noun phrases, including the use of prefixes, concordial affixes, and nominal inflectional morphemes. These elements are crucial for establishing agreement and reference within the noun phrase. Understanding the role of affixes in noun phrases is vital for analysing anaphora, as these morphological markers can indicate reference and agreement, helping to resolve ambiguities in anaphoric relations. The use of prefixes and concordial affixes, for instance, can provide cues about the antecedents of anaphoric expressions.

Therefore, the study gives vital information regarding Lutsotso affixes, which is also important in the marking of anaphora in Lutsotso, and so serves as a foundation for

the discussion of anaphora relations in Lutsotso. The recursive nature of grammar made it impossible for the study to fully explore all potential phrase structures available within the Lutsotso NP. According to Osore's research, base rules that are necessary to follow always apply cyclically and maintain their linear order. As a result, an endless collection of generalized phrase markers can be created from the foundation of the syntactic component.

A study conducted by Murasi (2000) on Lutsotso on nominal morphs is notable for shedding light on a specific aspect of the language's morphology. The study presents various insights into the nature of the first vowel in nouns, highlighting its role as a distinct morphological unit and its variable manifestations. The study introduces the concept of the initial vowel as a separate morphological unit in Lutsotso nouns, a notion that can be particularly enlightening for understanding the language's morphological structure. Conceptually interesting is the idea that the initial vowel indicates the idea of place generally when followed by certain morphs and indicates the idea of noun generally when followed by other morphs. However, the text may go into more detail about the semantic reasons for these differences.

Murasi's (2000) study focuses on the Lutsotso dialect, which is also the subject of this study. The present work, however, departs from Murasi's work in two ways. Whereas Murasi (2000) uses the idea of item and organization, the present work analyses anaphora relations in Lutsotso. Further, the main focus of Murasi's work is the Lutsotso morph and its placement in nouns and does not address the relationship

between pragmatics and anaphora relations in Lutsotso, concentrating only on nominal morphology.

Nonetheless, Murasi's (2000) research benefits the present study by providing a morphological structure foundation. A thorough understanding of nominal morphology, as provided by Murasi (2000), is essential for any syntactic and pragmatic analysis in Lutsotso. The initial vowel and its implications for noun formation can impact how nouns function in discourse, including in anaphoric relations where nouns or pronouns refer back to previously mentioned entities.

Additionally, the awareness of the structure and variability of nominal morphs helps in identifying and interpreting the antecedents in anaphoric constructions, as these morphological markers can affect reference tracking and coherence in discourse. Moreover, there is transition from Morphology to Pragmatics. While Murasi (2000) focuses on the morphological aspects of Lutsotso nouns, the present study shifts focus to the pragmatic aspects, particularly anaphora. This transition is significant as it moves from understanding the building blocks of language (morphs) to exploring how these elements function in communication (anaphoric relations).

The initial vowel's role and its interaction with other morphs, as highlighted by Murasi (2000), could provide clues about the linguistic mechanisms that might influence anaphora, such as gender, number, or definiteness, which are often marked morphologically.

Equally, Murasi's (2000) work specifically addresses the Lutsotso dialectal consistency, ensuring that the findings are directly relevant to the present study. This consistency in the linguistic focus allows the present research to build on a well-

defined morphological foundation, making the exploration of anaphora more precise and contextually appropriate.

Osore & Odera (2021) discussed the co-occurrence of valence increasing processes in Lutsotso and focused on the syntactic processes that increase the valency of verbs in Lutsotso. This analysis is significant in the present study of anaphora and pragmatics in Lutsotso, as valency plays an important role in sentence structure and meaning, both of which are directly related to anaphora resolution. In particular, the way valence affects sentence construction impacts the relationships between subjects, objects, and other participants, influencing how anaphoric references are tracked and understood in discourse. For instance, the co-occurrence of valence-increasing processes, such as causativisation or applicativisation, introduces additional participants, potentially complicating anaphora resolution by increasing the number of referential options.

Moreover, from a pragmatic perspective, understanding these syntactic adjustments informs how speakers of Lutsotso manage referential coherence and ambiguity in communication. This interaction between syntactic structures and pragmatic usage is critical for resolving anaphoric ambiguities in natural conversation, a key focus of the present study. By connecting the syntactic insights from Osore & Odera's work with the present research on anaphora, this study deepens the understanding of how speakers of Lutsotso navigate complex sentence structures and referential expressions pragmatically.

2.7 Studies on Anaphora and Pragmatics

Anaphora relations and resolution in has been a topic of interest for linguists for decades (Mitkov, 2014). This literature review provides an overview of the studies conducted in this field, highlighting the various approaches and findings.

2.7.1 Studies on Anaphora and pragmatics on other languages

Within the framework of Principles and Parameters theory, Huang (1995) studied the interface of syntax and pragmatics and investigated the role of logical forms in mediating between sentence structure and truth conditions. The research focused mostly on quantifier sentences, pronoun interpretation, and *wh*- movement in English, Chinese, and Japanese. Huang (1995) motivated the Quantifier Raising rule (originally due to May, 1985) to account for the way quantified noun phrases are assigned semantic meaning via the mediation of the logical form in an attempt to account for data from these languages. These expressions, the researcher claims, give proof for the existence of the Quantifier Raising rule since quantified expressions are granted semantic interpretation in ways that kernel sentences are not.

While Huang's (1995) study provides significant motivation for the present study, particularly in the analysis and assignment of semantic interpretation to quantified expressions as well as in pronoun interpretation, it fails to adequately account for contextual meaning that these sentences acquire in concrete situations. It is worth noting that subsequent investigations within the generative language have rejected the Quantifier Raising rule due to economic considerations (e.g., Chomsky, 1995a).

Huang's (1995) study informs the present study in the following ways: the present study can leverage the Principles and Parameters theory (Huang,1995), including the concepts of logical form and syntactic movement, to analyse anaphora in Lutsotso. Although Huang primarily addresses quantifier raising, the theoretical groundwork laid in the research can inform the current study on anaphoric expressions in Lutsotso, and specifically how these elements are interpreted in sentences.

Additionally, Huang's exploration of semantic interpretation mechanisms, including pronoun resolution and the treatment of quantified expressions, provides a methodological basis for the present study. Understanding how pronouns acquire meaning in context, focus in Huang's (1995) study is directly relevant to investigating anaphora relations, where the reference of pronouns must be determined based on discourse context.

Further, while Huang's (1995) study emphasises the role of logical form in semantic interpretation, it acknowledges the limitations in accounting for contextual meaning in real-world situations. The present study on anaphora relations in Lutsotso can build on this by exploring how pragmatic factors-such as speaker intention, discourse context, and cultural norms-affect the interpretation of anaphoric expressions. This exploration will help address the gaps in Huang's account by focusing more on the pragmatic aspects of meaning.

Equally, Huang's (1995) work provides a foundational theoretical and methodological framework that is crucial for the present study on anaphora relations in Lutsotso. The principles of logical form, quantifier raising, and pronoun

interpretation are directly relevant to understanding how anaphoric references function within sentences. While Huang's (1995) study does not explicitly focus on the pragmatic interpretation of sentences in concrete situations, the present research can extend the findings by integrating pragmatic factors into the analysis. This approach will help to comprehensively understand anaphora in Lutsotso, considering both the formal syntactic properties and the contextual factors influencing meaning.

Carston (2000) studied the connection between generative grammar and (relevance-theoretic) pragmatics. Carston (2000), for one, draws parallels between the Minimalist Program (Chomsky, 1981) and the Relevance Theory (Sperber and Wilson 1995). For instance, Carston suggests that both frameworks assume certain conditions on representational economy. However, they differ in that the former assesses well-formedness by comparing the steps required to derive a specific syntactic representation (logical form), whereas the latter selects a derivation consistent with the principle of relevance, without requiring the hearer to search for a more suitable interpretation in order to reach the intended meaning. Carston's (2000) study is important for the present research, but it fails to address the gap between logical form representation and propositional form in utterance production and processing.

Analysing anaphora requires a conceptual link between syntactic structure and pragmatic interpretation, which Carston's (2000) discussion offers. Understanding anaphora requires both pragmatic (how these elements are understood in context) and syntactic (how anaphoric elements are represented and arranged in sentences). This integration can be used by the present study to investigate the establishment and

interpretation of anaphoric references in Lutsotso while taking grammatical and contextual aspects into account.

Further, the concept of representational economy is relevant to anaphora, as the choice of anaphoric expression (e.g., pronouns, ellipsis) often depends on the need to efficiently convey information without unnecessary repetition. Carston (2000) inform the present study by highlighting how speakers of Lutsotso use minimal linguistic means to achieve maximal communicative effect, a principle aligned with both the Minimalist Program (Chomsky, 1981) and Relevance Theory (Sperber and Wilson 1995).

While Carston (2000) identifies a gap between logical form representation and propositional form in utterance production and processing, this gap is especially relevant in the study of anaphora. The present study can explore how Lutsotso speakers move from the syntactic representation of sentences (logical form) to the actual pragmatic use of language (propositional form), especially in cases of anaphoric reference. This involves understanding how anaphoric expressions are resolved to specific referents in discourse, bridging the syntactic and pragmatic dimensions.

The Relevance Theory's (Sperber and Wilson 1995) emphasis on the most relevant interpretation with the least effort can be applied to anaphora resolution in Lutsotso. The present study can investigate how Lutsotso speakers determine the antecedents of anaphoric expressions based on contextual clues and the principle of relevance, ensuring efficient communication.

Carston's (2000) examination of the relationship between generative grammar and relevance-theoretic pragmatics provides a critical theoretical background for the present study on anaphora relations in Lutsotso. Carston's (2000) discussion on representational economy and the principles guiding syntactic and pragmatic interpretation offers valuable insights into how anaphoric references might be processed and understood. While Carston (2000) does not specifically address the gap between logical form and propositional form, the work highlights the importance of considering both grammatical and pragmatic aspects, which is crucial for the current research.

The present study can build on Carston's (2000) insights to analyse how anaphora in Lutsotso is managed at the intersection of syntax and pragmatics, focusing on how speakers efficiently convey meaning through minimal yet effective linguistic expressions.

Barton's (1990) work integrates Government and Binding (GB) theory (Chomsky, 1981), which explains sentence structure through universal principles and language-specific parameters, with Gricean pragmatics, which explores how meaning extends beyond literal expressions through shared assumptions and conversational principles (Grice, 1975). The integration provides a framework for understanding the meaning of nonsentential (independent) constituents. This study is relevant to the present study on anaphora relations in Lutsotso as it attempts to bridge the gap between generative grammar and pragmatic theories, highlighting the importance of context in interpreting linguistic elements. Barton (1990) claims that the GB theory's ellipsis operation fails to adequately account for nonsentential constituents, and that the

majority of nonsentential constituent interpretation occurs in the pragmatic context rather than in the logical form component of grammar (Barton, 1990). Furthermore, the theory of nonsentential constituent interpretation incorporates two interacting models: the Chomskyan competence model and the inferential communication model of utterance interpretation (Grice, 1975). While Barton's (1990) study is relevant to the present study because it attempts to characterize the interface between generative grammar and inferential communication theories, it only partially accounts for nonsententials and fails to provide an adequate account of how pragmatics gets involved in accounting for semantic interpretation for other constituents of sentences in general.

However, Barton's (1990) study is relevant to the present study in the following ways: Firstly, the interface between syntax and pragmatics is captured. Barton's (1990) integration of GB theory and Gricean pragmatics provides a useful framework for analysing how syntactic structures interact with contextual information to produce meaning. This is directly relevant to the study of anaphora in Lutsotso, where understanding how pronouns and other anaphoric expressions refer back to previous entities in discourse requires both syntactic and pragmatic insights.

Although Barton (1990) focuses on non-sentential constituents, the emphasis on the importance of pragmatic context can be extended to anaphoric relations. Anaphora often involves understanding how pronouns and ellipses are resolved within a discourse, which is heavily influenced by context and pragmatic inference.

Further, the study addresses the issue of pragmatic involvement. While Barton (1990) does not fully account for how pragmatics interacts with semantic

interpretation for all sentence constituents, the work underscores the necessity of including pragmatic analysis in linguistic studies. The present study on anaphora in Lutsotso can build on this by specifically focusing on how pragmatic factors (such as speaker intention, discourse context, and cultural norms) influence the interpretation of anaphoric expressions.

To sum up, Barton's (1990) work on combining GB theory with Gricean pragmatics provides a foundational approach for understanding the interplay between syntax and pragmatics in linguistic interpretation. Although the study is focused on nonsentential constituents, the principles discussed are highly relevant to the present study on anaphora relations in Lutsotso. By highlighting the limitations of purely syntactic explanations and emphasizing the role of context, Barton's work supports the necessity of a comprehensive approach that includes both grammatical and pragmatic analysis. The present study can extend these insights to analyse how anaphoric references are resolved in Lutsotso, considering both the structural properties of anaphoric expressions and the pragmatic contexts in which they occur.

Anaphors can also be found in Nilotic languages such as Maasai and Dholuo. According to Karani (2018: 28), the Maasai Parakuyo dialect features few reflexives that appear as pronouns referring back to the antecedent. These reflexives appear as lexical objects in the sentence and serve as emphasis. In terms of quantity, the Maa language uses the reflexive clearly. There are also other forms of reflexives used in the Maasai Parakuyo dialect, such as openy '-self' and oopeny '-selves' (Karani, 2018:28). For grammaticality, all of these reflexives are tied to their antecedents. Conversely, the present study examines the use and interpretation of anaphoric

references in Lutsotso. It seeks to examine the relationship between pragmatics and anaphora, specifically how various types of anaphoric expressions contribute to the coherent flow of information in Lutsotso texts or dialogues.

However, Karani's observation that Maasai reflexives are grammatically tied to their antecedents is relevant for understanding the syntactic constraints on anaphoric references in Lutsotso. The present study can explore whether similar grammatical rules apply in Lutsotso and how these rules influence the interpretation of anaphoric expressions. Also, the present study can build on insights provided by Karani (2018) to explore the interplay between syntax and pragmatics in anaphoric reference, focusing on how Lutsotso speakers use and interpret anaphoric expressions to maintain coherence in communication. This comparative approach not only enhances the understanding of anaphora in Lutsotso but also contributes to the broader linguistic analysis of anaphoric relations in Bantu and Nilotic languages.

Onyango (2022) observes that Dholuo anaphors were first designed to appear as either lexical or non-lexical elements. The lexical anaphors are nouns, pronouns, and demonstratives that act as anaphors in a sentence, while the non-lexical anaphor is -re, which is the morpheme -r 'self' or 'each other' followed by a personal pronoun -e. In diverse instances, the dholuo anaphor -re'self' or 'each other/one another' is added to the verb and employed as a reflexive or a reciprocal with plural personal pronouns in the third person. Second, the syntactic structure of Dholuo anaphors was identified using Binding Theory (Chomsky, 1981) and Case Theory (Chomsky, 1981). In Dholuo, the anaphors appear in the object position, bound to the antecedent within the minimal clause and coindexed to satisfy Binding Principle A (which states

that reflexive pronouns must have antecedents within their immediate clause). Dholuo anaphors in subject position or disconnected from the verb violated the Binding Principle A, rendering the formulations ungrammatical. As a result, Dholuo anaphors were given morphological case, with the antecedent given nominative case and the anaphor given accusative case. There were other situations where the IP was an infinitive and an uncommon case was assigned. However, some issues developed when a barrier such as prepositional phrase (PP) or complementizer phrase (CP) was present. The anaphor was unable to obtain reference from the antecedent, rendering the speech ungrammatical.

While Onyango's (2022) study is primarily syntactic, the present study aims to go beyond sentence boundaries by exploring the pragmatic aspects of anaphora in Lutsotso. Understanding how anaphors function within and across sentences in Lutsotso texts or dialogues will provide a more comprehensive view of anaphora. Also, Onyango's (2022) discussion on pronominals in Dholuo can inform the analysis of pronominal anaphors in Lutsotso. The present study can benefit from the syntactic and morphological insights provided by Onyango (2022), particularly in understanding how pronominals function as anaphors in Lutsotso. The interpretation of anaphora in Chinese has also been investigated.

Simpson et al. (2016) conducted an experimental study on the interpretation of pronouns in Chinese, challenging the assumption that the resolution of pronominal reference in Chinese is solely influenced by semantic, pragmatic, and discourse structure-related factors. They argue that syntactic information also plays a significant role in the interpretation of pronouns in Chinese. The study conducted by

Simpson et al. (2016) is likely to differ from the current research on pragmatic analysis of anaphora relations in Lutsotso. While both studies explore aspects of anaphora and discourse, they involve different languages and theoretical frameworks. Simpson et al.'s emphasis on the role of syntax in anaphora resolution broadens the scope of anaphora studies beyond purely semantic or pragmatic approaches. The present study on Lutsotso can benefit from this perspective by incorporating syntactic considerations into its analysis of anaphoric relations. Moreover, Simpson et al.'s findings on the integration of syntax with semantic and pragmatic factors can guide the present study in considering how syntactic structures in Lutsotso interact with pragmatic context to resolve anaphoric references. This integrated approach can lead to a more comprehensive understanding of anaphora in Lutsotso.

Non-nominal-antecedent anaphora, where an anaphor refers to a syntactically non-nominal antecedent, has also received attention. Kolhatkar (2018) provides an extensive overview of the literature on non-nominal-antecedent anaphora, highlighting the complexities involved in identifying and resolving these cases. They emphasize the practical value of resolving non-nominal-antecedent anaphora for tasks such as machine translation, summarization, and question answering. In contrast, the present study focuses on understanding how anaphoric references are used and interpreted in the Lutsotso language. It aims to investigate the relationship between pragmatics and anaphora, exploring how different types of anaphoric expressions contribute to maintaining a coherent flow of information in Lutsotso texts or conversations and how they are interpreted in context.

While Kolhatkar (2018) focused on non-nominal-antecedent anaphora, the study underscores the general complexity of anaphora resolution, highlighting the need for a detailed investigation into how different types of anaphoric expressions function in Lutsotso. In addition, the study's emphasis on practical applications in computational tasks contrasts with the present study's focus on the pragmatic aspects of anaphora. However, understanding the complexities and challenges in anaphora resolution can inform the present study's pragmatic analysis.

Further to note, both studies share an interest on how anaphora contributes to coherence. Kolhatkar (2018) examined this in the context of computational tasks, while the present study explores how anaphoric references in Lutsotso contribute to the coherent flow of information in natural language. It also provided language-specific insights into Lutsotso, which can enrich the broader understanding of anaphora across languages. The study further focused on non-nominal antecedents can guide the present study to consider such cases in Lutsotso, even if it is not the primary focus. The pragmatic approach of the present study emphasises on how anaphors are interpreted in context, contributing to the coherence of discourse. The study's findings on the importance of context in resolving non-nominal anaphors can support this investigation.

While both researches involve anaphora and the complexities of resolving anaphoric references, they differ in their specific focuses and contexts. The study on pragmatics analysis on anaphora relations in Lutsotso aims to understand the coherence of discourse and contextual meanings of anaphoric expressions in a specific language, whereas the study by Kolhatkar concentrates on the challenges and practical

implications of resolving non-nominal-antecedent anaphora. While the two studies differ, the broader insights from Kolhatkar's (2018) work can inform and enrich the analysis of anaphora in Lutsotso, leading to a more comprehensive understanding of how anaphoric references are used and interpreted in this language.

2.7.2 Anaphora in Bantu languages

Sikuku (2011) studied Syntactic patterns of anaphoric relations in Lubukusu, one of languages within the Oluluhya macro-language. Contrary to many Bantuists, this thesis considers both the reflexive and reciprocal markers as incorporated pronouns with the status of arguments that undergo an analysis similar to other arguments. They are therefore not valence reducing strategies but are only used to maintain the status quo. This sort of analysis underlies the complex relationship between morphology and syntax in agglutinating languages leading to a redefinition of the whole concept of argument marking. Consequently, the study, describes both the morphological and syntactic properties of the anaphoric NPs, examines the binding relations involving these NPs, and develops a Minimalist Program (MP) (Chomsky, 1981) based analysis to account for the facts hitherto discussed.

Lutsotso language experiences the same due to its agglutinative nature and also employs the reflexive and reciprocal in marking anaphora. Sikuku brings up the discussion on the application of Government and Binding Theory (GBT) (Chomsky, 1981) principles, positing that they are typically applied either at the S-structure level (which feeds both Phonetic Form (PF) and Logical Form (LF)) or at LF, the level for semantic interpretation. Sikuku notes that surface structure and deep structure have

been discarded within minimalism, as demonstrated in works by Safir (2004) and Homstein, et al. (2005), rendering LF as the sole level where BT principles must hold. Consequently, Sikuku argues for a radical restatement of binding relations based on Minimalist assumptions.

The Sikuku (2011) goes on to critique Principle A (reflexives must refer to a local antecedent) of Government and Binding Theory (GBT) (Chomsky, 1981), which deals with binding conditions. The argument centers on the insensitivity of this principle to cross-linguistic and intra-linguistic variations. The author cites examples from the Lubukusu language where anaphoric elements are bound beyond the expected governing category. Additionally, the challenge posed by ‘picture NPs’ in English to the definition of the governing category is highlighted. By contextualizing GBT within MP assumptions, Sikuku effectively demonstrates the need for a reexamination of anaphoric phenomena.

Sikuku (2011) considered the anaphors as incorporated pronouns with the status of arguments. Thus, they are analysed the same way as other arguments. The present study investigates anaphora in the context of discourse coherence, offering a broader view on how anaphoric references contribute to the flow and comprehension of discourse. In terms of similarities, the present study, which explores anaphora relations and discourse coherence in Lutsotso, and Sikuku's research share a common interest in anaphoric relations and the role of anaphors as arguments. Both studies investigate the syntactic and morphological properties of anaphoric elements in Bantu languages. Additionally, both studies aim to develop an analysis to account for

the observed facts related to anaphoric NPs. For instance, the REFL (-i) and the RECP (-an) markers are expressed the same way in Lutsotso and Lubukusu.

However, there's a difference in the theoretical frameworks employed. The present study makes use of the Systemic Functional Grammar Theory (SFG) by Halliday and Matthiessen, alongside the theory of inflectional morphology. On the other hand, Sikuku's research adopts a minimalist perspective, which is a theoretical framework associated with generative grammar. This framework focuses on economy and simplicity in linguistic representations and derives linguistic structures through a set of transformational operations. While both research topics investigate anaphoric relations in Bantu languages and analyse the status of anaphors as arguments, they differ in the specific languages studied, the theoretical frameworks used, and the linguistic features and variations considered (Marten, 2014).

Kananu (2020) investigated the distribution of anaphors in Ki-Imenti with the objective of exploring the syntax of anaphors in Ki- Imenti. Chomsky's Binding Theory (Chomsky, 1981) underpinned the study . The research added to the body of knowledge on Bantu languages, particularly Lutsotso, by extending the evidence of anaphoric elements in Ki-Imenti. The binding theory classifies noun phrases into three types, namely, anaphors, pronouns, and R-expressions. To explain the distribution of these noun phrases, this theory develops three binding rules. This is the binding principle A (Reflexives must have a local antecedent), the binding principle B (Pronouns must be free in their local domain) and the binding principle C (Referential expressions must be free everywhere). The current research only focused on the distribution of anaphors. The study has proven that Ki-Imenti follows the

binding principles. Anaphors are bound in their binding domain, which is the inflectional phrase or noun phrase that contains the anaphor. This study is similar to the present study in that, they both focus on the study of anaphora, which is the reference of an expression to a previous expression or antecedent within a discourse. Both studies investigate the distribution of anaphors in specific languages (Lutsotso and Ki-Imenti) and aim to understand the syntax and behaviours of anaphors within those languages.

The present study on Lutsotso can draw on the findings from Kananu's work to compare the distribution of anaphors across different Bantu languages. Understanding how anaphors behave in Ki-Imenti provides a reference point for analysing similar structures in Lutsotso. Both studies contribute to the broader understanding of Bantu linguistics by examining specific aspects of anaphora in different Bantu languages. This comparative approach can lead to broader generalizations about anaphoric behaviour in the Bantu language family.

However, Kananu's (2020) study is diverging from the present study in the following ways: The focus of the research on Lutsotso is on pragmatic analysis of anaphora relations, whereas the research on Ki-Imenti is specifically concerned with the syntax of anaphors. Also, the present study does not explicitly mention the binding principles proposed by Chomsky's Binding Theory (Chomsky, 1981), while the Ki-Imenti study directly applies these principles to analyse the distribution of anaphors. Further, the present study explores anaphora within the context of pragmatics. The Ki-Imenti study, on the other hand, focuses solely on the distribution of anaphors

within the binding domain, without explicitly discussing their role in discourse coherence.

Letsholo (2006) observes that Ikalanga, a Bantu language spoken in Botswana, first demonstrates what can be described as a basic expression of Bantu anaphora. In essence, it includes just the characteristics found in Bantu languages. In terms of local anaphora, nearly all reflexive interpretations, barring a select few verbs that accommodate null objects, are facilitated by the reflexive affix in lieu of the object marker (OM). Additionally, the study concluded that all reciprocal readings are established through the utilization of the *-an* suffix.

Further, in Ikalanga, in cases where the reflexive affix *-zwi-* is unable to establish an anaphoric connection due to the inability to treat the dependent argument as an object (or to form it using an applicative affix), a pronoun integrated with a preposition or a pronoun occupying an argument position is deployed. If *-zwi-* is an available option for generating a reflexive interpretation, the OM cannot be employed for this purpose (*-zwi-* and the OM strictly occupy complementary distributions when representing the same argument). Both *-zwi-* and *-an-* invariably require antecedent subjects, signifying that they do not engender reflexive or reciprocal relationships between arguments when neither assumes the role of the subject.

It generally appears, from the findings of the study, that if a prepositional object can be elevated to the status of a direct object (i.e., potentially represented by an OM) through applicative formation, either affix can establish an anaphoric association. However, neither affix proves successful when the non-subject position is incapable

of becoming a direct object (backward local anaphora remains unattainable, unless one considers nominalizations, wherein the reflexive marker manifests on the nominalized noun, yet the possessor is postverbal). Neither affix exhibits any sensitivity to agreement - their form remains constant regardless of the nature of their subject argument. When anaphoric connections cannot be forged through affixation, full-fledged pronouns come into play, albeit they cannot be construed as reciprocal and do not consistently allow for reflexive interpretations.

Letsholo's (2006) study is relevant to the present study in the following ways:

The study highlights how reflexive interpretations in Ikalanga are generally facilitated by the reflexive affix *-zwi-*, which replaces the object marker (OM) when an anaphoric connection needs to be established. Similarly, reciprocal readings are constructed using the suffix *-an-*. These mechanisms are of interest in the current study. Further, Letsholo discusses the syntactic constraints on the use of these affixes, particularly their inability to establish anaphoric connections when the dependent argument cannot be treated as an object or formed using an applicative affix. This nuanced understanding of how anaphoric connections are syntactically distributed is valuable for analysing similar structures in Lutsotso.

Letsholo's (2006) detailed analysis of anaphoric expressions in Ikalanga provides background data that can be directly applied to the study of Lutsotso. This includes understanding the conditions under which reflexive and reciprocal interpretations are made, and how these are syntactically realized in a Bantu language context. By identifying and analysing the basic expression of Bantu anaphora in Ikalanga, Letsholo (2006) offers a comparative framework of the analysis of antecedents in

Lutsotso. The morphological and syntactic patterns discussed in Ikalanga, particularly regarding reflexive and reciprocal anaphors, are relevant to understanding similar structures in Lutsotso. This connection between the two studies enhances the overall understanding of anaphora in Bantu languages and supports the goal of the present study which is to examine anaphora within the specific context of Lutsotso.

Sikuku (2013) analyses reflexive and object marking in Lubukusu, finding similarities and contrasts in their morphological and syntactic patterning. In simple transitive sentences, for example, the two affixes come between the tense marking morpheme and the verb stem and are generally in complimentary distribution. Furthermore, the REFL and OM are both found in class 15 nominals, are doubleable with a left dislocated DP, and are employed with passives. Sikuku (2013) believes that the affixes belong to the same syntactic category as an incorporated pronominal element based on these characteristics.

Sikuku, on the other hand, demonstrates a number of differences between the two forms, including the fact that the REFL occurs in class 5 nominals, whereas the OM is not permitted in such contexts, and the REFL is possible with another REFL on the same verb, whereas only one OM is permitted on a verb at any given time. Such disparities, according to Sikuku (2013), support the claim that the REFL and the OM attach to different locations in the syntactic derivation, with the REFL happening lower than the OM. This syntactic information is crucial to the present study as both Lutsotso and Lubukusu are Bantu languages.

Consequently, Sikuku (2013) informs the present study in two ways. One, Sikuku's syntactic analysis offers foundational knowledge that can be applied to the pragmatic analysis in the present study. Understanding the syntactic behaviour of reflexive and object markers in Lubukusu allows the present study to better explore how these markers contribute to anaphora resolution in Lutsotso, especially in terms of how they interact with context and discourse.

Two, both Lubukusu and Lutsotso are Bantu languages that also belong to the Oluluhya macro language, which means that Sikuku's findings on Lubukusu provide a valuable comparative framework for understanding similar phenomena in Lutsotso. The morphosyntactic patterns observed in Lubukusu, particularly regarding the positioning and distribution of REFL and OM affixes, offer insights into how these elements function in Lutsotso.

Finally, while Sikuku's study is grounded in traditional syntactic perspective, the present study takes a more pragmatic approach, considering how context and discourse affect the interpretation of anaphoric references in Lutsotso. However, the syntactic details provided by Sikuku are key for understanding the underlying structures that the present study aims to interpret within a broader communicative framework.

Adesola (2005) discusses the anaphora system in the Yoruba language. The study highlights that this language employs a singular form to handle local anaphoric readings, while non-local anaphora relies on independent pronouns. The study begins by presenting the pronouns, emphasizing that Yoruba pronouns only mark person

and number features, lacking gender or animacy distinctions. The pronouns are categorised into strong forms (analogous to nouns) and weak forms (considered clitics). Along with independent pronouns, the Yoruba anaphoric system includes two additional morphological approaches (Adesola, 2013). The null pronoun technique is limited to specific verbs, but the ara-X strategy is flexible and is not limited by lexicon. Anaphoric phrases are formed by combining ‘ara’ (meaning ‘body’) with a genitive pronoun, such as ‘ara a. mi’ (‘myself’) and ‘ara a. re’ (‘yourself’). According to local reflexivity principles and classical binding theory, the ‘ara-X’ approach requires the anaphor to be a co-argument with its antecedent.

The grammatical role of the anaphor may change depending on the situation, serving as a direct or prepositional object. The Yoruba logophoric system is intriguing, however due to limited research in the linked AQ, the author refrained from diving into logophoric licencing for strong pronouns. Once one understands the need of logophoric licencing for a strong pronoun, it appears that the ara-X method stays substantially unaffected. Adesola (2013) informs the present study in the following ways:

Adesola’s (2005) study provides a comparative framework for understanding how different African languages handle anaphora. While Yoruba and Lutsotso are structurally different, the principles of local reflexivity and the morphological strategies for forming anaphoric expressions in Yoruba can be compared to similar mechanisms in Lutsotso.

In addition, Adesola's (2005) discussion of the 'ara-X' strategy in Yoruba highlights the importance of morphological approaches in forming anaphoric expressions. This is directly relevant to the present study, as it encourages an examination of whether Lutsotso employs similar or distinct morphological strategies for anaphora and how these strategies contribute to discourse coherence.

While the two studies focus on different languages, they share a common interest in how anaphoric expressions are formed, interpreted, and bound to their antecedents within a sentence or discourse. The theoretical frameworks and morphological strategies discussed in Adesola's study, particularly the application of binding theory and the 'ara-X' strategy, offer useful parallels that can be explored in the context of Lutsotso. By comparing these two languages, the present study can deepen the understanding of anaphora in African languages and contribute to the broader field of African linguistics.

Butler (2009) claims that logophors, also known as long-distance anaphors, occur outside the local domain where they are also bound in her study of logophoricity with a particular focus on Aghem, a Bantu language from the North West Province of Cameroon. Butler (2009) also argues that Aghem can license logophors in a wider range of verbal contexts. The study analyses the distribution of logophors by examining the verbs that license the logophoric elements and does not focus on the element of discourse. However, the present study investigates the pragmatic significance of anaphora in Lutsotso discourse. This includes investigating the role of anaphoric phrases in discourse coherence, information packaging, and discourse management.

Butler's (2009) study is related with the present study since it, like the present study, focused on Bantu languages, Aghem and Lutsotso. The mechanisms by which Aghem licenses logophors may offer insights into similar or different processes in Lutsotso, particularly in understanding how Bantu languages handle long-distance anaphora. Additionally, while Butler's study is largely syntactic, focusing on the conditions under which logophors are licensed in Aghem, the present study expands the analysis to include pragmatic aspects of anaphora in Lutsotso. This involves looking at how anaphoric expressions contribute to discourse coherence, manage information flow, and maintain the structure of communication in Lutsotso.

Although Butler (2009) does not focus on discourse, the findings on logophoricity can inform the present study by providing a background on the syntactic behaviour of anaphors in Bantu languages. The present research can build on this by exploring how these syntactic patterns interact with pragmatic factors in discourse, particularly in how anaphoric references are used to maintain discourse coherence in Lutsotso.

Moreover, Butler's analysis of the verbal contexts that license logophors in Aghem may have parallels in Lutsotso, where different verbal and syntactic environments could influence the use and interpretation of anaphoric expressions. Understanding these parallels can enrich the pragmatic analysis of anaphora in Lutsotso, providing a more comprehensive understanding of how these languages handle reference tracking and coherence in communication.

Butler's (2009) study on logophors in Aghem contributes important syntactic insights that are relevant to the present research on anaphora in Lutsotso. While the two studies focus on different aspects of anaphora, syntactic distribution versus pragmatic significance, Butler's findings provide a foundation for understanding how

Bantu languages manage long-distance anaphora. The present study builds on this foundation by exploring the pragmatic roles that anaphoric expressions play in Lutsotso discourse, thereby contributing to a more holistic understanding of anaphora in Bantu languages.

Nicolle (2002) discussed anaphora, focusing on Digo, a Bantu language spoken in Kenya and Tanzania. The language contains a unique referring expression that combines a reduced form of an independent pronoun with a conjunction. The most prominent form is *naye*, which combines *na* (and/with) and *ye* (third person singular pronoun). *Naye* serves an important discourse-pragmatic function as a signal of contrastive or parallel attention. In contrastive focus, the focused element contrasts with a previously mentioned element of the same type (person, event, state), whereas in parallel focus, the focused element appears alongside another element of the same type. In narrative texts, *naye* indicates parallel or contrastive attention between two or more participants.

In hortatory discourse, *naye* mostly indicates parallel or contradictory focus between actions or situations involving the same participant. *Naye* plays a pragmatic role in resolving anaphora, not a grammatical one. Nicolle (2002) further employs relevance theory to explain how addressees understand clauses with *naye*, leading to the aforementioned focus effects. While Nicolle (2002) focuses on specific anaphoric expressions in Digo and their pragmatic implications, the present study expands the scope by investigating a broader range of anaphoric interactions in Lutsotso. This includes examining various morphological, syntactic, and pragmatic factors that influence the distribution and interpretation of anaphors in Lutsotso.

Conversely, the present study focuses on Lutsotso and applies a pragmatic examination of anaphora interactions within the language. It builds on Systemic Functional Grammar Theory (SFG) and inflectional morphology theories. The study detects and categorises anaphoric features in Lutsotso language, including reflective and reciprocal formulations. It describes the morphological characteristics of anaphors in Lutsotso and looks at the elements that influence their distributional patterns, such as agreement with antecedents and verb transitivity.

It also investigates the pragmatic interpretation of Lutsotso anaphors within the framework of SFG, emphasising the importance of context and pragmatics in affecting their distribution. While both studies help us understand anaphora in Bantu languages, they have different approaches in methodologies and theoretical frameworks. Nicolle's study focuses on the pragmatic function of a single referring expression in Digo discourse, whereas the present study conducts a thorough investigation of anaphoric interactions in Lutsotso, considering morphological, syntactic, and pragmatic factors within the SFG framework.

Samwel et al. (2024) carried out a study on anaphora in Jita, a Bantu language spoken in Tanzania, with a focus on reflexive and reciprocal anaphors, to explore the relationship between anaphors and their antecedents. Drawing on the Universal Theory of Government and Binding, and particularly the Binding theory (Chomsky 1981), the study examined the complex links between anaphors and their antecedents in syntactic constructs in Jita. Furthermore, it investigated syntactic constructions utilizing anaphors and shedding light on the complexities of anaphoric relationships in the language. It identified reflexive and reciprocal anaphors expressed as verbal

affixes and subject markers in Jita. The study concluded that In Jita, reflexive and reciprocal anaphors are expressed as verbal affixes (-i- and -an-).

The present study focuses on Lutsotso, another Bantu language, from a pragmatic perspective. It utilises the Systemic Functional Grammar Theory (SFG) by Halliday and Matthiessen (2013), alongside the theory of inflectional morphology (Stump, 2001), to analyse anaphoric elements in Lutsotso discourse. While both studies share the common goal of analysing anaphoric relations in Bantu languages, they differ in their theoretical orientations and methodological approaches. The study by Samuel et al. (2014) adopts a more syntactic perspective, focusing on morphological and syntactic patterns, and drawing on the Binding theory (Chomsky 1981). In contrast, the present study employs a pragmatic approach, emphasising discourse analysis and the role of context and pragmatics in anaphora resolution.

The findings from Samwel et al. (2024) regarding the use of verbal affixes and subject markers as anaphors in Jita can inform the present study's analysis of similar structures in Lutsotso. By comparing the syntactic behavior of anaphors in Jita with the pragmatic use of anaphoric expressions in Lutsotso, the present study can draw deeper conclusions about the nature of anaphora in Bantu languages.

Samuel's et al. (2024) work, with its focus on syntax and Binding theory, offers a detailed analysis of the morphological and syntactic aspects of anaphors in Jita, which is useful for understanding the structural properties of anaphora in Bantu languages. The present study, however, broadens this understanding by adopting a pragmatic approach that considers how anaphoric elements function within discourse

in Lutsotso, emphasising the role of context and pragmatics in anaphora resolution. Together, these studies provide a broader view of anaphora in Bantu languages, highlighting the interplay between syntax and pragmatics in different linguistic contexts.

In their study, Musa, et al. (2023) focused on the morphological and syntactic properties of anaphors in Kisukuma. They identified two types of anaphors in Kisukuma: verbal and nominal. Anaphors in verbal form are stated using a single form (morph-i-) that performs a single role at a time. The form appears to be polysemic, containing not just reflexive and reciprocal events but also anticausative, decommitative, derogatory, chained action, asymmetric reciprocal, pretence, and lack of reasoning. The form can also be ambiguous, however the number of participants, intrinsic qualities of the verb, and social context all contribute to determining the intended meaning.

The study established that anaphors in nominal form are articulated using unique linguistic terms, such as *iyene/ng'wenekele/bhenekele* for reflexive and *bhoyigubhoyi/iseguise* for reciprocal interpretation. Anaphors in Kisukuma refer to the entire NP through the SM, establishing a binding relation. Musa's et al. (2023) study on anaphora in Kisukuma and the present research on Lutsotso anaphora both contribute to the understanding of anaphoric expressions in Bantu languages, focusing on similar morphological markers while employing different theoretical frameworks and methodologies. The study's emphasis on the morphological and syntactic properties of anaphors, particularly the polysemic nature of the morph *-i-*, offers valuable insights for the present study's analysis of similar structures in

Lutsotso. Similarly, the pragmatic focus of the Lutsotso reinforces the findings on Kisukuma by considering the role of context and discourse in shaping anaphoric reference. Collectively, these studies give a more comprehensive and refined understanding of anaphora in Bantu languages, emphasising the pragmatic and structural aspects of anaphoric relationships.

2.8 Theoretical Framework

This study was underpinned by two theories: the Systemic Functional Grammar (SFG) Theory and the Inflectional Morphology Theory. The two theories were used in a complementary manner, SFG explaining the concept of cohesion and the functional relationships that create meaning in discourse, and the Inflectional Morphology Theory accounting for the morphological structures, particularly inflectional markers, that signal anaphoric relations in Lutsotso.

Given the significance of anaphora, numerous conflicting theories and models have sought to describe it, resulting in a variety of perspectives on the anaphor. Anaphora relationships are a sort of relationship that can be important in comprehending the structure and meaning of a sentence Mustajoki (2020). When an anaphoric expression is used, the antecedent is used to convey its meaning. This dependency is a key aspect of functional analysis and so the study is limited to how discourse coherence is brought in Lutsotso via anaphoric expressions.

2.8.1 Systemic Functional Grammar Theory (SFG)

According to Halliday, every text – that is, everything that is said or written –unfolds in some context of use. As it is stated by Eggins (2004) in contemporary life, we are constantly required to react to and produce bits of language that make sense. So, a

functional grammar is essentially a 'natural' grammar, in the sense that everything in it can be explained by reference to how language is used. The relationship between the meaning and the wording is not, however, an arbitrary one: the form of the grammar relates naturally to the meanings that are being encoded.

Systemic Functional Linguistics (SFL) is the study of the relationship between language and its functions in social contexts (Halliday & Matthiessen, 2004). Systemic Functional Linguistics (SFL), also known as systemic functional grammar, Hallidayan linguistics, or systemic linguistics, conceptualises grammar as a tool for meaning-making, highlighting the interconnection between linguistic form and meaning (Halliday & Matthiessen, 2004).

The primary interest of Systemic Functional Grammar theory is in how language users produce messages to pass their intended meanings to their recipients. Functional linguistics holds that: language use is functional; its function is to make meanings; these meanings are influenced by the social and cultural context in which they are exchanged and the process of using language is a *semiotic* process - a process of making meaning by choosing. According to Lin & Peng (2006), the SFG theory has three interdependent central tenets: ideational metafunction, interpersonal metafunction and textual metafunction. These metafunctions allow for realization of diverse meanings: ideational helps in realization of human experiences through text, interpersonal enables realization of interpersonal functions through text and textual helps in realization of harmony between message conveyed through the text and situational context (Caffarel (2006).

2.8.2. Ideational Metafunction

The ideational function is premised on transitivity system whose basic unit of meaning is a sentence. The system explains how clauses represent experiences and processes (like actions, thoughts, and relationships). Language makes it possible to interact with diverse experiences of human beings through texts and clauses and specific lexicogrammar resources of any language are designed for ideational metafunction (Halliday & Matthiessen, 2004).

The clause represents an ongoing activity, a completed task, or a current state, among other functions. Within the transitivity system, six main process types are identified: material, mental, relational, verbal, behavioural, and existential (Halliday & Matthiessen, 2004). Material processes express physical actions such as *washing*, *running*, or *driving* and involve an actor (the doer) and a goal (the object affected by the action). Mental processes concern perception, reaction, and cognition, involving a senser (the experiencer) and a phenomenon (what is experienced), as in *I enjoy friendship*. Relational processes serve to classify or identify entities and are divided into attributive and identifying clauses.

The procedure can be separated into two categories: attributive clauses and identifying clauses, which provide the aforementioned roles. Behavioural processes represent basic human functions and mental states (such as sleeping, yawning, frowning, and pondering) (Halliday & Matthiessen, 2004). The behavior is the person who performs the actions outlined in the process. Existential processes show that an entity is present or available (Halliday and Matthiessen, 2004). The four primary processes in the English language are material, mental, linguistic, and relational.

2.8.3 Interpersonal Metafunction

The interpersonal metafunction enables language users to perform certain tasks as they use language in their social interactions like making a request, imploring,

pleading and commanding (Halliday & Matthiessen, 2004). Zhuanglin (1988) adds that interpersonal metafunction indicates how language can be used to show social relations between interlocutors involved in any social interactions. Interpersonal metafunction is made clear through mood and modality. The concept of the interpersonal metafunction is highly relevant to Lutsotso data on anaphora and pragmatics. In Lutsotso, as in other languages, speakers use language not only to convey information but also to establish and negotiate social relationships. The interpersonal metafunction emphasises how language serves to express attitudes, manage interactions, and show relational dynamics between interlocutors, which is directly linked to the pragmatic use of anaphora.

In the context of Lutsotso, anaphoric references (such as pronouns and other referential expressions) are often used in ways that reflect the speaker's social stance, politeness strategies, or command of authority. For example, when making a request, pleading, or issuing a command, the choice of anaphoric expressions can indicate the relationship between the speaker and the listener, influencing how the referent is tracked across discourse. This is where mood and modality come into play:

The grammatical mood in Lutsotso can shape how an anaphoric reference is interpreted pragmatically. For instance, a command or plea might involve the use of certain pronouns or referential terms that signal the speaker's authority or deference to the listener. When it comes to modality, reflecting the speaker's attitude toward the likelihood or desirability of an event, also interacts with anaphora (Halliday & Matthiessen, 2004). The choice of a specific anaphor (e.g., whether a speaker uses a direct pronoun or more indirect reference) might depend on how assertive or tentative the speaker wants to appear.

In terms of pragmatic application, the way anaphora is used to govern social relationships in Lutsotso becomes evident when viewed via the interpersonal metafunction lens. For example, if the speaker wants to maintain civility or social distance, they can utilise more indirect or less precise anaphoric terms (Odera, 2025).

In contrast, more direct references can suggest familiarity or command. Understanding the interpersonal metafunction sheds light on how Lutsotso speakers pragmatically employ anaphora to maintain social harmony, establish power, or demonstrate solidarity, which is critical for resolving anaphoric ambiguity in conversational settings (Odera, 2025)

2.8.4 Textual Meta function

Textual metafunction makes it possible for ideational and interpersonal meta functions to be realised since it enables creation of coherent and cohesive discourse through which both ideational and interpersonal functions become realities (Halliday & Matthiessen, 2004). Cohesion is a syntactic organization where sentences are arranged in an integrated manner to produce discourse, both in terms of grammatical levels and certain lexical levels (Latifah & Triyono, 2020). Halliday & Hassan (1976) argue that elements of cohesion can be categorised into two; grammatical cohesion and lexical cohesion. Elements of grammatical cohesion include reference, substitution, ellipsis and conjunction. Anaphoric elements are typically considered part of grammatical cohesion within text. Grammatical cohesion refers to the ways in which different parts of a text are connected through grammar and syntax to create coherence (Latifah & Triyono, 2020). Anaphoric elements specifically contribute to this cohesion by referring back to something previously mentioned in the text

(antecedent) using words like pronouns (he, she, it, they), demonstratives (this, that), or definite articles (the). Elements of lexical cohesion include synonyms, antonyms, hyponyms, repetition and equivalence (Latifah & Triyono, 2020).

Coherence is the semantic relation between parts of the discourse. There exist two types of coherence, namely the signified coherence, and non-signified coherence (Baryadi, 2002). The signified coherence is the semantic connection between the parts of the discourse whose expression is marked by conjunction. Whereas, the non-signified coherence is the semantic relationship between parts of a discourse that is not textually marked but can be understood from the relations between the elements (Baryadi, 2002. P.34). There cannot be any language use without the inclusion of textual metafunction since it breathes life into a discourse (Zhuanglin 1988). It is possible to distinguish texts based on textual harmony despite similarities in ideational and interpersonal metafunctions (Ibid). We can only share our human experiences and engage in meaningful social interactions with others when language is used as a text. Text creates harmony between language use and its context of usage. As such, the textual metafunction will be used in handling all the three objectives of the study as it is considered key in identifying relevant discourses for the study.

In alignment with the first objective of the study, SFG helps in the identification of anaphoric items by considering their function within the discourse. Anaphors, such as pronouns and other referring expressions, can be classified based on their role in maintaining text cohesiveness. By going back to previously mentioned entities, SFG examines how these anaphoric aspects contribute to the flow and coherence of the

discourse. According to the second objective of the study, SFG focuses on the contextual elements that influence language use. SFG can be used to investigate how discourse characteristics such as theme organisation, information flow, and contextual presuppositions influence the distributional patterns of anaphoric interactions in Lutsotso. This entails investigating how various forms of anaphors are used based on discourse functions, participant roles, or information structure.

Finally, as the last objective demands, SFG regards pragmatics as an essential component of linguistic study. It can be utilised to account for the pragmatic features of anaphoric interpretation in Lutsotso by investigating how anaphors perform pragmatic functions in different settings. SFG allows for the examination of how anaphoric elements contribute to coherence, information packaging, and the speaker's intended meaning in the context of Lutsotso discourse. However, to address its limitations in handling morpheme analysis, this study integrates insights from the Inflectional Theory of Morphology, which accounts for syntactically determined affixation.

In conclusion, SFG provides a paradigm for Analysing anaphoric elements in Lutsotso language, considering their functional roles, discourse factors determining their distribution, and pragmatic interpretations within the context of communication.

2.8.5 Inflectional Morphology Theory

In addition to the SFG theory, the theory of inflectional morphology was used in the morphemic analysis of the Lutsotso anaphors. Inflectional theory has its roots in classical linguistic studies, and it has been further developed through structuralist,

generative, and functionalist approaches to linguistics (Bauer, 2001). Inflectional theory of morphology is a linguistic framework that studies inflectional morphology, or the change of words to communicate grammatical categories such as tense, aspect, mood, person, number, gender, and case. Inflectional morphology is the morphology related to syntax. This theory focuses on understanding how these grammatical categories are communicated by changes in the form of words, such as suffixes, prefixes, infixes, or modifications within the stem.

While syntax is concerned with how words arrange themselves into constructions, morphology is concerned with the forms of words themselves. Most linguists agree that morphology is the study of meaningful parts of words (Matthews 2014). Morphology as a level of linguistic analysis has two fields of study. They include inflectional morphology and derivational morphology (Bauer, 2001).

Matthews (2014) observes that whereas derivational affixes often involve a change of class, inflectional suffixes never involve a change of class. Inflectional properties of words are assigned by syntax and depend on how a word interacts with other words in a phrase, clause or sentence. According to Anderson (2015), inflectional morphology deals with syntactically determined affixation process while derivational morphology is used to create new words. Lutsotso anaphors contains inflectional forms as a requirement of syntax. Consider the data below from Lutsotso in examples 1 and 2.

1. omusa:la ku-kwire okw-eene
CL1-tree SM-fell 3SG-REFL
The tree fell by itself

In example 1, the noun *ɔmusa:la* ‘tree’ must agree with the SM *ku-* which is attached to the verb. The prefix *ɔkw-* which is attached on the reflexive pronoun marker *eene-* (self) depends on the noun class of the subject. In this case then *ɔkw-* is attached to class one of the noun classes.

- | | | |
|------------|-----------------------|-------------|
| 2. Li-ɲɔɲi | li-βɔtsa-ngaɔβule | eli-eene |
| CL5-bird | SM-eating-IPFV millet | OM.1SG-REFL |
- ‘A bird is eating millet by itself.’

In Example 2, *eli-* is linked to the reflexive pronoun marker *eene*, which corresponds with the SM *li-* and noun *Li-ɲɔɲi*. In this regard, the class of a noun determines its verbal morphology, which indicates grammatical agreement between the verb and the subject noun. Class prefixes control and influence the words with which they are associated. Thus, from Bauer (2001) and Haspelmath (2002), the following tenet caters for the morphological aspects in the analysis of the Lutsotso anaphors.

2.8.6 Morphological properties

Bauer (2001) and Haspelmath (2002) refer to morphological properties as inflectional categories. These inflectional categories are: number (singular and plural), person, and case and gender agreement. This study employs Bauer’s (2001) and Haspelmath’s (2002) tenet on inflectional morphology theory to classify morphological properties that characterize noun and verb inflection in the process of analysing anaphors.

Bauer (2001) and Haspelmath (2002) observe that one of the important inflectional categories consists of agreement markers. Agreement is a syntactic relation in which the inflectional behaviour of a word or phrase is determined by the qualities of a

nominal element with which it is closely associated. Agreement markers denote features like number, person, case, and gender.

2.9 Chapter Summary

This chapter forms a basis to the pragmatic analysis of Anaphora relations in Lutsotso. The chapter has offered literature review on anaphora, a review of studies done on anaphora in other languages as well as literature on Lutsotso language. The chapter has shown that the study was carried out within the framework of the theory of Systemic Functional Grammar by Halliday & Matthiessen (2004). The study further employed Bauer's (2001) and Haspelmath's (2002) tenet on inflectional theory of morphology to classify morphological properties that characterize noun and verb inflection in the process of analyzing anaphors. The chapter that follows discusses research methodology.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter outlines the research methodology, describing the research design, study area, study's target and sample population, the methodological approach adopted, and the procedures used for data presentation and analysis.

3.2 Research Design

The study specifically adopted a descriptive content analysis research design. This form of descriptive research is suitable because it focuses on systematically analysing naturally occurring spoken and written Lutsotso texts in order to identify, classify, and describe the use of anaphoric elements. Unlike experimental designs, content analysis does not manipulate data but rather documents linguistic features as

they appear in authentic discourse (Creswell, 2017). By categorizing instances of anaphora and examining their pragmatic functions in context, the design enabled the study to generate an accurate account of how cohesion and reference are achieved in Lutsotso communication.

Both primary and secondary data sources were utilised to support this descriptive approach. Primary data were gathered directly from native speakers of Lutsotso, who acted as consultants. Their responses provided authentic examples of anaphoric elements in use, reflecting real-life linguistic patterns. This aligns with descriptive linguistics, which involves the careful observation and documentation of language as it is naturally spoken (Creswell, 2017).

The descriptive research design is a component of the qualitative research model. This approach was appropriate for this study as it encompasses ethnographic, naturalistic, anthropological, field, and participant-observer research methods, all of which are important for capturing the complex use of anaphora in Lutsotso. This approach enabled a comprehensive analysis by examining anaphoric expressions in their natural discourse contexts, considering both linguistic structures and pragmatic functions. According to Merriam (2015), qualitative research employs an interpretative, naturalistic approach, making it inherently multi-method, a holistic perspective ensures a thorough understanding of how anaphora operates within Lutsotso discourse.

3.3 Study Area

The study was carried out in Butso region in Lurambi constituency, Kakamega Central sub-county, in Kakamega County. Kakamega Central Sub-County is significant to the local community as it serves as an administrative and educational

hub, as well as a centre for local trade (Kakamega County Integrated Development Plan (2018–2022)) Butsotso, a region in Kakamega Central, is divided into five regions: Butsotso East, Butsotso South, Butsotso Central Butsotso North and Butsotso West. Butsotso East, Central and South are located in Lurambi sub county while Butsotso North and West are in Navakholo subcounty of the larger Kakamega County. Butsotso was selected for the study because the native speakers of Lutsotso, the language of focus in this study, inhabit the region. The geographical scope of this study was specifically narrowed to Butsotso Central since the region comprises native speakers of Lutsotso, although this area has similar demographic characteristics with the rest of Butsotso regions. This region was deemed appropriate due to the high population of native Lutsotso speakers, a factor that enhances reliability, authenticity and quality of linguistic data. Although Butsotso North and Butsotso West in Navakholo sub-county are inhabited by Butsotso people (speakers of Lutsotso), they were not included in this study. The exclusion is primarily due to logistical constraints and a lower density of native Lutsotso speakers compared to Butsotso Central (KNBS, 2019). Additionally, Lutsotso speakers from Butsotso West also speak Lunyala and frequently blend vocabulary from both languages into their daily conversations, similar to Lutsotso speakers from the South who incorporate elements of Luwanga and Lumarama (Murasi, 2000). The same holds true for the Lutsotso speakers in Butsotso North who neighbour the Kabras. Including these regions might have diluted the focus on areas with a more significant presence of native speakers, potentially affecting the quality and specificity of the linguistic data.

A pilot study was carried out in Butsotso South. This region was selected due to its representative linguistic and sociocultural characteristics within the broader Lutsotso-speaking community. This area provided a suitable environment for testing

research instruments, refining data collection methods, and identifying potential challenges before the main study. Additionally, its accessibility and familiarity to the researcher facilitated effective engagement with participants, ensuring the reliability and validity of the pilot findings. The neighbours of Lutsotso speakers are Marama and Wanga to the South, Isukha and Idakho to the East, Nyala to the West and Kabras to the North (see appendix 2). Butsotso is situated between latitude 00 30 and 00 30N and between longitudes 340 30E and 350 E. The population of Lutsotso speakers is 162,822 distributed as follows: Butsotso North 52,083, Butsotso Central 32, 690, Butsotso South 19,442 Butsotso East 29,798 and Butsotso West 28,809 (KNBS, 2020).

3.4 Study Population

This section explains the target population, the sample population and the method used to choose them. The representativeness of the sample influences the study's reliability and validity.

3.4.1 Target population

This study was conducted on native Lutsotso speakers. Trochim (2007: 19) defines the population as 'the larger group from which a sample is drawn.' Chomsky (1988) believes that native speakers are the 'ideal speaker-listener' who have complete knowledge of a certain language and can thus make authoritative judgements on grammaticality for each element of grammar. The linguistic target population for the study were sentences containing anaphoric elements.

Fluent bilingual participants in English and Lutsotso demonstrated the ability to make intuitive judgments regarding the grammatical acceptability of sentences involving Lutsotso anaphors. The requirement for informants' fluency in English,

despite Lutsotso being the target language, was necessary for eliciting precise grammaticality judgments. Participants proficient in both languages could make more informed and consistent evaluations of Lutsotso anaphors by drawing on their bilingual competence. Their fluency in English also facilitated clearer explanations of their intuitions, enabling a more accurate analysis of anaphoric structures and their acceptability within Lutsotso discourse.

3.4.2 Sample population

According to Milroy (2004) language is homogenous, this means that people from the same community tend to have similar linguistic characteristics such vocabulary, grammar and pronunciation. The researcher focused on Lutsotso linguistic community known for their linguistic homogeneity. Ten consultants were purposefully picked from Butsetso Central. The study relied on the ten consultants to transcribe and translate the corpus data and also to verify the data for objectivity and accuracy. The ten consultants included two study assistants who were also linguists and native Lutsotso speakers.

3.5 Sampling techniques

To generate a sufficient and regulated number of phrases and relevant information, the researcher sampled the population in a way that would make the work manageable and practical within the time period and resources available for this study. In this regard, the researcher utilised a purposeful sampling strategy to identify Lutsotso native speakers. Purposive sampling is a technique in which a sample is chosen based on the researchers' personal assessment in order to gain a thorough grasp of the phenomenon under study (Creswell, 2017). As a result, sample members are chosen based on the required attributes.

In this study, purposive sampling directed the investigator to target and pick only Lutsotso native speakers and language domains with the necessary linguistic information. The researcher utilised the following criterion to pick the consultants: the consultants had to be native Lutsotso speakers who had been using the language for the majority of their lives and had lived among the Batsotso. The native speakers had to demonstrate with high levels of language competency. Elderly native speakers have consistently used the language and, as a result, attained a high level of competence in their first language (L1) (Rosa, 2016). Adult native speakers aged 35 years and older were included in this sample. These age groups are recognised under the Kenyan Constitution, (Constitution of Kenya, 2010, Article 260). The article (260) refers to a person aged 18 to 35 as a youth. Anyone beyond the age of 18 is considered an adult (so youths are adults), while those under the age of 18 are classified as children. Senior citizens are defined as those who are 65 years of age or older. In this study, senior citizens were identified as a key demographic group whose speech patterns, particularly their use of anaphoric relations, are analysed. The study considered participants aged 35 and above to be the ideal representation of maturity based on this age differentiation. According to Adams and Baynham (2006), individual's life experiences and exposure to various social environments generally increase as they age. This may result in the use of more complex sentence structures, a larger vocabulary, and the ability to articulate complex or abstract concepts. Older participants may demonstrate more refined pragmatic language skills including a greater ability to navigate subtle social cues.

During the informal interview, the researcher utilised the consultants who had completed form four and could effectively translate English sentences into Lutsotso. According to Creswell (2017) large samples tend to be unnecessary for linguistic

surveys because linguistic behaviour is apparently more homogeneous than other types of human behaviours studied in social survey.

The study selected a sample size of 10 consultants who were native speakers of Lutsotso that participated in the study. This provided adequate data that would be manageable to allow for justifiable conclusions.

A linguistic sample population of ninety (90) sentences containing anaphoric elements in Lutsotso was selected for analysis. Initially, a total of 270 sentences were extracted from the corpus, and systematic random sampling was employed to select the final sample. Every third sentence from the set was chosen to ensure a representative and unbiased sample. This approach was used to balance the need for a manageable sample size while maintaining methodological consistency.

The decision to select 90 sentences aligns with the caution provided in linguistic research (Creswell, 2017) against the use of overly large sample sizes in language surveys, as they can become impractical, redundant, and unnecessarily complex for in-depth analysis. The sample size of 90 was deemed sufficient for yielding meaningful insights into the anaphoric elements in Lutsotso while allowing for a thorough, focused analysis.

The study used the corpus data collected from the field as follows: data collected from the field focusing on naturally occurring speech in which 80 sentences were collected, and texts written (*Linani elia langwambu Kotia* -The hyena that was called Kotia and *Maheelo nende Simbi-Maheelo and Simbi*) in Lutsotso where 10 sentences were collected. Lutsotso texts were selected on pragmatic considerations. The first text *Linani elia langwa mbu Kotia* mostly captured the anaphoric use of personal pronouns and demonstratives while the second text *Maheelo nende Simbi* was used

to discuss discourse anaphora. Church services, Local barazas and interpersonal interactions allowed effective self-expression and were therefore used by the researcher to collect data. The sentences were distributed as follows;

Table 1: Linguistic sample distribution of sentences

Source	Number of sentences
Butsotso Central	80
Lutsotso texts	10
Total	90

Table 1 above shows the distribution of sentences that were collected from Butsotso Central and Lutsotso texts written in Lutsotso. Eighty (80) sentences were collected from Butsotso and were tape recorded and later transcribed and translated. Ten (10) sentences were also collected from texts written in Lutsotso.

Table 2: Linguistic sample distribution in Butsotso Central

Butsotso Central	Number of sentences
Informal Interviews	35
Non-participant observation	25
Elicitation	20
Total	80

Table 2 above illustrates the distribution of sentences collected in Butsotso Central. For non-participant observation, data was gathered from a variety of settings, including religious gatherings (Matioli Church of God), community meetings (Shisiru local baraza) and social groups (mixed chama group) where 35 sentences

were collected in total. Further, 25 sentences were collected from informal interviews and 20 sentences collected from Elicitation.

Table 3: Linguistic sample distribution in Lutsotso texts

Data from texts written in Lutsotso	Number of sentences
Linani elialangwa mbu Kotia	5
Maheelo nende Simbi	5
Total	10

Table 3 shows the distribution of sentences collected from texts written in Lutsotso. Texts written in Lutsotso were analysed through qualitative content analysis. Informal interviews with the 10 consultants were also conducted for objectivity and correctness in order to verify the validity of data collected from the above areas.

3.6 Data Collection tools

The data collecting strategy outlined here was intended to guarantee the study's objectivity. Despite the fact that the researcher is a native speaker of Lutsotso, the data that was used in this study mainly came from consultants with whom the researcher had direct contact with and texts written in Lutsotso. The SIL international manual was used to verify that all anaphoric elements relevant to the investigation were extracted. The Bantu Orthography Manual is a reference for establishing writing systems among Niger-Congo's Bantu languages. It provides a plan for orthography development as well as a list of Bantu language resources (Schroeder, 2010). The research needed data to be collected in three stages. The following data collection tools were used in this study:

3.6.1 Non-participant observation

The research required data to be collected in three stages. To begin gathering data, the researcher participated on sessions where only Lutsotso was used as a medium of communication. The researcher visited local baraza meetings, church services, and regular chama group interpersonal interactions. The linguistic output during these sessions was then tape-recorded. The recorded information was transcribed using orthographic transcription, which captured the utterances in standard Lutsotso spelling. This approach was sufficient for analysing anaphoric relations without requiring detailed phonetic or prosodic notation. From it, data containing linguistic elements needed for the study were extracted. Content analysis was used to extract the antecedents of the anaphoric elements by analysing the surrounding text or discourse. This involved tracing back the referential expressions to the nouns or noun phrases they referred to. The SIL international manual was used to verify that all anaphoric elements relevant to the investigation were extracted. This was denoted as preliminary data since more data was added on linguistic elements that we may have missed out during the sessions. Each non-participant observation session involved three distinct sessions on separate days.

Table 4: Summary of Participant Representation in Non-Participant Observation within Butsotso Central

Butsotso Central	Number
Shisiru local baraza	9
Interpersonal interactions from mixed chamas	8
Matioli church of God	28

Total**45**

These groups were chosen for their linguistic richness and accessibility. *Matioli Church of God* was selected because of its consistent use of Lutsotso in sermons, prayers, and testimonies. *Shisiru baraza* meetings were regularly held village forums where elders and residents discussed community matters in Lutsotso. The *chama* were informal savings and social groups comprising members from age 35 and above, identified through referrals and community networks.

3.6.2 Informal interviews

To facilitate interviews, an interview schedule was created (Appendix V). The schedule was used to generate linguistic output that included basic sentence structures not seen in the preliminary data. For example, several of the phrases recovered from the transcribed data had pronominal anaphors and demonstratives. As a result, informal interviews were employed to collect linguistic output that included conjunctions as anaphors. The researcher prompted consultants to share their experiences and tell stories and this allowed participants to express themselves using a variety of linguistic constructs, including conjunctions as anaphors.

3.6.3 Elicitation Technique

The elicitation technique (see Appendix IV for the tools) was employed to triangulate and validate the primary data, thereby reinforcing the findings obtained from the initial collection process. Researchers can use elicitation techniques to gain direct and indirect access to a native speaker's intuition (Milroy, 1987). As a result, using the already available data, elicitation technique was employed to obtain various

sorts of simple and complex sentences containing anaphoric expressions from consultants. The sentences provided by consultants were mostly handwritten. The elicitation technique was also utilised to look for invariance in the data collected. The strategy allowed the researcher to gather linguistic information about anaphors in Lutsotso from a variety of sources. To determine the range of distribution, an invariance test was applied to anaphoric elements that differed between consultants. Consultants were requested to provide the right form for a specific anaphoric element. The most frequent form was deemed the most acceptable, and so grammatical, and was included in the final corpus. Consultants provided information through the elicitation process, which was handwritten for analysis.

3.7 Pilot study

A pilot study was carried out one month before the actual research at Butso South to establish the content validity of the research instruments before proceeding to the field for actual study. The researcher chose Butso South for piloting as it is a representative of Lutsotso linguistic community. The results of the pilot study helped to simplify the whole research process. For instance, the pilot study allowed the researcher to test the data collection tools on a small scale. This helped to identify issues such as unclear questions which were then revised before the full study. To determine whether or not the instruments were accurate, the researcher used test-and-retest method. The researcher made subsequent changes or modifications before proceeding to the actual field.

3.8 Validity and Reliability

In linguistic research, particularly when examining phenomena such as anaphora and pragmatic disambiguation in Lutsotso, ensuring reliability and validity is crucial for producing credible and replicable findings. This section outlines the measures taken to guarantee the reliability and validity of the study's methodology.

Reliability refers to the consistency of the research tools and the reproducibility of the findings (Creswell, 2014). To ensure the reliability of this study, several key steps were implemented. First, pilot testing was conducted to assess the clarity and consistency of the data collection instruments. This pilot phase allowed for adjustments to be made, ensuring that participants interpreted questions uniformly. Such preliminary testing is essential in linguistic research, where the nuances of language can affect the interpretation of stimuli (Dörnyei, 2007).

Additionally, the study prioritized the inclusion of native Lutsotso speakers. By involving participants who had an intimate knowledge of the language, we minimized the risk of misinterpretation of anaphoric expressions and their pragmatic contexts. The use of native speakers enhances the internal reliability of the study, as it ensures that responses are grounded in authentic language usage (Yule, 1996). To further strengthen reliability, inter-rater reliability measures were employed. Multiple linguists with expertise in Lutsotso independently analysed the data, particularly in the coding of anaphoric expressions. Their analyses were then compared to ensure a high degree of agreement. This method of cross-validation is important in linguistic studies to avoid subjective biases in interpretation (Gass & Mackey, 2007).

Finally, standardized procedures were followed during data collection. Each participant was exposed to identical stimuli and structured interview questions. This

consistency helped ensure that the same conditions were applied across the study, further enhancing the reproducibility of the results.

Ensuring validity is equally critical, as it measures whether the study accurately captures the phenomena it aims to explore (Bryman, 2012). In this study, content validity was achieved by designing research instruments that covered all relevant aspects of anaphora and pragmatic disambiguation in Lutsotso. During the design phase, experts (Key Informant 2) in Bantu linguistics were consulted to verify that the questions and stimuli were comprehensive and accurately represented the linguistic features under study.

The study also ensured construct validity by grounding the research in established linguistic and pragmatic theories. By integrating frameworks such as the SFG theory the research accurately measured the constructs of anaphora and pragmatic cues in resolving ambiguities. These theoretical foundations helped ensure that the study's findings were aligned with the broader linguistic understanding of anaphora.

Another important aspect was face validity, which refers to how intuitive the measures appear to be for those familiar with the subject (Kumar, 2011). Before the full data collection process, native Lutsotso speakers and linguists reviewed the research tools to ensure that they reflected common experiences and interpretations of anaphora in natural discourse. This feedback helped to ascertain that the instruments used were appropriate and appeared valid to those most familiar with the language.

Additionally, the study addressed ecological validity, which considers how applicable the findings are to real-world contexts. To enhance this, data collection involved not only structured interviews but also naturalistic discourse, including narratives and conversations. By using data from authentic language use, the findings are more likely to reflect how anaphora is resolved in everyday Lutsotso speech, making the results more generalizable (Labov, 1972).

Lastly, triangulation was employed by using multiple data sources. These included recorded speech, structured interviews, elicitation and written texts. By cross-referencing findings from these different formats, the study ensured that conclusions drawn about anaphoric resolution were valid across a range of linguistic contexts (Patton, 2002).

Through a combination of pilot testing, use of native speakers, inter-rater reliability, and theoretical grounding, this study on anaphora and pragmatic disambiguation in Lutsotso ensured both reliability and validity. The measures taken provide a robust framework for understanding how anaphoric ambiguities are pragmatically resolved in this Bantu language.

3.9 Data Analysis

Data was analysed qualitatively using content analysis approach and classified accordingly. The first level of analysis focused on the first and second objective of the study. This was to identify and classify anaphoric elements in Lutsotso discourse using the Systemic Functional Grammar theory (SFG) and the Inflectional Theory of Morphology. The data collected from Lutsotso discourse was systematically grouped

according to specific linguistic criteria to facilitate analysis. The process unfolded in three distinct stages:

3.9.1 Identification of Anaphoric Elements

The first level of analysis involved the identification of anaphoric elements. Data was initially grouped based on the type of anaphoric element (for example, pronouns, reflexives, reciprocals and demonstratives) occurring within the discourse. These elements were classified into categories (for example sentential and intrasentential anaphors, inherent anaphors and discourse anaphora) reflecting their function in relation to their antecedents within sentences and across sentences. Then, using the Systemic Functional Grammar (SFG) and Inflectional Theory of Morphology, each anaphoric element was analysed to identify how it links back to its referent. The focus was on the grammatical and morphological features that signal anaphoric relationships for example, agreement in number and person. The outcome of this analysis was a comprehensive classification of anaphors according to their morphological inflectional properties and their syntactic roles within sentences, such as subject or object pronouns.

3.9.2 Factors Influencing Anaphoric Distribution

The second level of analysis focused on factors influencing anaphoric distribution. The study examined how syntactic and discourse factors like agreement, syntactic binding, topic continuity, focus, and shared knowledge conditioned the occurrence of anaphors. This research highlighted the discourse contexts that favoured or disfavoured specific anaphoric forms, providing clarity on how various anaphoric strategies are used to maintain coherence in Lutsotso discourse. It was at this point

that the study also looked at the factors that lead to anaphoric ambiguity in Lutsotso and how anaphoric ambiguity can be resolved.

3.9.3 Pragmatic and Meaning Analysis

Pragmatic and meaning analysis came at the third level of analysis. The final level of grouping involved categorizing the anaphoric elements based on their pragmatic functions and the meanings they conveyed within the discourse. The SFG theory was applied at this point, this stage focused on the pragmatics of anaphor use, particularly how they contribute to meaning-making in discourse. The analysis examined how anaphors were used to manage information flow, such as introducing new referents versus maintaining reference to known entities. This stage provided insights into the pragmatic roles of anaphors in signalling speaker intentions, managing emphasis, and structuring discourse to maintain cohesion and clarity. The data analysis was structured around specific components relevant to anaphoric reference in Lutsotso.

3.10 Ethical Considerations

The researcher obtained a letter of introduction from the university and a research license from NACOSTI to help gain access to the authority of the administration needed to be sought in the field while doing research. The consultants signed consent forms before taking part in the study. Consultants were fully informed about how their data would be used and how anonymity would be guaranteed. This allowed them to make an informed decision about whether or not to participate in the study. The consultants were assured of the confidentiality of the information that they provided; that it would only be meant for academic purpose. Consultants had the freedom to decline participating in the study for whatever reasons.

3.11 Chapter Summary

This chapter has presented a description of research methodology, which included the research design, area of study, target population, sample size and sampling techniques, data collection instruments, their validity and reliability, pilot testing, data collection procedures, data analysis techniques and ethical considerations. The study adopted the descriptive research design and used both the primary and secondary sources of data. Primary sources included utterances collected from the field and secondary sources included texts written in Lutsotso. The researcher used the following tools to collect data. First, a non-participant observation strategy was adopted, in which the researcher participated in sessions where Lutsotso was used exclusively as a means of communication. The researcher attended to local baraza meetings, church services, and regular chama group social interactions. The verbal output from these sessions was then tape recorded. The recorded information was transcribed, and data comprising linguistic aspects relevant to the study were retrieved. Second, an interview schedule (Appendix V) was developed to guide data collection from key informants. Finally, the elicitation technique (elicitation tools Appendix IV) was used to fill the gaps in the data that could not be supplied by non-participant observation or informal interviews.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1 Introduction

This chapter presents the results of the investigation on the pragmatic analysis of anaphoric elements in the Lutsotso language. The chapter includes an analysis of the three objectives of the study, which were to: discuss Lutsotso anaphors and elements used as anaphors in Lutsotso, describe the factors that influence or shape the distributional patterns of the anaphoric relations in Lutsotso and to account for the pragmatic interpretation of Lutsotso Anaphors using Systemic Functional Grammar theory. The Textual metafunction tenet of the systemic functional linguistics theory (Halliday & Matthiessen, 2004) has been to be used as the descriptive tool in data presentation. Systemic functional linguistics treats grammar as a meaning-making resource and insists on the interrelation of form and meaning. The textual metafunction facilitates the realisation of both the ideational and interpersonal metafunctions by enabling the construction of coherent and cohesive discourse, thereby allowing these functions to manifest effectively (Halliday & Matthiessen, 2004).

This chapter's analysis is based on data gathered from Lutsotso conversations and texts. The researcher's familiarity with the Lutsotso dialect provided an additional advantage, ensuring that the analysis was accurate and detailed, reflecting the true nature of the language's use of anaphora. This immersion in the dialect aligns with descriptive research principles, which often require a deep understanding of the linguistic environment being studied.

The study begins by describing the elements utilised as anaphors in Lutsotso. This provides context for the examination and analysis of the factors that influence or shape the distributional patterns of anaphoric relations in Lutsotso. Furthermore, a pragmatic interpretation of Lutsotso Anaphors is given. Data is presented in IPA format and both free and lateral translations are used in providing the English gloss. For Objective One, the data was coded using the format: data source – anaphoric strategy – example number. In contrast, for Objectives Two and Three, the coding format was limited to data source – example number, as the majority of the examples analysed in these objectives were drawn from those already identified and coded under Objective One. The codes and abbreviations representing the shortened forms of data used in the coding process are provided in Appendix II.

4.2 The Lutsotso sentence structure

In this study, the focus is on declarative sentences, as these forms are the most commonly used in discourse for establishing and resolving anaphoric references (Quirk et al., 1985). Declarative sentences, which make statements or provide information, are crucial in the study because they frequently contain explicit anaphoric expressions that contribute to discourse coherence.

This section discusses the Lutsotso sentence structure. Lutsotso sentence structure is critical since Lutsotso is an agglutinative language with verbs that consist of more than one morpheme expressing a specific grammatical meaning (Odera & Barasa, 2021). The Lutsotso sentence takes the SVO structure. As example 1 illustrates:

1. **II-S-1**

ama-ṅoṅi	xa-bōtsa-nga	oβu-le
6-birds	3PL-eat-TNS	15-millet
birds	are eating	millet
‘The birds are eating millet’		

The Lutsotso morphological forms on verbs, like those of other Bantu languages, denote agreement, tense, aspect, anaphoric affixes, and voice. As example 2 illustrates below:

2. **NPO-REFL-2**

o-la-i-singa	omu-eene
2SG-FUT-REFL-bath	OM1SG-self
‘You will bath yourself’	

Other anaphoric markers like the REFL and RECP are bound to the verb (as discussed in 4.4). These affixal morphemes must appear in a specific order in accordance with the grammatical guidelines of the language; otherwise, ungrammatical verbal forms arise. The affixal anaphoric markers REFL and RECP in Lutsotso have the typical Narrow Bantu morphology (Sikuku & Safir, 2011). The REFL is a morphological affix that appears to the immediate left of the verb root in the same morphological slot as an OM. The suffix *-an-* is seen in verb expansions.

4.3 Lutsotso Noun Classes

Like other Bantu languages, Lutsotso frequently employs a system of noun classes or genders, which plays a key role in anaphoric reference. This system ensures agreement in gender and/or number between the anaphor and its antecedent, facilitating reference resolution. This agreement enhances the discourse's coherence by establishing a clear connection between the referencing elements. Furthermore,

Lutsotso may utilise both pronouns and other types of anaphors such as demonstratives or reflexives. These different types of anaphors may have specific syntactic and semantic constraints governing their usage, which contribute to the general structure and coherence of Lutsotso discourse.

Noun classes are crucial in the Lutsotso grammatical system. Each noun class has a set of prefixes that represent grammatical agreement between the noun and its modifiers. Table 5 below illustrates how noun classes influence the prefix attached to the reflexive marker *-eene* (self) as it will be discussed in section 4.4.2. Prefixes are significant syntactically because they operate as controllers for the words with which they are linked.

Table 5: Lutsotso Noun Classes

Class	Nominal Prefix	Reflexive	Example	Gloss
1	omu-	OM-e omueene	omuxanaja-e-lisinJia omuxana alitsanga omueene	the girl is eating by herself
2	aβa-	OM- e aβeene	aβaxana βa-e-lisinJia aβaxana βalitsanga aβeene	girls are eating by themselves
3	omu-	okweene	omusa:la kukwire okweene	a tree has fallen by itself
4	emi-	echieene	emisa:la chikwire	trees have fallen by themselves
5	li-	elieene	liṅṅṅi liβotsanga oβule elieene	a bird is eating millet by itself
6	ama-	akaene	amaṅṅṅi xabotsanga oβule akaene	the birds are eating millet by themselves
7	eḡi-	eḡieene	eḡifumβi ḡifuniḡe eḡieene	a chair broke by itself
8	eβi-	βi-	eβifumβi βifuniḡe	the chairs broke by themselves
9	I(n)	eḡieene	iṅ'ombe jitsanga eḡieene	a cow is coming by itself
10	tsi-	etsieene	tsiṅ'ombe tsitsanga estsieene	cows are coming by themselves
11	olu-	olweene	olusa:la lufuniḡe olweene	the stick broke by itself
12	tsi-	etsieene	tsisa:la tsifuniḡe etsieene	sticks are broken
13	axa-	axeene	axa:na xaliranga axeene	a tiny baby was crying itself
14	oru-	orueene	oruana ruliranga orueene	tiny babies were crying by themselves
15	oβu-	oβeene	oβusuma βujire oβweene	ugali is ready itself
16	oxu-	oxweene	oxulima xuwere oxweene	digging is over itself
17	ha-	OM-ka	hango he-ka-siye	the home made itself
18	mu-	mueene	Munzu mwirime mueene	the house has darkened itself
19	xu-	oxeene	Xunzu xulaβire oxeene	on house it's bright by itself
20	oku-	okweene	okundu kulitsanga okweene	very big person is eating by himself
21	emi	echieene	Emindu chilitsanga echiene	very big people are eating by themselves

Source: Modified from (Odera & Osore, 2023)

Whereas a majority of Bantu languages classify each noun (or noun stem) into one of 15-18 noun classes (Marten, 2021), the Lutsotso language has 21 classes (Odera and Osore, 2023). Lutsotso, like other Oluluhya dialects, retains a rich noun class system

inherited from Proto-Bantu, which had around 22 noun classes (Maho,1999). Over time, some Bantu languages lost or merged certain classes (for instance, Kiswahili has about 15 (Marten, 2021)), but Lutsotso has preserved more distinctions, so it still operates with 21 identifiable classes (Odera and Osore, 2023). Some classes in Lutsotso may not be “productive” (few nouns belong to them today), but they are still recognized because their prefixes and agreement markers are active. Thus, “21 classes” is less about current vocabulary size and more about the underlying morphological system still encoded in grammar (Odera & Osore, 2023).

Noun classes are very important in the Lutsotso grammatical system. Each noun class has a set of prefixes that indicate grammatical agreement between the noun and its modifiers. In anaphoric agreement, the NP and verb agree in the same manner that a pronoun agrees with a preceding NP, (Marten, 2000). Example 3 below illustrates how this occurs in Lutsotso.

3. **NPO-REFL-3**

ɔ-mu-xana	a-li-tsanga	ɔmu-eene
AUG-CL1-girl	SM-TNS-eat	OM1SG-self

‘The girl is eating herself’

In example 3, the noun *ɔmu-xana* ‘girl’ must agree with the prefix *a-* which is attached to the verb. The prefix *ɔmu-* which is attached on the reflexive pronoun marker *eene-* (self) depends on the noun class of the subject. In this case then *ɔmu-* is attached to class one of the noun classes.

NPO-REFL-4

4. Li-*ɲɔ*ni li-βɔtsanga ɔβule eli-eene
CL5-bird SM-eating millet OM1SG-self
'The bird was eating millet itself'

Accordingly, in example 4, *eli-* is attached to the reflexive pronoun marker *eene* and therefore agrees with the SM *li-* and noun *Li-ɲɔni*. In this regard then, the class of a noun determines the verbal morphology that signals grammatical agreement between the verb and the subject NP. Class prefixes control and influence the words with which they are linked as Table 6 illustrates above using reflexives.

4.4 Anaphoric Elements in Lutsotso

This section discusses the elements used as anaphors in Lutsotso. Lutsotso contains a variety of elements that serve as anaphors.

4.4.1 The Lutsotso Pronoun

Lutsotso pronouns can appear as noun phrase head nouns, substituting full noun phrases. There is no gender distinction in Lutsotso pronouns. In the example below, *a-* might imply either he or she in English

5. **NPO-PRO-5**
A-la-lia
3SG-FUT-eat
'He/she will eat'

In the above example, the person marker *a-* might either imply he or she. The following description divides Lutsotso pronouns into distinct categories, namely: Personal, Reflexives, Relative, Reciprocals, Demonstratives and Possessives.

4.4.2 Personal Pronouns as anaphors

Pronouns are frequently employed anaphorically to refer back to a previously mentioned noun or phrase in a sentence or text (Comrie, 2014). According to Asudeh (2008), several African languages such as Zulu, Swahili, and Yoruba, make use of pronominal anaphora whose forms are shaped by the syntactic and pragmatic structures unique to each language. In these languages, anaphoric pronouns can carry rich agreement markers related to noun class, gender, or animacy, making them key to maintaining coherence and avoiding ambiguity in discourse. This is particularly relevant to the study of anaphora in Lutsotso, a Bantu language, where pronouns similarly function within a complex system of noun class agreements, impacting how referents are tracked across sentences and conversations. By understanding how pronouns operate in related African languages, we can better analyse how anaphora is resolved in Lutsotso, especially in terms of how speakers manage referential clarity and coherence in both written and spoken discourse.

Personal pronouns in Lutsotso are as follows:

	Singular forms			Plural forms		
The pronoun	1 st	2 nd	3 rd	1 st	2 nd	3 rd
	esie	ewe	je/ja/mu	efwe	enjwe	βo
	(I, me)	(you)	(he, she, him/her)	(we, us)	(you)	(they them)

The data on the use of pronouns as anaphors is presented below:

6.

ET-PRO-6

Lisa ama-pire Tara ja-mu-janza
Lisa 3SG-knows Tara 3SG-OM-love
'Lisa knows that Tara loves her'

In example 6, the pronoun *-mu* is the anaphor, and the name Lisa is the antecedent, assuming that *-mu* 'her' refers to Lisa. Both terms refer to the same person. However, the relationship between both expressions is not equal since the reference of the pronoun is dependent on the reference of its antecedent, whereas the reference of the antecedent is established solely by its meaning. The term 'coreference' is frequently used to denote this referential link between anaphor and antecedent (Chomsky, 2001:96).

7.

ET-PRO-7

Ja-lɔla li-pusi mana li-rux-a mu-nzu ewa la-li-a i-peni
SM1-saw 5-cat then 5-ran-FV 18-house where 5-it OMSG-5-ate 9-fish
'She saw the cat and then it ran in the house where it ate fish'

Example (7) begins with *ja-lɔla*, which translates to 'he/she saw'. Here, the subject marker *ja-* indicates that the subject is either 'he' or 'she,' classified under noun class 1. The next noun, *li-pusi*, refers to 'the cat' and is marked with the prefix *li-* indicating it belongs to noun class 5. When the sentence continues with *mana li-rux-a* 'then it ran', the prefix *li-* is again used, maintaining the noun class 5 concord with *li-pusi*. This *li-* functions as an anaphor, referring back to the antecedent *li-pusi*. Similarly, later in the sentence, *la-li-a* 'it ate' *la-* is the object marker for class 5, referring back to 'the cat' (it). *Li-* is the subject marker, keeping agreement with the class 5 noun. *a-* is the verb root for 'ate.' The consistency of the noun class prefix

ensures that the reader understands that the subject performing the actions of running and eating is the same cat mentioned at the beginning.

Finally, '*i-neni*' 'the fish' includes the prefix *i-*, indicating it belongs to noun class 9. This prefix differentiates it from the subject, clarifying the object being acted upon by the cat.

Pragmatically, the use of the pronoun *la-*'it' to refer to '*li-pusi*' (the cat) exemplifies anaphoric reference, which is a crucial component of discourse cohesiveness. The discourse flow is kept clear and seamless by employing *la-* in place of '*li-pusi*,' which would have been redundant. The anaphoric use of *li-* and *la-* makes it clear that the subject of 'ran' and 'ate' is the same as the previously mentioned 'cat'. Without this anaphoric reference, the sentence would be less coherent and more repetitive.

The reader or listener can readily comprehend that the cat is the one performing the activities of running and eating thanks to the context that the antecedent '*li-pusi*' provides. The statement is made clear and understandable by the use of anaphoric pronoun-*li*.

Essentially, this sentence's anaphoric use of *li-* demonstrates how pronouns work to establish a coherent discourse by effectively connecting actions to their objects. The constant application of noun class markers promotes both grammatical agreement and sentence clarity, demonstrating the successful fusion of pragmatic and morphosyntactic components in Lutsotso constructions.

While previous research on anaphora in Bantu languages, such as that conducted by Diercks (2010) and Sikuku (2022), has focused on the role of noun class concord in anaphoric reference, the current study sheds new light on the interaction between noun class markers and discourse coherence in Lutsotso. This study specifically

investigates how the regular use of the *li-* prefix not only maintains grammatical agreement, but also plays an important role in decreasing duplication and improving the clarity of referent tracking within prolonged speech.

Unlike earlier research, which focused primarily on the syntactic significance of anaphora in sentence-level constructions, this study goes deeper into the pragmatic consequences of anaphoric use. For example, whereas noun class markers have been shown to enhance grammatical agreement (Givón, 2001), this study shows how they can assist to pragmatic economy by avoiding repetition and maintaining discourse fluidity in lengthier discourses. The use of *li-* and *la-* as an anaphor referring back to *li-pusi* is both a grammatical phenomenon and a pragmatic strategy that assures the listener may easily follow the subject of the sentence without difficulty.

Furthermore, past research has mostly focused on the grammatical alignment of subject and object markers, without adequately addressing how these markers interact with real-time discourse processing. This study adds to previous information by demonstrating that noun class markers such as *li-* serve as pragmatic signals, directing the listener or reader through complex speech and indicating who or what is doing actions across numerous clauses. This discovery deepens our understanding of how anaphoric reference in Lutsotso goes beyond grammatical agreement to function as a strategy for maintaining discourse coherence throughout long discourses.

In comparison to previous findings, this study's unique contribution is to demonstrate that the consistency of noun class markers has a twofold role—syntactically and pragmatically—in ensuring that referents are clearly traceable without superfluous repetition. Prior study on Bantu anaphora has not emphasised its dual role, which combines grammatical and pragmatic tasks.

8.

ET-PRO-8

ɔmu-sa:tsaja-langa ɔmu-xasi we na-mu-βɔlera mβu ɔmu-a:nawaβɔ nɔ-mu-lwale

1-man SM1-called 1-wife his and-OM1SG-told that 1-child their is-OM1SG-sick

‘The man called his wife and told her their child was sick.’

The sentence begins with *ɔmu-sa:tsa* ‘man’, which is the subject. The verb *ja-langa* ‘called’ follows, where the subject marker (SM1) agrees with the noun class 1 subject *ɔmu-sa:tsa*. The object of this clause is *ɔmu-xasi* ‘wife’, which is further specified by the possessive pronoun ‘we’ (his), indicating possession by the subject *ɔmu-sa:tsa*. The sentence then continues with *na-mu-βɔlera* (and-OM1SG-told), a verb complex that includes the conjunction *na* ‘and’ and the verb *βɔlera* ‘told’ with an object marker (OM1SG). This object marker refers back to *ɔmu-xasi* ‘wife’, ensuring agreement with the noun class 1 object. Further, the conjunction *mβu* ‘that’ introduces reported speech. The subject of the reported speech clause is *ɔmu-a:na* (1-child). The possessive pronoun *wαβɔ* ‘their’ refers to both the subject *ɔmu-sa:tsa* ‘man’ and the object *ɔmu-xasi* ‘wife’, indicating that the child belongs to both of them. Finally, the verb complex *nɔ-mu-lwale* (is-OM1SG-sick) includes the copula *no* ‘is’ and the verb *lwale* ‘sick’ with an object marker (OM1SG) that refers back to *ɔmu-a:na* (1-child).

Pragmatically, the pronouns used in this statement make the roles and connections of the parties involved clear. The antecedent *ɔmu-sa:tsa* (1-man) is used before the possessive pronoun *we* ‘his’, showing possession and connecting the woman to the

man. Under *na-mu-bolera* (and-OM1SG-told), the object marker *-mu-* (OM1SG) relates to *ɔmu-xasi* (1-wife), indicating that she is the one receiving the information. The pragmatic link between the kid and the father and wife is indicated by the possessive pronoun *waβɔ* ‘their’, signifying joint possession. In *nɔ-mu-lwale* (is-OM1SG-sick), the object marker *-mu-* (OM1SG) ultimately refers back to *ɔmu-a:na* (1-child), suggesting that the child is the one who is ill.

9.

WT1-PRO-9

βɔ-mβefela	ɔmu-sjani	waβɔ i-nzu	na-xusiriamu	aβa-ana	βe
SM2-built	1-son	their 9-house	SM1-raised	2-children	his

‘They built a big house for their son and he raised his children their.’

Example 9 begins with *βɔ-mβefela*, where *βɔ* serves as the subject marker for Class 2, indicating ‘they.’ This subject is implicitly understood to be a group of people, possibly parents or family members, who are performing the action of building. The possessive marker *waβɔ* follows, meaning ‘their,’ which refers back to this group, indicating that the house being built is for their son.

Next, we have phrase the *na-xusiriamu* ‘he raised’, where *na* is the subject marker for Class 1, indicating ‘he.’ This shifts the focus to the son, who is the antecedent introduced earlier as *ɔmu-sjani*. The sentence then describes that he (the son) raised his children, using *aβa-ana* to indicate ‘his children’. Here, *aβa* serves as a class marker for Class 2, indicating plurality and human reference. This possessive anaphor links back to the son, emphasising his role as a parent.

The final pronoun *βe*, meaning ‘their,’ can be slightly ambiguous without context. However, it pragmatically refers to the son and his family, maintaining the link to the previously mentioned entities. The entire structure of the sentence relies on these

markers to maintain clarity and cohesion, ensuring that the actions and possessions are appropriately attributed to the correct individuals.

The sentence's morphosyntactic structure depends on pronouns to denote connections and noun class agreements to establish structure. In this instance, the pronouns *βe* 'his' and *waβɔ* 'their' are used to connect the things and acts to their respective owners. *waβɔ* 'their' refers to the plural subject *βɔ* 'they', indicating ownership of the son. *βe* 'his' refers to the singular noun *ɔmu-sjani* 'son', indicating ownership of the children. In the statement, *βɔ-mβeshela ɔmu-sjaniwaβɔ i-nzu*: The antecedent is *βɔ* 'they', and the anaphor is *waβɔ* 'their', linking the group building the house to their son. The antecedent is *ɔmu-sjani* 'son', and the anaphor is *βe* 'his', linking the son to his children. According to Wasike (2017), the use of subject markers and possessive pronouns in Bantu languages like Lutsotso is essential for disambiguating relationships and actions within sentences. This morphosyntactic feature allows for a clear understanding of who is performing the action and who possesses the object of the action.

10. **WT1-PRO-10**

- a. *Aβa-xana βa-stia ɔxu-lɔla Simbi.*
 2-girls 2-went to-see Simbi.
 'The girls went to see Simbi.'

- b. *βa-remela simbi amaru ka-maramwa*
 3PL-cut simbi leaves OM1SG-banana
 'They cut banana leaves for Simbi'

In example (10a), *Aβa-xana βa-stia ɔxu-lɔla Simbi* ('The girls went to see Simbi'), the subject *aβa-xana* refers to 'the girls.' The subject marker *βa-* aligns with the

plural noun class associated with the girls (Class 2). This marker indicates that ‘the girls’ are the ones performing the action of going to see Simbi. Simbi, as a proper noun, serves as the direct object of the verb ‘to see.’

In example (10b), *βa-remela simbi amaru ka-maramwa* (‘They cut banana leaves for Simbi’), the subject marker *βa-* reappears. Morphosyntactically, this *βa-* also refers back to the girls mentioned earlier. The subject continuity is maintained across the two sentences, meaning that *aβa-xana* ‘the girls’ continue as the agents of the action in this sentence as well. The object marker *ka-* suggests the singularity of the object, which in this case is ‘banana leaves’ *ka-maramwa*.

Pragmatically, the first sentence establishes Simbi as the focus of the girls' actions. The sentence introduces Simbi as the person the girls went to see, setting up Simbi as central to the narrative. In the second sentence, though Simbi is not overtly marked as the recipient, the context implies that the girls are performing the action (cutting banana leaves) for Simbi's benefit. The action of cutting banana leaves logically follows their visit to Simbi, and thus Simbi remains the implicit beneficiary of the action. Even though the second sentence does not explicitly state that the banana leaves are for Simbi, the context provided by the first sentence allows us to infer that the action of cutting the leaves is done with Simbi in mind. The girls, as the subject, continue to perform actions related to Simbi, creating an anaphoric link between the two sentences.

In anaphoric reference, pronouns like ‘he/she,’ ‘them’ and ‘they’ connect back to nouns or antecedents introduced earlier in the discourse, ensuring coherence and continuity in the text by avoiding repetition of specific names or descriptions (Mitkov, 2014).

The Lutsotso personal pronouns can co-occur the NP they are meant to replace. For instance, in example (11) below, the pronoun becomes co-referential with the subject NP and anaphorically provides the essential information about the subject NP. When the personal pronoun appears alongside the subject NP and is prefixed to the verb, it serves as a subject agreement marker.

11.

ET-PRO-11a

a) Tara je ja-njɔlile eʃitaβu
 Tara 2SG SM-she found book
 ‘Tara found the book’

In (11a), the subject NP is ‘Tara,’ and the pronoun *je* ‘she’ co-occurs with it. The pronoun *je* is coreferential with ‘Tara’ and serves to emphasise or clarify the subject. The prefix *ja-* is a subject agreement marker indicating that the subject is class 1 and singular. Example (10a) emphasises or clarifies the subject by using both the NP ‘Tara’ and the pronoun *je*. This can be used in contexts where the speaker wants to ensure that the subject is clearly identified or stressed. The pronoun *je* can replace Tara as shown in (11b).

ET-PRO-11b

b) Je ja-njɔlile eʃitaβu
 2SG-She SM-found book
 ‘She found a book.’

In (b) *ja* is prefixed to *njɔlile* ‘found’ and it functions as a concordial marker. Here, the subject NP ‘Tara’ is omitted, and only the pronoun *je* is used. This construction is typically used when the subject is already known from the context. The pronoun *je* stands in for ‘Tara,’ and *ja-* remains as the subject agreement marker. Example (10 b) uses only the pronoun *je*, assuming that the subject is already known to the

listener. This is a more concise form and is typical in contexts where the subject has been previously mentioned or is easily inferable from the situation.

In (11c) *ja* is prefixed to *njɔlile* ‘found’ and it functions as a morphological subject marker.

- ET-PRO-11c**
- c) **Ja**-*njɔlile* eʃitaβu
 2SG- found book
 ‘She found the book.’

The personal pronoun *ja* in example (11c) is prefixed to the verb *-njɔlile* ‘found’ and it specifies that the subject has the feature (class 1, + singular). The subject in this case is optional. In this sentence, neither the subject NP ‘Tara’ nor the pronoun *je* is explicitly stated. The subject agreement marker *ja-* on the verb *njɔlile* indicates that the subject is class 1 and singular, implying ‘she.’ This form is used when the subject is clear from the previous discourse or context and doesn’t need to be explicitly mentioned. Example (10c) just uses the subject agreement marker *ja-* on the verb to indicate subject agreement; it omits the pronoun and the NP. This style is used when the topic is redundantly mentioned because it is quite obvious from the previous discourse or context.

4.4.3 Reflexives as anaphors

Comrie (2014) gives the semantic definition of a reflexive as a construction where the subject and the object of the event or state regardless of their semantic roles are co-referent. That is, the subject acts upon (or relates to) itself. According to Givon (2001), reflexive pronouns are used as objects, complements and often as

prepositional complements where these complements have the same reference as the subject of the clause or sentence. In other words, in reflexive constructions, two arguments in an action have identical references or relate to the same entity. This is an anaphoric relationship where the first participant is the same as the second.

Different languages indicate reflexive and reciprocal relations in different ways; some markings may also be assigned to other functions (Sikuku, 2022). Common REFL/RECP marking in Bantu includes a variety of nominal and verbal strategies (Marlo, 2015; Heine, 2000). Typically, nouns or pronouns are employed separately or in alongside verbal affixes to form nominal strategies. These are what I will refer to this study as (pro)nominals that are reflexive and reciprocal. Affixes, also known as clitics, are verbal strategies that encode reflexivity and reciprocity. In Lutsotso, the reflexive morpheme is *(-i-)* or *(-eene-)* as illustrated in the following examples. The REFL, which is glossed as *-i-* in our examples, is an affix that appears immediately to the left of the verb root in what appears to be the same morphological slot as an OM suggesting a syntactic parallel between reflexive and object marking constructions in Lutsotso.

12.

II-REFL-12

<i>ɔmu-a:na</i>	<i>a-i-rema</i>
1-Child	2SG-REFL-cut
Child	cut himself/herself
‘The child cut himself /herself’	

In example (12), *-i* is the reflexive marker that denotes the anaphor that refers back to the antecedent *ɔmu-a:na* ‘child’. The example indicates that the child performed the action of cutting on himself/herself. Morphosyntactically, the presence of the

reflexive marker *-i-* in the sentence ‘*ɔmu-a:na a-i-rema*’ signals that the subject, ‘*ɔmu-a:na*’ (child), is the agent (antecedent) of the action and also the recipient of it. This is typical of reflexive constructions, where the subject and object refer to the same entity. The reflexive marker (*-i-*) is prefixed to the verb root ‘*rema*’ (cut), indicating that the child is both the doer and the undergoer of the action, cutting themselves.

Pragmatically, this construction reflects the focus on self-action and self-involvement. It implies that the child performed the action intentionally on themselves, suggesting agency and control over the action. The use of the reflexive marker (*-i-*) emphasises the relationship between the subject and the action, highlighting the reflexivity of the event.

13. **II-REFL-13**
 Ndi-**i**-lumile
 1SG-REFL-bit
 ‘I have bitten myself.’

In example (13), *-i* is the reflexive marker and anaphorically implies that the speaker performed the action of biting *-imile* on himself/herself.

14. **ET-REFL-14**
 Lipu:si li-**i**-xomβanga (eli-ecene)
 Cat 2SG-REFL-lick (OM1SG-self)
 cat is self licking
 ‘The cat is licking itself’

In example (14) the anaphor is marker by *-i* and *-eene* has been added for emphasis. These anaphors are referring back to the antecedent *lipu:si* ‘cat’. *-elieene* is emphasising that not any other thing or person licked *lipu:si* ‘cat’, but itself.

15. **ET-REFL-15**

<i>ɔla-i-singa</i>	<i>(ɔmu-eene)</i>
2SG-REFL-bath	(OM1SG-self)
‘You will bath yourself’	

In example (15), *-i* is the reflexive marker referring back to the antecedent *ɔla* ‘you’. *ɔmueene* which is optional has been added for emphasis, that the act of bathing *-singa* will be performed by the person being spoken to themselves. Pragmatically, the addition of ‘*ɔmueene*’ emphasises the action performed by the subject. It emphasises the sense that the subject is actually bathing oneself. This could be used to communicate a variety of meanings depending on the situation, such as demand, emphasis, or clarification. The structure of the sentence with the reflexive marker ‘*-i*’ and the optional intensifier ‘*ɔmueene*’ reflects the grammatical rules and pragmatic conventions of the language in which it is constructed. The use of reflexive markers and optional intensifiers is common in many languages to convey self-action and emphasis (Sikuku, 2013).

16. **ET-REFL-16**

<i>Aβa-ana</i>	<i>βa-i-remile</i>
2-Children	3PL-REFL-cut
‘The children have cut themselves’	

In example (16), *-i* refers back to the antecedent *aβa:na* ‘children’. *Aβa:na* ‘children’ performed the action of *-remile* ‘cutting’ on themselves. From a pragmatic standpoint, this sentence structure highlights the reflexivity of the action. The inclusion of the reflexive marker ‘-i-’ emphasises that the children performed the action of cutting on themselves. This reflects an aspect of agency and self-directed action within the language. In the context of language use, such reflexivity can convey various meanings, such as self-reliance, responsibility, or even inadvertent action.

4.4.4 Reciprocals as anaphors

Reciprocal constructions refer to sentence structures in which two or more participants act upon each other. In such constructions, as the name suggests, the participants involved mutually perform and receive the action expressed by the verb. Sikuku (2011) observes that in Bantu languages, the reciprocal appears to be involved in morpho-lexical operation of verb derivation. Lutsotso uses the verbal affixes strategy to manifest reciprocity. In Lutsotso, the reciprocal marker is *-an-*. The reciprocal marker is formed by inserting *-an-* between the final consonant and the next vowel or vowels in the simple stem of the verb, as demonstrated in the following examples:

17. **II-RECP-17**
- | | |
|-------------|--------------------|
| <i>neka</i> | <i>nek-an-a</i> |
| Abuse | Abuse-RECP-FV |
| ‘Abuse’ | ‘Abuse each other’ |

In example 17, *nekana* ‘abuse each other’: The reciprocal pronoun *an-* ‘each other’ refers back to the plural subject (implied or stated) and shows that the action of abuse

is directed mutually between the individuals within that group. It signifies that the participants are multiple people are engaging in the action of abusing one another.

In the given example, '*nekana*,' which translates to 'abuse each other,' we see the morphosyntactic structure indicating reciprocal action. The verb '*neka*' meaning 'abuse' is marked with the reciprocal suffix '-*an*-' and the finite verb marker '-*a*.' This morphological structure '*nek-an-a*' signifies that the action of abuse is reciprocal, indicating that multiple agents are involved in the action, and each agent is both subject and object of the action simultaneously.

Morphosyntactically, the reciprocal marker '*an*-' attaches to the verb stem '*nek*-' to denote that the action is directed back onto the subjects performing it. This suffix is commonly used in Bantu languages to indicate mutual action between two or more participants (Sikuku, 2013). By adding the reciprocal marker, the sentence explicitly conveys that the abuse is not unidirectional but rather mutual, with each participant acting as both an agent and a recipient of the action.

18. **II-RECP-18**

Xup-a	xup- an -a
Beat-FV	Beat-RECP-FV
'Beat'	'Beat each other'

In example 18, *xupana*, 'Beat each other': Similar to the first example, *an*- 'each other' here refers back to the plural subject and indicates a mutual action of beating between multiple individuals. They are both the subject and object of the action. In this morphosyntactic analysis, the verb forms '*xup-a*' and '*xup-an-a*' are examined. The root verb '*xup*' signifies 'to beat,' with the suffix '-*a*' as the final vowel in the verb morphology. In the second form, the suffix '*an*' signifies reciprocal

morphology, suggesting that the action is reciprocal, or mutual ('*xup-an-a*'). Finally, the second '-a' suffix reaffirms the finite aspect, indicating future tense once more. Therefore, '*xup-an-a*' can be deconstructed morphologically as '*xup*' (beat) + '-a' (future tense) + '-an' (reciprocal) + '-a' (future tense), resulting in the meaning 'to beat each other'.

From a pragmatic standpoint, the inclusion of the reciprocal marker '-an' in '*xup-an-a*' emphasises the mutual nature of the action, meaning that the beating is reciprocated by numerous individuals. This emphasises the notion of engagement and shared involvement in the activity, in which each participant is both the subject and the object of the beating. This structure creates a sense of synchronicity in the activity, emphasising the mutual nature of the beating process.

In reference to morphosyntactic analysis, according to Duranti (1997), reciprocal markers like *-an* often indicate mutual or reciprocal actions between two or more participants in many languages. Furthermore, Aikhenvald (2004) discusses the use of reciprocal constructions in various languages, highlighting their role in expressing mutual actions between participants. Therefore, the use of the reciprocal marker '-an' in *xupana* 'beat each other' aligns with cross-linguistic patterns observed in reciprocal constructions.

In terms of pragmatic analysis, Levinson (1987) discusses the pragmatic implications of reciprocal constructions, emphasising their role in highlighting mutual involvement and shared participation in actions.

19. **II-RECP-19**
jesia jes-**an**-ia
Greet Greet-RECP-FV
'Greet each other'

In example 19, *fesania* ‘greet each other’: In this sentence, the reciprocal pronoun *an-* ‘each other’ refers to the plural subject, expressing the mutual action of greeting. It implies that multiple individuals are exchanging greetings with one another. In example 3, the phrase *fesania* consists of two morphemes: *fes* which means ‘greet’ and *-ania* which is composed of *an-* and *-ia*. Morphosyntactically, *an-* serves as a reciprocal marker indicating mutual action among the participants involved, while *-ia* functions as the final vowel.

Pragmatically, *fesania* conveys the idea of mutual greetings among multiple individuals. The reciprocal marker *an-* specifies that the action of greeting is directed towards each other within the group. This implies a sense of social interaction and cohesion among the participants, as they engage in a shared ritual of exchanging greetings. This analysis aligns with the principles of reciprocal marking in linguistics, where reciprocal constructions indicate actions performed by multiple participants towards each other. According to Haspelmath (2007), reciprocal constructions are a common feature across languages, often marked by specific morphological elements like *an-* in this case.

20. **II-RECP-20**

xɔŋja xɔŋ-**an**-a

Help help-RECP-FV

‘Help’ ‘help each other’

In example 20, *xɔŋana* ‘help each other’: *ana-* ‘each other’ is used anaphorically to refer back to the plural subject and denotes a mutual action of assistance or aid among multiple individuals. It signifies that they are all providing help and receiving help from others within the group.

21. **II-RECP-21**

mweṗa	mweṗ- an -a
Smile	Smile-RECP-FV
‘Smile’	‘Smile at each other’

In example 21, *mweṗana* ‘smile at each other’: The reciprocal pronoun *-ana-* ‘each other’ refers to the plural subject and reflects the mutual action of smiling directed at several individuals. It denotes that everyone in the group is smiling at others in the same group.

The reciprocal pronoun ‘each other’ is employed anaphorically in all of these phrases to express the plural subject’s mutual activity or relationship among many individuals or entities.

4.4.5 Relative pronouns as anaphors

In English, the relative construction is produced by using who, which, that, whose, whom, and where (Crowley, 2007). In Lutsotso, relative pronouns are constructed by using special relative concords, which are formed from the secondary concord of the noun class with the initial vowel prefixed to it. Further, when discussing demonstratives in 4.4.6, we will note the prefix attached to the root is the concordial affix that is used to form the demonstrative. Table 6 below illustrates the relative concords and how they are formed from the secondary concord of the noun class.

Table 6: Concordial Affixes in Lutsotso

Class	Primary Concord prefix	Secondary Concord prefix	Rel. conc
1	ɔmu	U	ɔu
2	aβa	Ba	Aβa
3	ɔmu	Ku	ɔku
4	emi	Chi	Echi

5	li	Li	Lli
6	ama	Ka	Aka
7	eḽi	ḽi	eḽi
8	Eḽi	Bi	Eḽi
9	i-n	Ji	Eji
10	tsi-n	Tsi	Etsi
11	ɔlu	Lu	ɔlu
12	Tsi	Tsi	etsi
13	axa	Xa	Axa
14	ɔru	Ru	ɔru
15	ɔbu	ḽu	ɔḽu
16	ɔxu	Xu	ɔxu
17	ha	Ha	Aha
18	Mu	Mu	ɔmu
19	Xu	Xu	ɔxu
20	ɔku	Ku	ɔku
21	emi	chi	echi

Source: Odera and Osore 2023

Table 6 above shows the two sets of concordial affixes for each noun class. In Bantu languages, the class to which the headnoun belongs appears throughout the sentence (Odera & Osore 2023). This is accomplished by concordial prefixes, which have distinct forms for the parts of speech to which they are attached. The relative pronoun is attached on the verb as shown in the examples below:

22.

NPO-REL-22

ɔmu-tḽeni ɔwe-tsa nɔmwiḽali

1-visitor REL/who-come teacher

‘That visitor who came is a teacher’

In (22) *ɔwe-* ‘who’ is the relative pronoun that anaphorically refers back to the antecedent *ɔmutfeni* ‘visitor’ thereby specifies which visitor is being talked about among the group of visitors. The relative pronoun *ɔwe-* is constructed using the special relative concord in Lutsotso. It is formed from the secondary concord of the noun class (in this case, the class of the antecedent *ɔmu-tfeni* ‘visitor’) *ɔwe-* functions as the relative pronoun, indicating a relative clause modifying the noun *ɔmu-tfeni* ‘visitor’. It is attached to the verb *tsa* ‘come’ to form *ɔwe-tsa*, which means ‘who came.’

23. **NPO-REL-23**

Efi-tanda **efia**-funixa nefi-anJe
 CL7-bed REL/that-broke is mine
 ‘That bed which broke is mine’

In (23) *efia* ‘that’ is the relative pronoun referring back to the antecedent *efitanda* ‘bed’ specifying exactly which ‘bed’ the speaker is talking about- *efia-funixa* ‘the one that broke’. *Efia* ‘when’ is also formed using the special relative concord, constructed from the secondary concord of the noun class of *efitanda* ‘bed’. In this sentence, the relative clause *efia-funixa* modifies *efitanda* ‘bed’ and specifies that it is ‘the one that broke.’

24. **NPO-REL-24**

Efise **e-fia** aβa-tfeni βeinJira
 Time REL/when CL1-visitors arrived
 ‘That time when the visitors arrived’

In (24) *efia* ‘when’ is the relative pronoun referring back to the time the antecedent *aβafeni* ‘visitors’ arrived. The relative pronoun *efia* ‘when’ serves the pragmatic function of referring back to a specific time denoted by the antecedent *aβafeni* ‘visitors’. It indicates that additional information about the time when the visitors arrived will be provided. When it comes to temporal context, by using the relative pronoun *efia*, the speaker focuses the listener's attention on the temporal aspect of the event (the arrival of the visitors). This helps to frame the subsequent information in relation to that specific point in time.

25. **NPO-REL-25**

haβundu	ha-je-xale	nahalaji
Place	REL-he-sit	good

‘The place where he is sitting is good.’

In (25) *ha* ‘where’ is the relative pronoun referring back to the antecedent *haβundu* ‘the place’ that the speaker is talking about. The morpheme *ha-* functions as a relative pronoun in the sentence, introducing a relative clause that provides additional information about the place where someone is sitting. As in the case of relative pronouns in Lutsotso, *ha-* is constructed using special relative concords, which are formed from the secondary concord of the noun class. This means that the form and function of the relative pronoun are governed by the rules of concordance within the Lutsotso noun class system. The use of *ha-* here indicates agreement with the noun class of *haβundu*.

The relative pronoun *ha-* serves the pragmatic function of referring back to a specific place denoted by the antecedent *haβundu* (the place). It indicates that the following

relative clause will provide additional information about the location where someone is sitting.

4.4.6 Indefinite pronouns as anaphors

Indefinite pronouns are pronouns used to refer to someone or something in a generic sense, without specifying who or what you're referring to. The most common indefinite pronouns are produced by combining no-, any-, some-, and every- with -thing, -one, and -body (for example, 'anything'). Indefinite adverbs (e.g., 'somewhere') are formed by combining the same prefixes with -where. These adverbs function similarly but are not strictly pronouns. Anaphoric use refers to when a pronoun refers back to something mentioned earlier in the text or conversation. In the case of indefinite pronouns, they can be used anaphorically to refer back to a non-specific antecedent, usually within the same sentence or context.

Kommentiert [3]: Some abbreviations and numbers used in data presentation are not explained. Check and correct.

26.

II-INDEF-26

Musa ja-kul-ile likondi mukolɔβa mana ɔmundu nijeβa
Musa 3SG-buy-TNS sheep yesterday and INDEF-someone it stole
'Musa bought a goat yesterday and someone stole it.'

The antecedent in this sentence is *likondi* 'a sheep.' It is the sheep that Musa bought yesterday. *ɔmundu* 'someone' is the anaphoric pronoun here. It refers back to the unspecified person who stole the goat. The pronoun 'it' in *nijeβa* 'stole it' refers back to the antecedent *likondi* 'sheep.' So, when we put it all together, *ɔmundu* 'someone' is being used anaphorically to refer back to the unspecified thief who stole the sheep mentioned earlier in the sentence.

27. **II-INDEF-27**

Mama ja-tefe-la aβa-ana ama-ramwa, βuli mundu ja-lia
Mother SM/TNS-cook-TNS 2-children 6-bananas, everyone SM/TNS-ate
'Mother cooked bananas for children. Everyone ate.'

In example 27, *βuli mundu* 'everyone' serves as an anaphor referring back to the previously mentioned concept of *aβa-ana* 'children'. Pragmatically, the use of *βuli mundu* 'everyone' adds cohesion to the discourse by connecting the previous mention of *aβa-ana* 'children' with the subsequent action of eating *ama-ramwa* 'bananas'. It implies that each child in the group ate, without specifying any particular child. This indefinite reference allows for a generalization about the group without singling out individuals, which may be relevant in contexts where individual identities are less important than collective actions, referred by Carlson (2016) as generic reference.

28. **II-INDEF-28**

Li-βukana li-a-chaka mu-maβweβwe. ɔmu-ndu je-si fi-ja-chelewa
tawe
5-church service 5-OMSG-start in-morning. 1-person no-one OM1SG-3SG
late not
'The church service started early in the morning. No one came late.'

In (28), *ɔmu-ndu jesi* represents the pronoun 'no one' in Lutsotso. The anaphoric use of the indefinite pronoun *ɔmu-ndu jesi* 'no one' in (28) refers back to the unspecified individuals who could potentially attend the church service but didn't arrive late. The use of indefinite pronouns ensures semantic unity between the two sentences. Both sentences convey information about the same event (the church service starting early

and people not arriving late), and the anaphoric reference reinforces the connection between them.

29. **II-INDEF-29**

I-fula jɔlucheka ja-kwisia tsi-nzutsi-ninji, estindi tsiɔ-nɔ-nexamunɔ.
9-rain storm SM-fell 10-houses SM-a lot, some were-TNS-damaged a
lot.
'The stormy rains destroyed a lot of houses, some were damaged a lot'

Esti-nditsiɔ-nɔ-nexamunɔ 'Some were damaged a lot': This part introduces the anaphoric use of the indefinite pronoun *esti-ndi* 'some', which refers back to the previously mentioned but unspecified houses that were affected by the storm. *Tsiɔ-nɔ-nexamunɔ* (were damaged a lot) describes the extent of damage suffered by those houses. Morphosyntactically, the indefinite pronoun *esti-ndi* is marked for number and gender agreement with the noun it refers to, and it functions as a pronoun within the sentence, replacing a noun phrase. Pragmatically, the use of an indefinite pronoun here serves to avoid repetition and maintain coherence in the discourse. It allows the speaker to refer back to a previously mentioned but unspecified subset of houses affected by the storm without explicitly restating the noun phrase *tsi-nzutsi-nyinji* 'many houses'. This use of *esti-ndi* 'some' acknowledges the existence of a subset of affected houses without specifying exactly which ones, adding a layer of flexibility and generalization to the statement.

30. **NPO-INDEF-30**

βuli-mundu a-ja-nzile
INDEF/every-one SM-is-happy
'Everyone is happy.'

The indefinite pronoun *βuli-mundu* used to denote ‘everyone’ or ‘every person’. In terms of morphology, *βuli* functions as a determiner or quantifier meaning ‘every’, and *mundu* means ‘person’. Together, they form the phrase *βuli-mundu* meaning ‘everyone’. The use of *βuli-mundu* as an indefinite pronoun serves as a reference to a previously mentioned group of people or individuals within the context of the conversation. This can help in maintaining cohesion and coherence in discourse. By using *βuli-mundu*, the speaker is making a general statement that encompasses all individuals within a specified group or population. This promotes inclusivity and emphasises the collective sentiment of happiness among them. The use of *βuli-mundu* suggests that the state of happiness applies universally to every person under consideration. This can convey a sense of optimism or positivity about the situation being discussed.

Table 6 below captures a summary of the Lutsotso Personal Pronouns, Possessive Adjectives, Possessive Pronouns and Reflexive Pronouns

Table 7: Summary of the Lutsotso Pronouns

PERSON	NUMBER	SUBJECTIVE	OBJECTIVE	Possessive Adjective	Possesive pronoun	Reflexive Pronoun
1 st Person	Singular	I - esie esie - nditsire I came	Me - esie ja - xupile esie He beat me	My - anĵe omuxonɔ kwanĵe kufunishe My hand is broken	Mine - anĵe omuxonɔ kuno nɔ kwanĵe This hand is mine	Myself -omueene endefere omueene I cooked myself
	Plural	We - efwe efwe - kwitsire We came	Us -efwe Efwe kwitsire Us, we came	Our - efu mama wa-efu Our mother	Ours -efu mama nɔ wefu Mother is ours	Ourselves -aĵeene xuteshere aĵeene We cooked ourselves
2 nd Person	Singular	You - ewe eĵwe mulile oĵusuma You, you eat ugali	You -ewe ɔlile oĵusuma ewe. You, you ate ugali	Your -weĵu mama wɔ/weĵu je-tsire Your mother came	Yours -wɔ/eĵu mama nɔwuwɔ/weĵu Mother is yours	Yourself -omueene witsire omueene You came yourself
	Plural	You - Eĵwe eĵwe mulile oĵusuma You, you ate ugali	You -eĵwe mwitsire eĵwe You came you	Your - ɓɔ/ɓeĵu mama ɓɔ/ɓeĵuβestsire Your mothers came	Yours -ɓɔ mama ɓanɔna ɓɔɓu/ɓeĵu These mothers are yours	yourselves
3 rd Person	Singular	He/She —je/ja je-tsire He/She came jaxaitsa He/She has come	Him/Her—je je-tsireni naje He/she came with him	Her/His—ji/je je-tsire ne inguɓɔ je He/She came with his/her cloth	His/her -jije inguɓɔ ne jije The dress is his/her	Himself/herself— omueene Jetsire omueene He/she came herself
		It -ji/ĵi ji-tsire It came	It - ji/ĵi ji-tsireninajɔ/ja It came with it	It's - ĵiɔ/jɔ ji-tsire ne inguɓɔ ne jajɔ/jɔ It came with its dress	It's - ĵiɔ/jije inguɓɔ ne jajɔ(ne jajo) The dress it is	Itself Jitsile ejeene It came itself ĵi-tsile eĵeene It came itself
	Plural	They -ɓɔ ɓɔ ɓetsile Them, they came	Them - ɓɔ mama jatsile ninaɓɔ Mother came with them	Their - aɓɔ mama jesile ne tsiaɓɔ Mother came with their clothes	Theirs - aɓɔ tsi-nguɓɔ netsiaɓɔ The clothes are theirs	Themselves - aĵeene mama ɓetsile aĵeene Mothers came themselves

4.4.7 Demonstrative Pronouns as Anaphoric elements

Demonstratives are forms indicating people or objects by implying their proximity to or distance from the speaker. When used as anaphoric elements, demonstratives refer back to something previously mentioned or understood in the context (Mitkov, 2014). By relating the current conversation to earlier knowledge, demonstratives assist maintain coherence in speech or writing. When used anaphorically, demonstratives can also refer to entities in space or time. These demonstratives, like pronouns, accept secondary prefixes. They are similar to pronouns in this regard, with the exception that demonstratives are pronouns that designate some person or object at a distance, as in a direction away from the speaker, whereas absolute pronouns, for example, are only suggestions of persons or things. As adjectival notions, demonstratives are also included (Comrie, 2000). The four demonstratives in common use in Lutsotso are: *Unɔ* ‘this (near us)’, *Ulia* ‘that (remote from us)’, *ɔjɔ* ‘that (near you)’ and *Uju* ‘(near me)’.

Illustrations of all the four forms are as listed below in Table 7

Table 8: Summary of Lutsotso Demonstratives

Demonstrative	Gloss (Near us)	Demonstratives (Near you)	Gloss (Near you)	Demonstrative	Gloss (Near me, at hand)	Demonstrative	Gloss (remote from us)
Wu-nɔ	This	ɔ-jɔ	that	u-ju	this	u-lia	that
βa-nɔ	These	a-βɔ	those	ja-ba	these	βa-lia	those
Ku-nɔ	this	ɔ-kwɔ	that	ju-ku	this	Ku-lia	that
ʃi-nɔ	these	e-ʃi	those	ji-chi	these	ʃi-ilia	those
Li-nɔ	this	e-lɔ	that	ji-li	this	li-lia	that
Ka-nɔ	These	a-kɔ	those	ja-ka	these	Ka-lia	those
ʃi-nɔ	this	e-ʃiɔ	that	ji-ʃi	this	ʃi-lia	that
βi-nɔ	These	e-βiɔ	those	ji-bi	these	βi-lia	those
ji-nɔ	This	e-jɔ	that	ji-ji	this	ji-lia	that
Tsi-nɔ	These	e-tsiɔ	those	ji-tsi	these	Tsi-lia	those
Lu-nɔ	This	ɔ-lwɔ	that	ji-lu	this	Lu-lia	that
Tsi-nɔ	These	e-tsiɔ	those	ji-tsi	these	Tsi-lia	those
xa-nɔ	this	a-xɔ	that	ja-xa	this	xa-lia	that
Ru-nɔ	These	ɔ-rwɔ	those	ju-ru	these	ru-lia	those
βu-nɔ	This	a-βɔ	that	ju-βu	this	βu-lia	that
ɔ-xu	This	ɔ-xwɔ	that	ju-xu	that	xu-lia	there
Ha-nɔ	Here	a-hɔ	there	ja-ha	here	Ha-lia	there
Mu-nɔ	in here	ɔ-mɔ	in there	ji-mu	in here	Mu-lia	in there
xu-nɔ	On this	ɔ-xwɔ	on that	ju-xu	on this	xu-lia	on that
Ku-nɔ	this	ɔ-kwɔ	that	ju-ku	this	Ku-lia	that

31. **NPO-DEM-31**

om̩u-a:-na	om̩u-titi	u-nɔ	a-litsanga
1-child	SG-small	DEM/this	OM/1SG-eating

‘This small child is eating’

In example (31) the demonstrative *unɔ* ‘this’ is employed anaphorically in the sentence *om̩u-a:na om̩utiti unɔ aiitsanga* ‘This small child is eating,’ to relate back to something spoken or understood in the immediate context. When a word or phrase refers to something addressed earlier in the speech or context, this is known as anaphoric reference (Mitkov, 2014). The prefix *om̩u-* is used to bring concord and anaphoric agreement between the antecedent and the anaphoric demonstrative *unɔ* ‘this’. The prefix *u-* is the concordial affix attached to the root *-nɔ* to form the demonstrative *unɔ*. The demonstrative *unɔ* ‘this’ is used in this sentence to refer to a specific ‘child’ *om̩u-a:na* or scenario that has previously been established or is visible in the immediate surroundings. Without more context, it's unclear what *unɔ* ‘this’ refers to, but it implies that a specific tiny child is being pointed out or referenced in the speaker's near area or within the context of the discourse.

32. **NPO-DEM-32**

Eʃi-fumβi	eʃi-kali	ʃi-lia	ʃi-funiʃe
CL7-Chair	SM-big	DEM/that	SM-broke

‘That big chair is broken’

In (32), the demonstrative *ʃilia* ‘that’ refers back to a specific ‘chair’ *eʃifumβi* that has been previously mentioned or is evident within the immediate context. The prefix *eʃi-* is used to bring concord and anaphoric agreement between the antecedent and the anaphoric demonstrative *ʃilia* ‘that’. The prefix *ʃi-* is the concordial affix attached to the root *-lia* to form the demonstrative *ʃilia* ‘that’. The word *ʃilia* ‘that’ establishes a

connection between the speaker and the ‘chair’ *efifumβi*, emphasising its size *efikali* and broken condition *fifunife*.

33. **NPO-DEM-33**

ɔ-mu-ndu	ɔmuβii	u-nɔ	jetsa-nga
AUG-1-person	bad	DEM-this	come-CONT

‘This bad person is coming’

In (33) the word *unɔ* ‘this’ refers anaphorically to a specific person, indicating that the speaker is either pointing to or has previously mentioned someone who is considered ‘bad’ *ɔmuβii* and is approaching. The prefix *ɔmu-* indicates concord agreement between the antecedent and the demonstrative ‘this’ *unɔ*. The demonstrative *unɔ* is formed by adding the concordial prefix *u-* to the root *-nɔ*.

34. **NPO-DEM-34**

ɔmu-sjani	w-uju	nɔ-mwiβi
CL1-Boy	DEM/this	is thief

‘This boy is a thief’

Similarly, in (34) the demonstrative *wuju* ‘this’ refers to a ‘specific boy’ *ɔmusjani*, suggesting that the speaker and the listener share an understanding or knowledge about the boy being discussed, likely mentioned or present in the context.

Wuju serves as the demonstrative, with the prefix *wu-* indicating its demonstrative function. This prefix concords with the class of the noun it modifies, agreeing with the noun in terms of gender and number. In the example *ɔmu-sjani w-uju nɔ-mwiβi* ‘This boy is a thief’, the demonstrative *wuju* agrees with the noun *ɔmu-sjani* (boy) in class and number. This morphosyntactic agreement ensures proper grammatical structure within the sentence. The pragmatic purpose of demonstratives in Lutsotso goes beyond just referring to specific entities. They also communicate information

about the discourse setting and the relationships between the speakers. In the given example, *wuju* 'this' not only refers to the individual boy under discussion, but it also implies that the speaker and listener have knowledge or comprehension of this boy. The use of *wuju* implies that the boy in question is already familiar or has been discussed earlier in the conversation. It adds cohesiveness to the conversation by relating the present statement to previous information or context. Additionally, the use of demonstrative ('this' rather than 'that') can communicate aspects of proximity or immediacy. *Wuju* ('this') denotes a closer spatial or temporal relationship between the speaker, listener, and referent, but *ulia* ('that') may indicate greater distance or detachment.

35. **NPO-DEM-35**

Tsi-mbutsi **tsi-lia** netsi-mali
 CL12-goats DEM-those are-black
 'Those goats are black'

In example (35) the demonstrative *tsilia* 'those' points to 'a group of goats' *tsimbutsi* that have been previously mentioned or are currently visible to both the speaker and the listener. The word 'those' emphasises their 'black color' *netsimali*, distinguishing them from other goats. In Lutsotso, the prefix attached to the root of the demonstrative serves as a concordial affix, which forms the demonstrative. For instance, in *tsi-lia*, the prefix *tsi-* functions as a concordial affix indicating plurality or class agreement, agreeing with the noun *mbutsi* 'goats' in class 12.

The demonstrative *tsi-lia* 'those' takes the form *tsi-* plus a root morpheme (*-lia*), indicating the proximal or distal nature of the reference. In this case, *tsi-* signals a proximal reference, indicating that the referent is relatively close to the speaker or within the immediate context.

36. **NPO-DEM-36**

I-nzoxa	ji-lia	ji-tsanga
CL9-Snake	DEM-that	is-coming

‘That snake is coming’

Again, in example (36), *jilia* ‘that’ refers anaphorically to a ‘specific snake’ *inzoxa* that might have been mentioned earlier or is currently in view. The speaker uses the demonstrative to draw attention to the snake’s presence and movement. In the example given, the demonstrative *ji-lia* ‘that’ is used to refer to a specific entity, *inzoxa* ‘snake’. The prefix *ji-* attached to *-lia* functions as a concordial affix, indicating agreement with the noun class (in this case, class 9, marked by the prefix *i-*) of the noun it modifies.

The choice of the demonstrative *ji-lia* ‘that’ is influenced by both the noun class agreement and the anaphoric reference to the specific snake previously mentioned or currently in view.

37. **NPO-DEM-37**

Aβa-xana	βa-lia	naβa-laji
2-Girls	DEM-those	are-good

‘Those girls are good.’

In (37) the word *βalia* ‘those’ is a demonstrative used anaphorically here. It refers back to ‘a group of girls’ *aβaxana* that has already been introduced or is currently visible or known within the context. It could be *aβaxana* ‘girls’ previously discussed or *aβaxana* ‘girls’ physically present, making *βalia* ‘those’ a reference to a specific set of girls. In the example provided, the demonstrative *βa-lia* is used to refer to a specific entity, *aβa-xana* ‘girls’. The prefix *βa-* attached to *-lia* serves as a concordial

affix, indicating agreement with the noun class (in this case, class 2, marked by the prefix *aβa -*) of the noun it modifies.

The choice of the demonstrative *βa-lia* ‘those’ is influenced by both the noun class agreement and the anaphoric reference to the specific girls previously mentioned or currently in view.

38.

NPO-DEM-38

I-nzu	ji-lia	ne-ji-ndaji
9-house	DEM-that	is-SM-good

‘That house is good’

Similarly, in (38), *jilia* ‘that’ is an anaphoric demonstrative that refers to a specific house that was previously named or is in focus within the context. It could be a ‘house’ *inzu* that is visible to both the speaker and the listener, or it could be one that has already been addressed.

The demonstrative pronoun acts anaphorically in each sentence, pointing back to or identifying something already established or recognised within the context, providing for clarity and specificity in communication.

4.4.8 Possessive Pronouns as anaphoric elements

Lutsotso also has possessive pronouns in which the possessive ‘a’ is associated with a suffixed pronoun to give the personal possessive pronoun as well as pronouns for the third person in all the noun classes as in the examples below:

-anJe	-	mine
-wɔ	-	yours/your
-enJu	-	yours/your

-efu	-	ours/our
-e	-	his/hers
-aβɔ	-	theirs/their

The above pronouns can be realized anaphorically as in the following examples. Possessive pronouns can serve as anaphors by referring back to a specific word or noun phrase addressed earlier in the conversation. They signify possession or ownership and avoid the need to repeat the noun.

39. **WT2-POSS-39**

tsi-nguβɔ	tsi-aβwe	tsi-alinʒi	ama-se:lɔ	ke-tsimβusi
10-clothes	PL-POSS/their	used.to.be	6-skins/hides	of goats
clothes	their	used to be	skins/hides	goats
'Their clothes used to be goat's skins'				

In (39), *Tsinguβɔ* 'clothes' is the subject of the sentence. *Tsiaβwe* 'their' is a possessive pronoun. This pronoun is composed of the possessive prefix *tsi-* and the possessive suffix *-aβwe*, indicating that the clothes belong to a plural entity. *Tsiaβwe* 'their' refers back to a previously mentioned or implied group of people. It is used anaphorically to indicate possession. The word *tsiaβwe* 'their' links back to a group of individuals who owned the clothes made from goat's skins. The possessive pronoun 'their' is an anaphoric reference to the owners of the clothes. *Tsialinʒi* 'were' is a copula verb in the past tense, linking the subject to the predicate. *Amase:lɔ* 'skins/hides' and *ketsimβusi* 'goats' together form the predicate nominal, specifying that the clothes were made from goat skins. The possessive pronoun *tsiaβwe* 'their' refers back to a group of people already known in the discourse context. This anaphoric reference creates a cohesive link between the current sentence and the previous discourse, allowing the listener or reader to understand that

the ‘clothes’ belong to this previously mentioned group. The use of *tsiaβwe* ‘their’ avoids redundancy by not repeating the noun phrase that identifies the group, thereby maintaining coherence in discourse.

40. **WT2-POSS-40**

ɔβu-kona βwa-βwe kalinji ama-se:lɔ ke-tsing'ɔmβe
 15-beddings PL-their used to be 6-skins/hides of-cows
 bedding their used to be skins of cows
 ‘Their beddings used to be cows’ skins’

Similarly, in (40) *βwaβwe* ‘their’ is a possessive pronoun referring anaphorically to a previously mentioned or implied group of individuals. It denotes ownership of the beddings made from cows’ skins. The possessive pronoun *βwaβwe* ‘their’ links back to the owners of the beddings. *ɔβukona* ‘beddings’ serves as the subject. *βwaβwe* ‘their’ is the possessive pronoun. It follows a similar morphological structure to *tsiaβwe*, with the possessive prefix *βwa-* and the suffix *-βwe*, indicating possession by a plural entity. *kalinji* ‘used to be’ is the copula verb in the past tense. *Amase:lɔ* ‘skins’ and *ketsing'ɔmβe* ‘cows’ together form the predicate nominal, indicating that the beddings were made from cows’ skins. Pragmatically, *βwaβwe* ‘their’ functions as an anaphoric reference to the same group of people mentioned earlier in the discourse. This anaphoric usage maintains referential continuity and coherence within the text. By using *βwaβwe*, ‘their’ the speaker or writer avoids redundancy, assuming that the listener or reader can easily retrieve the antecedent from the preceding context. This helps structure the discourse, making it clear that the group’s possessions, in this case, their clothes and beddings, are being discussed in sequence.

41. **WT1-POSS-41**
 ɔmu-lina wanJe nɔ-mulaji
 1-friend POSS/my be-good
 ‘My friend is good’

The possessive pronoun *wanJe* ‘my’ refers back to the noun *ɔmulina* ‘friend,’ indicating that the friend being referred to belongs to the speaker. The noun *ɔmulina* ‘friend’ is mentioned earlier or is understood from context, and *wanJe* ‘my’ indicates ownership or association with the speaker. In morphological agreement, the possessive pronoun *wanJe* agrees with the noun *ɔmulina* in class (CL1) and person. In Bantu languages, nouns are classified into noun classes, each with specific morphological markers that affect the form of associated words. *ɔmu-* is a class marker for class 1 (humans or animate entities). The structure of the sentence follows a Subject-Possessive-Copula-Adjective pattern. Here, *ɔmulina* (subject) is followed by *wanJe* (possessive pronoun), *nɔ* (copula), and *mulaji* (adjective). The use of *wanJe* (my) pragmatically indicates a possessive relationship, specifying that the friend belongs to the speaker. It personalizes the relationship and provides specific information about whose friend is being discussed. This usage highlights the importance of possession in defining social relationships, which is a common pragmatic function in many languages. The pronoun *wanJe* ‘my’ connects the friend to the speaker, making the statement about a personal relationship rather than a general or impersonal one.

42. **NPO-POSS-42**
 Tsi-nguβɔ tsi-efu netsi mali
 10-Clothes POSS-our are clean
 ‘Our clothes are clean’

In (42), *tsi-efu* ‘our’ refers back to the noun *tsi-nguβɔ* ‘clothes’ which is the antecedent. It indicates that the clothes being talked about belong to the speaker and possibly others in their group. In this sentence, *tsi-efu* ‘our’ is a possessive pronoun referring to the clothes belonging to the speaker and others. The noun *tsi-nguβɔ* ‘clothes’ is implied from context or previously mentioned. *Tsi-efu* ‘our’ indicates possession or association with the group including the speaker. The possessive pronoun *tsi-efu* agrees with the noun *tsi-nguβɔ* in class (class 10, often used for inanimate plural objects in many Bantu languages) and number. The prefix *tsi-* indicates this class and plural number.

4.4.9 Null/Zero anaphora

The anaphor may be rendered as null (Mitkov, 2014). That is, the anaphor is signified by the absence of some constituents from the sentence. In example 1, at the position indicated by the dash, the following sentence is lacking the VP, the noun and its modifying adjective. Null anaphora is limited by both syntax (shared arguments are only expressed once) and discourse structure (null elements must be freely available in the context).

43. **II-Z-43**
 Maria *anala oxu-fuka ɔβu-suma ɔβu-xɔngɔ*. Anna je-si.
 Maria can 2SG-cook SG-gali SG-big. Anna 2SG-too
 ‘Maria can cook big ugali. Anna (can cook big ugali) too’

In the second clause in (43) above, the verb phrase (VP), the noun, and its modifying adjective are omitted but understood from the first clause. The null anaphor here is the entire verb phrase *anala oxu-fuka ɔβu-suma ɔβu-xɔngɔ*, which is implied and not repeated. The syntactic rule here is that shared arguments (like the ability to cook and the object of cooking) are only expressed once. The second clause does not need to

repeat the VP and the object because they are recoverable from the first clause. Pragmatically, null anaphors depend on the context provided by the discourse. For *Anna je-si* to be understood, the listener must be aware of the action and the object mentioned earlier in the conversation. The null elements (the action ‘can cook’ and the object ‘big ugali’) must be easily retrievable from the preceding discourse.

The concept of null anaphora extends well beyond nouns and noun phrases (Bilola, 2013). Verb phrases can serve as antecedents for null verb phrases (a phenomenon known as VP Ellipsis):

44. **II-Z-44**
 Nɔ-we-ner-e, xu-pa-la-xutsi-a musokoni
 If-2SG-want-FV 1PL-can-TNS-go-FV market
 ‘If you want, we can go to the market.’

In (44) above, the verb phrase *nɔweɲere* is functioning as an antecedent for the null VP. Which implies an action that could be repeated or referenced without explicitly restating it in the subsequent clause. This is where the null anaphor is utilised. In this example, the specific action verb is omitted after the phrase *nɔweɲere*, ‘If you want,’ but the listener or reader comprehends the intended meaning based on the context of the situation. On ellipsis mechanism, the structure of the second clause lacks an explicit verb phrase corresponding to ‘want.’ Instead of restating ‘want,’ the sentence relies on the context established by the first clause. This is VP Ellipsis, where the verb phrase is implied or understood, allowing for a more concise expression without the verb being repeated in subsequent clauses or sentences. The ellipsis is syntactically permissible because the structure of the first clause provides all the necessary information to infer the missing action.

45. **II-Z-45**

Anna je-enJ-li-a mu-i-nzu na-ləl-a ɔβukɔjanu
Anna 2SG-enter-TNS-FV in-OMSG-house he/she-saw-FV mess

In (45), null anaphora occurs with the omission of a specific noun or pronoun that refers back to the subject *je* ‘he’/she. In this sentence, *nalɔla ɔβukɔjanu* ‘saw the mess’ lacks an explicit subject because it’s implied that the subject who entered the house (Anna) is the same person who noticed the mess. Even though ‘Anna’ is not repeated, the listener/reader infers that the omitted subject (Ø) is still Anna. This omission creates cohesion by maintaining the referent across clauses without repetition. Null anaphora allows for brevity in language by relying on context or prior information to infer the missing word or phrase, making communication more efficient.

In the example (46) null anaphora is evident in the omission of the pronoun ‘them’ or ‘the beaten eggs’ after the second sentence.

46. **II-Z-46**

Lwa ɔxuranga sasaka amaβuju. Mana ɔmete xufusie
First beat the eggs. Then add to the floor.

The sentence could be fully expressed as: ‘First beat the eggs. Then add (them) to the flour.’ Here, ‘them’ is the null anaphora that refers back to the previously mentioned noun *amaβuju* ‘eggs,’ allowing the reader to understand that the action of adding the beaten eggs to the flour is implied in the second sentence. Null anaphors need the listener to use context to understand what is being said. In this scenario, the listener understands that the *amaβuju* ‘eggs’ beaten in the first step are to be added to the flour in the second step.

47. **II-Z-47**
 jaβukula litunda. Nijexala hasi hɔmusalaa
 He/She took a fruit. Sat under a tree

In the sentence ‘He/she took a fruit. sat under a tree,’ null anaphora occurs with the missing subject in the second sentence. The subject *ja-* ‘he/she’ from the previous sentence is implied to be the one who sat under a tree, forming a connection between the two sentences without restating the subject explicitly. This reliance on the context and shared understanding between the speaker and listener for interpretation characterises null anaphora.

4.5 Conjunctions as anaphors

Conjunctions are essential for connecting two clauses with related verb phrases (VPs), especially when the second clause relates back to the action or idea expressed in the prior VP (Calpan, 2012). Here are some examples of common conjunctions for this purpose:

4.5.1 Relative Pronouns

Relative pronouns function as cohesive devices that link clauses while referring back to a preceding verb phrase. Examples include ‘who,’ ‘which,’ ‘whom,’ ‘whose,’ and ‘that.’

48. **NPO-REL-48**
 Ja-raxu ɔlu-wimβɔ ɔlwa-janzisia aβa-ndu βɔsi
 3SG-put 11-song REL/which-pleased 2-people all
 ‘He/She put a song, which pleased everyone’

The relative pronoun ‘which’ is used anaphorically in the above sentences to connect a dependent clause to the main clause and refer back to a noun or noun phrase stated earlier. It serves as a relative pronoun (joining a clause) as well as conjunctions (joining different parts of the sentence). In example 1, *ɔlwa* ‘which’ is the relative pronoun used anaphorically. It refers back to the noun *ɔluwimβɔ* ‘song’ in the main clause. The clause *ɔlwajanzisia aβandu βɔsi* ‘which pleased everyone’ is dependent on the main clause and provides additional information about the song that was put, indicating that the song had a pleasing effect on everyone. The relative pronoun *ɔlwa* agrees with the noun it modifies, *ɔluwimβɔ* (song), in noun class. This agreement is a key feature in the morphosyntax of Lutsotso. The relative clause provides additional information about the noun *ɔluwimβɔ*, specifically what action it performed (pleasing everyone).

49. **ET-REL-49**

ɔmu-xasi **ɔwa**-stia xu sɔkɔni je-ŋaɔxu-lɔla
 3-woman REL/who-went to market SG-want to you see
 ‘The woman who went to the market wants to see you’

In (49), *ɔwa* ‘who’ which is attached to the verb *-stia* ‘went’ is the relative pronoun that has been used anaphorically. It refers back to the noun *ɔmuxasi* ‘woman’ in the main clause. The clause *ɔwa-stia xu sɔkɔni ijɛna ɔxulɔla* ‘who went to the market’ provides more information about the specific woman being referred to—she is the one who went to the market and now wants to see you, *jɛna ɔxulɔla*. In both sentences, the relative pronouns, *ɔlwa* ‘which’ and *ɔwa* ‘who’ serve the dual function of connecting the dependent clauses to the main clauses and anaphorically referring back to specific nouns (song and woman, respectively) previously mentioned.

4.5.2 Relative Adverbs

Relative adverbs serve as cohesive markers that join clauses while referencing a preceding verb phrase. Similar to relative pronouns, these adverbs also connect clauses and refer back to the previous VP (Calpan, 2012). Examples are ‘where,’ ‘when,’ and ‘why.’

50. **ET-RelAdv-50**
Ja-cheniha ha-ngɔ waβɔ **aha**-ja-xulila
3SG-visited 17-home their where-3SG-grew up
‘He/she visited their home where he/she grew up’

51. **NPO-RelAdv-51**
Ama-ŋiree jī-funee **efichila**-na-tsia
3SG-knows 7-reason why -he/she-left
‘He/she knows the reason why he/she left.’

In the given sentences above, the relative adverbs *aha* ‘where’ and *efichila* ‘why’ are used anaphorically to refer back to previously mentioned information or to establish a connection between clauses. In (50), *aha* ‘where’ is a relative adverb used anaphorically to refer back to the specific location mentioned earlier *hangɔ* ‘the home’. It introduces a relative clause *aha-ja-xulila* ‘where he/she grew up’ that provides additional information about the home. The use of *aha* ‘where’ links the action of visiting to the specific place where the person grew up, creating a connection between the two clauses.

In (51), *efichila* ‘why’ functions as a relative adverb used anaphorically to refer back to the reason for leaving. It introduces a relative clause *efichilana-tsia* ‘why he/she left’ that explains the reason behind the departure. The use of *efichila* ‘why’ connects

the action of knowing to the specific reason previously mentioned for leaving. Here, the relative adverbs *aha* ‘where’ and *efichila* ‘why’ serve an anaphoric function by referring back to antecedents (the home and the reason for leaving, respectively) within the same sentence, allowing for a coherent connection between clauses and providing additional information or context.

4.5.3 Correlative Conjunctions

According to Calpan (2012), these conjunctions work in pairs to join similar elements within a sentence. Examples include ‘both...and,’ ‘either...or,’ ‘neither...nor,’ ‘not only...but also.’ Correlative conjunctions are used to emphasise the equivalency and mutual exclusiveness of the two options. In this case, *nɔhɔ* presents two alternative actions that the subject (they) can perform.

The following data illustrates how correlative conjunctions play an anaphoric role in Lutsotso:

52. **II-CorrConj-52**

βa-ɲala	ɔxu-ɲwa	echai	nɔhɔ	βa-lie	ama-tunda
3PL-can	to-drink	tea	or	3PL-eat	PL-fruits

‘They can either take tea or eat fruits.’

In (52), *nɔhɔ* stands for the correlative conjunction ‘either...or’ and is used anaphorically to present a choice between two alternatives. *nɔhɔ* refers back to the implied choice presented earlier in the sentence. It sets up an anaphoric reference by linking to the preceding idea of choice, emphasising that the subject (in this case, *βa* ‘they’) has two distinct options to choose from—taking tea or eating fruits. The conjunction *nɔhɔ* introduces the first option and anticipates the second option, thus

creating a forward reference (anaphora) to the alternative option. Anaphorically, *ncho* sets up an expectation that there will be another alternative.

The pragmatic implications here is that *ncho* infers that the choice between the actions is mutually exclusive; they can either drink tea or eat fruits, but not both simultaneously.

53. **II-CorrConj-53**

<i>fi</i> -a-saja	<i>butswa ta nebutswaxandi</i>	<i>ja-tijanejinani</i>
3SG-TNS-pray	only not but also	3SG-worked hard
'He/She not only prayed but also worked hard.'		

fi-a-saja 'he/she pray' is a verbal complex where *fi* 'he/she' is the third person singular subject pronoun, *a* is a tense marker, and *saja* is the verb meaning 'pray'. *butswa ta nebutswa xandi*, this phrase translates to 'only not but also', which in English is rendered as 'not only but also'. This construction involves the use of the word *butswa* 'only' used anaphorically in the second instance to emphasise the continuation of the action. In this sentence, *butswa* 'only' is used anaphorically to emphasise and contrast the second action *ja-tijanejinani* 'working hard' with the subject's previous activity (prayer). The use of *butswa* 'only' and *nebutswa* 'but also' creates a clear connection between the two activities.

4.5.4 Subordinating Conjunctions

These connect clauses where one clause is dependent (subordinate) on the other. They can refer back to the previous VP by showing a relationship such as cause, effect, time, and condition.

54. **II- SubConj-54**

Nɔmu-ndu ɔmu-laji kalali nɔ mwifi
He/she SG-person SG-good although he thief
'He/she is a good person although he is a thief'

The subordinating conjunction *kalali* 'although' is used anaphorically to connect the contrasting ideas in the two clauses. Morphosyntactically, this conjunction operates within a compound sentence structure, linking the main clause with a subordinate clause that introduces a contrast or unexpected information. It refers back to the subject 'he/she' mentioned in the main clause, indicating a contrast between being a good person and being a thief. The main clause *Nɔ mu-ndu ɔmu-laji* 'He/she is a good person' is positioned at the beginning, setting up an initial positive characterization.

The subordinate clause *kalali nɔ mwifi* 'although he is a thief' follows, providing contrasting information. The pronoun 'he/she' (*nɔ*) appears in both clauses. The repetition of this pronoun helps to maintain clarity and continuity, ensuring that the subject of both clauses is understood to be the same person. This repetition is a form of anaphora, where the pronoun in the second clause refers back to the same entity introduced in the first clause.

55. **II- SubConj-55**

Kata na-li ɔmwifi, nɔ-munduɔmu-laji
Although he-is thief, he-person 1-good
'Although he is a thief, he is a good person'

Similar to (55), *kata* 'although' is used anaphorically here to connect the contrasting ideas. It refers back to the subject 'he/she' mentioned earlier in the sentence,

establishing a contrast between being a thief and being a good person. The pronoun *na* 'he/she' needs to agree in gender and number with its antecedent (*no-mundu*) if it is mentioned earlier or understood from the context. Verbs in Lutsotso may need to reflect this agreement in their conjugation, which would be indicated through specific suffixes or prefixes. Anaphorically, pronoun *na* 'he/she' refers back to the same subject in both clauses, which is understood implicitly in the discourse. In Lutsotso, maintaining clarity of this reference is crucial for cohesion and coherence in communication. The subordinating conjunction here helps manage the anaphoric reference by clearly delineating the conditions or contrasts under which the main clause should be interpreted. In example 1 and 2, the words *kalali* and *kata* are used interchangeably to mean 'although'.

56. **II- SubConj-56**

ʃi-ja-je-tsatawe ʃichila/xulwa ja-li ɔmulwale
 Did-He/she-he/she-come not because he/she-TNS sick
 'He/she did not come because he/she was sick'

In (56), *ʃichila/xulwa* 'because' functions as a subordinating conjunction, linking the reason (the subordinate clause, *ja-li ɔmulwale*) to the main clause. It refers anaphorically to the subject *je* 'he/she,' explaining why he/she did not come. Anaphorically, *ja* 'he/she' in the subordinate clause refers back to *ja* 'he/she' in the main clause. This means that the same entity (the person who did not come) is referred to in both clauses. In anaphoric reference, the subject *ja* 'he/she' is implicitly understood in both the main clause and the subordinate clause. This is due to the anaphoric nature of the sentence where the subject is introduced once and then referred back to without repetition.

The use of *fichila/xulwa* ‘because’ as a subordinating conjunction creates a logical link between the two clauses. It provides the reason for the action (or lack thereof) in the main clause, thus maintaining coherence in the narrative. The cohesive device *fichila/xulwa* ‘because’ ensures that the sentence flows logically, leading the listener/reader to understand why the event in the main clause did not occur.

In spoken Lutsotso, the context in which such a sentence is used would typically make it clear who *ja* ‘he/she’ refers to, even if the pronoun is not explicitly mentioned in both clauses. Pragmatically, this form of sentence is used to clearly express activities and events, relying on the listener's ability to identify indicated subjects and actions from context.

57. **II- SubConj-57**

omua:na	a-li-ranga	βulilwa	a-li-inzala
SG-child	he/she-TNS-cry	whenever	3SG-TNS-hungry

‘The baby cries whenever it is hungry’

Here, *βulilwa* ‘whenever’ acts as a subordinating conjunction, indicating a temporal relationship between the clauses. It refers back to the subject *a* ‘he/she,’ indicating that whenever it is hungry, the baby cries. When it comes to anaphoric reference, the pronoun *a* he/she in the subordinate clause *βulilwa a-li-inzala* ‘whenever it is hungry’ refers back to *omua:na* ‘the baby’ in the main clause. This creates an anaphoric link between the pronoun *a* ‘he/she’ and its antecedent *omua:na* ‘the baby,’ ensuring cohesion and clarity in the sentence.

The temporal relationship shows that the use of *βulilwa* ‘whenever’ indicates a repeated or habitual action. It implies that the baby's crying is a regular response to its hunger. This gives the listener or reader an understanding of the typical conditions under which the baby cries.

58. **ET- SubConj-54**

Mary ʃija-je-tsatawe ɔluhɔnɔlwa a-li-ɔmu-lwale
Mary she-she-come not as.long.as she-TNS-SG-sick
'Mary will not come as long as she is sick'

Similarly, *ɔluhɔnɔ ɔlwa* 'as long as' serves as a subordinating conjunction, establishing a condition in the subordinate clause. It refers anaphorically to the subject 'he/she,' indicating that Mary will not come under the condition that she is sick.

When these conjunctions are employed to connect clauses with similar verb phrases, they contribute to idea consistency and clarity. They facilitate the flow of information and continuity between phrases or clauses, frequently referencing or expanding on earlier actions or concepts.

4.6 Anaphoric Adverbial Phrases

An adverbial phrase can refer back to a VP by indicating the manner in which the action is performed (Garner 2016). The underlined parts in the following sentences captures the adverbial phrase in Lutsotso sentences.

59. **ET- Advp-59**

I-fula lwaja-li nija-xa-xaluxa, xwa-sia mu-kanisa
9-rains after 2SG-TNS-stopped 1PL-went 18-church
'After the rains stopped, we went to church.'

In (59), the adverbial phrase *Ifula lwajali nijaxaxaluxa* 'After the rains stopped' refers anaphorically to a previous event or condition, which is the rains stopping. It indicates the time when the action *xwasia mukanisa* (going to church) occurred after a specific event (the rains stopping). The adverbial phrase *Ifula lwajalinijaxaxaluxa* 'After the rains stopped' functions as a subordinate clause, providing background

information for the main clause *xwasia mukanisa* ‘we went to church.’ This subordinate clause modifies the main verb *xwasia* ‘went’ by specifying the time of the action.

The adverbial phrase establishes the temporal context for the main event. It situates the action of going to church within a specific time frame, which is after the stopping of the rains. Also, the use of *Ifula* ‘the rains’ pragmatically assumes that the listener or reader has prior knowledge about the rain. This could be from previous discourse or a shared situational context.

The phrase *Ifula lwajalinijaxaxaluxa* ‘after the rains stopped’ ties back to a prior event or period characterized by rain, anchoring the subsequent action (*xwasia mukanisa* went to church) to a known temporal reference point.

60. **ET- Advp-60**

Aβa-chenini-βa-fili ɔxwinjila, jɔ-sia ji-nzu
 2-visitors TNS-2-before arrive, OM1SG-clean OM1SG-house
 ‘Before visitors arrive, clean the house.’

The adverbial phrase appears at the beginning of the sentence, which is a common syntactic construction for establishing temporal context before presenting the main action. This initial placement emphasises the timing of the event, establishing a clear anaphoric reference for the subsequent action. In example (60), the adverbial phrase *aβacheni niβafili ɔxwinjila* ‘Before visitors arrive’ refers anaphorically to a future event—implying that the action *jɔsia jinzu* ‘cleaning the house’ needs to take place in anticipation of the visitors' arrival. The adverbial phrase *aβacheni niβafili ɔxwinjila* is positioned at the beginning of the sentence, setting a temporal context for the main clause *jɔsia jinzu* ‘clean the house’. Further, the verb *ɔxwinjila* ‘arrive’ is inflected to

agree with the noun *nɪβafili* ‘visitors’, reflecting the subject-verb agreement rules of the language. *Jɔsia* ‘clean’ is an imperative form, directed towards the listener. In pragmatics, the phrase ‘*aβacheni nɪβafili ɔxwinjila*’ sets a clear time frame for the action ‘*jɔsiajinzu*.’ This provides the listener with a specific point in time to understand when the cleaning should be done. Then, we have the aspect of focus and emphasis. By placing the adverbial phrase at the beginning, the speaker emphasises the importance of the visitors’ arrival as the trigger for the subsequent action. This helps in drawing attention to the necessity of cleaning the house before the visitors come. The anaphoric utilisation of the adverbial phrase strengthens the sentence’s cohesiveness by logically connecting the two actions (arriving and cleaning). It guarantees that the listener understands the cause-and-effect relationship between acts, resulting in clear and effective communication. Recent Bantu linguistics research underscored the importance of adverbial phrases in structuring information and controlling discourse (Myers-Scotton, 2002; Nurse & Philippson, 2006). These studies emphasise the importance of temporal adverbs, such as the one in this line, in establishing temporal frameworks and organising information in a way that is consistent with the listener’s expectations and cognitive processing.

61. **ET- Advp-60**

Na-βa-akane nin-efwe xu-kanisa mu-masaa keʃitere
 They-TNS-meet with us at church 18-at the time.in.the.noon
 ‘They will meet us at the church at around noon.’

In (61), the adverbial phrase *mu-masaa keʃitere* ‘at around noon’ is significant since it situates the action temporally. Morphosyntactically, the locative prefix *mu-* denotes the position in time, while *keʃitere* ‘noon’ gives the approximate time of day. In terms of contextual relevance, the use of *keʃitere* ‘noon’ provides a specific yet

flexible temporal anchor. It may not denote exactly 12 PM but rather an approximate period, which is contextually understood by the speakers. This flexibility aligns with pragmatic efficiency in natural language where exact times are often unnecessary. The locative prefix *mu-* combined with *masaa* and *kefitere* enhances discourse cohesion by ensuring listeners are clear about when the meeting will occur. It avoids ambiguity, ensuring that the timeframe established in previous discourse segments is maintained and understood. According to Asher and Lascarides (2003), anaphoric references in adverbial phrases help maintain discourse coherence by linking back to previously mentioned or implied information. This function is evident in the Lutsotso sentence, where the adverbial phrase connects the future meeting to a known temporal context.

According to Levinson (2000), pragmatic principles require speakers to use shared information and context to properly interpret anaphoric references. The use of *mu-masaa kefitere* ‘at around noon’ in the Lutsotso phrase implies a shared time understanding between the interlocutors, promoting easy communication.

62. **ET- Advp-62**

Nende ɔβu-rechelefu ɔβunji, ja-chingaa maridadi
‘With great care, she carried the flowers.’

In (62), the adverbial phrase *nende ɔβu-rechelefu ɔβunji*, ‘With great care’ refers anaphorically to the manner in which the action *ja-chingaa maridadi* (carrying the flowers) was executed. It highlights the care taken during the action.

In the examples provided above, adverbial phrases are used to modify verbs, often providing information about the time, place, manner, or frequency of an action. Anaphorically, these adverbial phrases relate to something previously mentioned or implied in the context. In these sentences, anaphoric adverbial phrases make a

temporal, spatial, or manner-related connection to anything previously mentioned or indicated in the context, giving specificity or context to the activities recounted.

4.7 Inherent Anaphors

There are anaphors that refer to the action happening to the self. In example (64), the action of *Lipu:si* 'cat' licking happens to itself on the tail. The fact that the cat is licking indicates that the cat is the subject, the antecedent affected by the action of 'licking'.

The action of *likurutumu* 'tyre' rolling occurs to itself in example (65), with the location indicated as the road. It is unknown who initiated the procedure or what caused the rolling. However, the fact that the tyre is rolling suggests that it is the subject, antecedent affected by the action of rolling.

In (65), the girl *ɔmuxana* who is the antecedent performs the action of *ja-i-singa* 'bathing herself'. The part of the body being bathed is not indicated, and whether it is the whole body we don't know. What is important is that the action of bathing happens to the antecedent *ɔmuxana*. The reflexive pronoun *ɔmueene* has been used for emphasis since we already have *-i* as our anaphoric marker.

In (67) provides an instance of leaf dropping itself. The reflexive *-a* refers to this leaf. In (68) indicates that the dog bit its tail. The pronoun *-e* refers back to the dog performing the act of biting itself.

63. **ET- IA-63**
Li-pu:si li-i-xomβanga xu-mu-ʃira
5-cat SM-REFL-licking on-18-tail
'Cat licked itself on the tail'

In (63) refers to the fact that the reflexive *-e* attached to the verb *li-e-xomba* indicate that the antecedent *lipu:si* cat performed the act of leaking itself on the tail. The reflexive structure modifies the verb to indicate that the subject is also the object of the action. The verb *li-e-xomba* agrees with the subject *lipu:si* (cat) in terms of number and person. The prefix *li-* in *li-e-xomba* agrees with the noun *lipu:si*, showing subject-verb agreement. For example, Reinhart and Reuland (1993) argue in their research of the syntax and semantics of reflexives that reflexive markers are important in expressing that the subject is executing an action on itself, which is a common phenomenon across languages. In the context of Lutsotso, the reflexive marker *-e* serves this purpose effectively.

Givón (2001) argues that reflexive constructs contribute to discourse coherence by identifying the roles of entities participating in actions. This is consistent with the pragmatic role of reflexive markers in Lutsotso, which ensures that the action's direction is well known.

64. **ET- IA-64**

Li-kurutumu li-a-kɔngɔma xu-mu-handɔ

5-tyre SM-REFL-roll on-18-road

Tyre self rolled on the road

‘The tyre rolled itself on the road’

In (64), the antecedent *likurutumu* performed the act of rolling itself. The reflexive marker *-a* is attached to the verb *kɔngɔma* ‘rolled’ to indicate that the subject (tyre) performed the action on itself. The verb *kɔngɔma* becomes *li-a-kɔngɔma* when the reflexive is added. This morphological change is essential to show the reflexivity of the action. The verb *li-a-kɔngɔma* agrees with the subject *li-kurutumu* (tyre) in terms of number and person. This agreement ensures that the sentence is syntactically correct and coherent. The prefix *li-* in *li-a-kɔngɔma* aligns with the noun *li-kurutumu*,

showing proper subject-verb agreement. The reflexive form changes the verb to show that the subject is also the object of the action, emphasising that the tyre is rolling itself.

65. **ET- IA-65**

ɔmu-xana ja-i-singa ɔmu-eene
1-girl 3SG-REFL-bathe OM1SG-self
'The girl bathed herself'

In (65) the reflexive *-i* is attached to the verb *ja-i-singa* that the antecedent *ɔmuxana* performing the action of bathing herself. Further, the reflexive pronoun *ɔmueene* has been used for emphasis as already stated above. The reflexive marker *i-* in the verb phrase *ja-i-singa* implies that the subject does the action on its own, establishing a direct reflexive link. This morphological marking of reflexivity is important in Lutsotso because it clearly indicates the direction of the action.

In Lutsotso, the use of an intrinsic anaphor like *ɔmueene* ensures clarity and disambiguation, confirming that the action of bathing is conducted by the girl on herself rather than on another entity.

The structure can be broken up as follows:

- Subject *ɔmuxana* (girl) + Reflexive Verb *ja-i-singa* (self bathed) + Reflexive Pronoun *ɔmueene* (herself)

This configuration is crucial for maintaining syntactic cohesion and avoiding ambiguity about the agent and the recipient of the action.

66. **ET- IA-66**

Li-safu li-a-rɔŋa
 CL5-Leaf SM-REFL-dropped
 ‘The leaf dropped itself’

In (66) The antecedent *li-safu* ‘leaf’ performs the action of dropping itself. The reflexive *-a* is attached on the verb *li-a-rɔŋa*. In Lutsotso, the reflexive marker *a-* within the verb phrase indicates that the action is performed by the subject on itself. This morphological feature is crucial as it marks the reflexivity explicitly, ensuring the action is self-directed. In this instance, the reflexive marker *a-* indicates that the leaf is both the actor and the sufferer of the action, and the subject agreement prefix *li-* agrees with the noun class of *li-safu* ‘leaf’. The verb itself has a reflexive marking in place of an explicit reflexive pronoun, as in several other reflexive formulations. In addition, Mchombo (2004) addresses the syntax and pragmatics of reflexives in Bantu languages, pointing out that reflexive markers are employed to pragmatically emphasise particular elements of the action, including agency and intentionality, in addition to signifying self-directed acts (Mchombo, 2004). This is consistent with how it is used in Lutsotso, where *li-a-rɔŋa* makes it clear that the leaf is dropping because it is an internal event.

67. **ET- IA-67**

I-mβwa ja-e-luma
 CL9-dog 3SG-REFL bit
 ‘The dog bit itself.’

In (67) *imβwa* ‘dog’ is the antecedent performing the action of biting itself. *-e* is the reflexive referring back to the antecedent *imβwa* ‘dog’. The verb phrase's reflexive marker ‘*e-*’ indicates that the action is being performed on the subject *imβwa*. This

morphological characteristic is necessary to indicate reflexivity and demonstrate that no external object is being acted upon. The reflexive marker makes sure that it is clear to everyone who is doing the acting. In this instance, it is quite evident that the dog bit itself and not anything else. Also, the reflexive here puts stress on self-directed action. The sentence pragmatically highlights that the dog is both the agent and the patient of the biting action by designating it as self-directed.

4.8 Discourse Anaphora

The normal style of communication is ‘discourse’: the use of more than one individual statement or speech combined in a way that ‘makes sense’ (Carlson, 2003). The preceding discussion was limited to instances of anaphora that occur within the confines of a phrase. Anaphora occurs across sentence boundaries as well. Many instances of anaphora that appear within sentence boundaries occur in language as well as the following examples illustrate.

68. **NPO- DA-68**

ɔβunJi	ɔβwaβa	sanJi	mu-kanisa	βaβatisiwa
Several of		members	18-church	3PL-baptised

‘Several church members were baptized.’

69.

NPO- DA-69

Ba-li	ni	βa-sɔma	keli	kanisa
3PL-TNS	had	3PL-read	of	church

‘They had attended church classes.’

The word *βa-* ‘They’ in the second sentence is an example of discourse anaphora. It refers back to *ɔβunJiɔβwaβa sanJi* ‘Several church members’ mentioned in the first sentence. Instead of repeating ‘Several church members’, the pronoun *βa* ‘they’ is

used to avoid redundancy and connect the second sentence to the first, indicating that the baptized individuals (several church members) were the ones who had attended church classes. Studies on discourse anaphora in Lutsotso and other Bantu languages highlight the significance of pragmatic concepts as well as morphosyntactic features. For example, research by Marten et al. (2022) highlights how pronouns and subject markers are frequently used in Bantu languages to preserve referential coherence between sentences. This is consistent with the antecedent *ɔβunJi ɔβwaβa sanJi* being referenced by the subject marker *βa-*.

Van der Wal (2016) also addresses the pragmatic concept of topic continuity, which is commonly followed by anaphoric pronouns in Bantu languages, where the pronoun relates to the most important topic in the previous conversation. The churchgoers are the main subject that is continued into the second sentence in this instance.

70.

NPO- DA-70

ɔβu-nJiβwa	aβa-xana	βa-shuka	ama-swi	kaβwe.	Anna tawe.
SM-most of	2-girls	3PL-plait	6-hair	their.	Anna does not.

‘Most girls want to plait their hair. Anna does not.’

In (70), the phrase *aβa-xana* ‘girls’ serves as the antecedent for the possessive pronoun *kaβwe* ‘their’. Here, the pronoun *kaβwe* ‘their’ morphosyntactically aligns with the noun class of *ama-swi* ‘hair’, which is class 6. The possessive pronoun *kaβwe* ‘their’ agrees in noun class with *ama-swi* ‘hair’, showing how Lutsotso utilises agreement to link the pronoun back to its antecedent within the same noun class. This agreement helps maintain coherence in discourse. *Anna tawe* ‘Anna does

not' uses the negation *tawe* to indicate that Anna is an exception to the previously stated action, showing a clear contrast.

'Anna' is an example of discourse anaphora as it refers back to the previously mentioned subject *ɔβunʒi βwa βaxana* ('most girls'). The use of 'Anna' clarifies that among the group of girls previously mentioned, there is one particular individual, Anna, who does not want to plait her hair.

71. **NPO- DA-71**

Nuru *nɔ-mwechesia ɔmu-laji. Je-chesinʒia esaβu*

Nuru 3SG-teacher SM-good. 3SG-teaches maths

Nuru is a good teacher. She teaches mathematics

In (71), *Je* 'She' is used as a discourse anaphora that refers back to the subject 'Nuru.' It helps in avoiding repetition by using a pronoun to represent the subject ('Nuru') mentioned earlier. This connection implies that Nuru, the previously mentioned individual, is the one who teaches mathematics.

The first sentence introduces *Nuru* as the subject noun phrase (NP), specifying her as a *nɔmwechesia ɔmulaji* 'good teacher'. In the second sentence, the pronoun *Je* 'she' is used. This pronoun acts as an anaphoric reference to *Nuru* in the first sentence. In Lutsotso, as in many languages, the pronoun must agree in gender and number with its antecedent. But we also have verb agreement where the verb *chesinʒia* 'teaches' agrees with the subject pronoun *Je*. This agreement is essential for the grammatical coherence of the sentences. The verb in Lutsotso typically incorporates subject marking, showing who is performing the action.

Furthermore, the topic of provided vs. fresh information, which is an important aspect in the distribution of anaphoric items (Bonifazi, et al. 2016), is being raised.

The first sentence provides new information by introducing *Nuru* and her profession. In the second sentence, *Nuru* is now given information (already known to the listener), and the new information is that she teaches mathematics. Pragmatically also, by using the pronoun *Je* in the second sentence, the discourse maintains topic continuity. The listener or reader can easily follow that the subject in the second sentence refers to the same entity introduced in the first sentence (*Nuru*). This maintains coherence and avoids redundancy. The pragmatic focus shifts in the second sentence to *Nuru*'s activity, which is teaching mathematics. Anaphora is used to emphasise the activity rather than the previously established subject.

72. **NPO- DA-71**

ɔmu-xaasi ja-chenda na-rula elwapi weji-kanisa. Je-xalahasi
 3-woman 3SG-walk 3SG-left out of church. 3SG-sat down
 ‘A woman walked out of the church. She sat down.’

On verb conjugation and agreement, the verbs *ja-chenda* ‘she walked’ and *na-rula* ‘she left’ are conjugated to agree with the subject *ɔmu-xaasi* ‘woman’. Similarly, *je-xala* (3SG-sat down) uses the same subject marker *je-*, maintaining the referential link to *ɔmu-xaasi* ‘woman’. Here, *Je* ‘she’ is functioning as a discourse anaphora referring back to the previously mentioned subject, *ɔmuxaasi* ‘A woman’. It links the action of walking out of the church *jachenda Narula elwapi wejikanisa*, to the subsequent action of sitting down *Jexala hasi*, indicating that the woman who exited the church is the same person who sat down. Anaphora in discourse promotes coherence and eliminates redundancy. The transition from the first sentence to the second is based on shared contextual knowledge and the assumption that the listener can follow the referent through speech. The second sentence does not explicitly reintroduce the subject *ɔmuxaasi*. Instead, it employs a pronoun, trusting the

listener's capacity to preserve topic continuity. This is a typical pragmatic method in narrative and conversational speech that keeps the focus on the same entity while avoiding superfluous repetition.

As illustrated in all these examples, discourse anaphora is employed to maintain coherence in the text by connecting the subsequent information to the earlier mentioned subjects, avoiding repetition and enhancing the flow of discourse.

4.9 Adjectives and Anaphoric Reference

Adjectives in Lutsotso can influence anaphoric references by adding descriptive information to help identify the antecedent. Like in example (74) below, when an adjective uniquely identifies a noun, the anaphoric reference gains precision.

73. **II- ADJ-73**

ɔmu-xana ɔmu-laji ja-texa ɔβu-suma. Mana na je-sia mama
 1-girl ADJ-good 3SG-cook 15-ugali. Then she 3SG-gave mother
 'The good girl cooked ugali. Then she gave it to mother.'

Adjectives in Lutsotso typically follow the nouns they modify as (73) illustrates. This post-nominal position is an important syntactical trait. The adjective *ɔmulaji*, 'good' comes after the noun *ɔmu-xana*. However, the language does allow for considerable flexibility, particularly in emphatic expressions, where adjectives may come before the noun. In addition, the agreement in noun-adjective formations is critical, because adjectives must correspond to the noun class of the noun they modify. Prefixes distinguish noun classes in Lutsotso, and they play an important role in grammatical constructions. In example (74) above, the adjective *ɔmulaji* 'good' agrees the noun *ɔmu-xana* 'girl' in noun class and number.

74.

II- ADJ-74

ɔlwaja-mala ɔxu-lima ɔmu-kunda, Anyona je-hulirana-chɔɲere,

After 3SG-finish to-dig 1-farm, Anyona 3SG-felt 3SG-tired

ni-βutswa ja-li na-ɟili nɔ-βujanzi

but 3SG-was 3SG-still with joy

‘After she finished digging the farm, Anyona felt tired, but still happy.’

The adjectives *chɔɲere* ‘tired’ and *naɟili* (still) are used to describe the state of the subject (Anyona) after performing an action *ɔxu-lima ɔmu-kunda* (digging the farm).

The prefix *na-* is used anaphorically to refer back to the subject Anyona, maintaining subject consistency without repeating the noun. The adjectives agree with the subject in terms of number and class. The conjunction *ni-βutswa* ‘but’ creates a contrast between being fatigued and happy. Pragmatically, this portrays a varied emotional condition, implying that despite physical tiredness, there is also a sense of joy.

The term *naɟili* ‘still’ emphasises continuity in emotional states, emphasising that despite the current sensation of exhaustion, the preceding state of delight remains constant.

In addition, we have contextual inference. The adjectives provide information about Anyona's physical and emotional state after the action, allowing listeners or readers to infer how the activity *ɔxu-lima ɔmu-kunda* (digging the farm) impacted her. The fatigue *chɔɲere* is a direct consequence of the physical activity, while the joy *βujanzi* may relate to the satisfaction of completing the task.

75.

II- ADJ-75

ɔmu-limɔ kwali ɔmu-tjɪnu, niβutswa kwa-palixa xulwatsi-ngufu tsi-ninji
1-work was SM-difficult yet OMSG-achievable because OMSG-effort OMSG-a
lot

‘The work was difficult, yet achievable with a lot of effort.’

In (75), we have two adjectives, *ɔmu-tjɪnu*, ‘difficult’ and *kwa-palixa* ‘achievable,’ are used to describe *ɔmu-limɔ* ‘the work.’ Adjectives must agree with the nouns they modify in terms of noun class. Here, *ɔmu-limɔ* ‘work’ belongs to CL1 and the adjective *ɔmu-tjɪnu* ‘difficult’ takes the prefix *ɔmu-* corresponding to that class. Using adjectives anaphorically adds emphasis and clarity to the description of the noun. By stating that the work is *ɔmu-tjɪnu* ‘difficult’ and then qualifying it as achievable with *tsingufutsi-ninji* ‘a lot of effort’, the speaker highlights the effort required for the difficult work.

76. **II- ADJ-76**

Aβa-xɔli βali βa-titi, neβutswaɔβu-xɔli βwaβɔ βwali βwɔ-xuchepia
2-workers were SM-few, but SM-work theirwas SM-surprising
‘The workers were few but their working was surprising.’

In example (76), *Aβa-xɔli* ‘workers’ belongs to Class 2, indicated by the prefix *Aβa-*. *βa-titi* ‘few’ is an adjective agreeing with *Aβa-xɔli* in Class 2, marked by the prefix *βa-*. Subject markers in Lutsotso appear on verbs to indicate the subject class. *βali* ‘they were’ uses the subject marker *βa-*, agreeing with the noun class of *Aβa-xɔli*. *ɔβu-xɔli* ‘working’ is Class 14, indicated by the prefix *ɔβu-*. *βwali* ‘was’ uses the

subject marker *βwa-* to agree with *ᵛβu-xᵛli*. *βwᵛ-xuchepnia* ‘surprising’ uses the prefix *βwᵛ-* to indicate agreement with Class 1.

In terms of anaphoric reference and agreement, the adjective *βa-titi* ‘few’ is directly modifying *Aβa-xᵛli* ‘workers’ and agrees with it in noun class. This shows the morphosyntactic agreement typical in Bantu languages. The possessive adjective in the phrase *ᵛβu-xᵛli βwaβᵛ* ‘their working’ contains the possessive *βwaβᵛ* (their), where *βwa-* shows agreement with *ᵛβu-xᵛli* (Class 14), and *-βo* indicates possession referring back to *Aβa-xᵛli* (workers). This possessive adjective is anaphorically referring to the noun *Aβa-xᵛli* introduced in the first clause. The anaphoric application of *βwaβᵛ* ‘their’ strengthens textual cohesiveness by connecting the second clause to the first clause’s subject, ensuring narrative continuity. It helps the listener or reader comprehend that the work being described is carried out by the same workers who were stated earlier.

77. **II- ADJ-77**

ᵛβu-βᵛli βwe βwali ᵛβu-laji neβutswa βwᵛxwᵛᵛᵛna muxumarisia
15-speech his/her was SM-good but discouraging at the end
‘His/her speech was good but discouraging in its conclusion.’

The adjective *ᵛβu-laji* ‘good’ agrees with *ᵛβu-βᵛli* (speech) in Class 15, marked by the prefix *ᵛβu-*. The pronoun *βwe* (his/her) also agrees with *ᵛβu-βᵛli* (speech) in Class 15, marked by the prefix *βw-*. Nurse and Philippson (2003) present in-depth examinations of how noun class systems and agreement markers work in Bantu languages, emphasising the significance of agreement for discourse clarity and cohesiveness.

The sentence uses two adjectives to describe *ᵛβu-βᵛli* ‘speech’, *ᵛβu-laji* (good) and *βwaxwaxona* ‘discouraging’. Both adjectives agree with *ᵛβu-βᵛli* in Class 15, showing the morphosyntactic rules of adjective agreement. The second adjective, *βwaxwaxona*, ‘discouraging’ is introduced with *neβutswa* ‘but’, marking a contrast. The possessive pronoun *βwe* ‘his/her’ contributes to textual cohesion by linking the speech back to the possessor. The adjective *βwaxwaxona* ‘discouraging’ is anaphorically linked to *ᵛβu-βᵛli* ‘speech’, ensuring coherence in the description.

4.10 Adjective Modification in Contextual Usage

Adjectives in Lutsotso play a significant role in noun modification, often conveying meanings that are important to the understanding of the sentence. When adjectives appear in sequences, they follow specific syntactic patterns that contribute to the layers of description applied to the noun. This section looks at how these sequences are structured, emphasising the hierarchy in which inherent qualities such as size, shape, and color precede more subjective attributes or other descriptive elements.

a) Adjective Sequences

In Lutsotso, sequences of adjectives can be used to modify a noun, each adjective providing additional layers of meaning. The order of adjectives typically follows a pattern where inherent qualities precede other descriptive elements. Example (79) illustrates:

78. **II- ADJ-78**
 ᵛmu-xana ᵛmu-laji ᵛmu-titi
 3-girl SM-good SM-small
 ‘The good, small girl.’

In this sequence, *ɔmulaji* ‘good’ precedes *ɔmutiti* ‘small’, following the inherent quality-descriptive pattern.

b) Adjectives in Narrative Contexts

In narrative contexts, adjectives play a critical role in adding depth and detail to descriptions, making the stories more vivid and engaging. The use of adjectives can also affect the prominence of certain nouns in the narrative.

79.

II- ADJ-79

ɔmu-xana eʃiɔmβɔ ja-li-na-sinjire xu-mu-liango kwe-i-nzu
1-girl beautiful 3SG-TNS-3SG-stood at-18-door of-9-house
‘The beautiful girl was standing at the door of the house’.

In the above sentence, the adjective *eʃiɔmβɔ* ‘beautiful’ not only modifies *ɔmu-xana* ‘girl’ but also enhances the imagery of the scene.

4.11 Factors that Influence the Distribution of Anaphoric Elements in Lutsotso

This section answers research objective (2) which is to describe the factors that influence or shape the distributional patterns of the anaphoric relations in Lutsotso. In Bantu languages, the distribution of anaphoric elements (such as pronouns, reflexives, or other referring expressions) can be influenced by several factors, including grammatical, syntactic, and pragmatic considerations. The following are some factors that can affect the distribution of anaphoric elements in Lutsotso.

4.11.1 Agreement

Bantu languages often exhibit extensive agreement marking on nouns, verbs, and pronouns. Anaphoric elements must agree with their antecedents in features like

noun class and gender. According to Marten (2000), anaphoric agreement occurs when the NP and verb agree in a manner comparable to a pronoun agreeing with a previous NP, but not as a reflex of a structural, such as a subject-verb, relation. The following data from shows how the anaphor and the antecedent agree in number:

80. **ET- REFL-80**
 Lipu:si li-i-xomβanga (elicene)
 Cat SM-REFL-licking (OM1SG-itself)
 cat is self licking
 ‘The cat is licking itself’

81. **ET- REFL-81**
 ɔ-la-i-singa ɔmu-eene
 3SG-FUT-REFL-bath (OM1SG-self)
 ‘You will bath yourself’

In (80), the noun *lipu:si* ‘cat’ must agree with the SM *li-* which is attached to the verb next to the REFL marker *-i-*. The prefix attached on the reflexive pronoun depends on the noun class of the subject. Accordingly, *eli-* is attached to the reflexive pronoun *eene* (which has been added for emphasis) and therefore agrees with REFL marker *i* (which is also the OM) that in turn agrees with the SM *li-* and noun *lipu:si*. The same applies to example (81), where the prefixes attached to *eene* that is, *ɔm-* agrees with the subject *ɔ-* ‘you’.

82.

ET- DA-82

ɔβu-nʃiβwa aβa-xana βa-shuka ama-swi kaβwe.

SM-most 2-girls 3PL-plait 6-hair their

‘Most girls want to plait their hair’

Anna tawe.

‘Anna does not.’

‘Most girls want to plait their hair. Anna does not.’

Example (82) demonstrates agreement in discourse anaphora, the possessive pronoun *kaβwe* ‘their’ is preceded by the word *aβa-xana*, meaning ‘girls’. The pronoun *kaβwe* ‘their’ is morphosyntactically aligned with the noun class *ama-swi* ‘hair’ (class 6). The possessive pronoun *kaβwe* ‘their’ agrees in noun class with *ama-swi* ‘hair’, demonstrating how Lutsotso uses agreement to connect the pronoun to its antecedent within the same noun class. This agreement helps maintain coherence in discourse.

4.11.2 Syntactic Binding

Although this study leans on the pragmatic approach, the binding Theory, as proposed by Chomsky (1981), is crucial in understanding the distribution of anaphoric elements in Lutsotso. According to this theory, anaphors must be bound within their governing categories. In Lutsotso, this means that reflexive pronouns must have antecedents within the same clause, while pronouns must be free within their governing categories.

83.

WT1-PRO-83

ɔmu-a:na ja-βɔla na-je mu mu-liango

1-child 3SG-spoke with-3SG at 18-door

‘The child spoke with him/her at the door.’

In this sentence, *ɔmua:na* ‘the child’ is the antecedent, and *-je* ‘him/her’ is the anaphoric element. According to Binding Theory, the pronoun *-je* must be free within its governing category, which is satisfied as it refers to another person distinct from the child, without binding constraints.

84. **II-REFL-84**

Aβa-ana *βa-i-remile*

2-Children 3PL-REFL-cut

‘The children have cut themselves’.

In (85) *aβa-ana* ‘the children’ is the antecedent for the reflexive pronoun. The verb phrase *βa-i-remile* ‘have cut themselves’ includes the verb and the reflexive pronoun. The reflexive pronoun *i* in *βa-i-remile* must be bound within its governing category. In this context, the governing category is the clause itself. The antecedent of *i* is *Aβa-ana* ‘the children’, which is within the same clause and governs the reflexive pronoun. Chomsky's Binding Theory, specifically Principle A, explains why the reflexive pronoun *i* in *βa-i-remile* must be interpreted as referring to *Aβa-ana* ‘the children’. The reflexive pronoun must have an antecedent within the same clause to preserve grammatical correctness, which is clearly observed in this Lutsotso sentence. Thus, the sentence conforms to Chomsky's syntactic principles regarding the proper binding of reflexive pronouns within their governing domains.

4.11.3 Clause Structure

The structure of clauses in Lutsotso also impacts the placement of anaphoric elements. In subordinate clauses, anaphors can sometimes refer to antecedents in the main clause, provided there is no ambiguity. This cross-clausal reference is more

restricted for reflexives than for non-reflexive pronouns, reflecting their tighter syntactic binding requirements (Zeller, 2015).

85. **II-REFL-85**

ɔmu-xasi ja-lɔma liloβa liβi, nixwo ɔmu-saxulu ja-mu-lexa
1-woman 3SG-talked talk bad, so 1-man 3SG-OM1SG-left

‘The woman said a bad word, so the man left her.’

In this complex sentence, *ɔmuxasi* ‘the woman’ and *ɔmusaxulu* ‘the man’ are in different clauses. The pronoun *ja-* ‘her’ refers back to *ɔmuxasi* across clauses. This cross-clausal reference is possible because the context makes it clear and avoids ambiguity.

4.11.4 Transitivity

The type of verb also affects the distribution of anaphoric elements in Lutsotso. The RECP and the REFL are licenced by verb transitivity, which means that they only happen in verbs that allow an object within their VP. The object may appear as the OM or as a free nominal form, but the OM and the nominal form cannot cooccur.

86. **ET-86**

βa-xup-a mama
3PL-beat-FV mother

ET-RECP-87

87. a. βa-xup-an-a
3PL-beat-RECP-FV
‘They beat each other.’

ET-RECP-87

- b. βa-xup-an-a mama
 3PL-beat-RECP-FV mother
 ‘They beat each other mother.’

The transitive verb *xupa* ‘beat’ (86) requires an object, which in this case is represented by *mama* ‘mother’. As a result, as seen in (87a), the verb can take an RECP since the object is allowed within the VP. However, both the object and the RECP are not permitted in the same structure, resulting in the ungrammaticality of (87b).

The REFL is licensed by verb transitivity. Transitivity describes the relationship between a verb and its direct object, whether distinct or merged. The dominant view is that if a verb can accept an overt object or an OM, it will also host the REFL, in which case there cannot be an OM on the verb in issue (Sikuku, 2011). As a result, both the OM and the REFL are in complimentary distribution.

88. **ET-PRO-88a**

- a. ja-janz-a Tara
 3SG-love-FV Tara
 ‘He/she loves Tara.’

ET-PRO-88b

- b. ja-mu-janz-a
 3SG-REFL-love-FV
 ‘He/she loves him/her.’

ET-PRO-88c

c. ja-e-i-anz-a

3SG-TNS-REFL-love-FV

‘He/she loves himself/herself.’

The verb is transitive in example (88 a, b and c) above as it can take either an overt object or an OM. Complementary distribution between OM and REFL is seen in (88 b) where the OM is also serving as the REFL. This also makes the addition of the REFL possible as example (88c) illustrates.

4.11.5 Context

Context and pragmatics are important factors in determining the distribution of anaphoric items in discourse (Levinson, 1987). The distribution of anaphoric elements can be influenced by the surrounding context and pragmatic considerations, which include the speaker's communicative intents as well as the shared information among conversation participants. The broader discourse context significantly influences the distribution of anaphoric elements in Lutsotso. Pronouns and other anaphors rely on previously established referents in the discourse. The salience of these referents, determined by factors such as topicality and focus, affects how easily anaphoric elements can refer back to them (Givón, 1983). Context and pragmatics can affect the distribution of anaphoric elements in the following ways:

4.11.6 Prominence

The concept of prominence, as proposed for grammar (Himmelmann & Primus, 2015), plays an important role in organising information in speech. The concept of prominence has been loosely utilised in the literature and frequently interchanged

with concepts such as salience, accessibility, activation, familiarity, or centering. The choice of anaphoric elements depends on the accessibility and salience of the referent in the discourse (Himmelmann & Primus, 2015). An entity that is more prominent or recently mentioned is often more accessible and likely to be referred to using a pronoun or another anaphoric expression. Example (90) illustrates:

89. **WT2-PRO-89**

Maheelo jalinJi netsinj'ombe tsinjinJi. Jalinijachuma.

Maheelo he/she had cows many. He/she had reared them

'Maheelo had many cows. He had reared them.'

In example (89) above, *ja* 'he/she is the pronoun that refers back to the more recently mentioned and salient antecedent, *Maheelo*.

4.11.7 Given vs. New Information

Another important consideration is the link between various anaphoric expressions and the kind of referents they can retrieve (Bonifazi, et al. 2016). Anaphoric elements are often used to track given (previously mentioned) and new (unmentioned) information in a discourse. In early pragmatic explanations, anaphoric pronouns were thought to communicate 'given' information, but the following predication contained the sentence's 'new' information. When a full noun phrase or name is used instead of a pronoun, it usually introduces new information into the conversation. The form of the referential statement was thus related to its status as given or new (Bonifazi, et al. 2016). In some cases, speakers may choose to repeat a noun phrase to emphasise or introduce new information, while in other cases, they may opt for a pronoun to refer back to familiar or given information. Example (90) illustrates this in Lutsotso language.

90. **WT2-90**

Ne ɔmuleli ɔwa Simbi jeenda ewaβwe yalangwa mβu Wandayi. Jalimurechelefu xandi omuhulili wamalako. Xɔ Wandayi ʃijeekomβa mβu ɔmua:na ɔjɔ afwe tawe.

And nurse that Simbi he/she brought their home he/she was called Wandayi. He/she was careful and a listener to instructions. So Wandayi did not wish that child that die not.

And the nurse that Simbi brought from their home was called Wandayi. He/she was careful and a good listener to instructions. So Wandayi did not wish that that child dies.

In example (90) above, the first mention of ‘Wandayi’ introduces the ‘given’ information, while the use of pronoun *ja* ‘he/she’ in the second part of the discourse signals that the speaker is referring back to the previously mentioned item and also introduces new information about the item. The second mention of ‘Wandayi’ introduces new information into the discourse.

4.11.8 Shared Knowledge

Anaphoric reference often depends on shared knowledge between the participants in a conversation (Cotte, 2011). Speakers assume that their audience shares common ground and can use this shared knowledge to interpret anaphoric expressions correctly. Interpretability may then be the most important semantic condition that a document must meet. The semantic interactions that connect the pieces of a text may be purely based on shared knowledge, implication, or inference, as the study of pragmatics has demonstrated (Cotte, 2011). Example (92) illustrates:

91. **WT1-91**

ɔlwa Lushinga jachelesia tsing'ombe jeemβa shinga ɔlwa jeembanga
βuli wɔsi, ne fɪjahulila xwɔ Lung'oli nakalusiamwɔ tawe.
'When Lushinga returned the cows, he sang as he used to sing always
but he did not hear Lung'oli reply.'

In example (91) above, how Lushinga sang when he came from grazing the cattle, relies on shared knowledge between the speaker and the listener about the specific song that was sang.

Anaphoric expressions are strategically used by speakers to convey their intended meaning and maintain communication coherence. The distribution of anaphoric elements in discourse is heavily influenced by the dynamic interplay of context, pragmatics, and shared knowledge, rather than just grammatical rules. These factors interact in complex ways in Lutsotso language, impacting the distribution and use of anaphoric elements within sentences.

4.11.9 Focus and Topic

In Lutsotso, the topicality and focus within a sentence or discourse segment dictate the use of anaphoric elements. Elements that are in focus or have been topicalized are more likely to be referred to by pronouns or other anaphoric means. This pragmatic consideration ensures coherence and helps in tracking referents throughout the discourse (Schwarzschild, 1999).

92. **II-92**

ɔmu-a:na ja-kasana mana na-chenda
CL1-child 3SG-persist then 3SG-walked
'The baby persisted and then walked.'

In example 92, *ɔmua:na* ‘the child’ is the topic of the sentence. The pronoun *'ja-kasana'* (he persisted) refers back to *ɔmua:na*. Because *ɔmua:na* ‘the child’ is the focus, the anaphoric element clearly links back to this subject.

4.12 Anaphoric Ambiguity

Anaphoric ambiguity occurs when a pronoun or other referring phrase (an anaphor) refers to more than one possible antecedent within a discourse, making it unclear which thing is being referred to (Hyman, 2003). This type of ambiguity can present substantial issues in both natural language processing and human language comprehension. Bantu languages, like Lutsotso, are distinguished by their complicated noun class systems and agreement procedures (Odera and Osore, 2023). In these languages, nouns are divided into multiple classes, each distinguished by a specific prefix, and these classes influence agreement patterns with verbs, adjectives, and pronouns (Marten, 2000). This complex mechanism can help and complicate the resolution of anaphoric ambiguity.

4.12.1 Resolving Ambiguity

Anaphoric ambiguity arises when multiple potential antecedents are present. Lutsotso speakers use syntactic cues, such as proximity and agreement, as well as pragmatic cues, like topicality and discourse prominence, to resolve these ambiguities. Disambiguation is essential for maintaining clarity in communication (Arnold, 1998).

4.12.2 Strategies for Resolving Anaphoric Ambiguities

Lutsotso employs various strategies to disambiguate anaphoric references. These include reiterating the antecedent, using specific descriptive terms, and relying on the context to clarify the intended referent. Such strategies are essential in both spoken and written discourse to avoid confusion (Gundel, Hedberg and Zacharski, 1993).

To resolve anaphoric ambiguities and achieve disambiguation in Bantu languages like Lutsotso, various strategies can be employed.

4.12.2.1 Use of Agreement Markers

Bantu languages, including Lutsotso, often use agreement markers that correspond to the noun class of the antecedent. This helps in identifying the referent of a pronoun or anaphoric expression (Creissels, 2009)

93. **II-93a**
- | | | | | |
|---|---|-------------|----------------|----------|
| a | ɔmu-a:na | jaliejo, je | ja-xɔla | emi-rimo |
| | 1-child | was there, | he/she 3SG-did | 21-work |
| | 'The child was there, he/she did the work.' | | | |

In the above example, *ɔmua:na* is the antecedent (child, class 1) and the pronoun is *je* (he/she). Example (94) is ambiguous in terms of the subject of the second clause, *je ja-xɔla emi-rimo* (he/she did the work). This ambiguity arises from the use of the pronoun *je* (he/she), which could potentially refer to. In this interpretation 'the child' *ɔmu-a:na*, *je* refers back to the child mentioned in the first clause. This would make the sentence coherent, where 'the child was there' and 'the child did the work.'

Secondly, we have another person or entity. Since *je* is a third-person pronoun that does not explicitly agree with the noun class of *ɔmua:na* (which is in class 1,

typically referring to humans), it could be referencing another individual or subject, which is not introduced explicitly in this sentence. This creates ambiguity because the listener/reader might not be sure who *je* refers to without additional context. The pronoun *je* serves as an anaphor but lacks clear antecedent agreement in the noun class system, which causes confusion about its referent thereby creating anaphoric ambiguity.

Absence of gender markers is another contributing factor of ambiguity in the above sentence. In Lutsotso and other Bantu languages, the absence of explicit gender markers in pronouns can cause ambiguity about whether *je* refers to a male, female, or even an inanimate entity, depending on the context.

To disambiguate the sentence, the speaker could use a proper noun instead of *je* 'he/she'. 'The child was there, Peter did the work.' This would clearly indicate that a second person (Peter) did the work.

II-93b

b.	ɔmu-a:na	jaliejɔ, je	Peter ja-xɔla	emi-rimo
	1-child was there,	he/she	Peter 3SG-did	21-work
	'The child was there, Peter did the work.'			

Further the speaker can repeat the noun for clarity in cases where pronouns are used without a clear antecedent, and more context or clarification is needed to resolve who *je* 'he/she' refers to as example (94c) illustrates. 'The child was there; the child did the work.' This removes the ambiguity by explicitly linking the action to the child.

II-93c

- c. $\text{\textcircled{a}mu-a:na}$ jaliejo , omu:ana $\text{ja-x\textcircled{a}la}$ emi-rimo
1-child was there, he/she omu-a:na 3SG-did 21-work
The child was there, the child did the work.

4.12.2.2 Contextual Clues

Utilising context within the discourse to infer the antecedent of an anaphoric expression is crucial. This involves understanding the roles of different participants in the discourse.

94. **NPO-94a**

- a. Anna nende Musa $\beta\text{\textcircled{a}}\text{-li}$ mu-mu-kunda. Anna jajatsi-fwa,
Anna nende Musa 3PL-were in-1-garden. Anna picked 16- vegetables,
'Anna and Musa were in the garden. Anna picked vegetables.'

NPO-94b

- b. Musa ja-ka $\text{\textcircled{a}mu-kunda}$
Musa 3SG-weeded 1-garden
'Musa weeded the garden.'

NPO-94c

- c. Ja- $\beta\text{\textcircled{a}}\text{:la}$ kalaha
3SG-spoke softly
'He/she spoke softly.'

Here, the context suggests that *Ja- $\beta\text{\textcircled{a}}\text{:la}$ kalaha* 'spoke' likely refers to Musa since the previous sentence ends with his action.

4.12.2.3 Topic Continuity

Maintaining topic continuity helps in tracking the referent of anaphors. When the topic of the discourse remains consistent, the anaphor is usually interpreted as

referring to the ongoing topic. Topic continuity is a key strategy in maintaining coherence and resolving anaphoric ambiguities in discourse. This strategy ensures that the subject or topic of the discourse remains clear and identifiable throughout a text or conversation. In Bantu languages like Lutsotso, maintaining topic continuity is facilitated through various linguistic devices such as noun class markers, subject markers, and the syntactic structure of sentences (Nurse, Derek & Philippson, Gérard, 2003).

4.12.2.4 Noun Class Markers and Subject Markers

In Bantu languages, nouns are categorised into classes, each with specific markers (Odera, Barasa, & Mudogo, 2025). These markers are consistent for a noun throughout a discourse, aiding in maintaining topic continuity. Verbs in Bantu languages often agree with the subject in terms of noun class (Marten, 2021). This agreement helps track the subject across sentences, maintaining continuity.

95. **NPO-95**

ɔmu-satsaja-lima eʃi-kuri. Ja-tsirira ɔxu-xɔlaemi-rimo
 1-man 3SG-till CL7-field. 3SG-continue to-work 4-work

‘The man tilled the field. He continued working.’

The subject marker *je-* in the follow-up sentence agrees with *ɔmu-satsa* ‘the man’, maintaining the topic continuity. The listener or reader understands that *ja* refers to the man mentioned earlier.

96.

NPO-96

ɔmu-a:na ja-ɲwa ama-βele. Neβutswa ja-sikala ni-je-xale
1-child 3SG-drank CL6-milk. But 3SG-remain 3SG-TNS-sit
'The child drank milk. But he/she remained seated.'

The subject marker *ja-* in the follow-up sentence agrees with *ɔmua:na* (the child), maintaining the topic continuity. The use of *neβutswa* 'but' introduces a contrast, yet the subject remains clear due to the consistent use of markers.

4.12.2.5 Thematic Roles

Consistent use of thematic roles (such as agent, patient, etc.) for participants in the discourse helps in maintaining topic continuity. When the same participant maintains the same role, it is easier for listeners or readers to follow the discourse.

97.

NPO-97a

a. ɔmu-xasi ja-rema ɔmu-saala.
1-woman 3SG-cut 1-tree
'The woman cut down the tree.'

NPO-97b

b. ɔmu-xasija-xɔlaemi-rimɔ mu mu-kundakwe
1-woman 3SG-did CL4-work in 18-garden her
'The woman worked on her farm.'

In both sentences, *ɔmu-xasi* 'the woman' consistently acts as the agent (the one performing the action). This consistency in thematic roles helps maintain topic continuity, making it clear that the woman is the central participant in both actions.

98. **NPO-98**

ɔmu-a:na ja-sɔma eʃi-taβu.ɔmu-a:na ja ja-nza eʃi-ali mu-ʃitaβu
1-child 3SG-read 7-book. 1-child 3SG 3SG-love what-was 18-book
'The child read the book. The child loved what was in the book.'

In both sentences, *ɔmua:na* (the child) is consistently the agent. This consistent thematic role helps the listener or reader to track the discourse easily, as it is clear that the child is the primary participant performing the actions in both sentences. Further, repeating the noun like in the example below ensures topic continuity.

99.

NPO-99

ɔmu-limija-rakatsi-fwa. ɔmu-limija-lindai-fula
1-farmer 3SG-plant CL10-vegetables. 1-farmer 3SG-waited 9-rain
'The farmer planted vegetables. The farmer waited for the rain.'

Repeating the noun *ɔmulimi* 'the farmer' ensures that the topic remains clear. Although this could be seen as explicit repetition, it also serves to maintain topic continuity by avoiding any ambiguity about who is performing the action. But then, pronouns are often used in place of repeated nouns to avoid redundancy. However, their use depends heavily on the established topic for clear reference.

100. **NPO-100**

ɔmu-limi ja-raka tsi-fwa, je ja-linda i-fula.
1-farmer 3 SG-plant 10-vegetables 3SG 3SG-waited 9-rain
'The farmer planted vegetables, he/she waited for the rain.'

The pronoun *je* is understood to refer to *ɔmulimi* (the farmer) due to topic continuity.

4.13 Other Syntactic Strategies for Disambiguation

Lutsotso employs various strategies to disambiguate anaphoric references. These include reiterating the antecedent, using specific descriptive terms, and relying on the context to clarify the intended referent. Such strategies are essential in both spoken and written discourse to avoid confusion (Gundel, Hedberg, & Zacharski, 1993).

4.13.1 Explicit Repetition

Repeating the antecedent noun instead of using a pronoun can help avoid ambiguity, especially in complex sentences.

Example (101 a) and (b) below illustrates the ambiguous sentence and disambiguated sentences respectively.

101. **ET-101a**

a. *ɔmu-xanaja-laka* *ɔmu-a:na, je* *ja-li na manda:zi*
1-girl 3SG-promise 1-child, 3SG 3SG-was with manda:zi
'The girl promised the child, he/she had manda:zi.'

ET-101b

b. *ɔmu-xanaja-laka* *ɔmu-a:na,* *ɔmu-xanajalina manda:zi*
CL1-girl 3SG-promise CL1-child, CL1-girl 3SG-was with mandazi
'The girl showed the child, the girl had manda:zi.'

In the Example (101 a) is the ambiguous sentence, the pronoun *je* could refer to either *ɔmu-xana* 'the girl' or *ɔmua:na* 'the child'. By repeating the antecedent *ɔmu-xana* in the disambiguated sentence in (101 b), it becomes clear that it is the man who had *manda:zi*.

102.

ET-102a

a. Anna nende Musa βa-li mu-jikoni, je ja-tola ama-tuma
Anna nende Musa 3SG-were18-kitchen, 3SG 3SG-pick 6-maize
'Anna and Musa were in the kitchen, he/she picked the maize.'

ET-102b

b. Anna nende Musa bali mu mu-jikoni. Musa ja-tola ama-tuma
Anna nende Musa 3SG-were18-kitchen, Musa 3SG-pick 6-maize
'Anna and Musa were in the kitchen, Musa picked the maize.'

Example (102 a) is the ambiguous sentence, *je* could refer to either Anna or Musa. By explicitly repeating Musa in example (102 b) in the disambiguated sentence, it becomes clear that Musa is the one who picked the maize. This strategy involves repeating the antecedent noun instead of using a pronoun. It eliminates ambiguity by directly specifying the referent, thereby removing any potential confusion. The main benefit of this strategy is that it gives straightforward and explicit reference, decreasing the cognitive load on the listener or reader to infer the referent. On the other side, it might make the sentence appear repetitious or less natural, especially in lengthier texts.

4.13.2 Reordering Sentences

Changing the order of sentences can clarify the referent of pronouns by positioning the antecedent closer to the anaphor.

103.

II-103a

a) omu-sjani ja-laka omu-a:na, je ja-li namanda:zi
1-boy 3SG-promise 1-child, 3SG 3SG-was with manda:zi
'The boy promised the child, he/she had manda:zi.'

II-103b

- b) $\text{omu-sjanija-li na mandaazi. Ja-laka omu-a:na.}$
1-boy 3SG-was with mandazi. 3SG-promise 1-child,
'The boy had mandaazi. He promised the child.'

In the ambiguous sentence, example (103 a), *je* could refer to either *omusjani* 'the boy' or *omua:na* 'the child'. By reordering the sentences so that the clause about having *manda:zi* comes first, followed by the action of showing the child, it is clearer that the boy is the one who had the *manda:zi*.

104. **II-104a**

- a) $\text{omu-a:na ja-xupa omu-pira. ja-lira}$
1-child 3SG-hit 1-ball. 3SG-cried
'The child hit the ball. he/she cried.'

II-104b

- b) $\text{omu-a:na ja-lira. Ja-xupaomu-pira.}$
1-child 3SG-cry. 3SG-hit 1-ball
'The child cried. He/she hit the ball.'

Example (104 a) is the ambiguous sentence, *ja* could refer to either the child or another implied participant. By reordering the sentences as in (104 b), it is clear that the child cried first and then hit the ball, resolving any ambiguity about who cried. This strategy involves changing the order of clauses or sentences to position the antecedent closer to the anaphor. It makes it easier to infer the correct referent based on the immediate context. It also maintains natural language flow while clarifying the referent, making the sentence easier to follow but it may not always be possible or natural to reorder sentences without altering the intended meaning or emphasis.

4.13.3 Use of Demonstratives

Employing demonstrative pronouns can help specify the referent by pointing directly to the antecedent.

105. **ET-105a**

a) *ɔmu-sjani ja-laka ɔmu-ana. Ja-li na manda:zi*

1-boy 3SG-promise 1-child. 3SG-had Manda:zi

‘The boy promised the child. he/she had manda:zi’

In example (105 a) it is unclear whether *ja* ‘he/she’ refers to the ‘boy’ *ɔmu-sjani* or the child *ɔmu-a:na*.

ET-105b

b) *ɔmu-sjanija-lakaɔmu-a:na, ɔmu-sjaniɔjoja-li namanda:zi*

3SG-boy 3SG-promise 1-child, 1-boy that 3SG-had manda:zi

‘The boy showed the child, that boy had manda:zi.’

By adding *ɔjo* ‘that’, in example (105 b) it becomes clear that the ‘boy’ *ɔmu-sjani* is the one who had the *manda:zi*, not the child. This use of a demonstrative pronoun effectively eliminates the ambiguity.

The distribution of anaphoric elements in Lutsotso is influenced by a combination of grammatical, syntactic, and pragmatic factors. Understanding these factors provides insights into the linguistic structure and application patterns of Lutsotso, contributing to broader theories of anaphora in language. Givón (1983) discusses the role of topic continuity in anaphora resolution, which is applicable to the Bantu language context. Similarly, Creissels (2009) explores agreement systems in Bantu languages that aid in disambiguation. By implementing these strategies, speakers and writers of

Lutsotso can effectively manage anaphoric ambiguities and ensure clear communication. This paper explores the factors that influence the distribution of anaphoric elements in Lutsotso.

4.14 Pragmatic Interpretation of Lutsotso Anaphors

This section answers research objective (3) which is to account for the pragmatic interpretation of Lutsotso Anaphors using Systemic Functional Grammar theory. The Textual metafunction tenet of the systemic functional linguistics theory (Halliday & Matthiessen, 2004) is going to be used as the descriptive tool in data analysis. Grammar is viewed as a resource for making meaning in systemic functional linguistics, which emphasises the interrelationship of form and meaning. Textual metafunction fosters the realisation of ideational and interpersonal metafunctions by allowing for the development of coherent and cohesive discourse, which allows both ideational and interpersonal functions to become realities. (Halliday & Matthiessen, 2004). Anaphora is the phenomenon whereby one linguistic element, lacking clear independent reference, can pick up reference through connection with another linguistic element (Levinson, 1987). Stated thus it is obvious that anaphora is perhaps primarily a semantic and pragmatic matter - and especially a pragmatic matter, given that reference (as opposed to denotation) seems properly to belong to pragmatics.

4.14.1 Pragmatic Interpretation of Personal Pronouns

Pragmatics deals with the study of language in context, focusing on how meaning is conveyed through language use in specific situations. Anaphors, in the context of pragmatic interpretation, refer to words like pronouns that point back to something

mentioned earlier in the conversation or text. Below is a pragmatic interpretation of the anaphors in sentences containing personal pronouns:

106. **WT2-106**

je-eβula	omua:na	omusjani
2SGshe-birth	child	boy

‘She gave birth to a baby boy.’

The pragmatic interpretation of (106) would be; the use of *je* ‘she’ here refers back to a previously mentioned or contextually established female individual. The speaker assumes that the listener or reader is aware of the identity of the woman being talked about, either because she was previously introduced or because her identity is known within the shared context. The anaphoric use of *je* ‘she’ helps in maintaining coherence by referencing a specific female subject.

107. **WT1-107**

ja-longanga	tsi-nzixa
2SGhe/she modelled	10-pots

‘He/she used to model pots’

Example (107) introduces an anaphoric reference that is gender-neutral. The use of *ja* ‘he/she’ acknowledges the possibility of the subject being either male or female without explicitly specifying the gender. Lutsotso language also does not have specific pronouns for a specific gender. It allows for inclusivity or uncertainty regarding the gender of the individual being discussed. Pragmatically, this choice might stem from the speaker's intent to make the statement applicable to anyone regardless of gender.

108. **ET-108**

Lisa ama-nire Tara ja-mu-janza

Lisa 3SG-knows Tara 3SG-OM-loves

Lisa knows that Tara loves her

The interpretation of (108) is that, the anaphor *ja* ‘her’ refers to Lisa. The pragmatic interpretation is that Tara loves Lisa.

109. **ET-109**

Ja-tsile nina βɔ

3SG-went with them

‘He/she went with them.’

The interpretation of (109) depends on the context. If the context provides information about the gender or identity of the person referred to as *ja* ‘he/she’ and the group referred to as ‘them,’ then a pragmatic interpretation can be derived accordingly. For example, *jatsilenina βɔ* ‘He came with them’ might mean a particular person came with a group of people. *βɔ* ‘them’ refers back to a group of people or entities previously mentioned or understood in the conversation or context. The pronoun *βɔ* ‘them’ is used instead of explicitly stating the specific individuals or entities who *ja* he/she (which is our antecedent) came with, relying on the prior context to clarify who *βɔ* ‘them’ refers to.

110. **WT-1**

βa-kɔnangaxwɔ xuluhande lulala

2PLthey on side one sleep

‘They slept on one side.’

Here, *βa* ‘they’ is used as a gender-neutral singular pronoun, referring back to one or more individuals previously mentioned or understood in the context. Pragmatically, this might be used to respect someone's preferred pronouns (if known) or to maintain ambiguity regarding the number of people involved in sleeping on one side. The use of *βa* ‘they’ in a singular manner is becoming increasingly common for inclusivity and to avoid assumptions about gender or number.

111. **WT-2**

<i>βa</i> -remela	simbi amaru	kamaramwa
2PLthey cut	simbi leaves	banana

‘They cut for simbi banana leaves’

In (111), the personal pronoun *βa* ‘they’ is used in an anaphoric sense. In this example, however, *βa* ‘they’ relates to a previously mentioned or understood group of persons or entities participating in cutting banana leaves for Simbi. For instance, if a previous sentence or context establishes who *βa* ‘they’ refers to, the anaphoric use would be clearer.

Anaphoric pronouns are used in pragmatic interpretation to maintain coherence, inclusivity, and flexibility in communication by allowing speakers or writers to refer back to individuals or entities without repeating their names or specific descriptions while considering the context and potential nuances of the conversation or text.

4.14.2 Pragmatic Interpretation of Reflexives

With reflexives, the subject acts on (or connects to) itself. According to Givón (2001), reflexive pronouns are used as objects, complements, and frequently as

prepositional complements, when the reference is the same as the subject of the clause or sentence. In other words, in reflexive constructs, two arguments in an action have identical references or refer to the same item. This is an anaphoric relationship in which the first participant is similar to the second.

112. **II-112**

ɔmu-a:na a-i-rema
 1-Child 2SG-REFL-cut
 1-Child cut himself/herself
 ‘The child cut himself /herself.’

A pragmatic meaning of *ɔmu:a:na a-i-rema* ‘The child cut himself/herself’ could be that the child unintentionally harmed themselves with a sharp object, such as a knife or scissors. The reflexive pronoun indicated by *-i* (which is the reflexive marker) ‘himself/herself’ indicates that the child cut himself/herself. This could signal that the child was either unsupervised or involved in an activity in which they handled objects that could cause injury. It also implies that the child is the one afflicted by the activity, emphasising the notion of self-inflicted pain or unintentional injury.

113. **II-113**

Lipu:si li-i-xɔmβanga (elieene)
 cat SM-REFL-licking (itself)
 ‘The cat is licking itself’

(113) implies that the cat is engaged in the action of licking, directed towards itself. It suggests a self-sufficient or self-directed behaviour on the part of the cat. The pragmatic implication could be that the cat is grooming itself, which is a natural behaviour among cats to maintain cleanliness.

114. **II-114**

ɔla-i-singa (omueene)
2SG-REFL-bath yourself
'You will bath yourself'

In (114), the use of 'yourself' indicates that the action of bathing is performed by the subject on themselves. This could imply a sense of self-care or personal responsibility. The pragmatic interpretation could be a suggestion or directive for the listener to take care of their own hygiene, emphasising independence and self-reliance.

115. **II-115**

Ndi-i-lumil-e
1SG-REFL-bit-FV
'I have bitten myself.'

In (115), the reflexive marker *-i-* denotes that the subject (the speaker, 'I') is also the action's object. Pragmatically, the usage of the reflexive signifies that the subject executed the action on themselves, without the assistance of an external agent. This structure emphasises that the subject carried out the action on themselves, which could indicate an unintentional or accidental action.

116. **II-116**

Aβa-ana βa-i-remil-e
2-Children 2PL-REFL-cut
'The children have cut themselves.'

In (116), the reflexive marker *-i-* again indicates that the subject (the children) is also the object of the action. The reflexive form here suggests that each child has performed the action of cutting on themselves. Pragmatically, this construction could indicate a collective or individual action where each member of the group acts upon

themselves. It could also imply a scenario of self-inflicted harm, again possibly unintentional or accidental, affecting all members of the subject group.

4.14.3 Pragmatic interpretation of reciprocals

This refers to structures in which multiple individuals act upon on each other (Comrie, 2014). As the name implies, the participants in the action described by the verb reciprocate with one another.

117. **ET-117**

neka	neka-an-a
Abuse	Abuse-RECP-FV
‘Abuse’	‘Abuse each other’

This means that two or more parties engage in mutually abusive behaviour. It implies a dynamic in which each party involved engages in abusive behaviour towards the other(s). The pragmatic meaning here might be that there is a cycle of abuse or injury occurring between persons, with both parties engaging in abusive behaviour against each other.

118. **ET-118**

xupa	xupa-an-a
Beat	Beat-RECP-FV
‘Beat’	‘Beat each other’

Similar to the preceding sentence, (118) denotes a mutual exchange of physical aggression between two or more people. (118) suggests a scenario in which each of the parties involved physically assaults the other(s). The pragmatic reading here

could be that there is a pattern of physical aggressiveness or violence between the participants, with each taking part in the act of hitting the others.

119. **ET-119**

ʃesia ʃes-an-ia
Greet Greet-RECP-FV
'Greet' 'Greet.each.other'

In (119), *ʃesiaʃes-an-ia* can be pragmatically interpreted as 'They greet each other.' The reciprocal marker *-an-* indicates that the action of greeting is mutual and involves two or more subjects who are performing the action on each other. This means that the act of greeting is not unidirectional (one person greeting another) but rather bidirectional (both parties greeting each other).

120. **ET-120**

xɔnja xɔɲ-an-a
Help Help-RECP-FV
'Help' 'help each other'

The phrase *xɔnjaxɔɲ-an-a* can be read pragmatically as 'They help each other.' Similar to the preceding sentence, the reciprocal marker *-an-* denotes mutual action. The subjects of the statement are assisting one another, which means that each is both performing and receiving the action of aiding.

4.14.4 Pragmatic interpretation of relative pronouns

In Lutsotso, relative pronouns are constructed by using special relative concords, which are formed from the secondary concord of the noun class with the initial vowel prefixed to it. This construction reflects the typical Bantu language pattern, where noun classes play a crucial role in the agreement system (Nurse & Phillipson, 2003). By marking the noun class in relative clauses, Lutsotso ensures grammatical

cohesion and clarity within the sentence, allowing the relative pronouns to align with the head noun they refer to.

121. **NPO-121**

ɔmu-tʃeni ɔwe-tsa nɔ-mwiβali
1-visitor rel who-come is-teacher
'That visitor who came is a teacher.'

The pragmatic interpretation of the relative pronoun *ɔwe-* 'who' refers back to the noun *ɔmutʃeni* 'visitor' and specifies which visitor is being referred to among possibly many. In this case, it's the visitor who came, indicating a specific visitor who has visited recently. The sentence communicates that among all the visitors, the one who arrived (or came) is identified as a teacher.

122. **NPO-122**

Eʃi-tanda eʃia-funixa neʃianʃe
7-Bed that rel-broke mine
'That bed which broke is mine.'

In (122) *eʃia* 'that' is the relative pronoun referring back to the antecedent *eʃitanda* 'bed' specifying the 'bed' the speaker is talking about *eʃia-funixa* 'the one that broke'. The relative pronoun 'which' refers back to the noun 'bed' and specifies which bed is being discussed, among potentially multiple beds. Here, the bed being referred to is the one that broke. The sentence conveys that among all the beds, the one that experienced breakage is owned by the speaker.

123. **NPO-123**

Eʃise	e-ʃia	aβa-tʃeni	βe-inʃira
That	rel-when	2-visitors	OM2PL-arrive

‘That time when the visitors arrived.’

In (123), *eʃia* is the relative pronoun meaning ‘when,’ which refers back to *eʃise*, the word for ‘time.’ The function of *eʃia* is to introduce a clause that describes the time when the event occurred, specifically, the arrival of the visitors. This creates a temporal link between ‘time’ and the action of the visitors arriving, making it clear to the listener or reader that the time in question is the same as when the visitors arrived. Thus, ‘eʃia’ helps specify which time is being referenced.

124. **NPO-124**

haβundu	ha-je-xale	nahalaji
17-Place	rel-he sit	good

‘The place where he is sitting is good.’

In (124), *ha* is the relative pronoun meaning ‘where,’ which refers back to *haβundu*, the word for ‘place.’ The role of *ha* is to introduce a clause that provides more information about the place, particularly the action taking place there—someone sitting. This creates a spatial link between ‘place’ and the action of sitting, clarifying to the listener or reader exactly which place is being talked about—the one where the subject is sitting. The clause *nahalaji* (is good) then evaluates the quality of this place, adding more context.

4.14.5 Pragmatic Interpretation of demonstrative Pronouns as Anaphoric elements

Demonstratives help to maintain consistency in speech or writing by linking the current conversation to previous information. Demonstratives, when used anaphorically, can refer to entities in space and time (Mitkov, 2014).

125. **NPO-125**

ɔmu-a:na	ɔmu-titi	unɔ	a-li-tsanga
1-Child	small	this	SM-TNS-eating

‘This small child is eating.’

In (125), *unɔ* ‘this’ refers to a specific child who is physically close to the speaker or within the context of the conversation. The use of *unɔ* ‘this’ suggests that the speaker is pointing out or drawing attention to the child who is eating.

126. **NPO-126**

Eʃi-fumβi	eʃi-kali	ʃilia	ʃi-funiʃe
7-Chair	SM-big	that	SM-broken

‘That big chair is broken.’

Here, *ʃilia* ‘that’ indicates a chair that is being referred to as more distant from the speaker or from the current focus of attention. It could be across the room or simply not within immediate reach or sight. The use of *ʃilia* ‘that’ suggests a certain level of separation between the speaker and the chair being described.

127. **NPO-127**

ɔmu-ndu	ɔmu-βii	unɔ	je-tsanga
1-Person	SM-bad	this	3SG-coming

‘This bad person is coming.’

In (127), *unɔ* ‘this’ points to a specific person who is considered bad by the speaker. The use of *unɔ* ‘this’ indicates proximity, suggesting that the person being referred to might be closer in location or in the speaker's mind compared to others. It could also imply a sense of immediacy or relevance to the current situation or conversation.

4.14.6 Pragmatic Interpretation of Possessive Pronouns

The possessive pronouns can carry pragmatic interpretations depending on the context in which they are used. The following examples illustrate:

128. **WT1-128**

Tsi-nguβo tsi-aβwetsi-alinfi ama-seelo ketsi-mβusi
15-clothes SM-their SM-were 6-skins/hides of-goats
'Their clothes used to be goat's skins'

129. **WT1-129**

oβu-kona βwa-βwe kalinfi ama-seelo ketsi-ng'omβe
15-bedding SM-their were 6-skins/hides of SM-cows
'Their beddings used to be cows' skins.'

In (128) and (129), the pragmatic interpretation of the possessive pronoun *tsiaβwe/βwaβwe* 'their' used anaphorically depends on the context. Without the prior context, it is difficult to provide a precise interpretation. If these phrases were said during a discussion about old or traditional lives, the word *tsiaβwe/βwaβwe* 'their' could imply shared cultural or communal ownership. It could imply that the society or group in question has previously utilised goat skins for clothing. Further *tsiaβwe/βwaβwe* 'their' could imply a sense of cultural heritage or tradition, suggesting that the practice of using goat's skins for clothing or cows' skins for bedding was common among a particular group of people, perhaps in a specific region or time period.

4.14.7 Pragmatic Interpretation of Indefinite Pronouns

Indefinite pronouns can be used anaphorically to refer back to a non-specific antecedent, usually within the same sentence or context.

130. II-130

Musa ja-kul-ilelikɔndimukolɔβa mana ɔmundunijeβa
Musa 3SG-buy-TNS sheep yesterday and INDEFsomeone it stole
'Musa bought a goat yesterday and someone stole it.'

In (130), *ɔmundu* 'someone' serves as an indefinite pronoun, representing an unspecified person. The pragmatic interpretation is that although the identity of the thief is not specified, the speaker is conveying that the goat was indeed stolen by an unidentified individual. This usage of *ɔmundu* 'someone' implies that there was an actor responsible for the theft, but their identity is either unknown or unspecified in the context.

131. II-131

Mama ja-tefe-la aβa-ana ama-ramwa. βulimundu ja-lia
Mother SM/TNS-cook-TNS 2-children 6-bananas. Every one SM/TNS-ate
'Mother cooked bananas for children. Everyone ate.'

In (131), *βulimundu* 'everyone' serves as an anaphor referring back to the previously mentioned concept of *aβa-ana* 'children'. The indefinite pronoun *βulimundu* 'everyone' refers to all the children mentioned previously. It implies that each child present ate the bananas cooked by the mother. This usage suggests a sense of inclusivity, indicating that all the children, without exception, partook in eating the bananas. When it comes to inclusive interpretation, the use of *βulimundu* 'everyone' might encompass not just the children but also other individuals present, such as the mother, siblings, or even guests. This interpretation expands the scope beyond just

the children mentioned earlier. However, assumption of inclusivity could imply that everyone who was supposed to eat the bananas did so. This interpretation doesn't specify whether it was just the children or if others were involved but implies an expectation of inclusivity based on the context.

132. II-132

Li-βukana liachaka mumabwebwe. ɔmu-ndu jesiŋi-ja-chelewa tawe.

5-church service started early in the morning. No one came late

'The church service started early in the morning. No one came late.'

In (132), *ɔmu-ndu jesi* represents the pronoun 'no one' in Lutsotso. The most straightforward interpretation is that literally, not a single person arrived late to the church service. This could imply punctuality or perhaps a lack of interest among potential attendees. It could also show emphasis on punctuality. The use of *ɔmu-ndu jesi* 'no one' may underscore the importance of arriving on time for the church service. It could serve as a subtle reminder or encouragement for punctuality among the congregation.

It could also be just a positive observation. It could be interpreted as a positive observation about the attendees, indicating that everyone respected the time and importance of the service enough to arrive on time.

The use of *ɔmu-ndu jesi* 'no one' might also imply an expectation or assumption that someone could have arrived late, but in reality, this did not happen. This could reflect surprise or relief on the part of the speaker. Further, depending on the context, it could contrast with an expectation or past experiences where some individuals have

arrived late. This might highlight a positive change or improvement in attendance habits.

4.14.8 Pragmatic Interpretation Null Anaphora

Null anaphora specifically occurs when an element that is required by the grammar of a language for clarity or completeness is omitted, with its interpretation understood from the context (Mitkov, 2014). In the case of null anaphora, the pragmatic interpretation comes from understanding the omitted element based on the context, shared knowledge, and conversational implicature. Example (134) illustrates.

133. II-133

Maria a-*pa*la³xu-fuka³βu-suma³βu-x³ong³. Anna je-si
Maria 3SG-can cook 2-ugali SM-big. Anna 3SG-too
'Maria can cook big ugali. Anna (can cook big ugali) too.'

In this sentence, the null anaphora occurs where *anala xufuka βusuma βuxong³* 'can cook big ugali' is omitted in the second clause. The pragmatic interpretation here is that Anna possesses the same ability as Maria to cook big ugali. The omission of the repeated information *anala xufuka βusuma βuxong³* 'can cook big ugali' is justified by the context, where it's clear that Anna's ability is being compared to Maria's based on the previous statement. This omission streamlines the conversation, making it more concise and efficient.

134. II-134

N³o-we-*pe*re, xu-*pa*la-xu-tsiamu-s³ok³oni
If-2SG-want, we-can-to-go CL18-market
'If you want, we can go to the market.'

The null anaphora appears in the second clause, where the subject and verb *kujala xutsia* ‘we can go’ are assumed but not explicitly expressed. The pragmatic reading is that the speaker is providing the choice of going to the market, with the assumption that the subject (‘we’) will carry out this action if the listener wishes. This omission is common in everyday language, where context or preceding statements provide enough information to determine the intended meaning. It enables easier communication without unnecessary repetition.

4.14.9 Pragmatic Interpretation of conjunctions

This section analyses the pragmatic interpretation of the following elements used anaphorically as conjunctions in Lutsotso sentences: relative pronouns, relative adverbs and correlative conjunctions

4.14.9.1 Relative Pronouns

135. ET-135

Ja-raxu ɔlwiβo ɔlwaja-nzisia aβa-ndu βosi
 3SG-put song which TNS-pleased 2-people all
 ‘She put a song, which pleased everyone.’

The relative pronoun *ɔlwa* ‘which’ refers back to *ɔlwiβo* ‘a song.’ It suggests that the song she put pleased everyone. This construction implies that the pleasing quality is associated with the song itself, not necessarily with the person who put it there.

136. ET-136

ɔmu-xasiɔwa-stia xu sɔkɔni je-ɲa ɔxu-lɔla
 1-woman who-went to market 3SG-want to -see
 ‘The woman who went to the market wants to see you.’

Here, *ɔwa* ‘who’ refers back to *ɔmuxasi* ‘the woman.’ It specifies which woman is being referred to, namely the one who went to the market. The relative clause *ɔwa-stia xu sɔkɔni* ‘who went to the market’ provides additional information about the woman, helping to distinguish her from other women who might not have gone to the market.

4.14.9.2 Relative Adverbs

Similar to relative pronouns, these adverbs such as *where*, *when*, and *why* connect clauses and refer back to the previous verb phrase (VP), thereby contributing to textual cohesion (Calpan, 2012). From a pragmatic perspective, their interpretation relies heavily on shared contextual knowledge between speaker and listener.

137. **NPO-137**

Ja-cheniha hangɔwaβo aha-ja-xulila
3SG-visited home their where-3SG-grew up
‘He/she visited their home where he/she grew up.’

Here, *aha* ‘where’ refers back to the previously mentioned home, showing the precise location where the person grew up. This anaphoric usage makes it clear that the visit took place in the person's home town. Pragmatically, this implies a sense of nostalgia, perhaps a wish to reconnect with one's roots, reminisce about past memories, or even to find comfort or familiarity.

138. **NPO-138**

Ama-ɲireefi-funeeɲi-chilana-tsia
3SG-knows 7-reason why 3SG-left
‘He/she knows the reason why he/she left.’

In (138), *efichila* ‘why’ refers back to the reason for leaving, which has been previously mentioned or implied. This anaphoric usage specifies that the person is

aware of the particular reason that prompted their departure. Pragmatically, this suggests a level of reflection or insight into one's own judgements and behaviours. It may also indicate resolution or acceptance of the circumstances underlying the leaving.

4.14.9.3 Correlative conjunctions

The following data gives a pragmatic interpretation of correlative conjunctions as used anaphorically in Lutsotso sentences.

139. **ET-139**

βa-ŋala ɔxu-ŋwa echai nɔhɔ βa-lie ama-tunda
 3PL-can to-take tea or 3PL-eat 6-fruits
 ‘They can either take tea or eat fruits.’

A pragmatic meaning of the sentence, *βaŋala oxuŋwa echai nɔhɔ βalie amatunda* ‘They can either take tea or eat fruits’ implies that the people in question have a choice between two options for refreshment or nutrition. It suggests that they have the ability or permission to choose between drinking tea or eating fruits. The phrase *nɔhɔ* ‘either...or’ emphasises the mutually exclusive character of the options, implying that users cannot select both at the same time. This sentence could appear in a variety of circumstances, such as when discussing menu options, dietary preferences, or providing hospitality to guests.

140. **ET-140**

ʃi-a-saja βutswa ta neβutswa xandi ja-tiyaneʃinani
 3SG-TNS-pray only not but also 3SG-worked hard
 ‘She not only prayed but also worked hard.’

Pragmatically, the anaphoric use of *βutswa* ‘only’ and *neβutswa* ‘but also’ serves the following functions: Firstly, the issue of emphasis and contrast has clearly been brought out. By repeating *βutswa* in the form of *neβutswa*, the speaker emphasises the two actions, not just placing them sequentially but also highlighting their importance. The form implies that praying alone was insufficient; the individual also had to work hard. Secondly, the repetition and anaphoric reference guarantee that the listener knows that the subject performed both activities, connecting the two verbs and supporting the notion that both actions are necessary components of the subject's efforts. Lastly, this construction shifts the focus from just one activity to a combination of activities, suggesting a more comprehensive approach taken by the subject. The pragmatic effect is to convey a message that success or results came from a combination of spiritual and physical effort.

4.14.10.3 Subordinating Conjunctions

These connect clauses where one clause is dependent (subordinate) on the other. They can refer back to the previous VP by showing a relationship such as cause, effect, time, and condition.

141. **ET-141**
 Nɔ mu-ndu ɔmu-lajikalali nɔmwifi
 He/she SG-person SG-good although he thief
 ‘He/she is a good person although he is a thief’

In (141) above, the subordinating conjunction *kalali* ‘although’ serves to establish a contrast or contradiction between the two clauses. It connects the clause *nɔ mu-nduɔmu-laji* ‘He/she is a good person’ with the dependent clause *nɔmwifi* ‘he is a

thief,’ indicating that despite being a good person, the individual possesses the characteristic of being a thief. This conjunction helps to emphasise the disparity between the two qualities attributed to the subject, highlighting the unexpected or contradictory nature of the situation.

In terms of contrastive emphasis, pragmatically, the use of *kalali* ‘although’ introduces a contrast that affects the interpretation of the first clause. By stating *no mu-ndu omu-laji* ‘He/she is a good person,’ the speaker sets an expectation of positive attributes. The contrast introduced by *kalali nomwifi* ‘although he is a thief’ challenges this expectation, forcing the listener to reconcile these seemingly contradictory pieces of information. This highlights a complex character with both positive and negative traits.

This strategy can also be used to mitigate negative information. The initial positive statement *no mu-ndu omu-laji* ‘He/she is a good person’ serves to soften the impact of the negative information that follows. This pragmatic strategy can be important in social interactions, as it allows the speaker to deliver potentially damaging information in a less confrontational manner.

By beginning with a positive quality, the speaker may be attempting to influence the listener’s view, implying that, despite the negative trait, the overall judgement should be considered.

142. **ET-142**

fi-ja-je-tsatawe fichila/xulwa ja-li omulwale
Did-3SG-he-come not because he-TNS sick
‘He did not come because he was sick.’

In (142), the subordinating conjunction *fichila/xulwa* ‘because’ establishes a causal relationship between the two clauses. It indicates that the reason or cause for his not coming is because he was sick. This subordinating conjunction connects the dependent clause *ja-li omulwale* ‘he was sick’ to the independent clause *fi-ja-je-tsatawe* ‘He did not come,’ clarifying the reason behind his absence. So, pragmatically, it conveys that his sickness directly led to his absence. Further, pragmatic use in discourse here points at Clarification and Emphasis. By using ‘*fichila/xulwa*’ because, the speaker emphasises the reason for the action (or inaction). This helps in providing clear explanations or justifications for behaviour or events.

On economy of expression, the anaphoric use of the subject allows for a more economical expression. The speaker does not need to repeat the subject, which is understood from the context, making communication more efficient. Also, the structure places significant focus on the reason (the subordinate clause), which can be crucial in a narrative or explanatory context. This helps the listener prioritize understanding the cause-effect relationship.

143. **ET-143**

Kata na-li omwifi, no-mundu omu-laji
 Although he-is thief, he-person 1-good
 ‘Although he is a thief, he is a good person.’

In (143), the use of *kata* ‘although’ sets up a contrast between the two clauses. Pragmatically, it implies that being a thief generally would lead one to think negatively about a person, but the main clause refutes this by saying he is a good person. This contrast is essential for understanding the speaker's intent, as it mitigates the negative connotation of being a thief with the positive attribute of being a good

person. By placing the subordinate clause first, the speaker emphasises the conditional or concessive aspect *Kata na-li omwifi* ‘although he is a thief’. This pragmatic structuring prepares the listener for a surprising or significant piece of information in the main clause. This emphasis helps in highlighting the speaker's point of view, drawing attention to the goodness of the person despite their flaws.

Pragmatically, subordinating conjunctions in Lutsotso not only connect clauses but also manage emphasis, contrast, and anaphoric references to ensure clear and effective communication.

4.12.11 Pragmatic Interpretation of Anaphoric Adverbial Phrases

An adverbial phrase can refer back to a VP by indicating the manner in which the action is performed (Garner, 2016).

144. I-fula lwaja-li nija-xa-xaluxa, xwa-sia mu-kanisa
9-rains after 2SG-TNS-stopped 1PL-went 18-church
‘After the rains stopped, we went to church.’

The use of *Ifula* ‘rains’ pragmatically assumes that the listener or reader has prior knowledge about the rain. This could be from previous discourse or a shared situational context. The phrase *Ifula lwajalinjaxaxaluxa* ‘after the rains stopped’ ties back to a prior event or period characterized by rain, anchoring the subsequent action (going to church) to a known temporal reference point. Further, the adverbial phrase creates a cause-and-effect relationship: the cessation of the rain leads to the decision to go to church, implying that the rain had previously prevented this action. But on temporal anchoring, morphosyntactically, *Ifula lwajalinjaxaxaluxa* ‘after the rains stopped’ functions to set the temporal stage for the main clause. Pragmatically, it

anchors the event of going to church in a specific temporal context understood by both speaker and listener.

145. **II-145**

Aβa-cheni niβafili oxwinjila, jɔsia jinzu

2-visitors before arrive, clean house

‘Before visitors arrive, clean the house.’

In practice, the usage of the adverbial term anaphorically links back to an accepted or indicated time frame inside the discourse. The statement *Aβacheniniβafili oxwinjila* ‘before visitors arrive’ establishes a necessary condition for the listener's comprehension and compliance with the order *jɔsiajinzu* ‘clean the house.’ This anaphoric reference means that the listener is supposed to deduce the exact time range in which the action should be accomplished, namely before the visitors arrive. The guiding interpretation here is that listeners interpret the necessity and urgency of cleaning based on the impending arrival of visitors.

4.12.11 Pragmatic Interpretation of Inherent Anaphors

These are anaphors that refer to the action happening to the self. In such cases, the subject and object of the sentence are the same, meaning the action is directed back to the subject. This type of anaphora typically occurs in reflexive constructions, where the reflexive pronoun refers back to the subject performing the action (Reinhart and Siloni, 2005). For example, in Lutsotso, reflexive anaphors are marked by specific morphological forms that align with the verb to indicate that the subject is acting upon itself.

146.

II-146

Lipu:si li-e-xomβa xu-mufira
5-Cat SM-REFL-lick on-the tail
'Cat licked itself on the tail.'

In (147), the action of *Lipu:si* 'cat' licking happens to itself on the tail. The fact that the cat is licking indicates that the cat is the subject, the antecedent affected by the action of 'licking'. Pragmatically, the use of the reflexive marker *-e* clarifies that the subject *lipu:si*(cat) is performing the action on itself. So, we have clarity on the antecedent and this avoids ambiguity about who is being licked. Further, the reflexive construction emphasises the action of the subject on itself, which can be important for pragmatic reasons such as focus, emphasis, or clarification in discourse.

147. **II-147**

Li-kurutumu li-a-kongoma xu mu-hando
5-tyre SM-REFL-roll on 18-road
Tyre self rolled on the road
'The tyre rolled itself on the road.'

Pragmatically, the reflexive marker *-a* clarifies that the subject *li-kurutumu* (tyre) is performing the action on itself. This avoids any confusion about what or who is rolling the tyre. The reflexive construction emphasises the tyre's ability to complete the activity by itself. This might be useful in discourse to emphasise the autonomy or intrinsic action of the subject. In a discourse context, the reflexive form helps listeners or readers understand that the activity is self-directed, which is critical for preserving consistency and clarity. The action of *likurutumu* 'tyre' rolling occurs to

itself with the location indicated as the road. It is unknown who initiated the procedure or what caused the rolling. However, the fact that the tyre is rolling suggests that it is the subject, antecedent affected by the action of rolling.

148.

II-148

ɔmu-xana ja-i-singa ɔmu-eene
 1-girl 3SG-REFL-bathe OM1SG/self
 ‘The girl bathed herself.’

In (148), the girl *ɔmuxana* who is the antecedent performs the action of *ja-i-singa* ‘bathing herself’. The part of the body being bathed is not indicated, and whether it is the whole body we don’t know. What is important is that the action of bathing happens to the antecedent *ɔmuxana*. The reflexive pronoun *ɔmueene* has been used for emphasis since we already have *-i* as our anaphoric marker. When it comes to referential specificity using *ɔmueene*, the sentence explicitly specifies that the action does not involve any other participants. This specificity can be essential in contexts where multiple individuals are present, and the speaker needs to make clear who is performing the action on whom. In terms of prominence and focus, reflexive pronouns frequently draw attention to the activity and the individual carrying it out. The usage of *ɔmue:ne*, in this instance may be seen as emphasising the girl's self-cleaning behaviour and possibly introducing a hint of self-care or personal agency.

149.

II-149

Li-safu li-a-rɔɲa
 5-Leaf SM-REFL-dropped
 ‘The leaf dropped itself.’

Pragmatically, the use of the reflexive marker *a-* in the verb *li-a-rɔŋa* serves several functions. Firstly, the reflexive marker *a-* emphasises that the action is self-directed, performed by the leaf on itself. This helps avoid ambiguity, particularly in contexts where multiple entities might be involved in the action. Secondly, when it comes to agency and intentionality, by using the reflexive marker, the sentence pragmatically assigns a form of agency to the leaf, even though inanimate objects typically do not have intentionality. This could be used stylistically to anthropomorphize the leaf or in a metaphorical sense. Then thirdly, we can take the angle of event specificity. Reflexive constructions can help specify that no external force or agent caused the action, highlighting the self-contained nature of the event. Kawasha (2007) on reflexive formulations in Bantu languages shed light on the morphosyntactic functions of reflexive markers. Reflexive markers in Bantu languages, according to Kawasha, frequently help to show that the subject and object are the same, streamlining sentence construction and preventing misunderstanding (Kawasha, 2007).

4.14.10 Pragmatic Interpretation of discourse anaphora

Discourse anaphora in Lutsotso is the use of language features such as pronouns or demonstratives to refer back to previously mentioned entities in a conversation or document. The right interpretation of these anaphoric references is strongly reliant on pragmatic elements like as context, speaker intention, and common information among interlocutors. This section examines how Lutsotso speakers deal with ambiguity in speech, using pragmatic signals to accurately resolve anaphora and guarantee cohesive communication. By exploring individual cases, we can gain a

better understanding of how syntax, semantics, and pragmatics interact to resolve discourse anaphora in Lutsotso.

150. **ET-150**

ɔβu-nʃiβwa aβa-xana βa-shuka ama-swi kaβwe

SM-most 2-girls 3PL-plait 6-hair their

Most girls want to plait their hair.

Anna tawe.

Anna does not.

'Most girls want to plait their hair. Anna does not.'

In (150), the possessive pronoun *kaβwe* 'their' pragmatically links back to *aβa-xana* 'girls' maintaining referential cohesion. This linkage ensures that the listener understands whose hair is being referred to without repeating *aβa-xana* 'girls' explicitly. Then we have contrastive focus. The use of *Anna tawe* 'Anna does not' highlights Anna as an exception to the general statement about the girls. This contrastive focus is a pragmatic strategy to draw attention to the deviation, enhancing the communicative clarity. But now when it comes to contextual relevance, the statement about 'most girls' *ɔβu-nʃi βwa aβa-xana* and the subsequent negation regarding Anna relies on shared knowledge within the discourse context. The pragmatic effect is that the speaker assumes the listener understands the group (*aβa-xana*) and the individual's (Anna) actions regarding hair plaiting.

151. **ET-151**

ɔmu-xaasi ja-chenda na-rula elwaji weji-kanisa. Je-xalahasi

3-woman 3SG-walk 3SG-left out of church. 3SG-sat down

'A woman walked out of the church. She sat down.'

In both sentences, the pronoun *je-* precedes the verbs, indicating that it functions as the subject of the verbs, linking back to *ɔmu-xaasi* ‘woman’. The use of *je-* preserves reference continuity across the speech. It keeps the focus on the same individual (the woman) across sentences, which helps to preserve coherence and avoid ambiguity. Using the pronoun *je-* indicates that ‘*ɔmu-xaasi*’ ‘woman’ is still the major topic of discussion. This is a common method in language for maintaining topicality without repeating the noun (Ariel, 1990). The context provided by the first sentence (*ɔmu-xaasija-chendana-rulaelwaniweji-kanisa*) establishes the referent clearly. In the second sentence (*Je-xalahasi*), the pronoun *je-* is sufficient to refer back to the established context, ensuring clarity and reducing cognitive load on the listener.

4.14.11 Pragmatic Interpretation of Adjectives

In Lutsotso, the use of adjectives goes beyond their literal meanings, with pragmatic factors significantly influencing how they are interpreted in context. While adjectives typically describe qualities or attributes of nouns, their meaning can shift based on the speaker's aim, the discourse context, and the connection between interlocutors. This section explores how Lutsotso speakers leverage pragmatic cues such as emphasis, contrast, and situational context—to convey subtle distinctions in meaning through adjectives. By analysing various examples, we can better understand how the pragmatic interpretation of adjectives enriches communication in Lutsotso.

152. II-152

Aβa-xɔli βali βa-titi, neβutswaɔβu-xɔli βwaβɔ βwali βwɔ-xuchepia
 2-workers were SM-few, but SM-work their was SM- surprising
 ‘The workers were few but their working was surprising.’

In example (152), pragmatically, the sentence contrasts the small number of workers with the astonishing quality of their labour. The use of *βa-titi* (few) suggests a limited production. However, the second phrase, *neβutswa ɔβu-xɔli βwaβɔ βwali βwɔ-xucheɲia* (although their work was surprising), contradicts this assumption by emphasising the unexpected quality of their labour.

153. **II-153**

ɔβu-βɔli βwe βwali ɔβu-laji neβutswa βwɔxwɔnɔnamuxumarisia
 15-speech his/her was SM-good but discouraging at the end
 ‘His/her speech was good but discouraging in its conclusion.’

In example (153), the statement compares the speech's initial positive quality (*ɔβu-laji* - good) with a later negative element (*βwɔxwɔnɔna* - discouraging). The use of adjectives highlights the speech's complexity, emphasising both its positive and negative aspects. In addition, we have the aspect of anticipation and resolution. The initial part of the sentence sets up an expectation with *ɔβu-laji* (good), which is then countered by *neβutswa βwɔxwɔnɔnamuxumarisia* (but discouraging at the end), resolving the anticipation with a nuanced evaluation.

4.15 Chapter Summary

This chapter examined the pragmatic interpretation of anaphors in Lutsotso, focusing on how contextual factors, discourse structure, and speaker intentions guide the resolution of anaphoric references. The analysis was grounded on SFG theory (Halliday & Matthiessen, 2004), highlighting how listeners use inference to recover referents, especially in instances where overt nouns or pronouns are omitted.

The findings revealed that Lutsotso frequently employs null anaphora, particularly in conversational discourse, where the referent is recoverable through shared knowledge and discourse context. The chapter demonstrated that topic continuity, and situational knowledge play a crucial role in the interpretation of such anaphors.

Additionally, the chapter also analysed cases of ambiguity, where multiple potential antecedents existed, and showed how pragmatic inference helps disambiguate meaning.

The chapter underscored that the interpretation of Lutsotso anaphors is not solely a syntactic or semantic process but is deeply rooted in the pragmatic competence of both the speaker and the listener.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Summary of Findings

The main purpose of this study was to provide a pragmatic analysis of anaphora relations in Lutsotso. In objective 1 the study identified and classified anaphoric elements in Lutsotso discourse. The grammar of Lutsotso is agglutinative, which is typical in Bantu languages. The morphemes of Lutsotso verbs have a particular grammatical meaning. Noun classes are very important in the Lutsotso grammatical system. Each noun class has a set of prefixes that ensures grammatical agreement between the noun and its modifiers. In anaphoric agreement, the NP and verb agree in the same manner that a pronoun agrees with a preceding NP. The following pronouns are used as anaphoric elements in Lutsotso: *esie* 'I', 'me', *ewe*, 'you', *je* 'he'/'she', *ja mu* 'him'/'her', *efwe* (we, us) *enjwe* (you) *βɔ* (they them). Reflexives are also used to mark anaphora. In reflexive constructions, two arguments in an action have identical references or relate to the same entity. This is an anaphoric relationship where the first participant is the same as the second. In Lutsotso, the reflexive morpheme is *(-i-)* or *(-enee-)*. The REFL, which is glossed as *-i-*, is an affix that appears immediately to the left of the verb root in what appears to be the same morphological slot as an OM.

Reciprocals are used as anaphoric elements in Lutsotso and the reciprocal pronoun marker is *(-an)*. The reciprocal pronoun is formed by inserting *-an-* between the final consonant and the next vowel or vowels in the simple stem of the verb.

The following relative pronouns are used as anaphoric elements in Lutsotso; *ɔwe-* 'who', *efia* 'that', *efia* 'when' and *ha* 'where'.

The four demonstratives commonly used to mark anaphora in Lutsotso are; *Unɔ* ‘this’ (near us) *ulia* ‘that’ (remote from us) *ojo* ‘that’ (near you) *uju* (near me). Lutsotso uses the following possessive pronouns to mark anaphora; *anJe* ‘mine’, *-wɔ* ‘yours/your’-*enJu*, yours/your, *-efu* ‘ours/our’-*e* ‘his/hers’ and *-aβɔ* ‘theirs/their’

The anaphor may be rendered as null in Lutsotso. That is, the anaphor is signified by the absence of some constituents from the sentence. Null anaphora is limited by both syntax (shared arguments are only expressed once) and discourse structure (null elements must be freely available in the context).

Conjunctions are also used as anaphors in Lutsotso. This could be relative pronouns, relative adverbs, correlative conjunctions or subordinating conjunctions. We also have anaphoric adverbial phrases which refer back to a VP by indicating the manner in which the action is performed. Further, Lutsotso also exhibits inherent anaphors where we have the action happening to the self. Then lastly, we have discourse anaphora which occurs across sentence boundaries.

In objective II, the study describes the factors that influence or shape the distributional patterns of the anaphoric relations in Lutsotso. Firstly, anaphoric elements must agree with their antecedents in features like noun class and gender. According to Marten (2000), anaphoric agreement occurs when the NP and verb agree in a manner comparable to a pronoun agreeing with a previous NP, but not as a reflex of a structural, such as a subject-verb, relation. Secondly, the type of verb affects the distribution of anaphoric elements in Lutsotso. The RECP and the REFL are licenced by verb transitivity, which means that they only happen in verbs that allow an object within their VP. The object may appear as the OM or as a free nominal form but the OM and the nominal form cannot cooccur. Thirdly, the distribution of anaphoric elements can be altered by the surrounding context and

pragmatic concerns, such as the speaker's communicative objectives and the information supplied by conversation participants. Context and pragmatics can influence the distribution of anaphoric items in the following ways: An entity that is more prominent or recently mentioned is often more accessible and likely to be referred to using a pronoun or another anaphoric expression. Anaphoric elements are further used to track given (previously mentioned) and new (unmentioned) information in a discourse. In early pragmatic explanations, anaphoric pronouns were thought to communicate 'given' information, but the following predication contained the sentence's 'new' information. When a full noun phrase or name is used instead of a pronoun, it usually introduces new information into the conversation. Also, in Lutsotso, the topicality and focus within a sentence or discourse segment dictate the use of anaphoric elements. Elements that are in focus or have been topicalized are more likely to be referred to by pronouns or other anaphoric means. This pragmatic consideration ensures coherence and helps in tracking referents throughout the discourse. Finally, anaphoric reference often depends on shared knowledge between the participants in a conversation. Speakers assume that their audience shares common ground and can use this shared knowledge to interpret anaphoric expressions correctly. Interpretability may then be the most important semantic condition that any discourse must meet.

In objective III, the study examined anaphoric ambiguity in Lutsotso. In Lutsotso, nouns are divided into multiple classes, each distinguished by a specific prefix, and these classes influence agreement patterns with verbs, adjectives, and pronouns. This complex mechanism can help and complicate the resolution of anaphoric ambiguity. Anaphoric ambiguity arises when multiple potential antecedents are present. Lutsotso speakers use syntactic cues, such as proximity and agreement, as well as

pragmatic cues, like topicality and discourse prominence, to resolve these ambiguities. Disambiguation is important for maintaining clarity in communication.

5.1 Conclusion

The study aimed to give a pragmatic analysis of anaphora relations in Lutsotso. From the analysis, the following conclusions are made: Firstly, anaphora in Lutsotso can be marked by a combination of morphemes or free lexical items. Also, in anaphoric agreement, the NP and verb agree in the same manner that a pronoun agrees with a preceding NP.

Secondly, SFG provides a paradigm for Analysing anaphoric elements in Lutsotso language, considering their functional roles, discourse factors determining their distribution, and pragmatic interpretations within the context of communication.

Thirdly, the REFL, which is glossed as *-i-* in our examples, is an affix that appears immediately to the left of the verb root in what appears to be the same morphological slot as an object marker (OM).

The study has also established that anaphoric elements are strategically used by speakers to convey their desired meaning while maintaining communication coherence. Instead of only grammatical rules, the dynamic interaction of context, pragmatics, and shared knowledge has a significant impact on the distribution of anaphoric items in conversation. These factors interact in various ways in the Lutsotso language, influencing the distribution and use of anaphoric elements within sentences.

Finally, the study established that anaphoric ambiguity occurs when there are several possible antecedents. To address these issues, Lutsotso speakers use both syntactic clues like proximity and agreement, as well as pragmatic indicators like topicality and discourse importance.

5.2 Recommendations

The study found that the occurrence of anaphora includes both pragmatics, discourse and syntactic anaphora. This study focused on discourse and pragmatic anaphora in Lutsotso suggests the following recommendations:

1. I propose a more comprehensive analysis on cross-dialectal analysis of anaphora in Lutsotso and other Bantu languages. Comparative examinations of different dialects of the Oluluhya language cluster or other Bantu languages can shed light on similarities and differences in anaphoric resolution mechanisms. This can emphasise how language contact and dialectal diversity influence anaphoric phrases and pragmatic functions.
2. Further, investigating how anaphoric references are employed in different discourse contexts, such as narrative, formal speeches, and casual discussions, may demonstrate how the application of anaphora varies with formality and context. This might help us better grasp the discourse-pragmatic functions in Lutsotso.
3. Finally, investigating how children learn and employ anaphoric references in Lutsotso would help us understand language development and pragmatic skill acquisition. Follow up studies could be conducted to assess how anaphora use changes over time among Lutsotso-speaking youngsters.

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APPENDICES

APPENDIX I: Lutsotso Orthography

Grapheme	IPA symbol	Word	Gloss
A	/a/	<i>Ano</i>	here
E	/e/	<i>Eno</i>	this way
I	/i/	<i>Inda</i>	louse
O	/o/	<i>Oyo</i>	that one
U	/u/	<i>lusala</i>	a stick
Ch	/tʃ/or/c/	<i>Chama</i>	like
F	/f/	<i>Fuuba</i>	throw
H	/h/	<i>Ha</i>	give
K	/k/	<i>Kaba</i>	distribute
Kh	/x/	<i>Lekha</i>	leave
L	/l/	<i>Lia</i>	eat
ɿ	/ʌ/	<i>mulembe</i>	peace
M	/m/	<i>Mila</i>	swallow
N	/n/	<i>Nina</i>	climb
Ng	/ŋg/	<i>Ingo</i>	home
Nj	/nʃ/	<i>tsinjuku</i>	groundnuts
ng'	/ŋ/	<i>ing'oli</i>	pea
Ny	/ɲ/	<i>nywa</i>	drink
P	/p/	<i>pabala</i>	struggle
R	/r/	<i>rula</i>	depart
S	/s/	<i>saya</i>	pray
Sia	/sya/	<i>omusiani</i>	boy
Sh	/ʃ/	<i>shi</i>	what
T	/t/	<i>tenda</i>	serve
Ts	/ts/	<i>tsma</i>	betray
V	/β/	<i>bula</i>	lack
W	/w/	<i>tawe</i>	no
Y	/j/	<i>yaanza</i>	Please
Nz	/nz/	<i>Inzala</i>	hunger

APPENDIX II: Short Forms for Data Sources

DA – Discourse Anaphora

ET - Elicitation Technique

IA- Inherent Anaphors

II- Informal Interviews

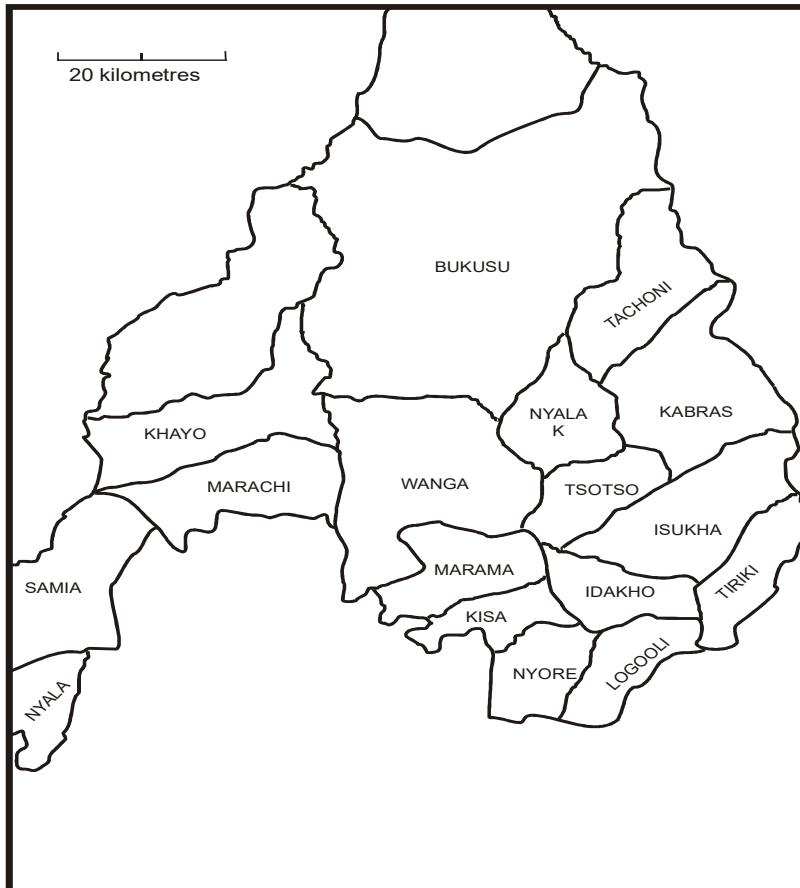
NPO- Non-participant Observation

WT1- Written Text: *Linani elialangwa mbu Kotia*

WT2- Written Text: *Maheelo nende Simbi*

Z- Zero

APPENDIX III: Map of Oluluhya dialects



APPENDIX IV: Elicitation Schedule

This study targets competent speakers of Lutsotso language who have lived among Lutsotso speakers most of their time and have been using the language most of the time.

Instructions

A. Put a tick (✓) where you think is most appropriate

a. Your age:

i. Below 20 years Yes No

ii. Above 20 years Yes No

b. Native speaker of Lutsotso Yes No

c. Length of stay among Batsotso people

i. 10 years Yes No

ii. Below 10 years Yes No

iii. Above 20 years Yes No

d. How frequent do you use the Lutsotso language?

i. Rarely Yes No

ii. Daily Yes No

B. Please narrate any story you can in your language

Elicitation tool for Respondents

The purpose of this interview is to get your views on the interpretation of sentences with Lutsotso Anaphors in different contexts. Any information that you will give will be treated with confidence and will be used for the success of this academic research.

1. How would you say something being done to you or to something else?

(give at least two sentences)

2. How would you express in a sentence the act of people doing things to each other?

3. Which word in the sentences refer to the person or thing being talked about?

i. Lipuusi li-e-khomba khu-mushira

ii. Li-kurutumu liakongoma khu-muhando

iii. yeebula omwana omusiani

iv. Omucheni wulia owe-tsa nomwibali

v. Eshise shilia eshia abacheni beinjira.

vi. Yabo aba-khupwa nababii

vii. Abakhana abarambi nabanje

4. What is the difference between the use of the anaphors *-i-* and *ene* in the following sentences?

I. lipuusi li-i-khombanga(eliene)

cat licking

‘The cat is licking itself’

II. amapuusi ke-i-khombange(akeene)

Cats licking

‘The cats are licking themselves’

III. ola-i-singa(omweene)

you will REFL-bath yourself

‘you will bath yourself’

IV. abaanaba-i-remile

child cut themselves

‘The children have cut themselves’

5. Say whether the following sentences are correct or not correct.

i. Li-safu li-a-ronya

Leaf self dropped

The leaf dropped itself

ii. Li-nyonyi li-a-purukha

bird self flew

‘The bird flew itself’

6. What are the thoughts that would come to your mind when you hear noise while sitting in the house? (examples of actions of people, animals)

APPENDIX V: INFORMAL INTERVIEWS

Participant's Name (optional): _____

Age: _____

Gender: _____

Location/Venue: _____

Date: _____

Interviewer's Name: _____

Language(s) used: _____

Consent obtained (Yes/No): _____

Reflexive pronouns

1. a) omwana yairema
child cut

The child cut himself /herself

- b) omwana yairemile
child cut

The child has cut herself/himself

irregardless of the tense the REFL marker remains the same (-i). The FV changes

- 2.a) ndi-i-imil-e

sm-I-REFL-bit---FV

I have bitten myself

- b) Nda-i-ium-a

I-REFL-bit-a

I bit myself

- 3.lipuusi liikhombanga(eliene)

cat licking

The cat is licking itself

- 4.amapuusikeikhombange(akeene)

Cats licking

The cats are licking themselves

5. olaisinya(omweene)

you will REFL-bath yourself
you will bath yourself

3. Zero anaphora

1. Maria anyalaokhufukaobusuma. Anna yesi

Maria can cook ugali. Anna can cook ugali too

2. yeenjiliamuinzu. nalolaobukoyanu

He entered the house, noticed the mess

3. Iwaokhurangasakaamabuyu mana ometekhubusie

First beat the eggs. Then add to the floor

4. yabukula litunda niyekhala hasi homusalaa

He took a fruit. sat under a tree

APPENDIX VI: NON-PARTICIPANT OBSERVATION DATA

Demonstratives

1. Omucheni wulia owe-tsa nomwibali
2. Eshitanda shilia eshia-funikha neshianje
3. Eshise shilia eshia abacheni beinjira
4. Yabo aba-khupwa nababii
5. Omundu omubii uno yetsanga
6. abasiani yaba nabebi
7. Inzokha yilia yitsanga

Possessive pronouns

1. Abakhana abarambi nabanje
2. Omukhasi wamasero
3. Omulina wanje nomulayi
4. Tsingubo tsiefu netsi mali


2. Discourse Anaphora

1. obunji obwaba sanji mu-kanisa babatisiwa
bali ni basoma keli kanisa
Several church members were baptized
they had attended church classes
2. obunji bwa bakhana bashuka amaswi kabwe
Most girls want to plait their hair. Anna does not
3. Nuru nomwechesia omulayi, yechesinjaesabu
Nuru is a good teacher. She teaches mathematics
4. omukhasi yachenda narula elwanyi weyikanisa yekhala
hasi
A woman walked out of the church. She sat down

APPENDIX VII: Data from Lutsotso texts

1. yeebula omwana omusiani
she gave birth to a baby boy
2. yalongangatsinzikha
he/she was modelling pots
3. yeekhoonyelanga ihaywa
he/she was using an axe
4. tsingubo tsiabwe tsialinji amuseelo ketsimbusi
clothes their were skins/hides
Their clothes used to be goat's skins
5. obukoro bwabwe kalinji amaseelo ketsing'ombe
bedding their used to be skins of cows
Their beddings used to be cows' skins
6. bakonangakhwo khuluhande lulala
they sleep on side one
They slept on one side
7. Baremela simbi amaru kamaramwa
They cut simbi leaves banana
They cut for simbi banana leaves
8. Ne omuleliowa Simbi jeendae waβwe yalangwa mβu Wandayi.
Jalimurechelefu xandiomuhuliliwamalako. Xo
Wandayi fījeekomβa mβu omwana ojoafwetawe.

APPENDIX VIII: Letter of Approval



MASINDE MULIRO UNIVERSITY OF SCIENCE AND TECHNOLOGY (MMUST)

Tel: 056-30870 P.O Box 190
Fax: 056-30153 Kakamega – 50100
E-mail: sgs@mmust.ac.ke Kenya
Website: www.mmust.ac.ke

Directorate of Postgraduate Studies

Ref: MMU/COR: 509099 Date: 26th March 2024

Hellen Selah Odera
LAL/G/01-70065/2022
P.O. Box 190-50100
KAKAMEGA

Dear Ms. Odera

RE: APPROVAL OF PROPOSAL

I am pleased to inform you that the Directorate of Postgraduate Studies has considered and approved your PhD. Proposal entitled: *‘Pragmatic Analysis of Anaphora Relations in Lutsotso’* and appointed the following as supervisors:


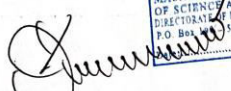
1. Dr. David Barasa - MMUST
2. Dr. Benard Mudogo - MMUST

You are required to submit through your supervisor(s) progress reports every three months to the Director of Postgraduate Studies. Such reports should be copied to the following: Chairman, School of Social Arts and Social Sciences Graduate Studies Committee and Chairman, Department of Language and Literature Education. Kindly adhere to research ethics consideration in conducting research.

It is the policy and regulations of the University that you observe a deadline of three years from the date of registration to complete your master’s thesis. Do not hesitate to consult this office in case of any problem encountered in the course of your work.

We wish you the best in your research and hope the study will make original contribution to knowledge.

Yours sincerely,



Prof. Stephen O. Odebero, PhD, FIEEP
DIRECTOR, DIRECTORATE OF POSTGRADUATE STUDIES

APPENDIX IX: Research Permit



REPUBLIC OF KENYA



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

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Date of Issue: 17/April/2024

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This is to Certify that Miss. Hellen Selah Odera of Masinde Muliro University of Science and Technology, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Kakamega on the topic: A PRAGMATIC ANALYSIS OF ANAPHORA RELATIONS IN LUTSOTSO for the period ending : 17/April/2025.

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APPENDIX X: Lutsotso Texts

nende tsingano etsia yali yesi niyakanilungwa nende abeebulibe. Yababilanga amera kabalulu bakhale abalini abeitswoni, shinga olwa boopananga nende Abasebe nende Abama abeetsanga okhuyaaya emiruko chabwe nende abakhasi nabana. Simbi naye yabakanilanga tsingano tsabakhale, shinga olwa banyasibungwa nende amanani. Abana abo bagechesinjia noburri tsingano etsio etsiokhuriisa nende okhuluchisia. Khandi bamalanga babelelela abandi abali bakhale, shinga olwa bali abalulu okhunyabisungwa nende tsisolo etsiahuma tsimbabasi shinga amanani. Luno nilulala khungano etsia abana abo bali bayanza okhuhilanga buli lwosi hashisio:

Linani elialangwa mbu Kotia

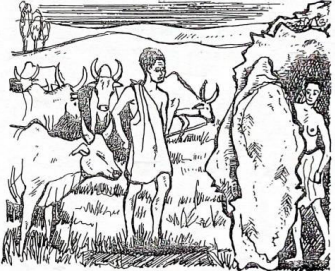
Khale kalihlo amanani amanji muno, ne muko kosi lialilo elala-ikhulundu muno, lianyoola obukhulundu obwo khubunji bwabandu aba liala. Linani elo lialangwa mbu Kotia. Kotia liali liyinda muno; liali nende emiruko eminji, ebilibwa ebinji, nende abakhasi abanji. Halala nende ako liali nende abakhali balo abanji abakholanga emilimo chiomungo nende mumukunda.

Abandu bosu bosu bali nibaliwba pe, ne batiho abana babili abomunzu ndala, omusiani nende omukhaana, abali nibeonokoka okhulibwa nende Kotia. Ameeru kabwe balangwa mbu Lushinga nende Lung'oli. Buli nyanga Lushinga yatsitsanga okhwaya tsing'ombe; yalekhanga Lung'oli niyeeyikalile mubinga yamachina. Lushinga yaayang tsing'ombe, ne olwa yoolanga isaa yokhuchesia tsing'ombe kho yeetsanga hambinga mana yeemba mbu:

'Lung'oli wama Lung'oli, Lung'oli wama Lung'oli, Yikula tsibire Lung'oli.

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Imbo yindia, imbo yindia ma Lung'oli, Mbo-o-o-o Lung'oli.
Naye Lung'oli yamalanga akalusiemwo niyeemba yesi mbu:
'Lushinga wama Lushinga, Lushinga wama Lushinga,
Wayile heena Lushinga?
Imbo yindia, imbo yindia ma Lushinga, Nakhakhupa tsinjila Lushinga.'



'Yikula tsibire, Lung'oli'

Lushinga olwa yahulilanga omwoyo kwambootsonyene yalinji nobusangaali obunji; habwenaho Lung'oli yayinjila lichina mumuliango weimbinga, mana Lushinga akhupa tsing'ombe tsinjila mana

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khandi beekalaho. Buli lwosi olwa Lushinga yakalukhanga narula mukhwaya, yeemba ario, naye Lung'oli yesi akalusiamwo ario, kho olunyuma yeekulilwa yeenjisa tsing'ombe. Linani Kotia olwa liamanya mbu abandu bandi bali nibashili khushalo, shilalolanga obulayi tawe; liachaka okhupara shinga olwa liakhakhola kho liabalia bombi. Olwa Lushinga yachelesinjia tsing'ombe Kotia lietsanga lirechelesia shinga olwa yeemba; kho Lushinga natsiile mukhwaya Kotia lietsanga liimbe mbu mana Lung'oli aliikulile lijijile. Lung'oli yachelesinjia, mana ahulila omwoyo nikurali okwaLushinga tawe, yamafanga aboole mbu 'Pooli oli okunani!' Shiyalikulilanga omuliango tawe. Kotia lienyokhanga nilitunya, niluma ebiasa mbu, 'Ekholo endie kho nindia omukhaana omulayi uno?' Liatsitsanga nilsunile, oburima nibwenya okhulira.

Nilulile ingo liatsitsanga obufumu mbu limanye tsinjila etsia liakhakhola kho liala Lung'oli. Mubufumu liaboofelungwa mbu nilili khunjila nilitsia mubinga ewa Lung'oli ali, lirakhupanga amashemo tawe, kata nilibira lialola omuyeka nikuresia obunyasi lirashina tawe; mbu nilinyoola ebikukule shinga amakongo khunjila kata amashere, lirakaliakhwo tawe. Nalo Kotia liemyamanga nilitsuba mbu, 'Shinendiekhwo khubikukule, kata amashere, kata amakongolo, tawe; khandi mbu shinekhupekho amashemo kata shineshine amabeka nindola obulimo nibushina tawe.' Ne olwa lialinji khunjila nilitsia ewa Lung'oli ali, liakhohanga kosi aka liakaanibwa; nilialolanga ibembe niyisima, nalo liosi lishina amabeka; liupa amashemo, kata amashere nende amakongolo nilibinyoolanga khunjila ne libilia. Olwa liolanga hambinga ewa Lung'oli ali, lialinji nilibiyiye omwoyo, kho olwa liemba liakaanibungwa mbu nelinani; mana liinyokha lirio.

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Kotia liakhohanga lirio buli lwosi niliranyala okhulia Lung'oli tawe. Yali inyanga ndala olwa liahulila amalako komufumu, mana niluma ikholo mbu kata olwa lialola ebikukule khunjila liabira bubira, amashemo kosi lialoba okhukooa, kata olwa obulimo bwashina shilashina tawe. Kho olwa liolola hambinga liemba nende omwoyo omulayi, mana Lung'oli napara mbu fwana niLushinga mbootsonyene. Yesi yamala niyeemba nende omwoyo omulayi shinga olwa yakalusinjia Lushinga, mana niyeekula lichina liomumuliango. Shialuba! Kotia lienjila matetekhana, nilimukwakhwo nilimwira lwango, nilimukhwea nilimuyila enango walio okhumulia.

Olwa Lushinga yachelesia tsing'ombe yeemba shinga olwa yeemba buli lwosi, ne shiyahulilakhwo Lung'oli nakalusiamwo tawe. Olwa yatsia hechina cheekalanga imbinga, yanyoola nilikalusitweho, ne amalasiye nikaliibashile; yalola nende omukhweho kwa Kotia liakhweselakhwo Lung'oli. Lushinga yamala nalaka tsing'ombe mbu, 'Abeene mwinjile, mana mwibohe, khandi mwishete.' Yasolosia biosi ebilumilanga obusiba, nibio tsinzokha, tsimbubi, eyanyanza, inzushi, amahalamba, nende ebindi ebinji, nachaka oluchendo okhulonda omukhweho kwaLung'oli. Boola hango waKotia eshialo nibushiele musenya; yanyoola Kotia mwene nende abakhole nabakhasi bosu nibatsiile mumukunda okhuchesa obule.

Hango banyoola omwana omuleli; Lushinga yamusaba eshifumbi shiaKotia mbu yeekhalekhwo. Omwana oyo yamukaania, mbu 'Oli nende amatakho shiina, akekhalala khushifumbi shiaKotia?' Lushinga yalaka liahalamba okhulasa omwana oyo eshirwi, nende inzushi okhumuluma. Omwana tsana yamala yalila obutinyu, mana naleera eshifumbi shiaKotia; khandi nalakwa okhulanga Kotia ewa atsile, mbu

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I. AKOKHWIBULA OMWANA

Khale yaliho omundu owalangwa mbu Maheelo; naye yali niyateeshia omukhaana mbu Simbi, owali mulala owaparwa okhuba omulayi mwikondo nende mubiima, okhushila abakhaana bndi bosu abomundaalo tsiabwe. Maheelo nende Simbi bombi bateeshiana okhulondana nende emilukha chiAbaluyia echiobuteeshiani. Bamenyanga mubueelani obunji halala nende obukhoonyani bwemilimo chiabwe mungo nende echiomunzu mwosi.

Kata Maheelo niyali nashili omusoolili ario, yali niyamanya emilimo chiobubaatsi. Mububaatsi, yakasinjia tsihari, ebinu, obwaro, tsinzelo, ebijumbi biamakulu kane, nende ebihootsa. Bino biosi yabikasinjia khumisaala echiali eminji mushialo shiabwe, nichio emipeeli, emikomari, emirumba, nende echindi emilayi shinga tsiola. Khulwa obukholi obulayi bwa-Maheelo khubibaatse abandu abanji beetsanga okhumwenda okhutsia okhubabaatsila ebia beenya. Mumilimo chiobubaatsi yeekhoonyelanga ihaywa¹, nende ikoyo².

Simbi naye yali niyamanya emilimo echiobulonji bwetsinyungu. Mubulonji yalongsanga, tsinzikha, nende tsincemo, tsikhafuka, tsisongo, nende ebikaye.

Mwali mundaalo tsieinzala shinga mumwesi kwakharaano, olwa abandu bosu bali nibatsiile okhurunda nende okhukalukhasia tsinyungu nende ebimwelo mbu banyoole ebilibwa, olwa okhwibula khwanyoola Simbi. Yeebula omwana omusiani. Yamala nakhalilila omwana obulayi niyeekhoonyela olusi khulwa okhuteta olulela okhurula khungobi³.

Mundaalo tsiabo Maheelo nende Simbi shibali

¹imbatsi. ²olube. ³tsisikha. ⁴likubo.

nende tsingubo tawe, kata shibakonanga¹ khubitali shinga mundaalo muno tawe. Tsingubo tsiabwe tsi-
linji amaseelo ketsimbusi nende akebijooosi; niko aka abasaatsa beebohanga; nabo abakhasi bachendelanga amaboya. Obullu noho obukono bwabwe kalinji amaseelo ketsing'ombe aka bakonangakhwo khulu-
hande lulala, ne beefunika olwelubeka. Haundi liseelo lisumanga po; khulweshio omulwale anyala okhuchoonya po tsikhukunyu tsitsie. Khulweshio bamala baremba Simbi amaru kamaramwa² nende amalala, niko amaru akamala okhuuma; bamala baka-
seene obulayi nikaba amatorotoro; niko aka Simbi yamala akonejekhwo nende omwanawe. Yamala aboolwe mbu ali khuLULALA, okhurulana khumalala aka yakonangakhwo. Yakona khululala tsindaalo tsine okhuba yali niyeebula omwana omusiani, kho narusia; ne alaba niyali niyeebula omwana omukhaana yakhakonilekhwo tsindaalo tsitaru tsiyonyene kho narusia.

Olwa yali khululala, shiyali namaani akanyala okhwitendela³ omwene khulwa okhukasia ebilibwa tawe. Kho yamala abeho omukhasi weetsa okhu-
mutenda, nikhwo okhumwalishilila. Outenda omundu owibuule yalangungwa mbu OMWALISHILILI. Omwalishilili niye owateekhang ebilibwa ebia omwibo alia, halala nende okhumulerela amatsi aka yeetinga. Omundu welwanyi yesi yesi shiyafuchiilwa okhutoola omulilo noho okhutaha amatsi munzu yomwibo tawe, kata shiyafuchiilwa okhulia khushiliilwa shiomwibo tawe. Omwalishilili yesi yeenywa mbu abe omwisiikwa; shiyafuchiilwa mbu aboolane nende abandu abasaatsa tawe. Kano kosi kalinji kario okhubela mbu niba-
toola omulilo kata amatsi noho kata omwalishilili naraba omwisiikwa ta, ne omwana aba nende ebisooshe khutsikhukunyu.

¹amakonia; amatore. ²okhwikasilia.

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Akokhuyoya otulala

Olwa omwana nende nyina bakona khululala tsindaalo tsine okhurula nyanga eja yeebuliwa, bamala bamurusa elwanyi mbu alojekhwo eshialo hatuutu butswa, mana khandi nibamukalusia munzu. Inyanga yenyoye nolwa omwana nende nyina babechelwa.

Olwa bwoola mungoloobe shinga isaa ndala, nende inusu, amalala kosi aka bakonangakhwo halala nende olusi olwa bakhalilila omwana nende likoshe elia bateeshelanga, biosi biakhung'asibwa nibiyoywa; okhuba bali nibibunjikhungwa butswa munzu okhurula olwa omwana yeebuliwa. Amakokha ako kosi kayoywa, mana nibatsia okhukatsukha mwiswa hatinyu, aha omundu aralofa tawe. Ne alaba omwana omukhaana, ako kosi kakheekholeshe olunyuma lwetsindaalo tsitaru okhurula inyanga olwa yeebuliwa.

Ne Simbi olwa yanyoola amaani kokhwitenda omwene, yamala naseebula omwalishililiwe, namanusia obusie nende inyama omuranda.

Naye Maheelo, shinga basaatsa bandi bosu, shiyafuchiilwa okhulia ebilibwa munzu yomwibo tawe. Omundu omusaatsa yaliitsanga munzu yomwibo olu-
yuma lwemiesi chibili noho chitaru. Omundu womu-
khasi mulala, noho owa nyina yafwa, kata ouhuma balamunyene, haundi yaliitsanga munzu yomukhasi owibuule. Maheelo naye yaliitsanga ewanyina okhula olwa omwana yamala emiesi chitaru, naba omukali, kho nakalukha munzu yaSimbi.

Okhukulikha Eliira

Abaluyia bosu shibakulikhananga nibashili abala-
lamu shinga tsimba tsindi tawe. Fwana omulamula
owakulikha yalinji owefuma ikhongo, noho oupeyile

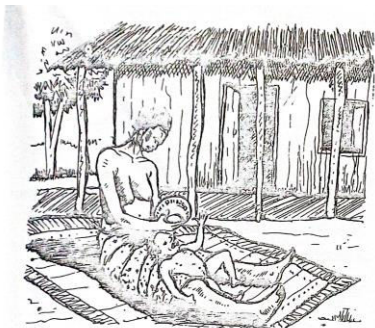
okhulia - 3 to eat
yalitsanga - was eating
bakona - they slept

2. AKOKHULIISA OMWANA

Wangulu olwa yali nashili omotore yanuunanga amabele kanyinamwana; ne olwa yeetasa obukali yamala nashila amabele komumbele tsinyina; kho Simbi yamala namura kumabele keing'ombe. **Mahelelo yalinji netsing'ombe tsinyinji etsia yali ni yachuma** mumlimochie chiobuaba. Kho Simbi kata niyali omulayi ario, ne shiyali niyechesibwa akobulisi bwabaana tawe; yamalanga ahelesie Wangulu amabele nikarula mushibeke shieing'ombe. Shiyali niyamanya mbu amabele keing'ombe kateekhungwa kho kaheebwa omwana tawe; kata mbu amabele keing'ombe namasiro okhushila akomundu, ne khulweshio kakhoyile okhutsokasibwamwo amatsi amatutu amateese, tawe. Kata shiyali niyamanya mbu obwoya bweing'ombe bunyala okhwinjila mumabele olwa karula mushibeke, ne khulweshio kakhoyile okhuchungwa imbili womwana ashili okhunywa, tawe.

Okhuba tsing'ombe tsiali tsinyinji mungo wa Mahelelo, abakhasi abomumataala akali ahambi beetsanga okhukula amabele okhutsia okhukatsukha muliani. Mubukusii bwabwe bakulasanjia imele, emiyoko, noho amakanda. Omwana Wangulu yatilwa nende obulwale bwokhunyala nende okhushala, naye Simbi shiyetsulikhwo mbu haundi amabele kanyala okhubiinya omwana inda tawe. Habula ye olwa yalolanga omwana namunyasia yaboolanga mbu nabakhasi abetsanga okhukula amabele, nibo abamuheetsanga ebikhokho kata obusula. Yamala achache tsinjendo tsiokhutsia ewomulumishi owa yapara mbu ali nobunina bwokhuria ebundu munda yomundu. Abalumishi baetwekholanga eshilumikho, nishio olwika olwatetwa obulayi khulwa omulimo kwobulumishi. Abalumishi banyala okhuboola mbu

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'Eshikakulo'

3. OBULELI BWOMWANA

Olwa Simbi yeebula Wangulu, yatsia ewabwe okhwenda omuleli, okhuba okhulondana nende emilukha chiAbaluyia, omukhaana yesi owakheebwa bulayi mana nabakhwa okhulondana nende obuteeshiani bwAbaluyia, olwa yeebulanga omwana wambeli yatsitsanga ewabwe okhwenda omuleli.

Abaana abanji bAbaluyia kata bAbafrika bosibafwitsanga nibashili abatoro. Abachesi abanji baboolanga mbu nokhulisi okhubii; elo neliatoto, ne halala ninalio elindi libeetsanga omuleli. Abaleli abanji babeetsanga abaana butswa abokhurula khumiyika chine okhuula khumunaane. Abaleli abo

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balumishe mana nibusia elijjo lieimbwa, noho likongolo, noho eshibakaya shieinyeni munda yomulwale. Kano shikalniji akatoto tawe, okhuba lihwa litutu butswa nilikhufumira shionyala okhukona ninalio mushienje tawe khulwa obutsunwi. Ne shinga olwa omundu yakhaba nelino lieimbwa mumubili neshitinyu po; kata liakhabira lirre kho niinjila mumubili? Kho obulumkhwi bwaWangulu shibwaha tawe, okhuba buli lwosi olwa yarula ewabalumishi yanywesia omwana amabele munjila yeshifwabwi yilia. Kho inda yomwana yeemeeta okhuba imbii okhuula olwa Simbi yaboola mbu shiyekomba okhukusia amabele tawe, mbu fwana abebikhokho baleshe okhwiisa nibaha omwana.

Olunyuma lwetsindaalo tsinyinji aharali okhunyala tawe, Simbi yamala napara shinga olwa kali amabele akarambana nende inda yomwana. Kho yachaka okhumunywesinjia obusela. Munjila ya Wangulu yanywesilibungwamwo obusela yali eyESHIKAKULO; niyo okhunywesia omwana notsushile obusela khushikalo¹ shiomukhono ne noshireele khumunwa kwomwana. Injila yeshikakulo yalinji imbii po, nekhandi yishishili imbii, okhuba kata bulaano bibeelo ebitorone bindi biAbaluyia abashinywesilinjia omwana khushikakulo. Buli lwosi olwa Wangulu yaheebwa obusela munjila yeshikakulo, yanichililungwa okhunywa, nachamile kata nalobile. Kho yamichilungwa, ne olwa aba niyeenya okhuheela, ne obusela bwinjila mulumililo. Wangulu shiyafuchililwa okhunywa amatsi tawe, okhuba basuubilanga mbu omwana naheebwa amatsi, ne aba neliyima munda. Mahelelo nende Simbi shibali nibamanya mbu mabuyu neshilibwa eshilayi khubaana tawe; bapaaranga mbu omwana nalia libuyu, ne aba omusulu ouranyala okhuboola kata okhuhulila tawe.

¹khushikalabo.

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banyoolanga mbu omulimo kwobuleli nomutinyu po, khandi kuchonyinjia muno. Kho haundi omuleli omubii anyala okhwikomba injila yomwana owa alalanga yakhafwalamwo, mbu mana ye anyoole obuhuluushi. Omuleli yakheera omwana arie? (a) Okhuupa hasi. Omwana oulungwa naba narali omuteshele tawe, arulanga hasi nali namahundu, owenya okhurumachila isaa yosi, ne nanyoola mbu omuleliwe nomutofu aruumanga mana akwa hasi. Abaluyia bachinjilanga omwana khwibeka, kho narula khwibeka lomuleliwe mana nakwa hasi, habwenaho kho asaalila obubii muno. Haundi nyina nabele nasamuule, ne olwa achelela nanyoola omwana nayinjilwe nende omunyikha okwa akwile, shianyala okhumanya tawe. Fwana achaka okhuheesisa omwana amatesi komurengo, noho ayilwa ewabalumishi mbu nebikhokho; kho omwana afwa. (b) Okhulisiisa. Olwa nyina omwana aba natiykhaane, haundi aleshelanga omuleli obusela noho amabele mbu naheesinje omwana. Naye omuleli shiyeenyanga mbu omwana amunyasia ta; amalanga ahelesie omwana obusela obunji okhubira eshichelo; khulweshio omwana anyoolanga obulwale bwomunda. Haundi omuleli anyala okhuha omwana eshilibwa eshiumu shinga lipwoni noho lituuma, elia omwana aranyala okhulia tawe, okhubeelela omuleli shiyechesibwa akokhulisiisa abaana tawe.

Ne omuleli owa Simbi yeenda ewabwe yalanga mbu Wandayi; yali omurechelefu khandi omuhulili wamalako; halala nende yako yali omwana weshisa. Kho Wandayi shiyekomba mbu omwana oyo afwe tawe; buli lwosi yamulisinjia shinga olwa Simbi yali niyamwechesia.

Simbi yali omukhasi wamaani muno mukhukhola emilimo; niyatsitsanga mumukunda shiyakalukhanga bwangu tawe. Ne olwa yakalukhanga yatilanga emilimo chiomunzu shinga okhureenya, okhwaha eliani,

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