Independent Clause Sesotho Personal Names as Texts in Context: A Systemic Functional Linguistics Approach

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KEYWORDS

Sesotho personal names

Clause

Clause simplex / clause complex

Taxis

Lexico-grammar

Text / Context

Discourse

Proposition

Modality

Clause-text-culture paradigm

MOOD/RESIDUE

Attitude

Meta-functions

Interpersonal function

Appraisal

Date: March 2014

Declaration

I declare that *Independent Clause Sesotho Personal Names as Texts in Context: A Systemic Functional Linguistics Approach* is my own work, that it has not been submitted for any degree or examination in any other university, and that all sources I have used or quoted have been indicated and acknowledged by complete references.

Full Name   : `Masechaba Mahloli M. L. Mokhathi-Mbhele

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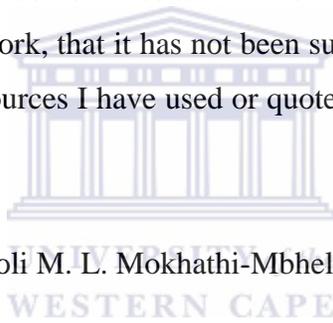
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Abstract

This study sought to examine independent clause Sesotho personal names as authentic social discourse using the Systemic Functional Linguistics (SFL) theory. It sought to analyze their structure and map them to social functions to demonstrate that they are enacted messages in socio-cultural context of Basotho. It used a form-meaning approach to interpret Sesotho names in socio-cultural contexts of use (cf. Halliday 1994, 2001, Eggins, 1996, 2004 and Martin & Rose 2007) as an alternative to the current formalist approach to onomastica interpretation. The SFL analysis was compared and contrasted mainly with the formalist syntactic specific and semantic specific analyses currently in use by Guma, Sesotho Academy and subsequent authors of Sesotho grammar and other linguists.

The purpose of displaying these names as texts in social context enfolded the intent to reflect a systemic interface of lexico-grammar and social activity. The study used the clause-text-culture paradigm to explore Sesotho names as texts or semantic units. The idea was to access their 'meanings beyond the clause' (Martin & Rose 2007).

Data was collected from national examinations pass lists, admission and employment roll lists from Public, Private, Tertiary, Orphanage institutions. Other data was identified in Telephone directories and Media. The purely linguistic lexico-grammatic analysis of the structure of names was supplemented by interview data from real interpretations from families, owners and senior citizens who have social and cultural knowledge of the meanings of some names.

The study has established that Sesotho personal names can present as an independent clause feature. Sesotho personal names can also be described as lexico-grammatical properties and are meaningful in social contexts. They are used to exchange information as statements, demands and commands, and as questions and as exclamations. This means that these names can be categorized according to Halliday's Mood types which make them function as declaratives, imperatives, interrogatives and exclamatives depending on the awarder's evaluation. The study also finds that in negotiating attitudes, modality is highly incorporated.

The study concludes that Sesotho names conform to the logical structures of the nominal group and the verbal group and these groups reciprocate in use. The verbal group is the core constituent in these names and it serves as a foundation for the nominal and verbal groups particularly because they function as reciprocating propositions. This includes the names with the sub-modification features. This extends the formalist description of Sesotho independent clause in that the identified sub-modifications which are opague and taken for granted by formalist analysts of Sesotho, are explicated as essential elements embedded in the form-meaning relation in SFL.

The main contribution is that this is the only study on SFL and onomastica. There is no study that has been conducted using SFL to describe African names. It presents that Sesotho personal names are texts that have been negotiated in socio-cultural contexts. It provides a major departure from most studies that have used the Chomskian formulations or other sociolinguistic theories to describe the naming systems. It displays the art and importance of language use based on experience and culture in the naming system. The study also contributes to fields such as education, history, and others.
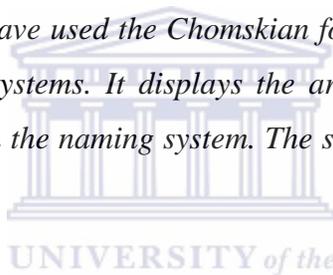
Lastly, the study has established a new relation of onomastica and SFL theory and onomastica can now be added to the areas "being recognized as providing a very useful descriptive and interpretive framework for viewing language as a strategic, meaning-making resource." (Eggins 1996:1).

Table of Contents

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ABBREVIATIONS

FID > Free Indirect Discourse

NS > Name - Surname

SN > Surname – Name

OC > Object Concord

pl > plural

RP > Reflexive Pronoun

SC > Subject Concord

sing > singular

CHAPTER 1

INTRODUCTION AND BACKGROUND

1.0 Introduction

This chapter develops the idea for this thesis to show and justify what motivated its conception. It discusses the background which encompasses the formation of Basotho nation, the sociolinguistic and educational characteristics of Sesotho, its membership to the Sotho-Tswana group, its place as a Bantu language, and the system of personal naming among Africans with emphasis on Basotho system. It extends to the origin, the purpose, aim and objectives of this study, its importance, motivation and justification for conducting this research. It presents how the problem statement and problem questions relate with the hypotheses and the objectives of this study. The significance of lexico-grammar in methodology on name clauses as texts in context of Basotho is also discussed. A conclusion and unfolding of subsequent chapters is presented for the reader to follow how each chapter will be refined.
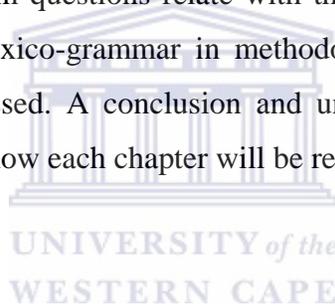
1.1 Motivation of the study

This study was incepted when I realized that some personal names – either as single names or as Name Surname or vice versa - are presented and interpreted as clauses with completeness in structure and meaning. They displayed functional messages. The first example was *Letseka Palesa* 'you fight over | a flower'from a national examinations pass list; I also heard about a "Sowetan" editor *Bareng Batho* 'what do people say?' and a soccer man *Hareaipha Marumo* which means 'we did not give ourselves | spears' from TV news from SABC Lesedi Radio respectively. These could be subdivided into the different sentence types as independent clauses and all befitted formalist analysis of the syntax of Sesotho though they were messages in real or assumed contexts. The syntactic analysis could not cater for the contextual description and it was on this view that my basic interest took form.

1.2 Background

Sesotho, known as South Sotho is the principal language in Lesotho. Its mandate is to determine the socio-cultural, political, religious, educational and economic life of Basotho. It is the L1 of most Basotho inside and outside Lesotho. Southern Sotho (Sesotho) is a Southern Bantu language spoken in the Kingdom of Lesotho and in South Africa (Free State and Gauteng Provinces). Sesotho belongs to the Sotho-Tswana language cluster. The other languages in the Sotho-Tswana language cluster are Sepedi (Northern Sotho), Setswana. (See MAP A)

MAP   A
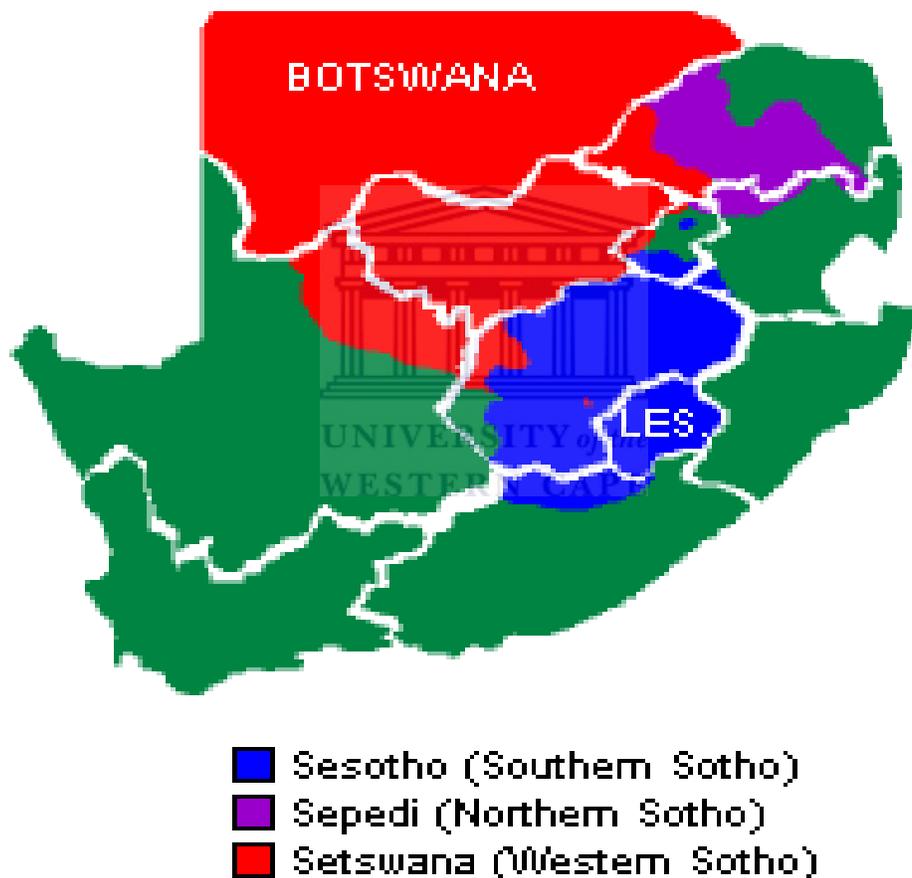
Main concentration of the Sotho languages in Southern Africa.

*H:\ Sesotho Web : General Introduction.*mht   Jack Olivier (2007:1)

Each of the languages in this cluster can be divided into dialects/variants. One of the features that cement this sisterhood includes the spread of some Basotho clans across the group. Examples are Batlokoa and Bakoena found in Lesotho, South Africa and Botswana.

Setswana is spoken by Batswana in Botswana, Northern Cape Province west of Free State, North West province in South Africa as well as in Namibia. Sesotho sa Lebooa or Sepedi has different dialect clusters that include Sotho, Pedi, Tau, Tlokwa. South Sotho or Sesotho has Sekholokoe in north east Lesotho, Setlokoa and Sekuena in the central region. Jack Olivier (2007:1) says Lesotho and Qwaqwa are the mires of purest form of Sesotho despite imminent influences from Nguni and European languages for Sesotho during their contact.

Lesotho is landlocked by South Africa (See Map A) but it has linguistic relations with Silozi even though Silozi is an independent language. The relation exists because of the history of chief Sebetoane, a Mosotho who ran from Chaka during Lifaqane and settled in Zambia. Silozi is spoken by a matrilineal society in Zambia. There are linguistic features such as the spelling and use of the singular first person pronoun `Na [nna] 'I' and second person pronoun *uena* [wena] 'You' which resemble Sesotho and these are evident markers of this relationship.

The note about clans leads us to point out that Basotho are a clan based nation founded by Moshoeshoe 1 [moʃwɛ́ʃwɛ́] in 1824. (Lye & Murray 1980 in Sesotho Wikispaces 2008:2). The 20 clans comprise Bafokeng, Bakoena, Matebele, Baphuthi, Batlokoa, Bahlaping, Basia, Batšoeneng, Makhoakhoa, Makholokoe, Bakhatla, Batloung, Matsitsi, Mahlubi, Bathepu, Bakubung, Bahlakoana, Banareng, Baphuthing. These clans are spread throughout Lesotho, South Africa and Botswana. All these clans have contributed to the building of Sesotho language through shared cultural practices, lexicon and structure; and evidence is drawn from their linguistic 'traces' in the standard Sesotho language and customs.

The noted unity of clans is supported by Van Warmelo (1931 in Hammondtooke 1974:72) when he says the inhabitable western part of Lesotho and the adjoining country [probably RSA] were occupied by divers tribes such as Fokeng, Tlokwa, Taung, Kwena, Kgwakgwa, Kgolowe, Sia and numerous others. These were all South Sotho and they called themselves *baSotho* without further qualification. (cf. Van Warmelo 1935 in Hammondtooke 1974:73). They differed in culture and language despite their unity. Ellenberger (1912:21) further confirms that the first residents of Basutoland [Lesotho] about 1600 were of Nguni tribes of Maphetla, Mapolane but

they included some Baphuthi. When they moved away tribes of Sotho stock namely, Phuthing, Kgolokwe, Sia, Tlokwa, Fokeng, Kwena, Hlakwana, Digoja, Taung and others moved in. They exist in Lesotho to date. Nonetheless tribal combinations were still inevitable to some extent and in their life systems were included naming system using independent clauses. In function, independent clause names in Sotho-Tswana group negotiate different "kinds of attitude" (cf. Martin and Rose 2 007:26) and these may be positive or negative. Bakoena and Batlokoa and Bapedi have a derogative, judgmental attitude particularly with out of wedlock children.

Baphuthi and Batswana share, on humanitarian grounds, a more aesthetic, appreciative kind of attitude to naming even to out of wedlock children. It is interesting, though, that this aesthetic attitude has currently influenced most Basotho in naming the out of wedlock. However, the aesthetic property affects this sisterhood in spite of the negative attitude that is subtle in the speakers because these clans are still sensitive to causes of out of wedlock such as obsterics or unplanned pregnancy, rape and intentional pregnancy.

As noted that Sotho is a Bantu language the migration of Bantu speaking peoples southwards resulted in two main groups that emerged as the Sotho-Tswana who lived on the interior plateau and the Nguni (Xhosa, Zulu, Ndebele, Swazi), who occupied the eastern coastal plains. (Jack Olivier 2007:2) These groups are roughly "sub-divided" into Nguni, Sotho, Vhavenda and Shangana Tsonga, with the Nguni representing the largest group.

The common element among the two powerful groups of the Nguni and the Sotho is that though both are patrilineal societies, they share the culture of using independent clauses in their naming system. When Nguni say *Tulani* Basotho say *Tholang* and both mean 'keep quiet'. South Sotho originate from Ntswanatsatsi (east) and Weidner (1962:8-13) whose writing aligns with Basotho historians, presents that a branch of Negro Cushites from the upper Nile who appeared in the Sahara after 4000 B.C. were quite close to Kenya (east Africa) and most spoke Niger-Congo formerly called Negritic languages. They were part of Africa's four basic racial and linguistic groups which originated around Lake Victoria although it is not known whether they had a common human ancestry. The language divisions were racially based. Niger-Congo began to emerge with Mande/Mandigo (Western Sahara), Adamawa Eastern (eastern Sahara) and

Bantoid/Semi-Negritic or Semi-Bantu. This Bantoid family covers distance from South Cameroon through eastern and Central Africa to Southern Africa (Weidner 1962:13) and Basotho nation are found in the Southern Africa area. Sesotho therefore, may be said to belong to the Niger-Congo language family.

A further note about Southern Sotho relating to Southern Africa is that they had contact with *Soai* [swái] Khoisan and they have accepted *Soai* as a Sesotho personal name. Such names expanded with Sotho-Khoisan intermarriages. Khoisan inhabited Lesotho before Basotho (Ellenberger 1912:21) and Weidner (1962:15) supports this view for he observes that "…the Bushmen types were scattered from South Africa through East Africa to Ethiopia." He claims that Khoisan presently found in Botswana, Kalahari, are believed to have occupied the southern half of Africa. (Weidner 1962:12)   More evidence of Sotho-Khoisan link is found in the phonemes that are clicks attained from the Khoisan origin. Examples are Sotho words formed from these clicks and such are [qa] in *Qacha's Nek* (a district in the mountains of Lesotho); [qέ] in *qela* 'ask for'; [qi] "high" for mountain names such as *Qiloane* [qilwànè]; [qɔ] in *qoqa* 'converse'; and [qu] "long" as in *Senqu* [sènqu] which is 'Orange river'.

More evidence resides in the rock paintings by Khoisan in Lesotho and Jonathane Molapo's attack on the Soai in 1870 in *Sehonghong* [sehoŋhoŋ] presented by Sekonyela (2009 unpublished paper). The final movement of the Bantu into the southern regions brought a displacement of the aboriginal Khoikhoi and Khoisan peoples, and this resulted in some ethnic and linguistic mixing. (See Map B).

MAP B
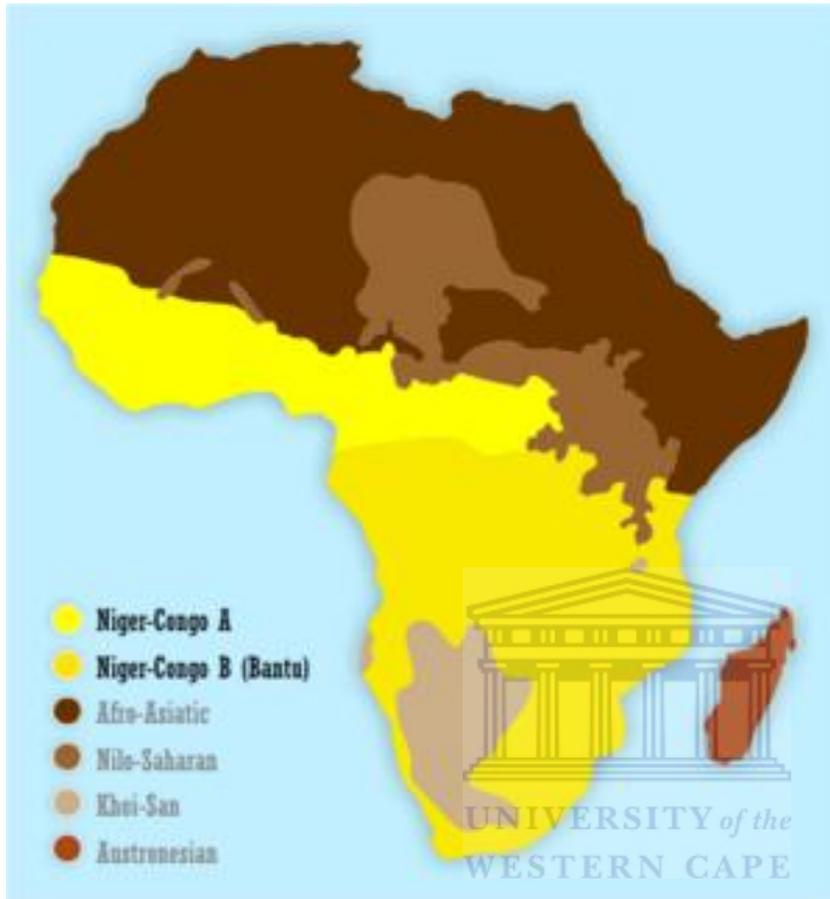
Map showing the approximate distribution of Bantu (light brown) vs. other Niger-Congo languages and peoples (medium brown). New World Encyclopaedia, (2008:1)

Weidner (1962:15) further supports this fact by saying that the geographical distribution in 4000 B.C. shows Bushmen in South and East of Africa. It is worthy to note that knowledge about the Khoi is important to this study as Basotho have inherited most sounds as exemplified above from them since they lived with the Khoi as well as the San in Lesotho (Mohome 1972, Guma 2001). The language, linguistic and cultural influences among these Bantu were inevitable hence why the clans share the system of independent clause structured personal names. From this discussion it cannot be disputed that Sesotho is a Bantu language.

To strengthen the point that Sesotho is a Bantu language Nurse (2001:1 in Free Encyclopedia) and Joffe (2008:2) claim and agree that Sesotho is part of Southern African Bantu languages. To confirm that Sesotho is a member of the Bantu family Guthrie (1948:2) places Southern Sotho within the S group near the south east coast of Southern Africa at the bottom of the map on the right of South Africa. (See Map C).

MAP   C
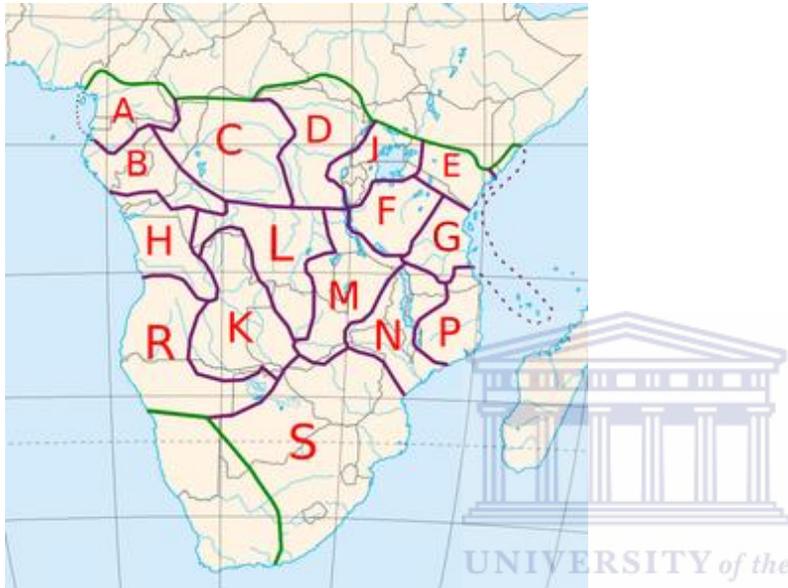
The approximate locations of the sixteen Guthrie Bantu zones, including the addition of a zone S. (Wikipaedia Bantu Languages 2009:2)

Another claim that Nurse (2001:1) takes from Guthrie is that Sesotho as well as Shona and Zulu are the Bantu languages with most native speakers and this strengthens my view that Sesotho has speakers that are bona fide. Judging from history, linguists believe that Bantu languages are a continuum of tonal languages and Guma (1971:29) has the same view about Sesotho. Nurse notes that according to Guthrie (1948) "The most prominent grammatical characteristic of Bantu languages is the extensive use of affixes." He explains this as being agglutinative because they use affixation – prefixes, infixes and suffixes. In relation to infixation in Sotho Guma (1971:7) shows that an element may be inserted within the radical of a word to build a new but related word. Affixation has built the vocabulary and morphology of Sesotho. To support this view, in Wikispaces (2008:1) when presenting Guthrie's contribution it is noted that "Most prominent grammatrical character of Bantu languages is extensive use of affixes. e.g. in Sesotho grammar."

Nurse explains that according to Guthrie each noun belongs to a class and each class is indicated by a prefix on the nouns, verbs and qualificatives roots that agree with it. Plural form of the nouns is indicated by change of prefix and these may vary. This occurs in Sesotho. He says the verb has a number of prefixes as well as the tense. He presents that in Bantu morphology words are made up of open syllables of CV type. He adds that the morphological shape of Bantu words is typically CV, VCV, CVCV, VCVCV, etc and the names to be described bear these patterns. He adds that any combination of CV type is possible even if the word begins with a V-syllable. On this issue the strongest claim made is that almost all words end with a V because closed syllables (CVC) are not permissible. This CV pattern, they argue, makes it possible to avoid consonant clusters that may prohibit the act of importing words from English and other languages.

In the word formation processes relevant reduplication is noted as a common phenomenon in Bantu languages (and Sesotho reflects here). Reduplication is used to indicate frequency and /or intensity of action signaled by unreduplicated verb stem. Alongside is repetition process and it is used to emphasize the repeated word. It may emphasize consistency or denote short durations in different languages and both cases apply to Sesotho morphology.

A further note on morphology of Bantu languages is that according to Guthrie (1948:14) the main feature of Bantu morphological structure uses a stem form in the singular and plural number. Such can be -ntu or -tu for 'person' and Sesotho analysts such as Guma (1971:42) confirm this because they suggest that a noun is built from the affixes and the stem. They present them as simple nouns such as *mo-tho* 'person', compound nouns fomed from two or more nouns simultaneously made into a word such as *tšoenemotho* 'monkeyman', complex nouns which may take more than one prefix such as *Ralitaba* 'news man' and reduplicated nouns such as *Matsatsi-tsatsi* 'uncountable days'. It is interesting that Sesotho does not have compound or complex sentences but rather conjuncted ones.

Secondly, Bantu linguists classify a language by adding reference taken from a classification to its name (Weidner 1962:18 and Guma 1971:42, Sesotho Academy 1983:17). Note on this one that Bantu nouns have been classified by Meinhorf (1977:27) and Sesotho reflects in this classification as well. Meinhorf's classification has been the yardstick in writing and teaching of the grammar of Sesotho particularly from Guma (1971) and subsequent authors to date. This claim includes authors who embarked on the syntactic analyses of personal names (disregarding contexts) such as Mokhathi-Mbhele (2004, 2005, 2006). The third feature is marked by the concord class system, and this is one of the main features that have built the Sesotho language morphology and syntax that includes the independent clause Sesotho personal names.

An additional common feature is that Bantu have an oral tradition. This is a relevant feature here because Basotho award names orally and they revere oral tradition as a significant tool that is pregnant with language-education skills to maintain interpersonal relations. Such skills fortify linguistic and non-linguistic interaction. Through the appraisal of these textual names Basotho orally transmit their culture down the generations. These names express authentic incidents around the awarders' experiences, feelings and attitudes towards these new births.

Senior citizens, most of whom were and are unschooled, are socially mandated authority to use oral tradition to effect various crucial cultural activities and also award personal names as authentic texts or social discourse. It serves as memory aid for all social and cultural and religious activities. Matšela (1990:2) notes that even in the education system of Basotho all content required exercise of memory and reasoning skills through traditional rhymes, riddles, folktales, stories and games and these require oral exercise and creativity. Instructors that included local leaders, doctors of medicine and wise leaders used oral exercise as the basic teaching and training method. Content included socio-cultural values and philosophy, personal and family responsibilities and duties to one's clan and people. These were firmly established prior to European influence to Basotho and they hold as valuable to date.

An additional feature is that, traditionally the Bantu are divided into different clans and this accommodates Sotho as a clan based language. Further, the Bantu were comfortably group-related as long as sufficient land was available. This is a probable reason why Moshoeshoe 1

managed to group clans into a nation and built one language and culture for it. Another closely related feature is that traditionally, the Bantu believe in ancestors. Basotho are well accommodated here because their massive naming has ancestral resemblance known as *mareelloa*. This feature is taken for granted and such attitude has barred Basotho from realizing their names as texts in contexts. This is paradoxical because though taken for granted, ancestral resemblance upholds character depiction, a feature which is culturally directed but invisible to most name owners. This resemblance is also hoped to re-incarnate the 'personhood' of the ancestor (cf. Sekese 1948, Mohome 1972, Guma 2001). Such re-incarnation is more conspicuous when the circumstances around the new birth resemble those of the ancestor. These features strengthen my intention to explore Basotho customs and language in relation to personal naming system.

1.3 Ethnography of Sesotho

Ethnographically, Sesotho is spoken as the mother tongue by Basotho in the rural and urban areas in Lesotho and in South Africa. (Olivier 2007:1, Moeketsi 2000:1 and 2001 census). (See Map D).

Map D

Concentration   of   Sesotho   in Southern Africa *(Jack Olivier 2007:1).*

In South Africa, Sesotho is concentrated in the Free State province, specifically in Thaba Nchu, in Qwaqwa, in Free State and Limpopo, Pretoria, Brits, north Eastern Cape, and Gauteng province. See Map E.

MAP E

Areas in which significant proportions of the population are Sesotho Mother tongue speakers
Sotho Language – Wikipedia, the Free Encyclopaedia (7 May 2009)

Besides the standard Sesotho in Lesotho *Sephuthi* and *Sethepu* from Quthing, *Setlokwa* in Mokhotlong and Thaba Tseka, *Setaung* in Mohale's Hoek and *Sekgolokwe* from Bothabothe districts serve as minor languages. These form 3%.of Lesotho. (Matšela 1990:viii) (See Map F)
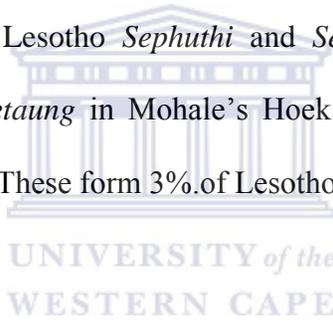
MAP F
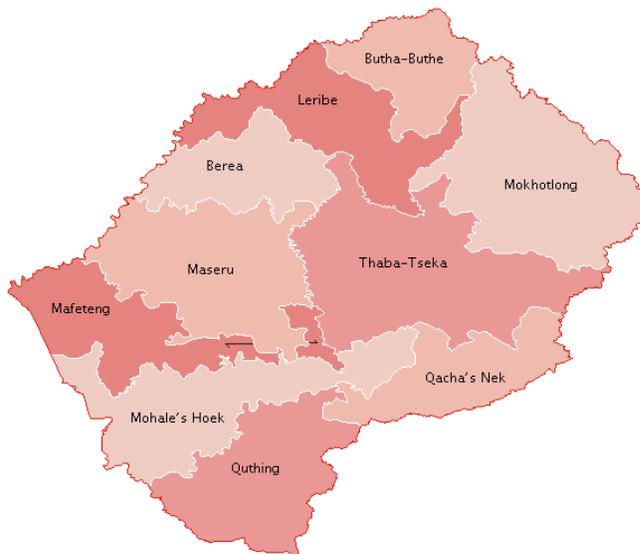
Districts of Lesotho to give an idea of places where minor language are found
Atlas of Lesotho –2001:19

Though this 3% is considered as dialects of Sesotho I regard them as minor languages because of their few speakers [as most of them are absorbed in the standard Sesotho] and those remaining mainly maintain their original linguistic and cultural qualities that are not always traceable in Sesotho. Further, Baphuthi, resemble Basotho for they have their own distinctive eleven clans that include Mazizi, Mantsi, Mahlamini, Macaceni, Mablane and others. They have totems for their clans as Basotho have but based on nature mainly. Few use monkey totem. Their naming system is more aesthetic even in cases of out of wedlock.

Contrary to Baphuthi are Batlokoa who have also rekindled their chiefdom in Lesotho, South Africa and Botswana as the sovereign states. Their chief, Thabo Maketekete Sekonyela, resident in Lesotho, presents that independent clauses in Tlokwa naming system began in 1882 during the reign of chief *Mosuoe*. Examples are *Haliaaloha* 'they did not go to the graze land', *Halikopane* 'they mismatch / they do not mix / they resist each other', *Habokhethe* 'It [chiefdom] does not segregate'. (Sekonyela:2009 unpublished paper). Since some of his folk are in Botswana he notes that history declares Gaborone in Botswana as a clip of an independent clause *Bogoshigaborone* 'chieftaincy does not make or suggest misfit or ugliness'. The tone is now changed from [gabōrōne] to [gabōrɔne]. These connections of Sotho-Tswana make it possible for me to research the independent clause structured names as texts in context because they are awarded in the Sotho-Tswana environment and they are intelligible. Batlokoa and Bakoena are more derogatory in naming the out of wedlock.

Sesotho has extensive influential literature which includes histories, proverbs, praise-poems and religious works. The list has expanded with onomastica but the forms of onomastica lack those with the independent clause structure. Guma (2001:267) claims that without influences from these works it is unlikely that one can derive any interpretation of concepts related to 'self', 'person' or 'individual'(cf. personal naming) and personal naming among Basotho is related to the issues around 'self'. He argues that these influences reveal the culture of Basotho and relevant Sesotho reveals the effects of experiences and social change upon Basotho. As Eggins (1996:147) puts it, "people's daily experiences are reflected in the language they use". These experiences are explored, in this study, from the independent clause Sesotho personal names.

1.4 Sociolinguistic Position of Sesotho in Lesotho

The sociolinguistic position of Sesotho is four fold. It functions as a national language, official language, first language and mother tongue to the bona fide Basotho in Lesotho and South Africa. As a national language Sesotho is identified as a revered national pride for unity and development of Basotho and it marks their uniqueness as a nation. Moeketsi (2000: 11) agrees with Matšela (1990:4) that a nation manifests itself and finds self realization mainly in a way of life, its beliefs, its faiths and in its intellectual strength. Its language is the supreme vehicle through which it finds its sublime expression. Thus Sesotho is such a vehicle within and between families in various social and linguistic systems such as naming. All this, according to Matšela (1990:4) is "culture" and it is the dynamic result of the interaction between man, his environment, and nature. This reflects the interpersonal relation between participants in a social context.

In the official scenario, English enjoys the superior position to Sesotho mainly in legislative and education media. Both are instruction mediums and subjects but Sesotho refrains at the third level of primary school. English proceeds with stronger motivation and without interference. Within the education area Sesotho and English are offered as Language and Literature disciplines. They function as compulsory, examinable, passing or academic success determiners across the strata of basic education. This position applies even to foreigners as they must take and sit for Sesotho exams. Note, however, that the curriculum designers and policy makers do not entertain form-meaning relation but demarcate them in de-contextualized structures. Language study is thus mystified. Language discipline focuses on morpho-syntax named Grammar as the core subject. It is prescriptive and it suffers context marginalization, particularly in Sesotho. English Language is said to be communicative but it sidelines conspicuous syntactic analysis.

Content and pedagogy in Sesotho Language from primary to tertiary level is duplicated with a few additions up the ladder and they focus on de-contextualized "accurate" structures, invented terminology and parts of speech. Clauses as textual and contextual elements and form-meaning relation, appropriation and realization of complete messages through independent clauses are

vague or void in Grammar analysis. This is despite Guma's noted claim to follow form-meaning relation proposed by Pike (in Guma 1971:40) in the analysis of Sesotho. Subsequent authors to Guma also sideline form-meaning relation because they have "Sothofied" Guma's work. Consequently, correlation of real language use and academic scenario is denied.

Literature discipline comprises modern and traditional narratives, poetry, traditional rhymes, games, proverbs, idioms and many more and these encompass Basotho culture directly including onomastica. Pedagogically, Literature marginalizes direct syntactic analysis and focuses on meaning with emphasis on cultural significance though influence from modern life and westernized religious practices have denied current youth to have practical experience of most cultural activities so that they could substantiate various cultural meanings. Culture is merely narrated as folktale and it is therefore meaningless and inapplicable to them. In addition, Literature suffers limitations on metaphorical narrative which has, from SFL view, its components as form-meaning relation, discourse-semantics, that is, "particular ways of talking with people about their experiences" (Eggins 1996:113, Halliday 2001:145).

The orthography that Sesotho names follows is what Guma refers to as conjunctive writing. It contradicts the disjunctive writing preferred by Basotho academics and literate people generally who learnt how to read and write disjunctively (Jack Olivier 2007:1). The preferred format mainly follows the phonetic system of French (as it was invented by Eugene Casalis from Paris). The suggestion that Sesotho should reflect as part of other Ntu languages and use conjunctive writing systems is consciously ignored. This highlights that the disjunctive writing method must be challenged because these names have features of independent clauses that are conjunctively written and they are hypothetically identified as social discourse. A hypothetical note here is that name owners are ignorant of the lexico-grammatical potential in their names. This is a need for further studies.

1.5 On Personal Naming

Basotho as Africans follow a tripartite categorization in their naming system. This includes the agnate which maintains the father's lineage, the familial which takes care of family progression

and the social which are resourced from social events systems. (Madibuike 1995:11-20) These categories contain independent clause names which are awarded at birth, initiation and marriage rites of passage. They all reflect various structural orders that include independent clause structure. Initiation and marriage rites name females only but at birth both males and females are named mainly by the grandmother. Biological parents do so at the volition of the grandparents or when grand parents have passed away.

At the initiation school called *lebollong* [lèbōllɔŋ] female initiates mainly receive new names with male significance. Their importance is to distinguish them from the un-initiated women. They mark them as properly trained women in tradion. At marriage rite brides assume new general label as well as specific names with obligatory prefix `M'a which means 'mother of'. Some prefer "self naming" at the birth of their prima gravida regardless of sex to attain the label. `M'a acknowledges a change of social status from a maiden to a woman or mother in respects that include attire, family and social relations, duties, responsibilities and it is cemented with "bohali" [lobola]. However, those deemed to be ancestral resemblances can be awarded to babies still bearing this label. (Details are in chapter 2)
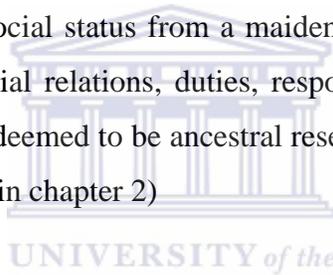
As they are messages the `M'a names bear a positive and negative effect and they are resourced from awarders' experiences, attitudes and expectations. The prima gravida are named from patrilineal and matrilineal kinship and the subsequent from patrilineal only. From either side they bear metaphor and rhetoric that are embedded in form-meaning relation. Among Basotho grandparents are socially mandated awarders to legitimate and out of wedlock children though at their volition, biological parents may name. As part of expressing experiences, Samson-Akpan and Mokhathi-Mbhele (2002:6) say out of wedlock names are awarded to express the maternal grandparents' anger, humility, pain, disgrace, condemnation that would be life-long memory. Most have independent clause structure and texture but this is an oversight to formalist analysts.

Personal naming among Basotho reflects both a pleasant and a derogatory interaction with possible sources from historical, social, religious and other aspects of culture. Different linguists and onomasticans (Ashley1989, Mbiti 1975, Thipa 1982, Ramos 1974, Raper 1983, Samson-Akpan and Mokhathi-Mbhele 2002) observe the inter relationship of the names to their

contextual interpretation which reflect language use in cultural context as a systematic naming practice, an exercise that requires "absolute care" (Mbiti 1975) in meaning and relevance. They reiterate Madibuike's (1995:2) view that a personal name is "a possession of man to his dying day" though I propose even after death.

However, the studies conducted suffer limitations to overt structure analysis and overt structure - context relationship and this is the area of interest in this study. Mokhathi-Mbhele (2004, 2005, 2006) presented conference papers on various structures of Sesotho personal names using Guma's (1971) analysis but marginalized the contexts of reference. The majority of onomastica analyses are semantic specific and this is interesting because meaning is based on structure which as noted, is overlooked. Nonetheless, Neethling (2002:210), Samson-Akpan and Mokhathi-Mbhele (2002:4) agree that non-proprial creativity in many African societies is basically socio-linguistic and probably this is one reason why the structure suffers oversight. It may also be because in other Africa settings personal naming is limited to the social elite comprising the economically powerful, the intellectuals and the seniors in the extended families based on their long-lived socio-cultural scenario as the grandparents thus this responsibility is based on their experiences. Their significantly innate skill in syntactic-semantic matrimony is undisputable even in designing independent clause personal names and this is what I intend to unearth. Swanepoel (1998:4) suggests that names serve various duties and they function as sources that direct the analyses of name types to fathom the speakers' language behavior in traditional and contemporary periods with sparse positive attributes. This view leads us to the problem faced in identifying and directing analyses of the speakers' language behavior using names.

1.6 Problem Statement

The main problem is that the current analyses of complete clauses of Sesotho are approached either from syntax or semantic specific ends and that means a form-meaning relation analysis tool known as lexico-grammar in SFL theory, is marginalized in the analyses of independent clauses [expressed as personal names that operate as social discourse or as texts in context]. These currently preferred formalist analyses sideline this dual relation and this compromises the

value of the clauses and vocabulary in social discourse. The form-meaning interrelationship allows researchers to acquire the desired meanings beyond the clauses. They are subtly and implicitly embedded in the independent clause Sesotho personal names thus making them enacted messages. The inevitable desired and required 'meaning beyond the clause' which is subconsciously revered in daily use to achieve interpersonal social functions cannot be accessed.

A paradox of using this skill in naming and marginalizing it in other equally important, valuable areas depletes its value and unnecessarily restricts expansion of the skill for development. It restricts the capability of independent clauses, even used as personal names, to be viewed and used as textual, cohesive authentic and enacted messages in formal analyses yet successful in real use. Formalists, that is, those using traditional descriptive linguistics or Chomskyan inspired approaches diffuse and bar this relation from being productive in the academic and formal scenarios and language users lag behind the required linguistic skills inherent in the form-meaning relation. Note that even formalist Guma (1971:40) advocates the vitality of this relation particularly in Sesotho analysis though in vain for he presents syntax specific analysis. To alleviate this marginalization and compromise, SFL theory was opted for in this study to explore these names as texts in context in order to access their 'meanings beyond the clause' and to present these independent clauses as social discourse. This revitalized Thoahlane's (1927:127) applause for Basotho for their systematic patterning of morphemes in building personal names in a cultural setting.

1.7 Main Objective

The main objective was to explore the effect of form-meaning relation in the analysis and interpretation of Sesotho personal names as social discourse or texts in context. In this regard, the study presented three specific objectives.

1.7.1 Specific Objectives

The study sought to specifically:

      a) present these names as lexico-grammar properties;

b) structurally categorize these names according to Halliday's Mood types:-
Declarative, Interrogative, Imperative and Exclamative; and

c) explore as appraisal, the social functions of selected names, in real contexts
and the rest in assumed social contexts in which they were given.

It has been hoped that these objectives have motivated preference to form-meaning relationship because discourse embraces linguistic skills relevant in academic and professional scenarios and it has been assumed that they were resourced from exotic socio-cultural contexts. This view led me to make assumptions.

1.8 Assumptions and Research Questions

This study was premised on four main assumptions. Firstly, it was assumed that since these names in single or rhyming pair patterns function as social discourse they must not be considered as mere ancestral resemblance [*mareelloa*] which were accessed when being named after someone. Hypothetically, they articulated interactive messages using situation context and these situations determined the names' genre quality as discourse. Secondly, their structure reflected a dual feature of a noun and a verb. Some textual names were action words though technically used as proper nouns. As nouns some had a prefix followed by a stem. They were also nouns because they named people. They were also verbal texts because their roots rotated on action words. They substantiated a claim by Martin and Rose (2007:3) that, "Text is a work of verbal art". Since they articulated complete messages yet they were action words, they hypothetically substantiated Halliday's (2001:43) view that "independent clauses can stand by themselves as complete sentences."

The third main assumption was that the anticipated duality would establish the pair names as clause complexes, that is, sentences that combine two clauses, each having its own internal constituent structure (Eggins 1996:137). Nonetheless, one is dependent on the other to mark interdependency theory (Halliday and Hasan 1978:4). The forms expressed the Mood or sentence types declared in formalist and systemic grammars but meanings were accessed beyond the clauses, through systemic functional grammar. Lastly, it was assumed that since we were

exploring textual quality of these name clauses, this study would be guided by the following research questions:

a) Using SFL theory, could these names be presented as lexico-grammatical properties?
b) Could they be structurally categorized according to Halliday's Mood types – Declarative, Interrogative, Imperative and Exclamative?
c) Which social functions could be solicited from these names as texts when mapped on Basotho socio-cultural contexts?

1.9 Purpose, Rationale and Importance of this Research

The purpose of this study was to establish how form-meaning relation described independent clause Sesotho personal names as texts in context using lexico-grammar. The focus here was to provide a semantic interpretation on how language acted upon and was constrained by social context related to onomastica. A further intent was to reflect how Basotho interact through personal names. This magnified interpersonal function. The rationale lay on the intent to empower speakers to perceive their language in social context and redirect these skills to functional achievement in academic and professional arenas. An additional intent was to complement the current prescriptive description with evaluative appraisal that stemmed from functional contexts. As Eggins (1996:11) puts it, "Context is found in text for text carries aspects of its context in its structure".

This approach was inevitable thus very important for expansion on language and linguistics studies. Its use permitted an observable proficiency and productive linguistic growth in grammar description. Proficiency was improved by textual aspect added to the quality of simple structures. Productivity displayed the names' social values through 'register and genre' theories. The 'register' theory describes the impact of situation of a language event and 'genre' is a goal oriented social process with a purposeful activity. (Eggins1996:26; Martin and Rose 2007:8). These theories exhibited meanings embedded in social experiences and language systems, such as naming system, to reflect the speakers' socio-cultural values.

A further important point was that academics and language planners were being enticed to

consider diverting their planning to an interface of language and context to redesign and promote Grammar studies, to reflect reality and to realize values and ideologies of a society because language "is never neutral"(Christie 2002:7). This is because words are not "innocent" (Kotze 2002:145). The point is that as a norm names are carefully selected constituents, and as Thipa (1987) postulates, they display, in direct terms, that intention and attitude within the socio-cultural constraints. In addition, this study contested biasness that favored formalist approaches because biasness denies speakers the opportunity to realize and expand their linguistic skills and enjoy textual language. In a nutshell, this study was an advent that contributed to the awareness and expansion on SFL theory and onomastica literature. Such literature is void. It further expanded the systemic grammar network and exhibited the value of the social values in the description of clauses. It also noted that onomastica bears functional grammar.

1.10 Motivation and Justification

Firstly, this study was conducted as a renaissance or rediscovery of why and how personal names were coined and awarded as authentic, complete, functional messages. Academically it extended lexico-grammatical description on independent clause analysis through onomastica to socio-cultural and historical contexts unlike is often the case in formalist analysis of Sesotho names. The idea is expose theskill is mastered by name givers who have, in any case adhered to this form-meaning system to date, consciously or sub-consciously. There is also the motivation to use SFL as a tool to expose the text-context relation advertised lexico-grammatical properties through structure configurations. It provided inbuilt creative potential to create meaning and structure tributaries by exploiting the lexical potential, allowing simultaneity of meanings (Eggins1996:141) all described in a culture. Texts are authentic products of interaction and they need lexico-grammar to facilitate their linguistic relevance in creating discourse through multiple clause creating and analyzing skills. These skills were endorsed by meaning-form relation and explicated in these names. Therefore, the main motivation is to promote Sesotho culture, language and the art of name giving.

1.11 Limitation

This study was limited to explore how independent clause Sesotho personal names function as social discourse within the SFL framework. The main focus was on unraveling their structure and explaining how those structures reflected clause as message (objective a), as exchange (objective b) and as representative mapped onto various relevant socio-cultural contexts (objective c). The intent was to reveal inherent and new patterns of structure and meanings embedded in these clauses through lexico-grammar. This study was conducted because the analysts of either sentences in grammar analyses or personal names have been either syntax or semantic specific yet these areas cannot be divorced in description or use by speakers. It was necessary to unearth the contents that mark the relevance of known and hidden issues when these structures are used in contexts, ie with the intent of sharing messages. This means that the description of form-meaning relation lacked and I am embarking on it in this study.

1.12 Research Framework and Design

The general analytic framework was based on Clause-Text-Culture paradigm. I used Polson's (2000:5) definition of a paradigm as "an overacting philosophical system by which the user is attached to a particular worldview." Paradigms provide a solution to the field of inquiry or problem. In this study it was used directly to describe the names as propositions to establish their character as nominal and verbal group. Subsequent to these was the analysis of the Function and Mood combinations to display the social functions accessed in each Mood type. New contributions that this study displayed preceded the conclusion and recommendation. The research design noted that this study used text based design. The theoretical basis rotated on Halliday's SFL theory. Methodology employed qualitative-inductive methodology directed at the use of lexico-grammar to elicit the form-meaning relation of these names.

1.13 Data Collection

Data was collected from a variety of authentic sources. Their authenticity was validated by the fact that the names belonged to real people interacted with regularly. The sources of data were

mainly from National examination pass lists from Examination Council of Lesotho (ECOL) from 1999 to 2010. Media varied but basically major sources were Radio, Television, Papers and Magazines. Telephone Directories were another source that was highly rich with data because the names bore communication numbers used live. Employees' and students' admission inventories, class lists National University of Lesotho were used. The orphanages were also a wealthy source because occupants are orphans as well as the deserted and out of wedlock children.

1.14 Techniques

The techniques used were open-ended interviews. They were conducted very informally in conversations with befriended people. Most of the time these would opt to tell more about their kin and in some cases such names, especially single names would be in the inventory. Further, information would be collected from those who knew the origin of their names in class when I hand back marked scripts. The same would happen at academic gatherings like conferences. I would ask as though I am just a keen person because a name sounds like a clause. These were actually unstructured therefore a massive but dynamic / flexible data collection was resourced.

Another technique was participant–observation when I was involved in ceremonies and other public engagements and listening to radio and TV talk shows and news. They enhanced possible interpretations of collected data. From orphanages I used agemates to collect data for me in a very informal way to avoid embarrassments and pain. The explanation would arise from friendship and to my advantage even my data collectors took it to be a matter of strengthening friendship by knowing the playmate a bit more.

1.15 Verification and Feasibility

The names were verified from interaction with the name owners where possible. They were verified from the results of published examinations and applications, class lists and enrolment lists because the owners of names check the results and respond favorably. Verification was assured because the personal names and experiences behind were shared across Sotho speaking

areas. The study was feasible because the subjects were within vicinity. National Examinations pass lists are published annually for verification of names. Interviewees were within reach and their stories were told or verified by family members, friends, community members who knew the sources of the selected names.

1.16 Data Analysis

In this study all collected data was divided into two major categories of Single word names and Pair names that reflected as Name-Surname/Surname-Name patterns (NS/SN). They were divided into Moods on the basis of their structure. The analytic description procedure underwent three major steps as follows:-

1. Classified the structures according to their mood types. (Declaratives, Imperatives, Interrogatives, Exclamatives)
2. Provided syntactic analyses using SFL terminology to describe the names' structures. (Clause Structure)
3. a) Mapped the syntactic analyses onto their semantics based on Basotho socio-cultural context.

   b) Provided real interpretations from real and assumed contexts.

In the analyses the class names (noun, verb) and functions (subject) (Halliday,2001:5) described syntactic features of elements. Systemic grammar covered the structural and textual description. The cultural practices clarified the situations that led to various textual forms. Additional inventory was presented as appendices.

1.17 Methodology and Research Design

The major methodology for this research description was qualitative in the form of lexico-grammar. It was a Text based design that was used to interpret these personal names as social discourse or texts in context. Wodak and Meyer (2001:7) claim that Text based design traces origins of texts and discourses as basic units and social practices in text-context dependency of meanings. It stresses "relationship between grammatical system (cf. objective a), social and personal needs (cf. objective c) that require services of language using meta-functions"

(2001:8)(cf. objective b). This suggested that lexico-grammar would taper to the use of Clause-text-culture paradigm in description to control the analysis. Martin and Rose (2007:1) explain that "clause, text, culture are not things but social processes that unfold at different time scales. Culture unfolds through uncountable situations and participants with different roles produce texts that unfold as sequences of meanings." This design employed the features of qualitative-inductive method.

Polson (2000:4) says qualitative research "is multi-method in focus, involving an interpretive, naturalistic approach to its subject matter." The naturalistic feature implied that the meanings were resourced from the speakers' view. It related to the fact that Basotho resourced their social meanings from their settings and the reality of such meanings arised from the families or knowledgeable community members. This feature allowed Leedy and Ormrod (1985:147) claim that says "to answer some research questions we cannot skim across the surface. We must dig deep to get a complete understanding of the phenomenon we are studying" to be effective. This note agreed with Eggins (1996:11) that "people reflect the semantic purpose of language where each text is a record of the meanings that have been made in particular context." This decision tallied with the observation that Lexico-grammar as a semiotic approach interprets "things in their natural settings". These points agreed with Eggins (1996:11) that language should not be just a representation but an "active construction of our view of the world." Her request to systemicists to ask how language was structured for use again tallied with the multifaceted feature of language as professed by SFG for it looked at language as dynamic and allowing creativity and reproduction properties.

1.18 Ethics

Firstly, the names/non-proprials analyzed were personal and some analytical points were definitely sensitive, even to the writer, especially when they revealed derogation. Also, some people could resent the use of their real names because of that sensitivity. Example was *Seefepeletho* 'do not feed it anything'. Secondly, availability of some lists from organizations was not easy because authorities envisaged this activity as being demeaning, derogative and being nosy in people's personal information. Thirdly, ECOL found it difficult to authorize an

exploration of these pass lists for the same reason of sensitivity. However, assurance of sensitivity was envisaged because of the duplication of the resources which sprouted from different entities if owners thought they were trespassed. Fourthly, there was a hamper on the interpretation of some names because of lack of detailed knowledge regarding some cultural practices because most speakers do not engage in cultural practices thus they were superficial about the meanings beyond some clauses. Lastly, though justification is made for empirical purposes, personalities differed and therefore reactions and preferences differed.

1.19 Chapter outline and how each chapter unfolded.

1 Introduction and Background – this part presented how this study came about, the origin of Basotho nation, how they relate to Sotho-Tswana group and why it is part of Bantu languages. It also introduced personal naming system of Basotho and how it relates to Sotho-Tswana group. It further presented the ethnology, sociolinguistic position of Sesotho, problem statement, objectives, questions that guide the study, the purpose, importance and assumptions of this study, its motivation and justification, limitation, methodology and research design used, data collection and analysis and a superficial presentation of literature review.

2 Literature Review and Theoretical Framework – It presented the content behind SFL and lexico-grammar and clause-test-culture paradigm. It developed the concepts around lexico-grammar and the culture around the naming system of Basotho.

3 Research Design and Methodology – It discussed qualitative inductive methodology, text based design and it showed how these relate to propotype and ethnography theories.

4 Sesotho names as propositions – It argued how and why Sesotho names were propositions worthy to be regarded as nominal group.

5 Sesotho names as verbal group – It continued the argument that Sesotho names were the propositions that form the verbal group as well.

6 Sesotho names as clause complexes – It presented the Taxis features that make Sesotho names be noted as clause complexes based on SFL.

1.20 Conclusion

From this background, it was evident that there was need to explore and establish the effect of form-meaning relation in the analysis of independent clause names to complement the formalist approach in the study of grammar. This was to validate, maintain and reflect the semiotic feature experienced in reality as well as to magnify the interpersonal relations through completeness in form and meaning. Their discourse texture and cohesion served as nutrients of interpersonal function which was arrived at by use of mood-residue and modality as analyzing and categorizing agents of independent clauses. Narrative element in these descriptions was envisaged. It was concluded, therefore that academics can enjoy and transfer lexico-grammatical analytic skills that incorporate other literary genres such as proverbs in and beyond the academic sphere to fortify textual language because name texts were formed and could function as the noted genres.

CHAPTER 2

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter briefly reviewed literature on personal naming among Basotho. Their relevance directed the analysis of Basotho names that have features of the independent clause. The chapter presented Systemic Functional Linguistics as the theory and framework designed for the description of Sesotho names as independent clauses. Various issues about Clause from systemic functional grammar viewpoint arose from the literature review and they were discussed with a direction to personal names.

2.1 Personal Naming among Basotho

Basotho award personal names to babies at birth, to the youth at initiation school and to girls when they get married. They are awarded as enacted messages. They employ various structures but all are complete messages. Such are presented as one word or a dependent clause or a combination of independent clauses. Some reflect features of an independent clause. In this study all were independent clauses. The clause is the basis of grammatical analysis and the question was whether the names described actually reflected the features of the independent clauses that were awarded in social contexts to make them function as social discourse.

Studies on onomastica have tended to take a formalist approach and I review some of them below. I discovered that some researchers such as Guma (1971) and Pike (1947:78 – in Guma 1971 - though without full details of this publication on this matter) agree that syntactic-semantic relation is vital. But Guma, whose publication is the basis of the syntactic description studied fails to adopt it in his structure analysis. The studies have continued to use the formalist Traditional Approach (TA) in the descriptions of Sesotho language as well as Sesotho names. According to Doke and Mofokeng (1967:v) some researchers who have adopted the TA include Allerton (1979), Jacottet (1927), Doke (1935), Ellenberger (1940), Van Eeden (1941), Paroz

(1946, 1950), Khaketla (1947), Doke and Mofokeng (1967) though he does not give the specifications of their sources. TA focuses on "the system of principles, conditions and rules in all human languages and considers language as the essence of man" (Chomsky 1981:1in Cook 1988:1). Thus TA draws from Chomsky's Universal Grammar (UG), a theory of universal linguistic knowledge which is claimed to be sufficient to enable accuracy (Cook 1988:1).

Guma's (1971) work on Sesotho has been very influential in determining Sesotho grammar as well as the formalist approaches to the study of Sesotho names. Guma's (1971) book on Sesotho grammar was designed "to teach the fundamentals of the parts of speech of Sesotho. It is based on the terminology given in Doke's publication with "modifications and additions" (Guma 1971:1). Guma's 'systematic' description only re-invents and prescribes "accurate" structure and the desired terminology "for speakers' communication" (Guma 1971:1). The book, however, did not give real value to the social contexts in which the particular forms are used. Makara and Mokhathi (1991,1992,1993) and other subsequent analysts of Sesotho recognized the importance of context but went ahead and analyzed Sesotho in a de-contextualized fashion by focusing on form rather than meanings and the social contexts which determine them. Similarly, Mokhathi-Mbhele (2004, 2005 and 2006) analyzed Sesotho personal names as Qualificative form, Adverb form and Minimal Pairs respectively with no regard to social contexts. She pursued Guma's approach. Her presentations also deferred some relevant structural features and omitted them and they were found to be possible when SFL was used to describe these grammatical issues.

There was no doubt some researchers had long recognized the importance of meaning and social contexts in analyzing names. The problem had been that the formalist approach they adopted prevented them from doing a clause-text-context analysis of the names. As noted above the Chomskyan model did not provide for analysis of meaning and social contexts and this was noted as a hamper. Even other formalists such as Thoahlane (1927:85), Mohome (1972), Thipa (1987), Ramos (1973), Raper (1983), Madibuike (1995), Guma (2001), Samson-Akpan and Mokhathi-Mbhele (2002:4), Ashley (1989:1) and many more did not relate form and meaning in an overt way in describing the naming activity. They could not claim confidently that naming act is culturally significant because this significance requires form to direct the description to attain meaning. This relation associates form and meaning. Samson-Akpan and Mokhathi-Mbhele

(2002:2) have added that semantic association is the major process applied on coining African names though they also failed to apply an overt form-meaning relation on the description of the Sesotho and Nigerian names. Note that they asserted that naming act has communal and personal importance and bears on all aspects of human activity as it falls "within the sociolinguistic realm" (Neethling 2000:10). However, since the formalist approach is based on linguistic form it made it impossible for researchers that use the approach to effectively account for the clause-text-context association in personal names. As a result, there has always been an excessive focus on the linguistic structures of the names rather than the meanings generated by the contexts in which such names were given. I intended to overcome these shortcomings by using SFL, which theorizes language as social semiotics implicated in the social contexts of use. Above all I employed SFL with its lexico-grammatical formulation contained in the clause-text-context of culture paradigm, to link the clauses to the text and further to the context of culture in which the names were given. I have elaborated on this below.

2.2 Current analytical approaches to Sesotho personal names

It was interesting that despite this normal practice of Basotho who award personal names as structures in context, studies on onomastica of Basotho were either syntax or semantics specific. They lacked a form-meaning approach yet the awarders have been using it through times in life. It was interesting that the 'non-schooled' use this relation when they award names even those with independent clause structure but academics do not use it in Sesotho analyses. This de-contextual approach has been preferred despite Guma's (2001:1) claim that a personal name among Basotho marks 'personhood'. He argues that this feature requires a careful choice of constituents to explicitly express the 'personhood' expected in the baby and such choices are organized in context. This lack of form-meaning relation was used in this study to complement the inefficiency of structural description without context and meaning. I noted that being syntactic and semantic specific prohibits an opportunity to identify the contexts of situation and culture that allow personal names to reflect the intended social discourse that the awarders project.

When viewing how descriptions are syntax specific it was found that formalists including Guma, Doke and Mofokeng, and the Sesotho Academy and authors of Sesotho grammar confined themselves to 'the concept of accuracy' and Cook (1985:1) strengthens it with the Government Binding Theory. They followed his goal in which he claims, "is to provide a systemic description of sentence formation". They did so despite the fact that he sidelines reference to context which is the core of systemic grammar, to access intended meanings. The main focus in Cook's theory is "accuracy" of structures.

Cook (1985:1) states that GB theory indicates that the total of all rules and principles constitutes a grammar of a language. It says a grammar of a language is a coherent system of rules and principles that are at the basis of the grammatical sentences of a language and grammar must be able to "distinguish those strings of words which are sentences of the language from those that are not." It provides a description of facts about structures. However, he notes that it is in use that certain additional linguistic features beyond description of parts of the structure are identified and they contribute to its total unity to give it texture.

Halliday and Hasan (1978:1-2) say "It [structure] derives its texture from the fact that it functions as a unity with respect to its environment." This texture makes a clause or sentence a text, "a semantic unit: a unit not of form but of meaning. It is related to a clause or sentence not by size but by 'realization' the coding of one symbolic system in another. Such issues were inevitable in describing 'grammar' in this study. When 'realized' (mapping structures onto relevant meanings) the names formed social discourse because the sentences or clauses had texture. (cf. Halliday and Hasan 1978:1-2) In this regard advice by Martin and Rose (2007:1) says that analyzing social discourse means "treating discourse as more than just words in clauses", and in this study that means treating sentences as textual coherent forms built by cohesive devices.

2.3 Sesotho names as texts/discourse and grammar

The names were considered to be texts and as Eggins (1996:3) puts it, a text is a goal-oriented tool for interpersonal relationships. These relationships require meanings in social contexts,

which as Halliday (2001:xvii) puts it, "…are realized through wordings …[and that] without a theory of wordings – that being 'a grammar'- there is no way of making explicit one's interpretation of the meaning of a text." Thus the present interest in discourse analysis was in fact providing a context within which grammar has a central place. Discourse grammar is essential for analysis of language. It needs to be functional and semantic in its orientation with grammatical categories explained as the realization of semantic patterns. This provides insights into the meaning and effectiveness of a text.

Halliday (2001:xvii) says "A discourse analysis that is not based on grammar is not an analysis at all." In this way discourse grammar provides a basis on which to relate the non-linguistic universe of its situational and cultural environment. This means that despite the direction of the analysis, there has to be a grammar at the base. This is why these names were described as social discourse based on SFL. Discourse grammar is functional grammar and it was a useful descriptive, interpretive framework for viewing language as a strategic, meaning making resource.

Functional grammar is also designed to account for how the language is used in reality. (Eggins 1996:1) In Radford's (1997:2) words, functional grammar studies the principles which govern the formation and interpretation of words, phrases and sentences. It is designed to analyze and explain how meanings are made in everyday linguistic interactions. This confirms Halliday (2001xviii) claim that "Every text (spoken or written) unfolds in some context of use – explicit or implicit" and it may refer to individuals or community; it may also be singular or plural.

It is worthy to note that because language is functional in its interpretation of texts, words play a highly significant role in disseminating messages with different communicative purposes. As Kotzè and Kotzè (2002:145) claim, "Words are not innocent" and this was supported by the fact that Basotho names are just words with a personal identity and cumbersome with deliberate socially based meanings depicting experiences of awarders to reveal social values. Words played a significant role in disseminating messages with different communicative purposes. This meant that a functional grammar therefore, was applied with its design "to bring out the relation between the meaning and the wording in a way that is not arbitrary. The form of the grammar

relates naturally to the meanings that are being encoded." Halliday (2001:xviii) The non-arbitrariness lied in the choice of and order of selected constituents to present the desired structure. Functional grammar is a "natural grammar" because as Halliday (2001:xviii) explains, "Everything in it can be explained ultimately by reference to how language is used in that context."

Halliday (2001:xvii) continues that "each element in a language is explained by reference to its function in the total linguistic system. Thus a functional grammar construes all its units of a language – its clauses, phrases, sentences as organic configurations of functions." That meant that every unit part was interpreted as functional in relation to the whole. The whole structure actually represented the whole experience and interaction between the participants. In functional grammar interpretation of wording, as in an independent clause personal name, is done by reference to what it means in a context. As Eggins (1996:7) puts it "every text lies in its context" thus they can be filled in for an even more precise completeness. In Eco's (1983:9) words, "you cannot use the text as you want but as it requires". In a functional grammar, larger units such as the clause, are not just words. Halliday (2001:xxxii), asserts that such units are a quick and efficient way of demonstrating a language system. He refers to them as paradigms. Paradigms, Halliday (2001:xxxv) claims, "display proportionality" which is the generalizing principle behind the system of a language.

Reference to the use of paradigms indicated that 'systemic' grammar with its functional character was a requirement in analyzing the larger unit because it wanted to find out how people use language in their communities. It also interpreted the linguistic system from a functional point. This explained why Halliday (2001:xxxv) claims that, "A functional grammar is part of equipment used to solve linguistic problems and [why] it uses Clause-Text-Culture paradigm to solve those language problems". Such would be aligned with the need to understand the meaning-making resources of the languages in use.

Martin and Rose (2007:2) note that Clause-Text-Culture paradigm allows us to view clauses as instances and these names were identified as instances of happenings in the lives of the babies and other participants. The names are awarded based on the experiences of the awarders. This

led to the names to function as texts because they were described based on specific or assumed but relevant contexts. The names were used to interpret discourse by examining the sequences of structure and social meaning (cf. objective (c)), embedded in them as declaratives, imperatives, interrogatives and exclamatives (cf. objective (b)). These were used to keep the analysis manageable. Their relation was:

Clause ⎯⎯⎯⎯⎯⎯⟶ Text ---------------------------------⟶ Culture

name   Awarder's experience   Context based on

                              as basis to describe   social implications

                              structure based on   shared by the awarder

                              that situation   and others.
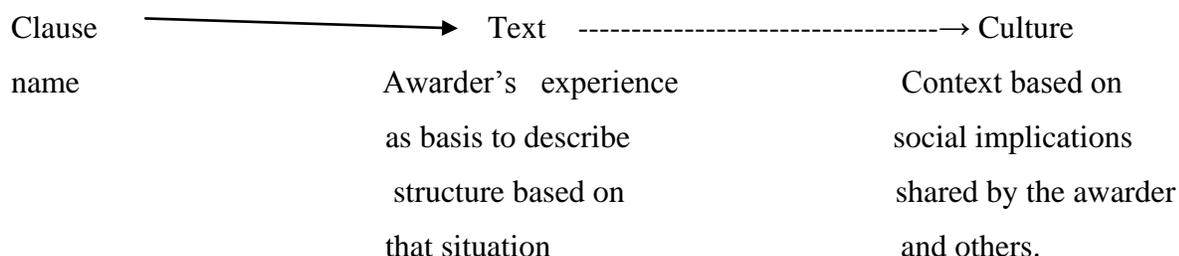
Functional grammar exceeds the context of isolated sentences and moulds them with the context of situation to make them relevant with socially directed functional meaning. The advocate for this approach was the Systemic Functional Grammar theory.

Functional grammar was used to denote the relationship of grammar and semantics and it was displayed as natural entity and not arbitrary. This was because a functional grammar is pushed in the direction of semantics. The 'push' depended firstly, on the way that this grammar is organized. This organization uses sparse rather than dense model of grammatical structure; that is, it uses 'ranks' not immediate constituents. For example, in the descending order the structure units rank comprises,

'clause ☐ phrase/group ☐ words ☐ morphemes'. (cf. Eggins 1996:138-9)

Halliday (2001:xvii) says "semantics is not only the meaning of words but also of the entire system of meanings of a language expressed in grammar as well as vocabulary. They are encoded in 'wordings', that is, grammatical sequences or 'syntagms', that consist of lexical items, grammatical items such as the nominal and verbal groups and in-between type such as prepositions." He further explains that a discussion on functional grammar requires researchers to "look at real examples of language in use" Halliday (2001:xvii) because systemic grammar is interested in people interacting in naturally occurring social contexts. This was the propeller of this study.

Let us note that systemic grammar is functional because it wants to find out how people use language in their communities and therefore it interprets the linguistic system from a functional point. Eggins (1996:2) names the functional point a 'meaning creating point'. Such meaning requires authentic texts and she suggests that in systemic grammar authenticity of texts explicated through real and not simulated social interaction leads it wants to find out how people use language in their communities and this is for analysts to realize that people use their language to achieve a negotiation function. The aim is to be meaningful to each other and it is envisaged that these names as messages will explicate enacted meaning. This displays a semantic function.

Through systemic grammar speakers are able to structure texts that make the kinds of language functions. This semantic complexity allowed the meanings of names to be fused together in linguistic units. The fusion was possible because in Eggins' (1996:3) words, language is semiotic, that is, "it is a conventionalized coding system, organized as sets of choices. Each choice in the system acquires its meanings against the background of the other choices made." This semiotic interpretation allowed a distinction of appropriateness as against inappropriateness to be considered in relation to different linguistic choices and their contexts of use. The purpose was "to view language as a resource" used by choosing meanings in contexts. Eggins further states that systemic grammar is "interested in language events" as I was interested in the events that led to the coinage of these name texts. This was why the intention in this research was to study the Sesotho independent clause personal names as texts in context because they were rendered in reality, with real social experiences in real situations as socio-cultural contexts.

There were actors and respondents and responses that were fulfilled with or without prejudice.
In relation to the context of situation Eggins' (1996: 8) notes the register theory and the genre theory as elements that describe the context of situation. Register theory describes the dimensions of the immediate context of situation of a language on the way language is used. She identifies mode, tenor and field as three dimensions that have a significant and predictable impact on language use. Field is the topic or focus of activity (in this case it is 'naming activity'), mode denotes amount of feedback and role of language used (in this case it denotes the actual coining and awarding of names), tenor denotes role relations of power and solidarity (and here

the role relations occur between the awarder who is mandated to name and the baby who receives the name without question.)

Genre theory describes the staged structured way in which people go about achieving goals using language. Such are the variables that explain context. The context of situation occurs within the context of culture and Martin and Rose (2007:2) explain that "culture unfolds though uncountable series of situations as our lives unfold through these situations" as users of language. Culture is suitable for describing the textual clause and according to Martin and Rose (2007:2) culture unfolds structures in a series of actions as context.

Systemic grammar is a 'choice' (paradigmatic) grammar not a 'chain' (syntagmatic) grammar this is why the description of any structural feature is its relationship to all others." This meant that I had to describe the structure as one part of the grammar at a time but think of it as a part of the network as a whole. Thus, these names were described in structure with a direction to the meaning beyond the clause. The semantic function was presented in a variety of ways thus the interpretations would alternate depending on the context. This reflected simultaneity property.

Halliday (2001:16) notes that the SFL paradigmatic relation awards priority to interpreting language as a network of systems or interrelated set of meaningful options through purely abstract features (representative meaning) to direct structural description through realization rules. This view was a lead in to Eggins' (1996:1) claim that paradigmatic relation gains access to authentic textual products of social interaction called texts (semantic units) produced within socio-cultural contexts through negotiations to solicit interpersonal function. Textual feature allows texts to guide their description within authentic contexts in order to capture their systematic relationship (Halliday 2001:xv, Halliday and Hasan 1978:19, Eggins1996:7). The textual clause is further described within culture which, in Martin and Rose's (2007:2) view unfolds structures in a series of actions as context. Halliday (2001:xv) suggests that "all languages are organized around the ideational or reflective and interpersonal or active kinds of meaning or meta-functions."

2.4 Meta-functions

Meta-functions are manifestations in the linguistic system of three very general purposes which underlie all uses of language. (Halliday 2001:xv) These were relevant because each had a contribution to the description of names even though focus was on the interpersonal function which reflects social functions in a society. The first meta-function "understands the environment" and this would be the ideational function. The second deals with the relations between the participants and non-participants and these reveal the interpersonal function. He adds the third as the textual meta-function which "breathes relevance" into the first two using organized structures that are well known and accepted by the members of that speech community on the grounds of common understanding. The structures built are coherent and cohesive. Meta-functions display the language functions using SFG theory as proposed by functionalists. These three-fold meta-functions reflect meaning through the use of a clause.

The first meta-function identifies clause as physical representation (ideational), the second as exchange between participants (interpersonal), and the last actualizes clauses to form verbal messages (textual). Their identifications reflect different meanings of the clause in context. In the ideational function the clause is an experience, in the interpersonal function the clause is an exchange and in the textual function the clause is a verbal representation. Meta-functions exhibit social values in empirical analyses. This contributes to structure-meaning relationship experienced in the interface of language and social activity. They simultaneously solicit structure-meaning relation from a clause to expand the systemic networks.

This relation is borne in the linguistic system to expand and expose the systemic network applied and to exhibit value of the social values in empirical analyses. The system in focus in this study is that of independent clauses. These meta-functions use the main verb as the core and it is used either as a Transitive or an Intransitive. It was interesting that these terms were relevant to Sesotho because in Sesotho, a main verb alone can form a meaningfully functional message (be intransitive) and achieve a communicative purpose or social interaction. With either state it fits into any of the moods suggested by Halliday. Doke and Mofokeng (1967:52) support this view by noting that "a sentence in Sesotho must have a predicate or it may be a predicate."

The Interpersonal function, on the other hand, takes care of the social interaction between speakers within the same speech community with all the general features of the language in question – sounds, words, phrases, sentences, utterances, pragmatic entities observed and considered from the same view point by participants and observers. This function deals with participants and non-participants, their statuses and their roles, their power relations. For instance, in this study, there are power relations between awarders, the named and the counter families. It further provides the means to describe the structures of the clauses and the basic framework reflects as MOOD/RESIDUE format. It is a complemented form of Subject and Predicate in formalist terminology.

The textual function which thematically selects the effective morphemes to achieve certain social functions or goals is applied when the idea has been developed desirably and targeted at a particular participant or audience so as to achieve the target goal. This function focuses on the cohesion and coherence of the texts. Cohesion, according to Halliday and Hasan (1978:4) refers to the relations of meaning that exist within a text and that define it. Coherence also refers to a systematic link between elements in a clause. Both are semantic concepts.

Note that in independent clause structured onomastica the ideation function is the basic provider of the experience through the contextualized clause. The experience is enacted through the interpersonal function to communicate the idea to the receivers or addressees and the textual function achieves the goal by selecting favorable, effective morphemes to build and complete the clause structure. The independence and an integration of these functions in this thesis allow us to invest in the value of their integration in real life operation revealing the simultaneity of SFG meta-functions. This is particularly important because Halliday (2001:213) claims that there are various types of relationships between clauses. These are found in the lexico-grammatical descriptions and they act on "a head clause together with other clauses that modify it." (Eggins 2004:257).

2.5 Clause

Linguists consider a clause as a structure that has a Subject and a Predicate, or a Theme and a Rheme and these are meaningful and functional even with these names. They were necessary to consider and use because without 'clause' analysis of a language could not complete. To form them constituents are combined. These constituents are used to form the grammar of a language. Halliday (2001:17) uses grammatical constituency to "analyze grammar by representing grammatical structure". He argues that "A grammatical analysis treats linguistic items not as expressions but as forms, that is, as constituent structures. He clarifies that this is because in grammar we explore language not as sound or writing but as 'wording' which he explains as the words and structures used.

Halliday (2001:17) discusses constituency as a form of structural organization, a part of the mechanism whereby meanings are put into effect because he says that system uses constituency as a constructional resource. The constituents are organized from the level of sound to a clause thus they form a hierarchical rank scale of what Eggins (1996:128-9) calls content constituents. In a nutshell the constituents of grammar can be sketched thus:-

GRAMMAR = PHONOLOGY→   MORPHOLOGY→   PHRASES→   SENTENCE
                    (sounds)   (morphemes, words   (parts of a   (meaningful
                                    spoken/written)   sentence/clause)   clauses)

The   hierarchical   constituent   rank   scale   in   a   descending   order   comprises:
Sentence   →   clause   →   group/phrase   →word   →   morpheme.
(Eggins 1996: 128-9)

This development which Eggins (1996:128) refers to as Rank plane was necessary to present because it applied in the description of these names' structures as clauses. In Halliday's (2001:17) words "Each unit consists of one or more words, each word of one or more letters." Eggins (1996:128) refers to these strata as 'ranking of grammatical elements'. This 'ranking' conformed to Halliday's (2001:187) claim that in the use of grammar there is arrangement,

ordering, reordering of phonemes and morphemes to suit the language rules and the arrangements are language specific. They were based on rules for combining words into larger units and the largest unit that is described in grammar is normally the 'sentence'.

Halliday (2001:3-16) refers to this combination as constituency. He defines constituency as "the kind of layered part-whole relationship which occurs among the units of a written text." He explains that constituency is a form of structural organization, a part of mechanism whereby meanings are put into effect. In constituency, parts are built into wholes from one stage to the next but with different organic configurations at each step. This concept was relevant because these names are a result of constituency and they had to be treated as combined constituents.

All these constituents formed structure, and structure is a recommended basis into the study of grammar. Halliday (2001:13) argues that structure is not arbitrary and this applied because the constituents that formed these names were not arbitrary. Their structures were not considered arbitrary in this study because there were reasons why structures or constituent building blocks evolved in specific contexts. These sentential names inter-related sound system, writing and grammar systems. Halliday (2001:16) explains this interrelation by saying "the sub-sentence, in writing relates to the tone group in the sound system and both relate to a constituent unit in the grammar and that is referred to as the clause." He adds that since language is a resource of making meaning, an indefinitely expandable source of making meaning potential, constituent structure is a powerful device for mapping different kinds of meaning onto each other and coding them into different forms. That was why multiple meanings from one text were possible and this was allowed by lexico-grammar.

2.6 Lexico-grammar and Clause-text-culture paradigm

'Lexico-grammar' in Halliday's (2001:15) words, is a grammar composed of wording and vocabulary. 'Wording' in Halliday's (2001:15) terms refers to the words and structures that are used (as distinct from the pronunciation and spelling).The 'wording' is expressed or 'realized' in the form of sound and writing or phonology and graphology. The 'wording' realizes patterns of the system of semantics as another level 'higher than' itself but still within the system of language. This is why this study focused on the relation between the structure and semantics of

these independent clause Sesotho personal names to establish this mapping of structures onto their contexts to establish their meanings beyond the clause.

Though Halliday does not give much detail about lexico-grammar, Eggins (1996:118) posits that lexico-grammar is the difference that is used to complement the traditional or formalist approach to language study in grammar. Its function is to free language from the constraints of bi-uniqueness. This means that lexico-grammar frees language analysis from a formalist view that is either syntactic or semantics specific to their combination as they are inextricably bound to constitute meaning (cf. Pike 1947:78) from a syntactic-semantic relation. The effect is that a finite number of sounds produces an infinite number of meaningful choices and these, she clarifies, are based on the number of structural differences that give us meaning differences. This is why a statement differs from an instruction even if drawn from the same base. In her words, "we use finite means to realize infinite ends." (Eggins 1996:118)

This freedom led me to Eggins' (1996:119) view that lexico-grammar provides language with in-built creative potential that can be demonstrated by attempting to extend language. This is attained by coining new words or combining existing words to form new words. She asserts that the creative potential comes from grammar with principles of coding a language which allow linguistic features such as derivational morphology – changing noun to verb – to make different meanings.

Eggins (1996:118, 120) further claims that coining new words or combining existing words to form new words and use them in novel ways "represent the two most obvious ways speakers exploit the creative potential of language." She further notes that this creative potential allows the speaker to use the grammatical repertoire of the language to make a meaning in an "untypical creatively different way". This is achieved by creating a new sign by arbitrarily pairing content and an expression to create a new name and then confine it to be a reference with a meaning. This was the potential mastered by name awarders. These had been utilized by Basotho to coin Sesotho names and display social functions.

These meanings were embedded in the structures and Eggins (1996:119) says embedding occurs when a clause constituent seems to be a complex in itself and it could only be clarified by being unraveled to the original structure to reveal the original form and function of each element in a clause. The embedding made it possible for different meanings to occur simultaneously. (cf. Eggins 1996:122) Meanings were also identified with a feature of simultaneity in lexico-grammar and in Eggins' (1996:122) words, "simultaneity allows us to mean more than one thing at a time. It allows inventing [of] new signs and arranging existing signs in different ways" This was possible, as she alerts, because there were different kinds of simultaneous grammatical structures working in a clause. She clarifies that, "We can separate out each type of meaning by varying the clause in only one respect at a time". Eggins (1996:122) This view gave direction to ambiguity which can be established through lexico-grammar because these are features that are multi-functional. It would be interesting to find out whether this occurs with personal names because as claimed, their structures occur in context.

It was noted again that since structures occur in context a name text is negotiated in context and it displayed the experiences around it. Such a relation brought up clause, text, culture as three elements that Martin and Rose (2007:1-2) refer to as social processes. They present them as a paradigm to solve the problem of the origin and relevance of a structure in discourse. The label for this paradigm is clause-text-culture. They argue that this paradigm analyzes the constituents of each clause with the detail desired by the researcher to reflect different Mood types. This view allowed us to take Eggins' (1996:122) view that because lexico-grammar advocates that clauses be treated as texts, the textual character is sought to cover the clause in context and establish its quality of being a 'genre' that provides various interpretations based on context. Martin and Rose (2007:8) explain that 'genre' refers to different types of texts that enact various types of social contexts. They note that patterns of meanings are relatively consistent for each genre and this allows speakers to predict how each situation is likely to unfold and learn how to interact in it. This is why genre theory describes ways people use language to achieve goals. Lexico-grammar was, therefore, best explicated within clause-text-culture paradigm.

The interation of particitipants showed that Lexico-grammar incorporates what Eggins (1996:143) refers to as the grammar of interpersonal function. She names it Mood. Mood is

crucial in the description of clauses and Halliday (2001:43) attests that "Every clause selects for mood." This view referred because as it had been noted, structures were formed based on the same base either as statements/declaratives that provide us with information or as commands/imperatives that tell us what to do or as questions/interrogatives that ask us about the information in exchange or exclaim to show us their emotions concerning exchanged information. These ways presented the Moods that a structure could take to function in discourse. In the form of personal names these were organized and presented as single forms or pair patterns – Name Surname (NS) or Surname-Name (SN) based on these Moods. Halliday (2001) names this Mood pattern as speech roles and they consist of Declarative, Interrogative, Imperative and Exclamative Moods. All describe characteristics of an independent clause that create the interpersonal function. Would they apply to these names?

2.7 Grammar of the Interpersonal Function - Mood

Moods are important in the Grammar of interpersonal function (Eggins 1996:114-197) because they categorize clauses and sentences (cf. Objective b). Mood also incorporates modality to these clauses as propositions to establish their function in order to attain their 'meanings beyond the clause' (cf. objective c). Mood was used to attain the interaction in these clause names as discourse and it functioned along with modality to express the awarder's judgment of how likely something is or is not.(Eggins 1996:178) This was how a clause-text-culture paradigm provided these names' 'meanings beyond the clause'. These meanings were attained from the analysis of each name to explicate the structure analysis.

Focus was directed at the structure of the clause because according to Eggins (1996:139) "the clause is generally recognized to be the pivotal unit of the grammatical meaning. The structural patterns accessed, which can be identified for the clause, have parallels for units of the ranks in clause structure description." This, according to Eggins (1996:140) means that "Once familiar with clause structure it is relatively easy to identify phrase/group and clause complex structure." This was the direction to explain why these names could be grouped as nominal or verbal as was discussed in the chapters that followed.

Eggins (1996:146) further notes that this interpersonal function brings up the 'grammar of the clause as exchange' and thus it was used to explore how the clause is structured to enable us to express interpersonal meanings. This drew interest because the general and specific names are framed from experiences. These were in the form of a statement, a question, a demand or an exclamation. This function brought out how these could co-exist to bring out various configurations of function that constitute each structure. The configurations were achieved by exploring how clauses were structured to enable exchange of information because when a clause is used to exchange information it functions as what Halliday (2001:70) refers to as a proposition or a clause that results when language is used to exchange information.

Eggins (1996:154) explains that a proposition is "something that can be argued but argued in a particular way; "It is argued to show that "something is or something is not". Thus information can be affirmed or denied. Eggins (1996:178) says that a proposition requires a verbal response. In these exchanges one participant opens discourse and that is an initiating move and the one who responds reacts with a response or responding move. The response is normally verbal. It comprises two broad categories and such are the supporting and the confronting moves. These occur in all the moods with different results. The results would bear functional constituents. This is interesting because Sesotho names are generally reactions or responses to experiences. Do they support or confront? What else do they do? Would they be functional elements? These would be interesting to establish.

2.8 MOOD/RESIDUE

2.8.1 MOOD

The structures of propositions bear two functional constituents. Such are MOOD/RESIDUE. MOOD carries "the nub of the clause" (Eggins 1996:155). In Halliday's words, MOOD "carries the burden of the clause as an interactive event". (Eggins 1996:155) Its components are Subject and Finite. Subject is the nominal type element while Finite is the verbal type element. The third member of MOOD is polarity in its positive (YES) and negative (NO) affect.

Subject

Subject generally belongs to the nominal group. Accoding to Halliday (1985a:76) Subject

"realizes the thing by reference to which the proposition can be affirmed. It provides the person or thing held responsible". Halliday (2001:34) presents the Subject in three functions. He says the Subject can be a Theme when the clause has "a quantum of information, when a clause has meaning as a message. The speaker selects 'for grounding' what he is going to say." Subject may also be "the warranty of exchange, a transaction between speaker and listener, the element the speaker makes responsible for the validity of what he is saying" when clause has a meaning as an exchange. Subject may also be identified as an active participant in the "construal of some process that is going on in human experience."Here clause has a meaning as a representation. It would be interesting to establish the relevant form that Subjects in Sesotho names follow because these names are social discourse.

As noted that the Subject belongs to the nominal group Halliday (2001:191) notes that the logical structure of the nominal group consists of a head noun "preceded and followed by various other items all of them in some way characterizing the [head] noun in question." This he refers to as the 'modification' or normal ordering of constituents in the nominal group. Elements that precede the Head are pre-modifiers and those that follow the Head are post-modifiers. He further notes that the nominal group may also have 'sub-modifications' and they "may have the effect of disturbing the natural ordering of elements in the group." (Halliday 2001:192) The Subject can function thematically and that makes it introduce the argument in a dialogue. Thus it functions as a theme. It may function as a rheme because it can be a post-modifier.

He further presents that the nominal may be realized as deictic, epithet, numerative, quantifier and classifier. (Halliday 2001:181) The deictic indicates whether or not some specific subset of a thing is intended and if so, which. He says these may be specific or non0specific. In the specific deictic the subsets are determinative and interrogative. Each may be specified either demonstratively or by possession. Demonstrative determinatives include the, this, that, these those. Demonstrative interrogatives are marked as which(ever), what(ever). Possessive determinatives are my, his, theirs, one's, your, her, our, its, Mary's, my brother's…Possessive interrogatives are who(soever), which person's… (Halliday 2001:181) Non-specific form occurs if there is deictic element.

Numerative indicates some numerical feature of the subset in the form of quantity or order, and establish whether it is exact or inexact. The definite quantitatives include one, two, three, couple of. The indefinite include few, several, many, much, less, fewer, more, same amount. Definite ordinatives are first, second, third, next, last and others. Indefinitive ordinatives are preceding, subsequent and others. Quantifiers express exact cardinal numbers such as two, three. The inexact comprise lots of, many, most. Classifier indicates the subclass of the thing in question. These are mainly adjectival.

Finite

Finite "anchors the proposition in the way that we can argue about it". It has to be anchored and as Eggins (1996:159) puts it "be brought down to earth" so that it can be argued about. She notes that Halliday (1985a) achieves this through the use of Finite Verbal Operators which he sub-divides into Temporal Finite Verbal Operator (TFVO) and Finite Modal Operator (FMO). These are detailed in discussion on Adjuncts. TFVO anchors the proposition by reference to time and it does so by giving the present, past, future tense to the Finite. FMO anchors the proposition by reference to modality. In the Finite is always found Polarity though it is conspicuous in the negative. This was interesting because even in Sesotho the negative is found in the MOOD box but prior to the Subject. In both grammars polarity is embedded in the positive forms.

The Finite according to Halliday (2001:196) is a member of the verbal group and "it is a constituent that functions as finite plus predicator or as predicator alone if there is no finite element in the mood structure (clause as exchange) and as Process in the Transitivity structure (clause as representation)". This part concerns itself with the dynamic uses of the verb and related characters such as transitivity, modality to form part of the verbal ranking. In Halliday's (2001:145) words, "A verbal group is the expansion of a verb" and it achieves this view by use of extensions on the verbal lexeme. Based on this discussion Sesotho names were described as verbal group.

The verbal group that does not have a Finite element is non-finite. These are clauses that have not selected for a tense or a modal verbal element. (Eggins 1996:160) One other of this nature is the Infinitive and its structure is "to-verb" and the verb part comprises the lexical verbs. These verbs are found in the dictionaries. The logical system of the verbal group realizes the system of

tense (Halliday 2001:198). The primary tense is deictic and it comprises present, past, future. The secondary tenses comprise the passive and the perfect. The passive displays a distinct combination of 'presentness'(be) and 'pastness'(v-en)suggesting to be in a present condition resulting from a past event. The perfect is marked by v-en. (Halliday 2001:199). These are characteristics that build propositions that are used in discourse. It was interesting to note that analysts of Sesotho syntax use these terms in the same way that systemic grammar does.

Halliday (2001:70) argues further that the verbal group also has a role in the structure of propositions because they are an obligation in exchange of information and in such exchange speakers express their various positive and negative experiences and observations using clauses. The clauses bear the speaker's judgment of how likely or unlikely something is and this brings out modality of the proposition. Modality/speaker's judgement argues about probability or frequency of proposition. Eggins (1996:179) says modality "has to do with the different ways in which a language user can intrude his or her message expressing attitudes and judgments of various kinds." These attitudes and judgements require that messages be expressed using the clauses and these should bear Subject and Finite elements.
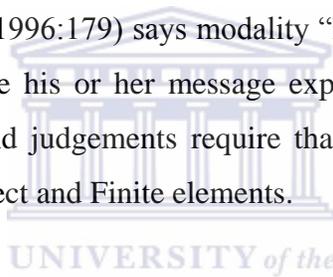
Another note from Eggins (1996:160) is that Subject and Finite form the MOOD constituent and "to capture their role we generally enclose them into the MOOD box while other elements are placed in the RESIDUE box". She goes on to show that Subject in Halliday's (1985:76) view, "realizes the thing by reference to which the proposition can be affirmed or denied. FINITE is the second essential element of the MOOD. This would mean that their full analysis is not just labeling them but placing them into the MOOD box." Note that the Subject could be replaced with pronouns or other elements such as concords particularly in the Sesotho language.

Concord

The concord, when examined from the formalist view, mainly functions massively and strongly as Subject or Object parts that form the independent clauses. It was interesting that in the MOOD box of Sesotho clauses the Subject could present as either the noun or representatives in the form of what the formalists refer to as concords. The systemic grammar does not present it specifically but it suitably described part of MOOD-Finite. In formalist grammar the concord (notifiably in

English and Sesotho) is class, person and number specific. It reiterates the class, person and number of its Subject. This means the Subject actually determines the concord. This is the basic function engaged in Sesotho structure. Note that an English concord is a verb but a Sesotho concord resembles the prefix of its original noun. This type of concord is called the concord of number and it mediates between the Subject and the Verb and it functions as and with the Finite. Guma (1971:161) presents the Subject Concord (SC), Object Concord (OC) and the Reflexive Prefix (RP) as Predicative concords.

Concords function as subjects in the analysis of Sesotho because in every Sesotho nominal the Subject claims a concord – be it a subject or an object concord and as Doke and Mofokeng (1967:185) claim, it may appear initially, in the middle or at the end of a noun. The concord of person is used between the subject and the verb to express stative form. Halliday describes this form as non-finite because it does not have a finite element. Guma (1971:159) sub-divides the non-finite as Infinitive and Imperative. He differs with systemic grammar on the imperative because the Imperative in Sesotho has the finite as its complete proposition that expresses modality within the clause.
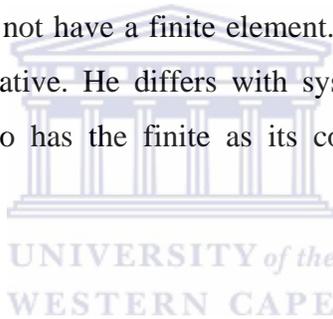
2.8.2 RESIDUE

The RESIDUE component is that part of the clause which, according to Eggins (1996:161) is less essential in arguing the clause. Normally it follows MOOD in a clause. It contains the main or base verb as well as other elements that follow the verb. Eggins (1996:161) notes that the components of RESIDUE comprise a Predicator, one or more Complements and any other Adjuncts. Predicator is the lexical or content part of the verbal group and it is sometimes yoked to the Finite to complete MOOD. At other times it double features in MOOD and RESIDUE when tense is embedded in the lexical word. It is worth noting that the Predicator follows the TVFO or the FMO. MOOD/RESIDUE analyse clauses as propositions. RESIDUE can be ellipsed in the exchange of information.

A Complement in the RESIDUE is another non-essential element in the clause but it is somehow effected by the main argument in the proposition. Eggins (1996:164-165) postulates that

complements belong to the nominal group and they can function as Subjects. Besides complements there are Adjuncts. These contribute some additional but non-essential information to the clause. They add experiential meaning as circumstantial adjuncts. These express some circumstance relating to the process represented in the clause. They may refer to different adverbial elements such as time probed with 'when?', place probed with 'where?', cause probed with 'why?', matter probed with 'about what?', accompaniment probed with 'with whom?', beneficiary probed with 'to whom?'and finally agent probed with 'by whom?'.

The Adjuncts that add interpersonal meaning reflect as modal adjuncts. These are somehow connected to the creation and maintenance of a dialogue. They achieve this by adding qualification to the Subject or by adding an expression of attitude or making an attempt of making the interaction itself. (Eggins 1996:166) Modal adjuncts sub-divide into four main types. Such are: Comment, Mood, Polarity, Vocative and Textual adjuncts. Mood adjuncts provide a "second chance" for the speaker to add his/her judgment of probability/likelihood in proposition. They are likely to be retained in elliptical responses. Polarity adjuncts are basically 'yes' and 'no' but they have common conversational alternatives which are: yea, yep, nope. Polar adjuncts "stand in" for an elliptical MOOD constituents. It was interesting to note that these are marked as interjections in Sesotho grammar.

Mood and Polar adjuncts express meanings which are directly related to the arguable nub of the proposition. Polar adjuncts are responses to polar interrogatives or questions. They respond to polar interrogatives. The structure of Polar interrogatives allows the Finite to precede the Subject. These are normally formed from declaratives whose order is Subject-Finite. These form Subject Finite Inversion (SFI). Normally, the modal would occur before the predicator where the two co-work.

Besides Polar interrogatives there are WH- interrogatives. The WH- is mapped onto or fused with either the Subject or the complement or a circumstantial adjunct. They form MOOD/RESIDUE according to the element it conflates with. The WH- element specifies the element which is to be supplied in the expected response. (Eggins 1996:175) To establish whether the WH- is conflated with Subject or Complement an answer to the question will clarify.

If it is conflated with Subject the structure will be that of a declarative as -SF-, where it conflates with the Complement or Adjunct it will be SFI noted for polar interrogative.

Comment adjuncts express assessment of the clause as a whole. They normally occur initially in a clause or after the Subject. They are realized by adverbs. They are considered as interpersonal elements in the clause because they add an expression of attitude or an evaluation in the clause. Their scope is the entire clause not just the Finite element thus they operate "outside the scope of MOOD/RESIDUE altogether". (Eggins 1996:169)

Vocative adjuncts control discourse by designing a likely next speaker. Eggins 1996:171) says "They are identifiable as names where names are not functioning as Subjects or Complements but are used to directly address the person named. They impact on the whole clause not on the MOOD as Comment does. They occur initially or finally or at a variety of different constituent boundaries in the clause. Their effect is to organize the designation of the clause as a whole. They may belong to the MOOD or RESIDUE boxes".

Textual adjuncts add textual function. They sub-divide into Conjunctive and Continuity adjuncts. Conjunctive type is expressed by conjunctions and they provide linking relations between one clause and another. They typically initiate a clause but they can occur at other points. According to Eggins (1996:172) "They express logical meanings of elaboration, extension and enhancement." They do not form the MOOD or RESIDUE

The continuity adjuncts include the continuative and continuity terms such as 'well', 'oh'. 'yea'. These may introduce a clause and signal that a response to prior talk is about to be provided or signal that the speaker will be saying more. These do not have a specific logical relation such as elaboration and others. They contribute to the textual organization of the clause rather than to the dimensions of arguability. Another interesting here is that Sesotho grammar classifies these as interjections and they share the forwarded functions except the mention of the textual function.
The textual adjuncts also do not belong to the MOO/RESIDUE boxes. They function as minor clauses and Eggins (1996:172) says "minor clauses have never had a MOOD constituent (because they do not opt for a Subject or Finite). They are typically brief but not resulting from

ellipsis. They cannot be tagged as MOOD clauses could be. These elements contribute to the logical meanings of the Clause because a proposition is analyzable into MOOD/RESIDUE. A Clause formed from logical elements produces logical meaning. Eggins (2004:254) even discusses features involved in the grammar of logical meaning. MOOD/RESIDUE feature in clause simplexes and clause complexes.

2.9 Clause Simplexes and Clause Complexes – The grammar of logical meaning

Clause is described or analyzed by use of MOOD/RESIDUE constituents in its various forms and Moods. These clauses would be either clause simplexes or clause complexes. Simplexes form a single clause with its own MOOD/RESIDUE. It is based on a finite verb (single or first verb). Clause complexes contain more than one clause, each with Subject/Finite elements of its own. Eggins (1996:139 and 2004:235) posits that clause complex is a grammatical and semantic unit formed when two or more clauses are linked in certain systematic and meaningful ways. This means that clause complex is composed of clusters of two or more clauses. Each of them would be a clause simplex. These clauses occur in spoken and written forms and these terms apply in this study because these names are awarded through spoken language when engaged in discourse.

When describing the structure of clause complexes, Eggins (2004:257) explains that "clause complexes are formed on a different structural basis to clauses". Based on this description Halliday (2001:193) asserts that clauses have a relationship and to present the relationship, he draws a difference between the clause as a multivariate structure and a clause complex as a univariate structure. With the univariate structure there is a relationship between elements that are essentially the same and which can be chained together indefinitely. Halliday (2001:193) actually notes that the univariate clauses are "structures generated by recurrence of the same function". In Eggins' (2004:258) words, "A clause complex is composed of one clause after another after another after another clause."

From a multivariate structure can be identified a complete whole which is built from functionally distinct constituents such as Subject, Finite, Predicator, Adjunct, Complement and each performs

a distinct, different role from the others but all contributing to the meaning of an interpersonally presented whole clause structure. Halliday (2001:193) says the multivariate structure is "a constellation of elements, each having a distinct function with respect to the whole. It is not that one analysis is better than the other but that in order to get an adequate account of the nominal group and a concept of what is meant by a 'group' as a grammatical resource for representing things, we need to interpret them from both these points of view [univariate and multivariate]." Eggins (2004:257) adds that compulsory constituents such as Subject and Finite occur only once in a clause, "otherwise we have, by definition, a new clause" and this new clause forms a clause complex. Clause complexes have systems with which they operate.

In presenting the systems of the clause complex, Eggins (2004:258) notes that the system network reflects two systems involved in the formation of clause complexes. Two systems, namely taxis or tactic and logico-semantic relation network to form the clause complex. The tactic system describes the interdependency relationship between clauses linked into a clause complex. She explains that Taxis is a language resource for expanding units at any rank to make more meaning at that same rank. It works on a univariate principle through the reiteration of units in the same functional role. It is more dynamic, characteristic of spontaneous, spoken language or informal written texts. (Eggins 2004:269-270) These characteristics were typical of and relevant to the Sesotho pair names thus they were considered as clause complexes.

Eggins (2004:259) further quotes Halliday's (1996:224) explanation that "The clause complex (taxis) represents that dynamic potential of the system – the ability to 'choreograph' very long and intricate patterns of semantic movement while maintaining a continuous flow of discourse that is coherent without being constructional. This kind of flow is uncharacteristic of written language." It was worthy to navigate through Sesotho names to establish if these apply because some names were clips that were taken from lengthy texts and they were interpretable in contexts. They are a result of spoken language.

The two options to that tactic system are parataxis and hypotaxis. In parataxis clauses are regarded as equal and in hypotaxis the clauses relate to the main clause through a dependency relationship. She explains that parataxis is known as "co-ordination" in conventional grammars

and hypotaxis is known as "sub-ordination" in conventional grammars. This means that parataxis forms what conventional grammars refer to as 'compound sentences' and hypotaxis forms 'complex sentences'. In analyzing taxis this system captures what Eggins, (2004:257) refers to as dependency relationship of adjacent clauses and it can form discourse as probes elicit information after the first taxis.

In hypotaxis clauses relate to a main clause through a dependency relationship because only one of them can stand on its own. This forms the formalists' 'complex sentence'. Eggins (2004:263) clarifies that this structural difference (which is the expression of a semantic difference) differentiates a parataxis from a hypotaxis. This is the difference between a relationship of equals or compound sentences from a relationship between a dependent and its Head which form a sub-ordinate sentence.

In parataxis, therefore, each clause is in a paratactic complex for each can stand on its own as a complete sentence whereas in a hypotactic complex a main clause has other clauses dependent on it to build a complete meaningful structure. Since in taxis clauses are linked systemic grammar uses Logico-semantic system to describe a specific type of meaning relationship between linked clauses. It occurs in two main options as well. In the first case, clauses may relate to each other by projection "where one clause is reported or quoted by another clause" (Eggins 2004:259) and in the second option they relate by expansion "where one clause develops or extends on the meanings of another" (Eggins 2004:259). She says in projection, "one clause anchors the complex by telling us who said or thought something. Thus, projection offers *locution* which is expressed or projected as *speech* and *ideas* expressed or projected as *thoughts*. It was interesting that direct speech and thought locution expressions had corresponding examples in Sesotho as discussed in other chapers. These had formed Sesotho name clauses.

Eggins (2004:240) indicates that the projectors in a projecting clause are thematic and that means they initiate the message transmitter. They indicate 'who' says something. These locutions belong to the verbal group. Therefore, these projections tell us about someone saying or thinking something. The system of Projection involves the attribution of either locutions (what someone said); or (what someone thought)." Eggins (2004:275) notes that in projection of ideas the projecting clause is typically a mental process. We can project what we know or what we want.

Projection in Eggins (2004:271) view is the logico-semantics of quoting and reporting speech and thoughts using a clause that contains a verb of saying or thinking (or any of their many synonyms) to solicit a projection relationship. They are linked to a quoting or reporting of what someone said or thought. In Eggins (2004:271) words, "Projection is thus a resource [that] the grammar offers us for attributing words (say) and ideas (think) to their sources". This observation corresponds with Dahl's preferred style of dialogue, as quoted by Eggins (2004:274) in which he prefers not to use the simple verb *say* but to infuse the projecting verb with meanings about the manner in which something is said. This is Dahl's strategy to assist inexperienced readers to decode the attitudes and emotions of characters correctly.

The synonyms or the other forms of "say" that display attitudes and emotions are identified in the system of projection on what someone said. They are found in name clauses in Appendix C. They cover the Mood spectrum. A further note is that Dahl allows a change from the paratactic dialogue to the hypotactic form (Eggins 2004:274).

Besides locution and idea Eggins (2004:275) presents the third person narration projection. In it one character is used to 'focalize' the narration in full or in part. The narrator is separate from the third person character they are describing. This third type of projection is referred to as Free Indirect Discourse (FID). Eggins (2004:275) explains that FID applies with clause complexes. She notes various ways in which FID functions. The initial point is that when FID is in operation, the boundary between narrator and character becomes blurred because the narrator may assume the position of the character in description. The narrator who refers to another character they describe "slips into what seems to be the words and tone of the character" (Eggins 2004:275). She explains this as the "tinting of the narrator's speech with the character's language or mode" and she alerts that "this may promote an empathetic identification on the part of the reader." (Eggins 2004:276)

Eggins (2004: 276) further claims that FID in action may also make it possible for the reader to determine who is thinking what and what the source of discourse is. FID also reproduces the idiolect of a character's speech or thought but within the narrator's reporting language. This is

often referred to as 'indirect interior monologue'. It is 'indirect' because the narrator produces the speech on behalf of the character who is the actual owner of the speech. It is 'interior' because it causes intra-communication or debate within the awarder. 'Monologue' actually depicts the act of speaking to self and the awarder is actually talking to oneself. This observation is interesting because there are name clauses that reflect this 'interior monologue'.

FID is further noted to enhance bivocality and polyvocality of the text through plurality of speakers and attitudes. This brings ambiguity into the picture, a feature obligatorily enfolded in independent clauses. From the systemic grammar view ambiguity results from the bivocality or polyvocality and it is enhanced by FID. In Eggins' (2004:276) words, FID "dramatizes the problematic relationships between any utterance and its origin." The enhanced results submit to the consequence of more than one meaning explicated by prefixes /bi/ and /poly/ before 'vocality'. This ambiguity reflects in the univariate and multivariate forms. One reflection relates to the source of the enacted message structure. Ambiguity is a semantic feature even in the formalist grammar.

Ambiguous sourcing has produced what Rimmon-Kenan (2003:115) refers to as 'double edged effect'. He explains that this effect is done firstly by the narrator's distinct presence from the character which creates ironic distancing. Secondly, it is done through the tinting of the narrator's speech with the character's language or experience and this, according to Rimmon-Kenan (2003:115) may promote an empathetic identification on the reader (who was the name owner in this study). The double edged effect helps to share emotional experience, a feature of appraisal proposed by Martin and Rose (2007:34) and adopted in this study. In a summary, Eggins (2004:273) posits that in paratactic projection of locutions the projecting clause is a verbal process which can use a range of verbs and this has been exemplified with the synonyms on Verbal Processes in Appendix C. The systems of the clause enable social discourse through these relationships.

2.10 Conclusion

From this discussion it is evident that Clause is basic in language use and description. It is the core in creating and analyzing social discourse. It is the basis of interpersonal function. It structures language for use between social members and this helps analysts to discover how speakers structure and use language to achieve goals in their situation and cultural contexts. Even the 'non-schooled' excel in structuring it to achieve interpersonal goals and this can be solicited from the way Basotho creatively coin personal names using clause structure to form social discourse. What qualities do they apply to use the names as independent clauses? Did they support Malinowski's view that language cannot be divorced from society? It would be worthy to find out.

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CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

This chapter discussed methodology and research design applied in the analyses. The main methodology followed in this study was a Qualitative-Inductive methodology that was Text based. The design traced origins of texts and discourses as basic units and social practices in texts and their interaction contexts. Discourses were collected from the name owners and other sources which have information about how and why the names were awarded. This collection was basically conducted through interviews.

3.1 Research Design

The descriptive design of this discourse was Text Based. Wodak and Meyer (2001:7) note that a Text-Based design is required by social discourse. They claim that this design traces origins of texts and discourses as basic units and social practices in text-context dependency of meanings. It stresses "relationship between grammatical system (cf. objective a), social and personal needs (cf. objective c) that require services of language using language functions". (Wodak and Meyer 2001:8) The texts were used to interpret aspects of culture they manifest in their structural form. (cf. Wodak and Meyer 2001:1) In addition, a Text Based design puts the burden on the user but gives him virtually unlimited freedom to apply his concepts creatively. In this case the researcher accessed unlimited meanings beyond the clauses. Lastly, this approach allows the researcher to explain how people categorize the social factors to which they relate language. (cf. objective c).

These factors about Text based design reflect the authenticity of content to be described and they include the kind of message, the initiator and the circumstances in which he or she speaks. They permit the use of form-meaning relation or lexico-grammar to interpret the social discourse embedded in the names. This view led to the selection of Lexico-grammar because it is the

intermediate level of what is termed "grammar". Eggins (1996:118) clarifies that the function of Lexico-grammar is "to free language from constraints of bi-uniqueness so that it can take a finite number of expression units to realize an infinite number of contents or meanings." Thus, lexico-grammar provides us with the means to combine sounds into words which can be arranged in different 'grammatical structures' to make different meanings. The contention here tallies very well with Pike's (1947:78) claim (in Guma 1971:40) that language is a communicating system with form-meaning relationships at heart. Their basic point is that form and meaning are so inextricably bound up that they cannot be separated from each other. As Pike (1947:78 in Guma (1971) puts it, the phoneme in a morpheme cannot be reduced in size and in shape without destroying that meaning. It would thus be impossible to understand the structural form of a linguistic unit without reference to what it means." (Pike 1947:78 in Guma 1971:40) He continues that basically, language is sound and those sounds that a speaker makes convey to the hearer something that pertains to the non-linguistic world yet it conveys a definite message. That message constitutes meaning and it was this accurately presented meaning that was the target of description in this study.

A Text–Based design tallies very well with the semiotic approach in which Eggins (1996:11) claims that language should not be just a representation but an "active construction of our view of the world." This is why she urges systemicists to ask how language is structured for use. This urge made the researcher eager to explore the structure of each name selected to establish the meaning it enfolded from the socio-cultural context of situation. This explicated the grammar of their language. A request for the multifaceted feature was sensed here for "language is dynamic and allows creativity and reproduction properties to function in relevant contexts of culture and situation." (Polson 2000:5).

This note reiterates and confirms Eggins' (1996:118) assertion that a research act is an interactive process shaped by a number of issues. This multifaceted feature tallies with the creative quality of lexico-grammar. The name awarders exploit this creativity using carefully selected constituents. In this case Lexico-grammar used word and clause units or constituents as grapho-logical conventions (Eggins 2004:117-135) (cf. objective a). This is why these names were organized and presented as single forms or pair patterns (cf. objective a) then classified

according to Halliday's Moods (cf. objective b). Lastly, their 'meanings beyond the clause' were 'realized' in real and assumed contexts (cf. objective c).

In creativity, lexico-grammar notes a potential to produce simultaneous meanings. In simultaneity multifunction a clause becomes a genre. The genre feature displays the appraisal of these names. (cf objective c) Appraisal draws information from authentic sources for analyses as the inductive approach does. It focuses on attitudes, feelings and values that are negotiated with readers and evaluates things from people's character and feelings. It elicits the texture of texts in context using cohesive ties. The cohesive relations in these names were detectable even on assumption because "cohesion is a semantic unit interpretable in social contexts." (Halliday and Hasan 1978:8)

Lexico-grammar as a semiotic approach interprets "things in their natural settings" and this conforms to Eggins' (1996:11) claim that language should not be just a representation but an active construction. This was why the researcher wanted to explore this observation as explicated in these names. Eggins' (1996:11) request to systemicists to ask how language is structured for use again tallies with the multifaceted feature of the qualitative research methodology for it looks at language as dynamic and allowing creativity and reproduction properties to function in relevant contexts of culture and situation. This request was addressed in this study. This means the study therefore, anticipated the employment of clause-text-culture paradigm from a very close proximity. This design employed the features of qualitative-inductive method.

3.2 Research Methodology

The main methodology followed in this study was a Qualitative-Inductive methodology that is Text based. Since these personal names were analyzed as social discourse, Lexico-grammar, an analytic tool of SFL theory, was used as the central, direct approach to explore these independent clause Sesotho personal names as authentic social discourse. This was because these names are authentic textual products of social interaction and this made them be analyzed as texts in contexts.

Qualitative methodology was selected because it is "multi-method that involves an interpretive naturalistic approach in the study of its subject matter. (Polson 2000:4) This indicated that the analyst was engaged in a qualitative research who studied names in their natural settings, and she attempted to make sense of, or interpret, phenomena in terms of the meanings people bring to them. This approach attempts to make meanings from people's view (Polson 2000:4). Qualitative research is exploratory. It involves in-depth understanding of human behaviour and reasons therein. It relies on reasons behind various aspects of behaviour. It investigates the why and how of decision making.

According to Adler and Adler (1987:1) qualitative research needs smaller but focused samples not random samples and it categorizes such data into patterns as primary basis for organizing and reporting results and these are presented as patterns in the analysis. This explanation allowed the researcher in this study to use this methodology mostly because the real interviewed samples and other data described on assumption were sizeable. These were categorized into single names and pair names in the form of name-surname/surname-name patterns.

Adler and Adler (1987:1) further note that Qualitative research uses unreconstructed logic to get to what is real – the quality, meaning, context or image of reality in what people actually do, not what they say they do as in questionnaires. It does not encourage fabricated methods or reconstructed rules and procedures. It involves methods of data collection and analysis that are non-quantitative. This view is shared by Lofland and Lofland (1984:147) who in their words say, "It [Qualitative research] focuses on quality, a term referring to essence or ambience of something." The real interviews were conspicuous on what people actually do in the naming system among Basotho.

Leedy and Ormrod (1985:147) add that data described using qualitative method will "construct a rich, meaningful picture of a complex multifaceted situation" because these names are resourced from real people who use rich language skilfully, to reflect real situations. Those names resourced from and interpreted by owners or family members in interviews gave the true picture of the meanings of the names beyond the clauses. They complied with Leedy and Ormrod's view

mentioned above. Their value as social discourses reflected them as a result of circumstances and experiences encountered in various situations around the children's births.

Eggins (1996:26) extends Leedy and Omrod's observation by bringing up three variables that make up the situation context. She says speakers rapidly notify them in their interaction. They include the field of the text or what the text is all about. In this study the field is the naming system. The second variable is mode and it is the role that language plays in the interaction between inter-actants. Note that in these name discourses the awarder was the lone presenter though the discourse forwarded was not meant to be a monologue. It was meant to be an interactive content. The third variable is tenor and it expresses the interpersonal relationships between interactants. All these aspects describe the register of a personal name text. Register describes the immediate situational context of experiences in which the text was produced. (Eggins 1996:26)

The value of these variables is that they magnified the quality of these names as social discourse and this activated interpersonal relations between speakers and displayed the names as genres. In Eggins' (1996:26) words, "We can suggest what genre the text belongs to". She defines 'genre' as "a staged, goal oriented, purposeful activity in which speakers engage as members of our culture." Martin and Rose (2007:8) explain that genres reveal how speakers learn to recognize and distinguish typical meanings of their culture by attending to consistent patterns of meaning as they interact in various situations. They note that "Since patterns of meaning are relatively consistent for each genre we can learn how each situation is likely to unfold, and learn how to interact with it." (Martin and Rose 2007: 8) This view supported description of names in the assumed socio-cultural contexts of Basotho targeted in this study.

Circumstances that build the context of situation reflected similar or different experiences and these formed the basis of all names within the context of Basotho culture. To deal with differences Polson (2000:4) posits that "Routine and problematic moments and meanings in individuals' lives should be described by the collection and study of a variety of empirical materials". He explains that these routine moments include case study and personal experience

and this is why, in this study, there were assumptive interpretations based on the structures of the names as these were suggestive of life stories.

The qualitative method was further sought because as Leedy and Ormrod (1985:147) claim, the intent should be "to answer some research questions we cannot skim across the surface. We must dig deep to get a complete understanding of the phenomenon we are studying". This study reflected here because it sought answers related to the varied meanings of these names beyond the clause. Leedy and Ormrod (1985:147) further claim that in qualitative research, numerous forms of data are collected and examined from a variety of entry conditions to construct a wealthy, complex multifaceted situation or social context; overtly and covertly. This is why in this study, real meanings were resourced from owners of the names or their family members based on the overt structural forms to unearth the covert cultural entailments enfolded.

Halliday (1994:11) claims that when the overt and covert characters are discovered the analysis oriented towards the explanation of implicit or covert meanings can provide valuable insights into unclear situations or those taken for granted [such as personal names] with the intent to unearth such socio-cultural and historical content. This claim tallied with Sekonyela's (2009) assertion that "every Mosotho name is that individual's history [buried in the name structure]". Their historical moments from context even extended to the history of the society as in *Nahaeile Moshoeshoe* 'the country is 'gone' Moshoeshoe', which referred to the Free State Province in RSA because it originally belonged to Basotho. An overt interpretation of the grammar of interpersonal meaning helped to unearth the grammatical features as well as the covert semantic features enfolded as appraisal in these name clauses.

In Eggins (1996:5) words, the analysis of the text in terms of its grammar is a work of interpretation. Note that it can be denotative or connotative and it can bear one or more meanings simultaneously. Connotation is subjective and this means that subjectivity contributed massively to these descriptions. So, alternatives were accommodated in the interpretation dependent on context because as Eggins (1996:7) suggests context is in text and the choice of 'meanings rather than meaning' demonstrates that "linguistic texts are typically making not just one, but a number

of meanings simultaneously." (Eggins 1996:119) A simultaneous production of meanings is one of the major properties of lexico-grammar. (Eggins 1996:119) This means that simultaneity is inevitable, either with concomitant or alternative meanings.

Martin and Rose (2007:8) refer to these alternatives as "genres" that is, "different types of texts that enact various social contexts. They are recognized and distinguished on the basis of a target culture [and this is done] by attending to consistent patterns of meaning resourced in interaction between participants." This subjectivity made me agree with Adler and Adler (1987:23) that being qualitative, involves a subjective methodology that makes the researcher become the research instrument. In his words, "It involves a subjective methodology and yourself as an instrument." Polson (2000:5) observes that in being subjective the "subject" benefits in many respects than the researcher because the "subject" is the source of the required data and the more he or she presents the information the more it becomes vivid. This means skills such as coinage and contextualizing and deduction of meanings from structures are sharpened.

In this study the awarders were "the subjects" as they were the sources of the required data. These qualities existed between the researcher and respondents to obtain required quantity and quality of data. This subjectivity reflected the awarders' act vividly because they coined name structures subjectively. The subjectivity enabled awarders to make the names authentic products negotiated in context. Their authenticity was borne from the awarders' consistent mastery of the rules of lexico-grammar in building these names as enacted messages across Sotho speaking areas.

This authentic feature revealed that lexico-grammar enhances the features of induction quality because it maintained consistency of resourced facts. The consistency was also identified in the guiding of structured questions to obtain the required explanations based on clause structure, mood type and the textual quality of the names in the socio-cultural contexts of Basotho. That consistency extended to the unraveling of the known and new structural patterns of the single and pair names collected.

These principles were vital to establish interpersonal function because as Eggins (1996:3) observes "People interact in order to make meanings: to make sense of the world and of each other and to reflect the semantic purpose of language where each text is a 'record of the meanings' that have been made in particular context." Since this research was concerned with interpreting discourse as more than just words in clauses this meant that analysis would "treat discourse as more than an incidental manifestation of social activity [because] it focuses on social aspects as it is constructed through texts on the constitutive role of meanings in social life." (Martin and Rose 2007:1)

The view about qualitative research as presented by Visage and Maritz (2010:22) is that "two of the most useful purposes of qualitative research are exploratory and description within a specific context, resulting in the selection of a generic qualitative design that is exploratory, descriptive and contextual in nature". Based on this view, this study incorporated these purposes to achieve the interpretation of texts in contexts. This indication served for this study because these names were explored and described within the specific Basotho situational and cultural contexts.

This idea of exploration accommodated the view that qualitative research is a grounded theory built from the ground up. This meant that in order to explore virgin information it was best to contact the language users in their various contexts and get the direct meanings beyond the clauses in those contexts. Visage and Maritz (2010:22) indicate that the departure of exploratory research is based on an inductive approach. Though they claim that this approach does not answer research questions, they assert that they give direction to the required answers. It was thus eligible to elicit and establish virgin information about situational contexts that brought the identified names into being awarded. This direction was pursued particularly because this study is an advent of the SFG theory and onomastica.

Visage and Maritz (2010:22) further note that when the exploratory approach is preferred qualitative research becomes "a 'bricoleur' or a handyman with a coherent toolkit that fits a specific paradigm." They say paradigms are used to provide a solution to the field of inquiry or problem. Denzin and Lincoln (1994:3) add that 'bricoleur' produces 'bricolage' or multiple methodologies that work as "a pieced—together close-knit set of practices that provide solutions

in concrete situations". 'Paradigm' is a Greek word "Paradeigma" which means "pattern" or "example". Its origin is resourced from "Paradeiknunai" which means "demonstrate". It referred here because the explanation introduced the aspects of demonstration of form-meaning relation resourced from these names. Such included formation of patterns, some of which had not been unearthed earlier within the naming system of Basotho.

Paradigm refers to a thought pattern in any scientific discipline or other epistemological context since the late 1960s. Polson (2000:5) says it is "an overacting philosophical system by which the user is attached to a particular world view." Thomas Kuhn (1969:1), a philosopher of science, says 'Paradigm', "refers to the set of practices that define a scientific discipline during a particular time. He actually defines 'Paradigm' as "an entire constellation of beliefs, values and techniques shared by members of a given community. Kuhn concocted this term precisely to distinguish social from natural sciences. He had observed that social scientists were never in agreement on theories or concepts since the social science concepts were deemed polysemic. It can be drawn from these definitions that among other things, paradigm is used to indicate a pattern or model or an outstandingly clear typical example or archetype. (Kuhn 1969:1) He uses it in 'design paradigms.' These comprise functional precedents for design solutions as noted earlier.
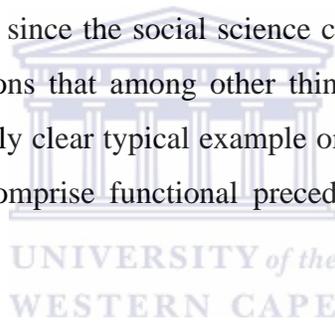
Initially, the word 'Paradigm' was specific to grammar in the 1900s hence why Webster's dictionary defines its technical use only in the context of grammar or in rhetoric as a term for an illustrative parable or fable. Ferdinand de Saussure is quoted by Kuhn (1969:1) as saying that 'paradigm' is used in Linguistics to refer to a class of elements with similarities. According to Weltenshauung (in Wikispaces 2007:1) "the term is used to describe the set of experiences, beliefs and values that affect the way an individual perceives reality and responds to that perception." This study was described using clause-text-culture paradigm because of patterns identified in these names' descriptions. It was explicated mostly by the real meaning enfolded in these name structures, that is, when their clause structures were mapped or 'realized' onto their assumed or real meanings. The interviewed descriptions, however, were resourced from the awarders or family.

The realities accessed from interviews correlated with Eggin's (1996:2) view that "language use is functional, its function is to make meanings and these meanings are influenced by the social and cultural context in which they are exchanged." As she contents this functional use revealed language as a semiotic process - a process of making meaning by choosing. This semiotic interpretation allows users to consider the appropriateness or inappropriateness of different linguistic choices or structures in relation to the contexts and to view language as a resource which we use by choosing to make meanings in contexts. This is why virgin information is required.

There are 'dominant paradigms' which refer to the values or systems of thought in a society. They are standard and widely held at a given time. These are shaped by community's cultural background and by the context of the historical moment. They magnify both the structural compositions and the meanings beyond the clauses and in this study these were a single name or pair. This is why this study opted for analysis using a paradigm. The paradigm identified for this study was the Clause-Text-Culture paradigm proposed by Martin and Rose (2007:1). This paradigm was selected because as Martin and Rose (2007:2) assert "*clause, text, culture* are not things but social processes that unfold at different time scales." These social processes differ in size and complexity from clause to text to culture. They use situations and participants with different social roles to produce texts that unfold sequences of meanings resourced within a culture. These processes applied with these features in this study.

In the application of this paradigm, 'clause' featured as an instance in the story of an individual. That story was covered with a textual feature and it became a 'text' that was used to interpret discourse in a cultural setting. This is why in this study the name clauses were described with their textual features to unravel the cultural setting in which they were awarded as well as the social functions encompassed. Sequences of meanings were examined from different perspectives to understand how the textual clause manifested the culture it is part of. (cf. Halliday and Hasan 1978:2) This was where the culture of Basotho was explicated. Culture, as Martin and Rose (2007:2) posit, explicates itself through a myriad of texts. It is more abstract than text and the meanings that make up that text are in turn more abstract than the wordings [in

the clause] that express them. The explications found in this paradigm have given quality to this research.

Qualitative research is further viewed as a set of interpretive practices "where no single methodology or interpretive paradigm is privileged over another. (Polson 2000:5). His view is supported by Denzin and Lincoln (1994:2) who suggest that a qualitative researcher provides solutions in concrete situations by using sets of 'pieced-together' practices. The choice of tools depends on context. In this study, these concrete situations were secured by interviews with name owners or relatives or senior citizens who have required knowledge about the interviewees. Polson (2000:5) suggests that at times more than one method is needed in describing a language. In such a case Denzin and Lincoln (1994:2) encourage the use of multiple methods which they call "triangulation" and their argument is that it provides an alternative to validation as it attempts to secure an in-depth understanding of the described phenomenon. In this study "triangulation" proposed co-opted features of Ethnography, Prototype and Phenomenological philosophy approaches when applying clause-text-culture paradigm in description. These approaches made a strong contribution towards attaining the patterns of these personal names' and their 'meanings beyond their clauses'.

Ethnography describes culture from the folk viewpoint, reflects their social views and facilitates for both real and assumed contexts. This is because according to Hudson (1988:25) Ethnography describes a culture or people's way of life from a folk or people's traditional point of view. It allows *emic* perspective, that is, the way members of culture perceive their world. The folk point represents each member's reflection of their culture through their linguistic and non-linguistic exchange. This reveals some implicit or covert or tacit meaning for co-participants in their culture. Since ethnography notes about the processes experienced in interaction with the interviewees, contributions must capture and decipher facts from the events expressed as texts to activate other linguistic skills such as inferences, references, substitution, elliptic interpretations. These describe cohesion of texts to provide a more vivid picture and meaning of a text. (cf. Halliday and Hasan 1978:5)

Ethnography further focuses on the sociology of meaning through close observation of socio-

cultural phenomena. Ethnographers focus on a community and select, for interview, informants who have an overview of the activities of the culture. Informants are interviewed to elicit clarification and deeper responses. This is why interviews are conducted in this research to access real meanings beyond these name clauses. Ethnographic approach starts with selection of culture, review of literature pertaining to the culture and identification of variables of interest typically perceived as significant by means of the culture. This approach immerses the researcher as well, because it involves gaining informants for more information in a chaining process, gathering data from observational transcripts and interview records. The ethnographer strives to avoid preconceptions but induces theory from perspective of members of that culture from observation. Validation may be sought by checking with the members of the culture. This is why in this study interviews were conducted for single form names to confirm the tone of these names as texts in cultural contexts.

The ethnographic process is, in addition, intended to reveal common cultural understandings related to the study or phenomena. These subjective but collective understandings of the subject are often interpreted to be more significant than the objective data. Ethnography may be approached from the view of art and cultural preservation as a descriptive rather than analytic endeavor. Such art is considered as part of any material arte-fact of culture. The ethnographer strives to understand culture connotations associated with symbols relevant to that culture. This is why in this study interest was geared at describing the linguistic art of naming persons.

Ethnographic approach makes use of symbols and these may be integrated to show how they relate to implied plan to explicate the desired package of culture. The fact is that symbols cannot be understood in isolation because they are elements of a whole. (Martin and Rose 2007:2) This holistic feature makes the elements described to form cultural patterning which is the observation of cultural patterns that form relationships. Three methods of patterning apply. First, is the conceptual mapping which uses terms of members of the culture to relate symbols across varied forms of behaviour in various contexts. Sesotho examples such as *letsibolo* 'first born', *khorula* 'last born' explicate this. This patterning method also supported the intent for interviews conducted in this study.

The second patterning refers to the learning processes and it helps to understand how a culture transmits what it perceives to be important across generations. The last patterning which is the sanctioning process identifies cultural elements that are formally or informally prescribed through presence or lack of enforcement. These apply most particularly as social norms in addressing socio-cultural issues within a society. Thus the structures selected for disseminating an enacted message may be formally or informally enforced by members of the society. Some are taboos in certain contexts. These patterns highlight four assumptions forwarded by ethnographic research which correlate with the hypothesized assumptions of this study. Firstly, ethnography assumes that the principal resource interest is affected by and virtually assures community cultural understanding. Interpretations place weight on causal importance of cultural understanding. Thus overestimation of cultural perceptions or underestimation of causal role can be experienced. This assumption reflects the use of the genre theory of the systemic theory (as these name structures function as genres) in which the "field" or the content, the "mode" or the role of language in these name texts, and the "tenor" or the interpersonal interaction between participants (Eggins 1996:26) are displayed. Secondly, ethnography assumes ability to identify relevant community of interest. In this study relevant community was identified in the art of using an event to award a child a name. Each name was accurately structured to expose the in-depth contents of the incident through the constituents of a clause and their order and 'sophisticate' it into a personal name. Such included these independent clauses that function as personal names.

Thirdly, ethnography assumes that there are findings on the comprehensive knowledge of culture. In this case danger of biasness towards the researcher's culture was possible. Danger could be encountered unless the idea of Phenomenological philosophy was applied. This philosophy advocates that "the researcher enters the world of participants with 'reduction' in mind – namely to discover the core of the phenomenon" (Visage and Maritz 2010:37). As a fourth point, ethnographic research risks a false assumption that given measures have the same meaning across cultures and this was open to research to confirm or disprove it.

On the other hand, we find as a first point about prototype approach that it considers the degree of similarity between the object and the original pattern. In this study this approach related and

confirmed how these name structures fit into the syntactic descriptions of the grammar of Sesotho, either as single names or NS-SN patterns. The patterns extended to categories as well as the mood system forwarded by Halliday (2001:43-48). The advantage of Prototype was that in its application it was not too hard to understand how people learn concepts from each other or make meanings with each other (Eggins 1996:4) because each item closely related to the group members it shares features with. So, to a good extend, cultural transmission reflected.

The second point is that prototype allows for the kind of creative flexibility (a lexico-grammatical property) in the application of concepts which we find in real life. In other words it predicts the boundaries of the concepts. For instance, these names *Thabang* 'rejoice' and *Thibang* 'stop …' presented as minimal pairs have specific boundaries of "rejoice" and "stop" [plural] marked in the bolded phoneme distinction. Lastly, prototype further puts the burden on the user but gives him virtually unlimited freedom to apply his concepts creatively. The study therefore, shared description points with the clause-text-culture paradigm from a very close proximity hence why their characteristics were encompassed at an optimal level. However, this "triangular" was implied along with the lexico-grammatical analysis and the researcher depended on the name owners in the interviews and other sources to describe their naming phenomenon to their full capacity in order to allow the noted Phenomenological Philosophy to excel.

Phenomenological Philosophy relates to the ethnographic and prototype entities because it emphasizes "going back to things themselves." It focuses on an in-depth understanding of the lived experience of several participants. It is contextual in nature and it does not aim to generalize findings to other settings. It aims to describe what participants have in common as they live within a similar or even related socio-cultural phenomenon. Its relevance lied in the fact that senior citizens award their grandchildren names based on experiences. This philosophy further advocates the researcher's 'reduction' in mind and that was why the researcher in this study "sought" information from interviewees with no prejudice at all.

This philosophy also emphasizes retreating to specific happenings themselves to disambiguate explanations. For instance, *Nthoateng* [ntʰwatέŋ] 'the usual thing' or *Esaleeena* [esaleyέna] 'the usual or still the same' refer to births of repeated same sex or the similar but not the same

experience repeatedly encountered in the same era at different periods. Principles of Phenomenological philosophy were applied here because each name was a unique entity. Each had its specific origin despite similarities or differences in structure and cultural context. The idea of the researcher "entering the world of participants with 'reduction' in mind" (Visage and Maritz 2010:24) was pursued to discover the real core of the phenomenon for various names.

The phenomenological philosophy strongly contributed to the methodology and paradigm selected for this study because the interviews conducted used all these aspects of generic qualitative design to resource virgin information about the contexts relevant to the awarded names. This was because the name owners mainly, awarders and other family members, family friends, neighbours, senior citizens who were present or around at birth need this philosophy to displayed their meanings beyond the clause using clause-text-culture paradigm. Their information was actually crucial as this study is an advent to the SFL field, to the researcher and possibly to some name owners.

However, this philosophy was not spelt out but was enfolded in the lexico-grammar description using the clause-text-culture paradigm. The contexts explained invited the researcher to the use of the contextual nature of qualitative research because this nature required researcher "to understand events, actions and processes in their context instead of generalize [sic] implying an idiographic approach" (Mouton 2001:272) According to Visage and Maritz (2010:23) this is contextual research. These aspects of generic qualitative design intertwined in this study, and did not need to be singled out because their characteristics all entangled with the clause-text-culture paradigm and lexico-grammar.

To keep the analyses manageable focus was intensively on two sets of names with textual interpretation. This brought out different contexts, some of which were real and others were possible causes of creating names with independent clause structures. This helped to identify aspects of clause formation as well as the culture they manifested. (cf. Wodak and Meyer 2001:1) This made lexico-grammar be considered a legitimate framework to control the analysis, when coupled with clause-text-culture paradigm. This meant, therefore, that lexico-grammar would be tapered to the use of Clause-text-culture paradigm in description. Required answers

towards the structure of these names were also provided. This was because SFL as the core theory uses structure as the centre of description when analyzing social discourse. (Martin and Rose 2007; Eggins 2004:247).

SFL accounts for the syntactic patterns of language and also places the function of language as central in order to explain what language does and how it does it. Once familiar with clause structure in the description it is relatively easy to identify phrase/group ranks and clause complex structure and that leads to functional labelling. This is because patterns which can be identified for the clause have parallels for units of the lower ranks in comprehensive clause structure description. According to Eggins (1996:113) it is essential that functional labelling must always be coupled with class labelling in a comprehensive description of the clause because this helps to direct the way on how to explore functional labelling and its implications, leaving class labels in the background. It allows a relation between culture, wording and meaning. Her basic argument arises from the fact that "this functional perspective allows analysts to make explicit how the clause functions simultaneously to express different meanings." (Eggins 1996:113)

It is worthy to note that when a relation is found between the culture, meaning, wording strata this is a "realization" process. (Martin and Rose 2007:2). In SFL, social contexts are 'realized' in texts which are 'realized', in turn, in sequences of clauses. This is where the clause-text-culture paradigm originates. This 'realization' displays the relation between grammar, discourse and social context and it is known as the strata of language from a general perspective. 'Realization' maps textual clauses onto their contexts in discourse analysis.

Martin and Rose (2007:4) comment that in 'realization' process "Discourse analysis employs the tools of grammarians to identify the roles of wordings (structure) in passages of text" and this means they capture structural description of these names. They also present that 'realization' further "employs the tools of social theorists to explain why they make meanings they do."(Martin and Rose 2007:4) This simultaneous use of tools from the grammarians as well as social theorists breeds the desired form-meaning relation professed as the precise descriptive approach to independent clause (Halliday 2001:115, Eggins 1996:114). In this way lexico-grammar proceeded to pave way to reflect the grammar of the interpersonal function or Mood

(Eggins 1996:124) (cf. Objective b) using these names. Discourse was inevitable thus ensuring a qualitative-inductive description. The relevant frame was the clause-text-culture paradigm.

The inductive approach draws information from authentic resources for analyses. (Polson 2000:5) These resources reflect the awarders' mastery of the rules of form-meaning relations in their language. They elicit the texture in context using cohesive ties. In these names the cohesive relations were detectable even on assumption because "cohesion is a semantic unit interpretable in social contexts." (Halliday and Hasan 1978:8) These relations are conjoined by meta-functions or grammars of meaning. Halliday and Hasan (1978:8) claim that "the meta-functions conjoin cohesion into a linguistic system to form texts" and in this case such logical relations that form a system were found in the independent clause Sesotho personal names.

Logical relations coupled with culture function/participation were used as resources to create texts that cohere with context of situation in a relevant manner. Thus, participation in social activities contributed strongly to the authenticity desired because it was in such participations that the names were captured in their real form and possibly real meaning and were used in their original form. This use is normally an unconscious act, and the textual cohesive devices identifiable in their use as well as information about their background could be solicited from the name owners, context, parents and community familiar with the origins of these names and their social interpretation. Thus, social activities contributed strongly to the authenticity desired. Social interpretation is one of the properties of lexico-grammar. (Halliday 2001, Eggins 1996, 2004)

The inductive approach comfortably rests in qualitative methodology because data is collected from speakers of the language. This allows the analysis to be qualitative particularly because the analyzed names are solicited from the already existing independent clauses. Similar to the other approaches, the inductive approach draws information from speakers as authentic sources for analyses (Polson 2000:5). The qualitative approach enhances this induction because qualitative approach generates theory and both prefer consistency of facts. For instance, when using guiding questions, lexico-grammar as well as the qualitative methodology adhere to the tailor made guidelines to solicit consistent data particularly in interviews despite the context and data elicited

is authentic and contextualized. The questions were applicable and relevant in all cases as they basically sought similar information obtained through a naming process. Such content needed to suit the clause-text-culture paradigm for a detailed description. The research questions 'sought' the circumstances by identifying relevant attributes ranging between time, place, manner, cause, accompaniment, role, matter [reasons included] that led to the coinage of the name, the participants involved (Polson 2000:11) and these correspond to SFL elements of Circumstantial Adjuncts (Eggins 1996:161). According to Halliday (2001:106) this process is "a mental picture of reality to make sense of what goes on in and around participants, that which models experience or reality". In this study, such a process actualizes the coinage of an authentic personal name.

This authenticity uses inductive method to ensure consistent facts around the texts based on SFL theory and to verify theoretical influences on form-meaning relation. This relation enhances the induction because in its design it bears consistency of facts as one of the characters of the qualitative approach. For instance, when using guiding questions they do not change, particularly in interviews despite the context and data elicited. These lead to soliciting required information which entail form and meaning of the name, the context and the participants involved. Halliday (2001:106) refers to this process as "a mental picture of reality to make sense of what goes on in and around participants, that which models experience or reality".

Qualitative research approach uses descriptive approach to describe situations and events. (Visage and Maritz 2010:23). This shows that the reality facing participants must be vividly described. They quote Babbie and Mouton (2001:272) who claim that when using descriptive approach such as qualitative method "The focus is on a thick description of the emerging themes and categories to participants' experience of the research phenomenon using their language in an attempt to stay true to the meanings of participants themselves."

Visage and Maritz (2010:23) comment on this observation is that a vivid picture of the current realities of experiences by participants should be created and findings should be supported by evidence reflected in the data gathered through interviews and other ways. It must be explained in the participants' language and from their view. Based on this view the researcher in this study

was able use the participants' descriptions to attain the names' 'meanings beyond the clause'. The experiences helped the researcher to categorize the content from the mandated senior citizens into succinct Moods. Thus the simultaneous operation of the names' structures and functions highlighted the use of lexico-grammar. This explanation strengthened my envisaged anticipation that even new structural details were unearthed from these names' descriptions.

A further point is that qualitative methodology embraces lexico-grammatical qualities because both allow and ensure openness, reciprocity, mutual disclosure and shared risk. These are articulated by Reinharz (1992:181 in Polson 2000:4) for qualitative methodology and by Eggins (1996:119-125) for lexico-grammar. These requirements forwarded on lexico-grammar were vital weapons for establishing meanings beyond the name clauses through interaction because as Eggins (1996:11) observes "People interact in order to reflect the semantic use of language where each text is a record of the meanings." These names were meant to be such records. This interaction focused on was crucial because as Polson (2000:4) asserts "A research act is an interactive process shaped by a number of issues" and lexico-grammar, in response to the 'number of issues' incorporated in it, the description of the concept of Mood.
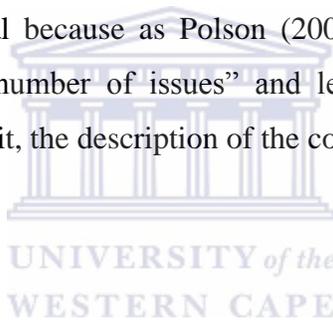
3.3 Data Collection

3.3.1 Sources and procedures of data collection

Data was collected from a variety of authentic sources. Names used in the description were +/- 1, 054 = Simplexes 343 and Complexes 711. All collected data − that used in the descriptions and the unused - are presented in the appendices A, B, C. Their authenticity was validated by the fact that they are names that belong to real, people interacted with regularly. The sources of data were mainly from National examination pass lists from Examination Council of Lesotho (ECOL) from 1999 to 2011. These were pass lists for primary leaving school level, (secondary school) junior certificate level and Ordinary Level (O'Level) school leaving certificate. Additional documents were employees' and students' admission inventories, class lists at National University of Lesotho and names from orphanages.

There was no problem of collecting names from the pass-lists because the pass-lists were available for everyone with an obligation or interest to find pass rates for people they knew.

More names reflected even in the latest students' admissions at NUL but they carry the properties in this study. I was able to access these because I had children, friends' children and students that I had to find out about their performance in examinations. I also had access to the employees and admission lists from NUL because I am an employee there. Telephone Directories were another source that was highly rich with data because the names bore communication numbers used live. These directories were made available to landline users. Media varied but basically, major sources were Radio stations in Lesotho, SABC Lesedi, SABC and Lesotho Television. From SABC television news, for instance, I identified *Bare'ng Batho* 'what do they say | people / what do people say?', the editor general of Sowetan newspaper in RSA, SABC Radio Lesedi I collected *Hareaipha Marumo* 'we did not give to ourselves | spears / we did not give ourselves spears', a soccer player, from an interview in 'Morning drive' show and *Letseka'ngkanna* 'what are you fighting about concerning me' from Moafrika Radio talk show in Lesotho. Various local newspapers, magazines also made contributions. These also discussed real people with real information and these people came from different places and professions. The orphanages were also a wealthy source because the name *Seefepeletho* 'do not feed it (dog) anything' was collected from an orphanage and such names prevailed mostly.

3.3.2 Techniques

The techniques used were open-ended interviews. They were open-ended because they accommodated any person who could be truly knowledgeable about the origin of an individual's name and be able to present experiences that led to awarding it as a personal name. The interviewees were name owners, parents, next of kin, family friends, other members of society who may know the experiences around the name and their number exceeded twenty. For instance, examples of the name owners interviewed were *Kelebone* 'Oh my!'*, Butleng* 'wait (pl)'*, Ntšikeng* 'carry me'*, Qhala Taelo* 'spread the instruction/command', *Lirahalibonoe* 'enemies are invisible, *Mothohaalahloe* 'a human is never thrown away'. From a parent I accessed *Mpitseng* 'call me (pl)'*, Rapelang* 'pray (pl)'. From social members I solicited information about *Esaleena* still the same', *Nthoesele* 'rubbish', *Ipatleleng Mabitle (a)* 'look for the graves yourselves (pl)'. They were conducted very informally and they were unstructured so that a massive but dynamic/flexible data collection was resourced.

Another technique was participant–observation and it was used when involved in ceremonies and other public engagements and listening to radio and TV talk shows and news. They enhanced possible interpretations of collected data. Interviews were conducted to solicit information regarding real experiences related to the names as well as different kinds of text. It was expected that form-meaning relation would unearth exclusive linguistic and non-linguistic issues and solve linguistic problems inherent in the contextualized names. Presentation of denotative and connotative descriptions was anticipated because these names had hidden agenda in the form-meaning presentation. For instance, a denotative address to *Kelebone* 'I have seen you' got magnified by the connotative 'Oh! my!' of the same name.

3.3.3 Verification and Feasibility

The names could be verified from interaction with the name owners where possible. They could be verified from the results of published examinations and applications, class lists and enrolment lists because the owners of names check the results and respond favourably. Correspondence between the employers, academic authorities and the owners of these names is another form of verification. Verification is assured because the personal names and experiences behind are shared across Sotho speaking areas. The study was feasible because the subjects were within the vicinity and National Examinations pass lists are published annually. This enabled verification of names. Interviewees were within reach as locals and their stories were told or verified by family members, friends, community members who know the sources of the selected names.

3.4 Conclusion

The approaches discussed in this chapter have displayed how qualitative methodology relates to lexico-grammar and other analytic skills and their relevance has been explicated. They have the required features that refer to naturalness expected. The naturalness is marked by the anticipated speakers' active participation in the descriptions from their views of culture and tradition for this means that that information will be original as anticipated. The owners of language explain things from their view because they know and understand better both the linguistic and non-linguistic worlds that they operate in. Through this analysis we understand Eggins (1996:11)

view better when she notes that "People interact in order to make meanings: to make sense of the world and of each other".

CHAPTER 4

SESOTHO PERSONAL NAMES AS PROPOSITIONS.

4.0 Introduction

In this chapter we discuss modality of Sesotho names as propositions. The names are described using characteristics of the nominal group. The aim is to explore how the different choices in these names give an indication of the name giver's evaluation of the situation and context in which the child was born.

4.1 Sesotho names as propositions

Sesotho personal names reflect as affirmed and denied enacted messages or discourse and this makes them propositions. An affirming example is:

1.*Reitumetse* 'we are proud'

and a denying example is:
2. *Haketsebe* 'I don't know'.

This observation is based on a definition by Eggins (1996:177) in which she says a proposition is something that can be argued in a particular way and it can be affirmed or denied. This definition reflects in both names because in *Reitumetse* the awarder argues in an affirming way that he/she and the family are proud of the baby's birth. The awarder's judgment or modality is positive because it creates appreciative pride in the awarder. According to Eggins (1996:177) Modality is the speaker's judgment of how likely something is or is not.

The other awarder presents his/her modality in a negative way and he/she thematically presents his/her denial with a negative marker *Ha* which means 'not'. That thematic presentation indicates the pain he/she experiences due to this birth and he/she cynically responds negatively yet he/she
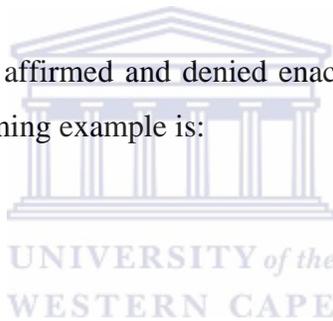
has full knowledge about the baby as its care-taker. We cannot say he/she denied everything because context is not explicit enough for the accurate decision. This attitude shows the awarder's remorse and the source could be lack of knowledge about an aout of wedlock.

It is important to note that Eggins (1996:177) asserts that modality is mainly marked by the future tense but it is interesting that these names present the simple present tense that makes up these names. This adds to the tenses that describe the modality of propositions. It explicates a 'habit' and that 'habit' is enfolded in the simple present finite. A habit reflects as a daily experience and this relates to the fact that this name is a permanent inscription to be used daily. It adds to the importance of the use of the present perfect tense and simple present tense found in these names.

The awarders' structures successfully present their judgments. In *Reitumetse* the awarder decides to appreciate this birth as an action done and completed because he/she vocally presents their pride in the present perfect tense to express an accomplished action. The name becomes a permanent inscription of this joy. In *Haketsebe* the awarder decides to deny knowing something about the baby hence why he/she begins by saying 'not'. The structure is presented as though it is an on-going action that does not change. This is why I describe it as a habit. The names provide information about the awarders' reactions to these births and thus they can be deduced as declarative. This note relates to Eggins (1996:177) view that propositions are necessary to describe because the arguments we make or provide are done in the exchange of information and these names are such exchanges.

The declarative feature leads us to notice that the names are divisible into MOOD/RESIDUE. This is because Eggins (1996:179) posits that the independent clauses that are deduced as declarative and other mood types, namely imperative, interrogative, exclamative are divisible into MOOD/RESIDUE. The analyses of these names are as follows:

Rei // Ha ke	Tumetse // tsebe	
Suject	Finite-Predicator	
	MOOD	RESIDUE

MOOD comprises Subject and Finite. They belong to the MOOD box because they initiate the clause but the finites also belong to the RESIDUE because they are lexical. The finites form finite-predicators because tense is enfolded in the predicators or lexical verb forms (Eggins 1996:161) of the names. A further observation is that because the names are declarative, the Subjects precede the finites. This is the structure of the declarative and as exemplified it confirms that some Sesotho names are declarative clauses.

An additional note is that the negative markers also form the MOOD and the *Ha* in *Haketsebe* confirms this. That the negative forms the MOOD is a note made by Eggins (1996:185). Based on her description the negative marker is inflected onto the finite operator which may be an auxiliary and this would occur before the predicator. A new note, however, is that, in the Sesotho names, the negative marker precedes the Subject in the MOOD, and it functions thematically because it introduces the proposition in the negative direction. It relates with the Subject and not the finite as noted in the translation. All these elements that occupy the initial position in the clause – negative marker, Subject, part of the finite-predicator play a thematic role. The remaining constituents or rheme expressed as the last part of the finite-predicator form the RESIDUE of the nominal group.

These names are nominal because they are proper nouns and furthermore, they denote people. Their nominal feature is actually based on the logical structure of the nominal group which uses the head noun as its determiner. However, they are also verbal because their structures are formed from verbs. This suggests that there is a reciprocation feature in the nominal and verbal groups. This reciprocity is marked by the fact that personal names are proper names formed from verbs. This feature is dominant in various ways throughout this description though the nominal group still reflects some forms that use the noun as head. Let us present the nominal group.

4.2 Sesotho names as members of the nominal group

Sesotho personal names are noted as members of the nominal group because they reflect the logical structure of the nominal group forwarded by Halliday (2001:180). He notes that the logical structure of the nominal group consists of a head noun "preceded and followed by various other items all of them in some way characterizing the [head] noun in question." (Halliday 2001:180) The example:

3. *(Se)Chabasemaketse* 'the nation is perplexed'

in which the initial word is *sechaba* meaning 'nation' notes this noun as an initial element in the proposition. Thus it is "followed by various other items" and such being the concord *se* for 'nation' and the verb *maketse* 'perplexed'. *Sechaba* is followed by other items and those being *se maketse* that characterize it as the head noun. It marks the singular number. Note, again, that there are no preceding items here but this clause still names. This name means 'the nation is in awe'. It even takes the complement *Moneri* 'preacher'. Note again that cases where there would be items that precede the head noun will be discussed later in this chapter. In any case, an interesting observation here is that the logical structure of these names rotates on the verbal group and this means the Subject-noun may precede either a finite-predicator as in:

4.(Se) Chaba-se-oele 'the nation is depleted'

or on a non-finite as in:

5. *Bathobakae* 'where are people?'

The position of *Sechaba* and *batho* is initial but a new note is that this position makes them serve as head nouns and their function is to introduce the discourse. This reflects that nominal group uses the noun as Subject. This feature is presented by various patterns that are discussed in the next sub-topic.

4.3 Sesotho names that commence with a noun as a Subject

The first pattern comprises names that resume with head nouns as MOOD-Subject that is followed by finite-predicators which function as RESIDUE. An interesting feature is that unlike in normal transcription of Sesotho clauses, the nominal and verbal groups have been conflated to build a single form in these names.

This is noted in:

6. Nahaeile 'the country is captured'
7. Bathobafelile. 'people are finished or decimated'.

This new observation complements Guma's (1971:85) presentation that confines the noun resumption feature to the description of compound and complex nouns in the description of Sesotho. Again the analyses forwarded so far presents the relation of the Subject and finite-predicator as 'dis-juncted' and not as 'con-juncted' as these names look. This nominal-verbal group conflation in one clause conforms to the suggestion by Bantuists group that Basotho should forsake the dis-junctive orthography they cherish to match with other Bantu languages.

The conflation further complements Guma's (1971:136) note on nouns derived from verbal radicals. He only adds a prefix and not a noun onto a radical to form the nominal group. This new relation strengthens the view that these groups are reciprocal these names add to the nominal group classifications. Note, however, that the conjuncted forms still maintain the awarders' worry about the loss of either the country's best performers or the finished extended family which will not be available to assist in overcoming problems about the newly born. The names are expressed in the singular and plural form and this indicates that the nominal group is number specific. They are presented as a comment because they denote third person.

An additional note is that these nouns are thematic because they introduce the propositions. They are even elliptic in their thematic function and the ellipsis is marked by bracketed elements. This is a norm in Sesotho clauses (Sesotho Academy 1983) but it is interesting that Halliday (2001:92) notes that such ellipsis is "established at the start of the clause…" as is the case with

these names. Speakers use this ellipsis because their subtle judgment makes them assume that other members can interpret and absorb the meaning of the word because they know the language.

The finite-predicator incorporates various tense forms and it is in these finite-predicators that modality of the propositions reflect. In these names the modality reflects in finite-predicators that end with the basic perfect tense marker *ile* and its variants *e* and *tse* and others. This view is new and interesting because though Eggins notes the future tense as the appropriate tense to mark modality these names introduce the perfect tense as a possible additional tense for modality. This tense further presents another interesting feature whereby it occurs in the contradictory position of perfect tense to that presented by systemic grammar. It is known to occur in the MOOD but in the Sesotho clauses it occurs in the RESIDUE as noted in *Reitumetse*. The second way is formed when the head noun is followed by non-finite. One of such non-finites is the exclamative found in:

 8. *Tšoenetooe* 'you monkey'
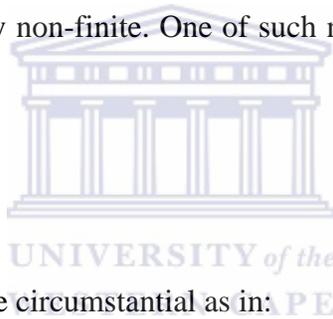
the other is followed by the locative circumstantial as in:
9. *Bathobakae* 'where are people?'

and the other is is followed by the manner circumstantial as in:
10. *Mothofeela* 'just a person' (unproductive person)'.

Tšoenetooe is a direct insult because a person is not a monkey even if his/her actions are unacceptable. The name has a vocative character which confirms that the addressee is insulted. The awarder's modality is displayed as an intensely negative attitude. The noun is an insult and the intensity is in the *tooe* element. However, owners use it as a name comfortably because they cannot change it. Guma (1971:249) explains that *tooe* indicates anger, annoyance, insult and all these elements reflect in this name.

Bathobakae is a direct question but asked in solliloquouy. The question form in this case uses locative complement not WH- to form an exclamative-interrogative. The awarder is surprised about the situation but he/she decides to evaluate matters with a low voice. He/She is tired of waiting for the counter family to take responsibility of the baby and this name results from his/her long wait. The noun makes the proposition reflect a specific character because the awarder is definite about who he/she is worried about. A further new note is that though *Bathobakae* is a non-finite it bears a MOOD/RESIDUE structure of hypo-tactic clause complexes. It shares this feature with a NS clause complex noted as:

11. *Batho Bareng* 'what do people say?'

a name which is formed from a finite-predicator. It means 'what do people say? or 'what are people saying?' Their analyses correspond because they are:
B*atho – ba –re`ng* and *Batho – ba – kae.*
The thematic elements here are third person elements *batho* and they are the main concern. The awarders need these people eagerly because they are inevitable in relation to the birth. The names are positive as they indicate that the awarders would show appreciation in their presence to share happiness. The names show a dire need by the awarders. In the case of:

12. Morenakemang 'who is the chief?'

the question is still direct as a WH- interrogative but the addressee is non-specific and the name is sarcastic. There is an indication of conflict which does not show its origin and direction. All these names present an interpersonal function and they are attitudinal.

13. *Mothofeela* 'just a peson' or 'a nonetity'

is yet another non-finite that ridicules either the irresponsible biological father or his next of kin or the un-thoughtful biological mother who had a baby without considering the after effects. The ridicule lies in the manner adjunct *feela* which denotes the addressee as 'just a person' with no sense of responsibility for self and other people including the baby. The awarder's judgment

places this name as the best description of the biological mother. She is a person but one who lacks direction for self. This manner *feela* forms a pattern that adds the Subject as either a noun as in:

14. *Nthofeela* 'just a thing' or 'useless (person)'.

As the meanings portray, the awarder's judgment rotates on the uselessness of the addressed in relation to protective measures for self and others. Another set comprises:

15. *Nthoesele* 'rubbish'
16. *Mothosele* 'adifferentperson'
17. *Lefulesele* a different disease'.

A rather different form that has an idiomatic texture is found in

18. *Kobothupeng* 'a blanket | on the stick'.
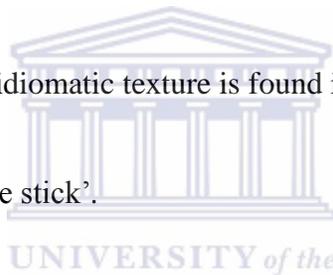
This name structurally comprises a nominal Subject and a locative circumstantial adjunct in the RESIDUE. Its texture suggests that the blanket was made a flag and it would be interesting to know the real reason for that because one makes and waves a flag to indicate conquest of a territory or a win over something or a place to find what is sought. The coining is poetic and exclamative. *Kobothupeng* is awarded to a girl and it insinuates an out of wedlock resulting from harassment. Maybe the mother was sexually harassed. It is a compounded form of a noun *kobo* and a locative formed from a terminal noun. The meaning in this exclamative cannot be easily directed because it lacks finite that directs the message thus it invites various guesses. It is a non-specific non-finite but MOOD (no Finite) + RESIDUE still reflects. This is a new relation of the compound that adds to Sesotho grammar and contributions of systemic grammar. This name indicates that the noun may occur terminally in a clause and that leads us to view such Sesotho names. **4.4 Sesotho names with a noun as a terminal element**

The logical structure of the nominal group shows that the head noun may be preceded by other items and in the name:

19. Mpontšengtsela 'show me the way/route'

the noun is "preceded by various other items" such as *M-pontše-ng* followed by the noun *tsela* meaning 'road' or 'path' which occurs at the end of the clause. This observation makes us notice that though the nominal group may initiate/ introduce a clause as a Subject/theme it may also end/be terminally used in the clause as a Complement/rheme. *Tsela* in *Mpontšengtsela* supports Halliday's (2001:180) note that the logical structure of the nominal group has Head noun at the end of the clause because the logical structure of these Sesotho names either begins or ends with a substantive (noun or pronoun) and they are the core of the message.

It is a departure point which allows the awarder to present his/her evaluation of matters and voice them from his/her viewpoint. In this name the awarder's judgment says his/her counters think he/she is so naive that they can easily cheat him/her using ways that he/she will not be aware of in relation to the needs around the baby. He/she cynically requests to be directed in the right way and he/she also makes this proposition to attract them to a slippery end by pretending to be naive. This name indicates that the nominal group has the noun as a terminal element.

These new observations lead us to another new note of a related feature called 'form-function labeling proposed by Eggins (1996:135). In this labeling the same function is performed by items of different classes. This feature reflects in names that end with nouns. These function as nominal complements. Eggins (1996:163) defines a Complement as a non-essential participant in the clause that is somehow putr to effect by the main argument of the proposition. She continues that it "typically" belongs to the nominal group. (1996:164). The initial word maybe the same verb *Tsoa* which means either 'get out' or 'where from?' and it can be attached either to a nominal complement that signifies an object as in:

20. *Tsoamotse* 'start your own family'

or to locative circumstantial forms as in:

21. *Tsoakae* 'where from?'

These names form a pattern that resumes with the finite-predicator *tsoa* 'come'.

Another pattern comprises names with a form-meaning labeling that are initiated with predicative concords as Subjects. Examples comprise:

22. *Se-oa-**holimo*** 'it drops from above or 'one who falls from above'
23. *Se-ona-**motse*** 'it harms the village' or 'it causes calamity to a village' or 'one who causes calamity to a village'.

Their structure is Subject-Finite-predicator-complement. The *Se* (L) denotes a person or (H) thing and 'Thing' may represent a 'noun, a phrase or a clause'. It belongs to the nominal group. The 'Se + Finite-predicator' form the verbal group. The verbal group, according to Eggins (1996:178) is the most essential part that functions as a proposition. In some cases the complement nouns function as surnames and they are used to complete the discourse. This new observation proves the view by systemic grammar that the nominal complements complete the Mood or message direction proposed by the verbal group. Such names form patterns in which the surnames differ based on the same first name and these confirm that the clauses arenot arbitrary. Examples include:

24. *Refiloe Lithakong/Makhobotloane/Mofoka* 'we have been given | ruins/rural place/chaff'.

It is interesting to realize that, as though planned, these surnames display a negative attitude because they are complaints and the causes are presented as surnames. Though the addressees are not explicitly noted it can be assumed that the complaints are directed to the elders in the extended families who decided to hurt the complainants intentionally. The names are actually a whine by the awarders because no one is listening to them as they complain. They use the naming of babies to cry out. The names generally bear a negative attitude. Another interesting new note is that some are a compounded surname and they can end with a noun. Example is:

25. *Setlolela-Koae* 'it jumps onto - a penis or tobacco'.

Other names have the noun in the formative and terminal points. An example is the simplex

26. *Khoahla-le-maele* (difficult to translate)

which literally means 'dried maize-and-proverbs'. It is difficult to interpret this but it functions as a textual clause formed from a conjunctive. Other names are NS and an example is the exclamative:

27. *Moloi Bosiu* 'a witch at night' NS,

and *Bosiu* would be a time adverb complement. The awarder's attitude here is insulting probably because the counters want to trick the awarder and snatch the baby. Added to the exclamative would also be:
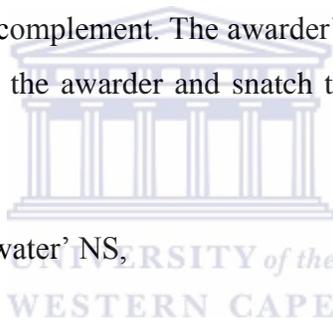
28. *Bosiu Metsing* 'at night, at the water' NS,

which is a direct response move of the awarder to the counters who may claim to take the baby. The awarder is being cynical with an embedded attitude of an insult. Note again that in this form-function labeling the pronoun is another form of nominal complement. An example is:

29. *Mphumaneleng**eena*** 'get/find him/her for me'.

A pronoun is a second subset of the substantive in Sesotho grammar. Pronouns in Sesotho analysis fulfill functions of nouns. They can be Subjects, objects, be substituted with predicative concords and a new note is that hey can form the infinitive non-finite. This is the reason why pronoun is able to occupy the terminal position of a proposition. However, it is interesting to note that in the formation of personal names the pronoun can only be terminal. This shows that the pronoun is not an 'absolute' substitute of the noun because it cannot function as a Subject in forming personal names yet it can introduce an independent clause.

In *Mphumanelengeena* the awarder is so demeaning that he/she even presents her request in a very general and sarcastic way through the 'impersonalizing' address such as *eena*. He/she is so angry that the counter's name irritates him/her and he/she therefore, does not find it necessary to voice it. It is not worthy to be articulated by him/her. He/she uses the terminal element as a deictic that is not specific. Whatever the case, the awarder wants either some information or something to happen. The name is directly interpersonal but with a negative attitude. *eena* is a third person singular pronoun but in the case of:

30. *Esaleeena* 'it remains the same' or literally 'still the same'

it denotes repetition of the aforementioned person whose sex has been noted in this family. The awarder is 'fed up' with this sex because he/she expected a different breed. *Eena* is an unspecified but understood substitute of the noun. The same observation includes:

31. Keeena [keyena] 'It is he/she' HHL or 'I am he/she'LLH

Because the Subject is also unspecified but understood. It is a 'tint' of the 'baby' character by the awarder as speaker. This use portrays an additional note to finctions of pronoun that it represents noun even in personal names. In the case of:

32. Lenna 'and me too'

Nna is the first person singular pronoun. This further confirms the new view that the nominal group occurs and functions as pronoun complements. The noun and the pronoun are normally inseparable in Sesotho because they interrelate in various ways and they sometimes function in complementary distribution. That means they exchange same roles to substitute each other where one cannot function productively. *Lenna* functions as a minor clause because it serves as a brief, elliptic responding move. It reflects Eggins' (1996:152) explanation of responding moves being minor clauses. Here, the awarder claims to share the same mood or attitude with the first speaker.

The function of pointing is implicit but interpretable to the audience. *Nna* and *Eena* bear the reference of pointing in context. This use of *nna* and *eena* lead us to a new observation that Sesotho names use the pronoun as a deictic and this brings us to the sub-groups used in forming the logical structure of the nominal group that are proposed by Halliday and Eggins. These encompass deictic, epithet or adjective, numerative and classifier. Classifier pairs with Thing or noun. It has features of the epithet and thus it will not be included in the detailed analysis. Let us begin with the deictic.

4.5 Deictic Sesotho names

According to Halliday (2001:125) the deictic "indicates 'which?' subset of Thing is intended". It may be specific or non-specific but the intention is to access information. Such a function is found in deictic determinatives and interrogatives. These are further sub-divided into determinative demonstratives marked by 'here, this, these, that, those, the, yonder' and interrogative demonstratives noted as; 'which (ever)?'; 'what (ever)?' The determinative possessives include first person, second person, third person regular possessives in the singular and plural as well as possession of a noun as in 'Mary's'. The interrogative possessives comprise 'who?' and 'which person's?' The Sesotho names with the interrogative feature include:

33.Moramang 'whose son are you?'
34. *Ngoanamang* 'whose child are you?'

as interrogative examples that inquire information. These interrogatives have been built from the interrogative adjunct *mang* as a terminal element in the clause to elicit information. In the grammar of Sesotho *mang* which means 'who?' is noted as an interrogative noun. (Doke and Mofokeng 1967:434) Its function is to exceptionally elicit information about people not things. But for *mang* to elicit information about "'which?' a subset of Thing'" it needs to follow a possessive form – singular or plural so as to get to the subset inquired about. In these examples the singular occurs as follows:

35. *Thaka ea mang* 'whose agemate?'

mang follows *Thaka* and in

36. Mora oa mang 'whose son?'
and *mang* follows *Mora.*

In
37. *Ngoana oa mang* 'whose child?'
mang follows *Ngoana.*

The *mang* is deictic because it requires that the referent be identified. *Thak'amang, Mor'amang* and *Ngoan'amang* refer in daily social phatic discourse. The elliped *o* in *oa* 'of' is substituted with an apostrophe in daily discourse. The original meaning is retained. An additional interesting note is that *Thakamang, Moramang* and *Ngoanamang* have a concomitant occurrence of the determinative possession features and WH- possessive feature. The determinative possessive features are marked by the meaning embedded in the question 'whose son/child?'In this question is embedded the declarative question form 'you are the son /child of whom?' The part noted as 'the son of' or 'of whom?' are substituted by 'whose?' Halliday and others do not discuss this observation thus it may be noted as new. In these deictic names the interrogative is direct and this corresponds to Halliday's (2001:181) view that WH- interrogative functions as a specific deictic. A further new observation is that this ellipsis even restructures some possessive names to a new form as in the example:

38. *Motho-oa-mang?* 'whose person?' which changes to *Motho-mang?* to mean 'which person?

The new form seizes to ask about possession but it wants to point to someone talked about. The awarder is actually asking sarcastically about the type or status of the third person which would be responded to in a deictic form. However, note that the response may recall the *oa* marker as in *Ke ngoana oa ngoanana* 'It is a baby girl'. It would be derived from the origin of the sex or type of baby. The alternative of this form can be sarcastic because it can actually elicit negatively about the social position of someone. This form can be sarcastic because it actually elicits negatively about the person responsible for this third person. There is an element of implicit

ridicule in the name. Another interesting observation in the use of *oa* is that when it follows a first person singular Subject Concord [SC] *Ke* 'I', it does not drop off or reduce elements. The structure reflects it as it is. Example is:

39. *Keoamang*   'whom do I belong to? or 'whose am I?'

This makes us realize that where the head of the nominal is a noun the possessive can be contracted but where the noun is substituted with a SC the full concord remains unchanged. The name is the awarder's wail that would permanently be in memory because as a name it is lifetime inscription on the baby. He/she sounds hopeless and this is strengthened in other structures such as:

40. *Re/Lebamang?*   'whose (people) are we/you?'

The names show *ba* as an additional possessive marker in the plural but unlike *oa* it does not change form in the structures. They still inquire information from the non-specific addressees as the prior examples did. In these names as well, the interpersonal function is dominant because there is exchange of information between the awarder and the non-specific audience that is obvious to the awarder. His/her emotions are expressed as rhetoric questions because no one is expected to answer. The emotions reflect either a worry or a concern or annoyance or their combination.The awarders affirm sub-consciously that they are not prepared to take responsibility of babies whose biological fathers are hiding. They do so with a question form that says 'whose are you?'They ask as though they would pass the babies to the fathers if known. They may be directly asking the babies because there are no honest responses from the mothers. The awarders are denouncing the responsibilities.

Alternatively, these names were awarded because the awarders did not know how to handle the babies' traditional needs because they belong to a different ancestral lineage as this is a common practice among Africans. It is done to avoid spiritual calamities that add social problems at present and in future. The concomitance of the determinative and the interrogative possessive meanings apply to *Re/Lebamang, Keoamang* but there is ellipsis of the possessor because the

possessive markers have not been spelt out in a specific way as in *Thakamang, Moramang* and *Ngoanamang*. The declarative forms would be: 'we/you/I belong to who?' Note that *Ke* and *oa* in *Keoamang* are direct singular forms of (*Re/Le)/ba* in *Re/Lebamang* thus forming a very close link of number, class and person between the Subjects. The message is identical but the Subjects and their concords are number specific. These Subjects function as possessive deictic and it is their original form and function.

An additional adjunct to */mang?/* is *eng? or 'ng?* in Sesotho structures. It is exemplified by:

41. *Ke'ng* 'what is it?' or 'what am I?'

depending on the tonemes used. The first interpretation takes HHH whereas the second takes LLH. Interpersonal function can be solicited in HHH but LLH is a solliloquouy and therefore, intra-personal. HHH is commonly used in discourse and thought to be the only interpretation. In this HHH things are not as expected about the baby but in LLH the awarder is regretful may be about his/her behavior that brought this baby who is probably 'unwanted' or about his/her future or failure in up-brining of the biological mother. The name is a negative whine in both cases. The name is exclaiming about the person as in LLH or the situation at hand in HHH. However, in both cases the awarder is included in the element inquired about. The examples given as deictic names are non-finite and this propels the reciprocation of the nominal and the verbal groups. This is because they lack a finite. Another new note is that with the structure

42. *Lebuaka'ng* 'what are you talking about?'

we have the WH- adjunct *'ng* preceded by an element *ka* that enfolds the sense of possession though this element can be relevant in various contexts. The *ka* is described in Sesotho grammar as an instrumental marker that means 'with' but a new observation from this name is that it can be used as deictic marker. It inquires about information by 'pointing' to what is being discussed and that is marked by *ka'ng?* 'what is it that you are talking about?' From the structure it is expected that the speaker wants the addressee to point out the matter in question. The awarder

pretends to be unaware of or not understanding what the issue is all about. He/she is being cynical because he/she does not want the counters to take the baby from him/her.

These observations present that the possessive deictic WH- interrogative assumes *oa, ba, ka* [of, with] as the possessive markers that determine the WH- interrogative-possessive deictic in the nominal group of Sesotho clauses. These examples confirm Halliday's view that the interrogative feature uses 'whose(ver)?', 'which(ever)?', 'what(ever)?' The names are affirmed propositions because they agree that these are people though they are still in search of the possessor. These determinative WH- interrogative names reflect a function of initiating discourse or exchange for the awarders seek information about the babies as though it is the babies requesting response about selves. The awarders are direct with the addresses but cover them up with the discourse being directed to the babies. They are actually asking the biological mothers and this means there is a high possibility that these babies are out of wedlock children.

Besides the possessive deictic there are names that are formed using the determinative demonstratives. Examples are:
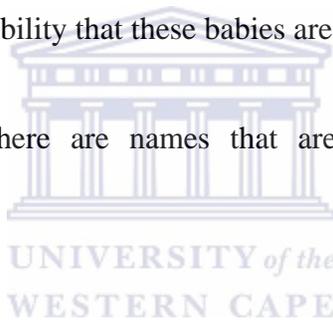
43. *Keteng* LLH 'I am here'
44. *Kemane LHH* 'I am yonder'
45. *Semane HHH*.   'It is yoner'

Keteng is formed from a locative *teng* which means 'here'. The equivalent of 'here' from the forwarded table by Halliday is 'this'. They are equivalent deictics because as Halliday explains, deictic demonstratives are noted by reference to some kind of proximity and these demonstratives denote the same proximity of being near the speaker. *Teng* is normally classified as a locative in Sesotho description but its feature of being a demonstrative with the tonemes LLH as in this name is new in the description of Sesotho but it could also be a greeting if expressed as HHL. The LLH use corresponds to Halliday's claim that 'here, there, yonder' function as corresponding locative adverbs to 'this, that, yon'. (2001:181) *Kemane* and *Semane* mean 'I am/It is over there or yonder'. The determinative includes the demonstratives 'here', 'there', 'yonder', 'this', these', 'that', 'those', 'the'.

However, an interesting difference in function in these determinative demonstratives is that *Kemane* is specific about the speaker's position in relation to the speaker. This is made firm by the Subject SC which is definite about the speaker. It denotes the 1st person singular as the speaker. The position directed is not explicitly specific though, but it would add information to clarify it. But *Semane* is not specific about the referent and position because the speaker uses non-specific Subject *Se* which may denote a person or a thing thus in need of specific context. Awarder uses *mane* 'there' to refer to a non-specific position that would need to be probed with 'where?' to establish exactness. It presents the unmentioned Subject-noun and related information. This confirms Halliday's (2001:125) claim that "the subset in question is identifiable but this will not tell you how to identify it because of the non-specific character". The awarder does not tell how he/she should be identified in the context related to the baby's birth and he/she uses this non-specific element to intentionally hide the truth about his/her feelings.

Consequently, when assessing both names we find that the Subjects *Ke* and *Se* reflect what Halliday, (2001:181) claims as being the function of identifying a subset of a referent. In both names the modality displayed by awarders is actually certain and not only likely though their indications of where to be found in relation to the babies' births differ in the Subject. *Mane* may refer to a real proximity or intense emotions that make the awarder feel confused and unsettled. The reason may be based on Halliday's (2001:181) view that specific and non-specific deictic mark the experiential structure. This would, therefore, mark the experiences encountered at the birth of the child and expressed as a name. Note that tone obscures this deictic feature because it assumes LLL preferred in a personal name not LHH or HHH used as any clause. The LLL hinders identification of these names as clauses. Note that as a personal name tone change from HHH to LLL overshadows this described meaning enfolded in the name.

A further interesting note not mentioned by systemic grammar is that these deictic forms take complements. We find this observation in:

46. *Keteng Metsing* 'I am here | at/in the water'.

Metsing is the surname that makes this name read with a complement locative (prepositional phrase in English). The surname clarifies the locative demonstrative 'here' with a locative complement and this confirms an observation by Makara and Mokhathi (1996:67) that locatives can add more meaning to each other when placed consecutively. The surname functions as what Halliday (2001:183) terms post-deictic subset of the class of 'thing'. Post-deictic refers to the familiarity of the 'thing' and its status in the text or its similarity/dissimilarity to some other designated subset. In this name the surname is designated to the circumstantial locatives that relate well with the demonstrative deictic 'here'. *Metsing* refers to a place where there is water. Though the real context is not evident the name-surname presents an affirmed proposition in structure and in meaning.

The awarder's modality proposes that the addressed behave as though the awarder did not exist or was not aware of matters arising from the expected baby hence why he/she declares his/her presence with a possible vigorous 'I am here!'. The name-surname is emotional. The awarder may be using the aquatic context to indicate either that he/she is capable of accomplishing positive and negative things in various ways as water is used or to indicate the baby's harbor during pregnancy because Basotho equate a newly born baby with 'water' due to infirmness in its being. He/she would be indicating that he/she is prepared to combat anything that may hinder the baby's survival.

Note again that as observed in the possessive names these demonstrative names are elliptic response moves and they confirm Halliday's (2001:93) view that the demonstrative deictic can highlight the ellipsis preceding discourse. *Keteng* functions as a response move because it has an indication of a response to a question such as *U hokae?* 'where are you? or *Na u teng?* 'Are you there?' *Keteng* would be an accurate and appropriate affirming response to both questions because they inquire about the whereabouts of the addressee. The awarder portrays an attitude of one who is readily available for a war. It is as though he/she will extend *Keteng* with a provocative exclamation such as *Le re'ng?* 'what do you say/claim?' as is the case in real provocation using *Keteng. Kemane* and *Semane* are ellipsed in the same manner and would be

probed similarly. All are elliptic declarative non-finites. Another elliptic declarative marked with the apostrophe after the head noun is exemplified by:

47. *Mosela-oa-ntja* 'the tail of a dog/ dog's tail' *(Mosel'antja* in normal use).

It is a deictic determinative possessive (Halliday 2001:181) and it adds to the examples of the determinative possessives. Possessive in Sesotho analysis is classified as part of the qualificatives and such are referred to as epithet adjective (Halliday 2001:184). An interesting view deduced from these deictic names is a negative attitude generally and this is a new observation because it has not been indicated in the analysis of Sesotho. It was not anticipated because the Adjective in Sesotho mainly bears an aesthetic feature but with the personal names the weight is in the negative element.

As noted that these deictic demonstratives and possessives in Sesotho are non-finite in Halliday's (2001:241) terms non-finite refers to "a dependent clause which …has no verb" and these names are verbless. The features marked in these deictic names with their verbless character have been describing the Subject, a function exclusive to Adjectives, and this introduces us to other names that propel the art of describing the Subject but from other perspectives. This introduces us to the epithets in the nominal group.

4.6 Sesotho names as Epithets

Besides the deictic feature, these non-finite names further reflect as epithets in the nominal group. We have:

48. *Tabalingata* 'there is too much/a lot of information'

Halliday (2001:184) says an epithet indicates some quality of either an objective property of the thing itself or an expression of the speaker's subjective attitude towards the thing. Based on this view we find that *Tabalingata* as an affirmed proposition is an objectively expressed judgment of the awarder. The awarder is objective because as this statement portrays evaluation of matters is

dependent on context. The information is affirmed as 'too much' because the awarder did not want information that goes beyond his/her determination. His/her judgment says the information at hand about the baby has surpassed his/her measurement or limits. The awarder is concerned and worried about these limits. This name also reflects the subjective attitude of the awarder because in his/her view information that he/she did not anticipate would come out has leaked. He/she is concerned and worried that more than expected is in the public and this is not the awarder's intention. The objective property and the subjective attitude are context specific.

The epithet *ngata* 'a lot' or 'too much' is the guiding and determining element. It indicates quality of information and attitude assumed by the awarder. It is non-specific because it cannot be specifically rated. This name submits to Halliday's (2001:184) view that the objectivity marks experiential function whereas the subjectivity takes the interpersonal meaning because the awarder experiences the happenings objectively but her decision that the news is 'too much' expresses his/her feeling, emotions and therefore, his/her subjective powers. These two functions interact in this name.
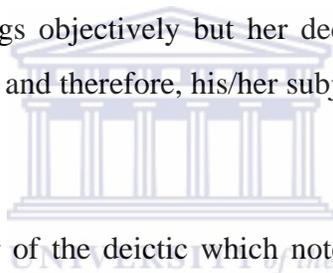
It is interesting that that character of the deictic which notes as ellipsis is found in the name epithets and this confirms that the deictic and epithets have related similarities as members of the nominal group. There is ellipsis of the contents that are said to be 'too much'. This ellipsis marks the interpersonal function because they relate the awarder directly to the news but indirectly to all who know the news. Halliday (2001:184) explains that most of the interpersonal epithets "are adjectives of size, quality and age." The examples availed as Sesotho names are derived from various syntactic categories. We have these epithets: tabled thus:

Table 1 Sesotho names as Epithets

Epithet	Meaning	Derived from	Example
49. *Likotsi*	They are dangerous	Noun	*Kotsi* > danger
50. *Lethata*	You are difficult	Adjective	*Thata* > hard
51. *Keeena*	'I am he/she'///'is it he/she?'	Pronoun	*Eena* > third person singular

52. Lintle	They are beautiful	Adjective	*Ntle* > beautiful
53. Lisele	Different ones	Enumerative	*Sele* > different

They are all response moves that complete the discourse by reflecting the awarders' subjective decision making. In the case of *Keeena* 'I am the one'; well as their objective character of assessment of events. The awarder's evaluation here says the counters undermine him/her and he/she/ wants to prove self. There is an element of emphasis implicit in the articulation and this affirms that the awarder is actually the one speaking as though he/she is the name owner yet that owner is the baby. This act reveals that the awarder's major intention is to make sure that the counters refrain from their demeaning attitude and deter others from undermining him/her. He/she affirms that 'something is' and that 'something' is the baby. It is interesting that these epithets can take the nominal complements as surnames as deictic does, and even extend their number as in the example:

54. *Keeena   Phahamane* 'I am | the topmost' LLH | HHHH

It is he/she | the topmost' HHH | HHHH

Complements in this name comprise the noun *Phahamane* 'the senior is social status'and the pronoun *eena* 'him/her' and these reflect Eggins (1996:163) view that a complement may be a nominal. The name in full means 'I am | the lifted one or the boss'. There is emphasis of the social status in which the awarder boasts. It enfolds an element of conflict that can be tapped and such is caused by a jeer from the counters which cynically labeled the awarder "the lifted" one. Tone may differentiate meaning because LLH marks the declarative and it provides information whereas the question HHL elicits information. Thus the name can be either a declarative or an interrogative though still an epithet. This is a new observation.

The LLH notes the awarder (in the place of the baby) as referring to self as first person singular whereas HHL would refer to the awarder (as though it is the baby) as third person singular. Both reflect as affirming propositions but the HHL has a negative impact of an insult or ridicule. It would be a response move based on heated emotions between the awarder and the counters. The awarder would be responding to a 'middle man' not the direct addressees. Halliday (2001:185,

2001:214) refers to these epithets as epithet adjectives because they are derived basically from the family of adjectives. They are descriptive as adjectives do. It is a non-finite. Another new possible epithet uses the locative as its base and such is:

55. *Lethoko* 'you are distant' LHH.

This name has an embedded meaning of a locative circumstantial but I place it with these epithets because it shares the form with the epithet adjectives as an additional form. This name is a non-finite clause derived from a locative circumstantial *thoko* which means 'distant'. It is a proposition that affirms that 'something is' because the awarder explicitly directs the message that 'they are distant' to the addressees.

Note that the interpersonal function still reflects because these addressees form second person plural. The awarder uses it subjectively as a response move and he/she is further subjective because as the locative denotes, his/her judgment of distance between those he/she has a relationship with is blurred. He/she presents it at the baby's birth because this is the time when he/she needs support of the next of kin. The addressees are distant probably even physically. The name is a non-specific decision because this distance cannot be specifically measured. However, the awarder declares this observation to the addressees because he/she cannot communicate with the counters comfortably about the baby. This name bears a negative attitude of discontentment by the awarder.

For age we have an example of unspecified past period *khale'* which means 'old' in

56. *Thebeeakhale* 'old shield'.

In full it is 'an old shield'. The name fits well as a response for the temporal circumstantial probe 'when?' It is difficult to place it as a move because it can be as initial as when someone uses it vocatively to draw attention in a greeting or be a response when one reacts to what has been said. It is an affirming proposition that denotes the addressee with his age, that says the 'addressee is an old man'. It is sex specific. The structure is an epithet because it comprises a noun *Thebe* and

a possessive *ea khale.* It is both a deictic and an epithet because as a deictic it denotes the period of existence expressed as a possessive in 'a shield – of/from - the old times'. This is its original interpretation. In function it is an epithet because it describes the relation of the referent with the period based on physical description and age. This is a new observation. Since possessive is classified as part of the qualificatives with adjectives and they are referred to as epithet adjective it is suffising to accept this name as another epithet adjective.

Added to these epithet adjectives are the adjectives that mark size. We have two main Sesotho epithets that mark size. One is *holo* which means 'big' and the other is *nyenyane* or *nyane* meaning 'small'. *Holo* augments size and it is found in:

57. *Liholo* 'big (things)'LHH
which should be [dikhōlō].

'Things' here range from objects and statuses to events. *Liholo* is an affirming proposition and it is awarded mainly to express a wish, in this case, of the awarder in relation to the baby. It may also express ridicule to the addressee on the choices of acquaintance that he/she has or makes. *Ha* may be prefixed to *nyenyane* to form *Hanyenyane* 'at a small pace/quantity' and it is used to form personal names in various ways. In one case it drops off *nye* and maintains other sounds to form:

58. *Hanyane* 'just a little' HHH.
Hanyane is commonly known and used as a personal name and it is either barely or never considered as an epithet. This may be because speakers believe that it is colloquial and prefer it to *hanyenyane* in formal use. The other reason may be that speakers divorce this form unaware, from the original form of the word. The clipping is implicit. Further, the problem is due to the effect of tone because as an epithet it uses HHH and as a personal name it reads as LLL. It bears all the characteristics of the size epithets described and one wishes to know the real context that led to this tonal change because it has hidden the real meaning. It is worthy to present a new note that though not mentioned by systemic grammar, tone causes a tonemic change in diminutives

when used as names. The original forms generally bear H toneme but as names they take L tonemes. Other name forms borne from the clipping include:

59. *Nyenyane* 'small' LHH
60. *Nnyane.* 'small' LLH

These forms refer to doing something on a small scale or being small in size. Sesotho grammar labels this *nyane* feature as diminutive and confines its description to nouns only. Note that as a name the /n/ is doubled but the meaning is maintained. *Nyane* is sometimes used as a terminal clip of *nyenyane* to express a small scale. Note again that Sesotho grammar does not correlate *nyane* with *Nyenyane* yet they denote the same character. *Nyenyane* is used as a direct adjective stem that denotes size and it is used to modify nouns. It is used to denote body size and these still refer to these references when used as personal names. In speech it may be clipped to the *nyane* form but it retains the function of an epithet.

However, in this discussion a new observation is that both forms function as diminutive epithets. The awarders use these names to affirm that the named babies have small bodies and such develop to be personal names. They function as descriptive epithets because they describe the size of the name owner. Note again that both epithets give size from the awarders' viewpoints but they are dependent on the situation. Let me note that *Nyenyane* refers to small size because I have a cousin who has always looked tinier than his brothers and sisters who have gigantic anatomy. *Nnyane* assumes the speciality of being a name when marked with H toneme in the last two syllables. As a name 59 is HLL and 60 is LHH.

Halliday (2001:184) allots that epithets that mark size, quality and age are interpersonal epithets. This is confirmed by these names because they are used by awarders to express information about other people that have some kind of relation with them. In Halliday's words, size epithet is not only an epithet adjective but also an attitudinal epithet and this is because it identifies a particular element by contrast with others. (2001:184) The awarder decides that the referent is 'small' in size and this contrasts it with other elements. It is interesting that this attitude is identifiable in the epithet despite its non-specific character. It is non-specific because nothing in

the word 'small' gives us the exact measurement. Nonetheless, in discourse the augments may be counted as blessings but diminutives may be complaints or derogation. Note that beside physical size this view may result from discontentment of the awarder about an issue related to the birth. It is important again to note that *nyane* is the common terminal in names that express a diminutive feature of the noun. This *nyane* is inflected onto nouns which function as MOOD-Subject. Examples include:

61. *Monna + nyane* 'small man' / 'baby boy'LHH + HL
62. *Mosali +nyane.* 'small woman' / ' baby girl'LHH + HL

These normally begin as nicknames based on the small size bodies of the babies but they would develop a reference to express pride about their being. At times the awarders would be expressing how they feel and anticipate for the babies' future. The awarders may also be expressing a feeling of achievement for themselves by being blessed with the sexes they wanted. This is why the names express an exclamative mood in them. It is interesting to note that though Sesotho grammar confines the *nyane* terminal to nouns only, it can further form name structures by incorporating the finite-predicator as a discourse initiator as in:

63. *Phela+nyane* 'live a little'LH + HH
64. *Tuma + nyane* 'be slightly famous or be famous a little' LH + HH.

These names have an imperative feature yet the diminutive declares declarative mood in all cases. These are polite commands because they are meant to subtly motivate the awarders through the upbringing of the babies. The names are also a subtle wish for the babies' future. This wish is expressed by these affirming propositions. Note again that though these diminutive name propositions are nominal they have a vocative function and thus their way of argument is directed to that of imperative-exclamatives. This presents another new note that the diminutive is not only declarative as the names present but imperative and exclamative as well. The imperative is enabled by the finite-predicator that occurs prior to the epithet and both function without an explicit MOOD-Subject. This is obvious in the full forms noted as:

65. *Phela + hanyenyane*   'live a little'
66. *Tuma + hanyenyane*   'be famous a little'.

As personal names the last toneme drops to L. The finite-predicator can also be capped with an SC as a MOOD-Subject as in:

67. *Le + tuma + hanyenyane*   'you are slightly famous' L + LH + LHHH;
68. *Se + roba + hanyenyane*   'it breaks a little' H + HH + LHHH.

The finite-predicator structures are a new observation as the norm is to use nouns before the diminutive. A further interest to note is that both forms based on noun and finite-predicators are entangled in the attitudes displayed by the names described here because both elements signify a small thing in size or quantity. Both may denote derogation or disparagement depending on the context and the speaker's attitude and tone. This mainly features where the epithet adjective is a complement as in these names. The derogation is explicitly presented in the epithet adjective *nyane*. In this epithet is embedded the awarders' demeaning judgment hence why the forms are attitudinal. It is important, therefore, to note that even the diminutive expresses the interpersonal function and it is attitudinal as well. This allows these names to be viewed as epithets. We can draw a further new note from this description that these epithets do not only describe but they also measure in order to quantify either the noun or the finite-predicator in a non-specific way as *hanyenyane* and its variants do. This leads us to find out how quantifiers relate to Sesotho names as propositions in the nominal group.

4.7 Sesotho names as Quantifiers

Systemic grammar notes that the nominal group has quantifying numeratives (or quantitative) that specify exact or inexact number. (Halliday 2001:183) This is interesting because Sesotho names prove the functions and significance about the Quantitative. Such names are:

69. *Kenangbohle* 'come one come all'HHHHH
70. Khesangbohle.   'segregate all'LHHHH.

Note that their structure resembles that of the deictic demonstratives and diminutive epithets and this says these quantifiers can be classified with the other members of the nominal group. They closely resemble, in structure, the diminutive epithets formed from the finite-predicators. Their difference is that the finite-predicators lack SC Subject but end with a plural marker. The names are built from a non-specific form *hle* which means 'all' and it has a non-specific deictic feature as well because it 'refers to those within the proximity'. Guma (1971:124) presents it as a quantitative stem. Note that it expresses members of a group in totality but it does not specify the required number. In its use in Sesotho it forms a quantitative when it is attached to a concord that is class, number and person specific. An example is:

71. bo + hle = bohle 'all' [pl] HH.

In Guma's (1971:124) words, the quantitative "signifies all, the whole" and this marks inexactness of number. In Sesotho grammar the quantitative is expected to be preceded by noun in the singular or plural number because its function is to describe that noun. Thus Quantitatives normally function as nominal complement. However, a new note is that this quantifier can be preceded by a finite-predicator whereas the norm is a noun. In the cited examples we find as the finite-predicators:

72. *Kena* 'come in' HH
73. *Khesa.* 'segregate' LH

It is interesting that even these finite-predicators are both identified as personal names.T he resulting structures are:

74. *Kenangbohle* 'come one come all'
75. *Khesangbohle.* 'segregate all'.

In these there is a double effect of expressing the non-specific plurality. This is by *ng* and the quantifier *bohle*. The quantifier reflects the double effect plurality but in different persons. *Bohle*

refers to a third person referent, *ng* denotes second person plural. The implicit intention is to be numerical thus the non-specific quantifier has an element of numerating. This feature confirms Halliday's (2001:183) view that quantitatives are quantifying numeratives and they specify either an exact number (cardinal numerals like 'two') or an inexact number such as 'many', 'lots of'). These confirm this claim because they are more directed to 'lots of/many'. This view is shared by the analysts of Sesotho. However, the solicited function so far, only ascribes this quantitative to the nouns and pronouns because they confine the function of quantifiers as modifiers to nouns and pronouns.

This is interesting because though built from the finite-predicators these names inflected with *bohle* still maintain the meaning of 'all'. The finite-predicators substitute the nouns and pronouns within the MOOD box and the quantifiers function as nominal complements which refer to unexpressed persons. This means that the quantifiers assume their role as nominal complements either with nouns/pronouns or with the finite-predicators in the MOOD box. Note that when *bohle* functions with nouns/pronouns it denotes a declarative function but with the finite-predicators it denotes them as imperatives that give a polite command expressed as a direct command. Emotions reflect because these names are vocatively expressed.

These names have an interpersonal function for they serve as invitations to an act. *Khesangbohle* portrays a negative emotion displayed by the finite-predicator. Thus it makes the name reveal hatred and discomfort with other people, related and otherwise. The awarder displays anger with other relatives and counters in relation to the baby's birth. Reasons attached are idiosyncratic. *Khesangbohle* is actually a denial in the affirming structure because it says "Do not accept". The awarder double crosses modality by being positive and negative simultaneously. This reflects in reality as interpersonal function. It is a new observation in these findings.

On the other hand *Kenangbohle* is a label for prostitutes and prostitution is a social problem. The structure seems attractive with appreciation to welcome all by the speaker but it embodies an insult. Both names bear a subjective and attitudinal reaction that displays on the surface the positive attitude in *Kenangbohle* and a direct explicit negative attitude in *Khesangbohle*. The affirmation and denial are embedded in the finite-predicators. The referents are implicit.

Another new observation is that some names use this quantifier to complement the infinitive structure which is *Ho+verb*. The equivalent in English is 'to + verb'. This form has used the quantifier to build a clause complex name and it is a new finding because infinitive, according to Guma (1971:159) is confined to forming non-finites that use noun as complement. The name is:

76. *Hotseba Tsohle* 'to know | all'.

This name has coined a new clause label namely declarative-infinitive clause complex. Thus a urther new note is that a quantifier can be used to qualify infinitives as in *Ho-tseba | Tsohle* in addition to finite-predicators. This is a hypo-tactic clause complex because *Tsohle* clarifies and completes the discourse initiated by the infinitive. The surname *Tsohle* is a complement.

However, note an interesting identification of the name

77. *Hofelile Tsohle* 'all is finished'.

The original infinitive here is *ho-fela* 'to get finished'. It is interesting because the exposed version in the perfect makes it behave like a WH- form yet it actually arose from an infinitive 'to get finished'. It causes a misconception at face value and makes one argue that it is not an infinitive. The interesting issue here is that it requires the analyst to identify origin in order to make an informed decision. Note that the element that makes it lose accurate classification is the perfect form ending. It is a new observation because the infinitive is normally confined to base verbs and not the perfect forms. This form bears syntactic and morphological features mentioned by Guma (1971:161). The surname *Tsohle* is a complement.

Note again that the use of a finite-predicators *tseba* 'know' as well as *felile* meaning 'finished' fortifies the new view that quantifiers numerate based on the verbal group. Thus quantifiers are not exclusive to the nominal group but they reciprocate it with the verbal group. They use finites as well as non-finites in forming and using quantitative. The finite-predicators used here are *tseba, khesang, kenang and felile*. They are all non-specific because they cannot give a definite

count. The complement *Tsohle* conforms to the observed note of *hle* being non-specific and that it forms the quantitative by being inflected with concords that denote the Subject. (*Tso* is a concord found in Meinhof's classification of Bantu languages and Guma co-opted it into his analysis of Sesotho). Even in this name *hle* maintains the non-specific numerative feature. This leads us to find out the names with the numerative feature in the Sesotho names.

4.8 Sesotho names as Numeratives

According to Halliday (2001:185) quantifying markers are found as elements of the Numerative in the nominal group. These numeratives, as he claims, are part of nominals and this clarifies why:

77. Letlakalife 'what or which information or news do you bring?'
78. Lebuakalife 'what or which are you talking about?'

as personal names are structured with the enumerative marker to make them enumerative clauses. The enumerative marker used is a terminal *fe* which denotes 'what?' or 'which?' as in the names above. The *fe?* actually quantifies non-specifically because it seeks information about news and they can be quantified with indefinite quantitative that denote either 'few, little, several, much' (Halliday, 2001:183) in the possible responses. These would serve as response moves to the initiating move by *fe?* that elicits information. This is a new finding about numeratives because an initiating role has not been established but Sesotho names reflect it.

These names reflect a WH- interrogative feature and its marker occurs terminally. Its position and function are claimed by Doke and Mofokeng (1967:435) who label it as an interrogative enumerative *fe*? that means 'which?'" and Guma, (1971:104) agrees with them though he does not mention the interrogative Mood. The interrogative feature can be a new addition to the functions entailed to quantitative and ordinate subsets. This function is a new observation in systemic grammar but it is language specific.

The interpersonal function is propelled by the second person plural Subject and the interrogative form. The negative attitude is embedded in the interrogative form and it is strengthened by the finite-predicator because it implicitly reflects the manner of approach by the addressed. Such modality reflects an implicit negative attitude of the awarder in eliciting information. This is evident in *Letlakalife* because the finite-predicator suggests that the awarder is tired and fed up with information normally brought by these addressees. He/She sounds prepared to listen but with prejudice because his/her assessment is that the information is not worthy to be given attention. The awarders of these names display a cynical judgmental attitude. Furthermore, the Sesotho numerative names are interrogatives that fit into the MOOD/RESIDUE as *Le-tla + ka life* does. Their MOOD becomes Subject-Finite which is exemplified as:

79. *Le + tla* 'you come…'

Their RESIDUE encompasses:
80. k*a life* 'with what?'
as the complement.

This feature contradicts the systemic grammar analysis because the Sesotho numerative occurs terminally in the RESIDUE whereas systemic grammar presents it as resuming the structure as in 'what (news) do you come with or bring?' This is new observation. Here, analysis of *Letlakalife* resumes with a WH- complement RESIDUE and it is followed by 'do you' that forms Finite+ Subject to make MOOD. The last element would be 'bring?' which is a Predicator that forms RESIDUE.

In Eggins (1996:1175) terms, the WH- interrogative in this structure conflates with the complement because the WH- marker is in close proximity with the complement in the Sesotho name. Nonetheless, it is interesting that despite the distinctive observation just noted, the conflation of the WH- with the complement reflects in both languages. In the Sesotho version *fe* is adjacent to the concord for 'news' that being *li* and in English the *li* complement is the bracketed 'news' which is adjacent to the WH- marker.

Note again that though the finite-predicator *tla* presents this structure as being in the simple present tense because the news is being brought as and when the speaker utters the name there is an embedded future in the finite-predicator because the addressees are still to present their information. They have not said anything at the time when the awarder poses the question. The explicit and embedded tenses allow *tla* to be noted as finite-predicator and reflect Eggins (1996:161) view that when the lexical occurs immediately after the Subject it is both finite and lexical, that is, it functions as a complement. The position of *tla* of being a predicator gives it 'authority' to allow enumerative to be a complement that follows the finite-predicator. *tla* functions as a predicator along with *ka life*?' and both form RESIDUE.

Another interesting observation is that though the English version of *Letlakalife* matches Eggin's (1996:175) analysis of the WH-interrogative, there is a slight difference in that the Complement 'news' or 'information' is actually mentioned by the use of a concord *li* in the name and Eggins' description lags this concord. The original form of this structure is *Le-tla-ka-litaba-life?* and *li* is a concord for *litaba* 'news'. This is a new observation that proposes that in other languages such as Sesotho a concord can be used in anaphoric reference as *li* refers to ellipsed *Litaba* and place such reference in the RESIDUE of the numerative nominal group. This *li* quantifies non-specifically because this news cannot be specified numerically. With the name such as:

81. *Lebuakalife* 'what are you talking about?'

the structural form is the same but in this name the awarder is already listening, may be to the counter family talking about events around the baby but he/she may pretend to misunderstand the information hence this name. The name reflects an attitude posed as though the awarder says 'I can hear you are talking but what is your talking all about?' Sarcasm is embedded in the ellipsis noted in *ka-life*. The complement is intentionally omitted to display that sarcasm. In both names argument is strengthened by the question form because as a nub the numerative element probes for discrete information. Both names are attitudinal and they reflect an interpersonal function marked by the second person Subject referred to as addressees in the exchange.

The prejudice and the misunderstanding from each name respectively rotate on the finite-predicators and this means the awarders use the finite-predicators to initiate modality of these propositions which are completed with an enumeratve. The enumerative *life* portrays a sense of non-specific quantifier again because the amount of information cannot be measured. The amount is a personal judgment of whether it is small, enough or too much. This makes this enumerative be considered quantifying. *Li* as an objectival predicative concord still substitutes the object noun *litaba.* More names mark this feature of sunstituting Subject or Object though they do not quantify or numerate.

4.9 Sesotho names that substitute Subject-Noun

Sesotho names have different forms that substitute the Subject noun in a proposition but maintain the functions of the Subject. These substitutes function as pronouns would do but they are class, person and number specific. The first way is that the predicative concords may directly precede the Finite-predicator. They form both the simplexes and clause complex patterns that end with complements or adjuncts. Different structures reflect. Firstly, in the clause complexes they present the MOOD with Subject Concord (SC) + Finite-Predicator in the simple present tense as in:

82. *Le+ tšabisa Lerotholi* 'you are ashamed to bring out | the drop'
83. *Li +abeloa Matlama* 'they are set aside | for the ones who tie'
84. *Mo + bontše Limakatso* 'show him'her wonders'

and it reflects in the structure above. In 82 *Le* denotes the second person singular and this person is directly given a command. In 83 and 84 *Li and Mo* are third person plural and singular markers respectively. 83 is more of a report as it is not directly addressed but 84 is a command. Note that this set 82 to 84 has one concord in the verbal part which is followed by a nominal. A different set is built where the concord occurs in one of the verbal form simplexes in a complex as the bolded part shows in these imperatives:

*85. Arabang **Le**nyatsa* 'respond |with a dispute'HHHL | HHH

In other cases the concord occurs in both simplexes. With interrogatives we have:

86. **Le** + *botsamang Le*tdola 'who do you ask | yet you are quiet?'LHHHH | HHH

Note that the exclamative reflects substitute in one simplex when coupled with the imperative as in:

87. *Ke* + **itse**ng *Mosala* 'what did I say | remainder!'   from *Ke* + **ri**leng

Besides these affirming declarative complexes we have those that deny that 'something is'. In the Sesotho names the denial is mainly presented by 'do not' in various tenses. Such include declaratives as in:
88. *Ha* + *rea ipha Marumo* 'we did not give ourselves | spears',

Imperatives as in:
89. *Se* + *lemeng Habahaba* 'don't plough | a vast place' LLHH | LLHL.

Selemeng as a personal name has the phonemic pattern [selemɛ́ŋ] but as a clause it has [selemeŋ]. The interrogative and exclamative could not be solicited as yet. However, the propositions with a denying form but affirming function are found in declaratives such as:

90. Habathuse 'they do not help' ie 'they are useless' LHHH,
91. Haseletho 'there is nothing wrong' ie 'there is no reason' or 'it is nothing' LHHH;

Imperative as in:
92. *Sethōle* 'don't be quiet' ie 'say something'LHH,

Interrogative - Exclamative as in:
93. *Halemakale* 'don't you get surprised!' LHHHH

Note that besides the negative forms, the interrogative also has simplexes with a structure of complexes reflect and such include:

94. *Abua- areng* 'he/she spoke and said what?' LHHHHH

At other times the interrogative is built with the infinitive as in:
95. *Houoakae?* 'where is the direction leading?' HHHHH

It is interesting to note a new observation that the infinitive has examples of names that fit into the Mood types and they also reflect combinations of the Mood types noted. Such are:

Infinitive - exclamative –imperative as in:
96. *Hoee* 'let it go' or 'it goes on' LH

Infinitive - interrogative as in:
97. *Hotsebamang* 'who knows?' HHHHH

Infinitive -declarative as in:
98. *Hofelile Tsohle* 'all is finished'
99. *Hoatile* 'it has multiplied' and

Infinitive – imperative as in:
100. *Motosole Hofihlela* 'beat him thoroughly';
101. *Loela Hoanela* 'fight | to cover all' HHH | HHHL.

Note that the infinitive follows the finites when they form infinitive imperative.
In other cases the concord occurs in both simplexes as in:
102. N + khetheleng Le + nka 'choose for me | as you take (for yourselves)'.
103. *Ke + thabile Ke + mong* 'I am happy | I am alone' LLLL LHH.

In the long simplexes we have:

104. *Nnehellengkaeena* 'make him/her attack me'
105. *Mphumanelengeena* 'find him/her for me'
106. *Molelekeng* (OC), 'chase him/her away'
107. *Nkalimeng* (OC) 'borrow me (pl)'
108. *Ikaheng* 'build yourselves up'
109. *Ipatleleng* (RP) 'find/search for it yourselves'.

The initial elements from 104 to 107 are Object Concords (OC) that denote the object or complement *nna* which means 'I' and 108 and 109 are Reflexive Prefixes (RP) noted by /*I*/. (cf. Guma 1971:157) They all precede the finite-predicator. The imperative is solicited here because its role is to command the second person and in this case the speaker has to introduce the structure with the third person in the Subject position. In simplexes initiated with SCs are:

Declarative as in:
110. *Kefumane*   'I have found or discovered'.
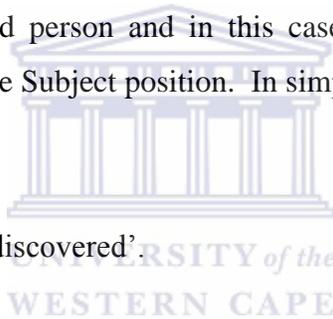
Interrogative as in:
111. Keitseng 'what did I say?'

Exclamative as in:
112. Lia + tura 'they are expensive'.

Though the exclamative has the structure of the declarative it has enfolded emotions that make it exclamative. Both are presented with the simple present tense to show the condition of the 'thing' as thought to habitual and habits are presented mainly as declarative. Interest on *Keitseng* is propelled by the change of the finite-predicator whose original form is *re* meaning 'say'. In this name *re* has been affected by perfect tense to make it acquire a form that functions in complementary distribution with it and that being *itse*. This form indicates that the action of 'saying' is done and completed. (Halliday 2001:199).

The awarder forwards this name because his/her judgment says he/she/ has indicated that matters would be as they are at the time of the baby's birth and so they are. This is both a jeer, a regret and joy depending on the expectation and it is a confirmation to both the awarder and the addressees. Other forms similar to 112 include:

113. *Le-a-bua*   'you are talking/speaking'
114. *Le-a-rongoa*   'you are being sent'
115. *Le-a-bitsoa*   'you are being called'

and they express a declarative form as report. Guma (1971:161) refers to this structure as the 'long form' of the indicative mood. Note that the *Le* in 113 operates as a Subject but the *Le* in 114, 115 operate as Objects because the passive marker *o* within the verb says the action words apply 'on' them. They are complements in the position of the Subject because the original clauses are *Ho rongoa / bitsoa lona* 'it is you who are being sent/called' and the *Le* has substituted *lona.*However, all function as addressees. As initiating elements they make the names analyses begin with RESIDUE and this correlates with some of the structures analyzed by Eggins.This feature occurs in all Mood types and examples comprise

Imperative as in:
116. *Mo-lelekeng* 'chase him/her away'

Interrogative:
117. *Ba-re'ng* 'what do they say?' or 'what are they saying?'

Exclamative –imperative:
118. *Se-khotseng* 'praise it HHHL or don't praise it LLHL'

The declarative form cannot reflect because when the OC introduces a clause it directs the information to someone else. This is despite the fact that *nna* from the position of Complement may be speaking. Note that the initial elements in the names substitute the underlined

complements. *Bareng* adds interest because the exchanged positions of the elements in it make this new feature more clearly. The *'ng* is a WH- interrogative marker that occurs terminally yet it is expected to be initial in the clause as systemic grammar notes. This adds to the substitution of the Subject by the complement which is originally *batho* 'people'.Only the finite-predicator has kept its position. The other names have only added the plural to their finite-predicators.

The interrogative may form a pattern of the Subject in the WH- structure that is followed by various forms of Adjunct. Such include:

121. *Le/Remmonejoang*   'what is your/our view of him/her?' LLLLHH
122. *Lenkisakae*   'what do you want from me?' LLHHHH
123. *Lempotsang*   'what are you asking me?' LLHHH
124. *Lempatlang*   'what do you want from me?'   LLHHH
125. *Lereng*   'what are you saying?' LHH

The other pattern in these names is that they all end with adjuncts because they all elicit information probing with the WH-interrogative. An interesting observation here is that the English WH- is 'what?' but it is represented by various forms of the adjuncts in Sesotho structures.   Note again another interesting feature that notes the WH- and the plural interpretations in:

126. *Ipatleleng*   'Search for yourselves';
127. *Imameleng*   'listen to yourselves' or 'think carefully'.

These may cause confusion unless a clause is in context because they have the same reference in contexts which require solution to a problem. The RP mainly forms the imperative names because it directs the message in a command form to the second person. It adds the plural ending *ng* to address more than one addressee non-specifically. RP also functions as a reflexive transformational marker but a new observation for systemic is that in Sesotho RP occurs prior to the finite-predicator but the meaning is still reflexive. This contrasts English version which places reflexive markers terminally.

Another pattern is that of names that resume with Subject substitutions followed by the same finite-predicator in clause complex names. Examples comprise:

128. *Letseka Lineo / Palesa/ Palo* 'you fight over | gifts / a flower / a sum or a pole'
129. *Lebea Tseko / Neo* 'you present | a conflict / a gift
130. *Ntlamelle Talloane / Boitumelo / Motlalehi* 'tie on me | hip / confidence / reporter.

The finite-predicator for *Letseka* is *tseka* meaninh 'fight over', for Lebea it is *bea* [bea] which means *'put'* and fo*r Ntlamelle* it is *tlamella* meaning 'tie*'*. A concord may be inflected to original phonemes and not change their original form. Example is:

131. *Imameleng* from *mamelang*
132. *Motosole* from *tosola*

where *a* has changed to *e*.131 means 'listen or pay attention' and 130 means 'hit him/her very hard'. The original forms also function as personal names. These also take Complements because 132 takes *Hofihlela* 'continuously/non-stop' as its surname Complement. The clause complex says 'beat/hit him/her very hard | continuously/non-stop'. The Complements occur based on how positive or negative the evaluation of the awarder is in different contexts.

A second way is to use the embedding process noted by Eggins (1996:119) to change the original phoneme to a new one as in:

133. *Itumeleng* meaning 'be proud' where [d] from *Ilumeleng*.

The [l] is phonetically a [d] but it still undergoes morphophonemic strengthening to change to [t] (Guma 1971:29-31). Here there is an inversion of Subject and Finite, that is, Subject-Finite-Inversion (SFI). This equates Subject-Verb-Inversion [SVI] from formalists to form interrogatives from declaratives. A new observation here is that SFI forms Imperatives using /N-/ and *M*. The SFI of *Lumellang + nna* forms the names:

134. *Ntumelleng* or *Itumelleng* which mean 'allow me or allow yourselves'.

It applies to Sesotho imperative names to mark the first person as in:

135. *Ntumeleng* and the third person as in *Motosole*. The second person would be anomalous.

Note that in the cases where the OC and the RP occur in the position of the Subject, the finite-predicators change their ending elements. This is noted in:

136. *Mpone* 'see/look at me'; *Ipontšeng* 'check for yourselves'.

Guma's (1971:183) note on this is that "If an OC or RP is incorporated in the positive imperative the suffix extension is *e* [ɛ́]" and it is used to express polite request. The awarders use this form to encourage their addressees to be bold and take up the challenge facing them.

4.10 Sub-modifications

The noted changes in the nominal group such as these suffixes remind us of Halliday's (2001:192) assertion that when a logical structure of a nominal group is 'disturbed' that causes sub-modifications. These have an effect on the natural ordering of elements in the group and it accounts for additional elements occurring for displaced elements. Such 'disturbances' are expressed in various ways in the Sesotho names. They maintain or change meanings thus maintain or change the awarders' modality. The first sub-modification is the ellipsis of singular and plural number that is bracketed in:

137. *(Se)* *Chaba-se-maketse;*
138. *(Se) Chaba-se-oele;*
139. *(Li)Taba-li-ngata* and
140. *(Li)Taba-li-atile*.

These ellipsed elements are actually the Subject prefixes of the name structures. This is a norm in Sesotho clauses (Sesotho Academy 1983:20) and it does not affect the meanings of these propositions. However, they may be used by awarders to indicate the emotions involved. The ellipsis in *sechaba* indicates that the awarder is perplexed and or worried. The ellipsis in *litaba* indicates a worry about either unnecessary or leaked information. These would be contextual. Halliday (2001:92) notes that ellipsis "established at the start of the clause … is acceptable" and this fortifies the norm in the context of Sesotho.

The second sub-modification is the insertion of the negative marker *ha* between the preceding nouns and the anaphoric Subject reference. Examples are:

14139.   *Mothohaalahloe*   'a   human   is   never   thrown   away'
142.   *Lirahalibonoe*   'enemies   are   not   visible'
143.   *Moroahabuse*   'the   bushman   does   not   rule'
144. *Khomohalikae*   'cattle do not suffice'.

The *ha* can be explained as 'modal + not' because Sesotho does not have modals but uses the simple past tense marker and the future tense marker as finites or first verb in a clause. They are not described as modals though. However, *ha* functions in these names as an affix named 'infix' because it occurs "inside" a verbal radical. It is interesting that though it does not apply to English, systemic grammar corresponds with Sesotho grammar in that it confines "in" to adjunct circumstantial.

Eggins (1996:166) says "in" forms the Adjunct Circumstantial that denotes a place and Sesotho grammar also reiterates such a function. Guma (1971:7) further modifies 'Infix' term to refer to morphemes that are inserted between others and this is evident in the examples above because *ha* occurs between the Subject noun and the finite-predicator. Thus the arrangement of these names with infix *ha* disturbs the logical structure of the nominal because the new form is Subject +ha +finite-predicator + (Complement).

This insertion has made "in" denote manner circumstantial and not instrument as Guma (1971:223) presents. It denotes the manner in which the third person must be handled. It is interesting that *ha* does not display a negative polarity on the structure only but this negative feature extends to the positive modality of the awarders. The reflection of the infix in these names is a new observation directed to the description of Sesotho clauses. It manifests the basic functions of *ha* concomitantly in these names. Firstly, it structurally links the Subject noun and the finite-predicator and this can be verified by its position in the names. This makes it a contrastive conjunction.

Secondly, it denies the proposition in argument because it says 'something is not/must not be' because the denial says 'the enemies are not visible, the bushman cannot rule, a human should not be thrown away'. This maintains its function of being a denial element and it is placed in the middle of a clause and this unearths a new function of *ha* being a 'mid-constituent' in the clause. It reflects Eggins (1996:160) claim that a conjunctive can appear anywhere though she does not provide a soliciting example as Sesotho names have.

The last function is embedded in *ha* when a clause is interpreted with "if" or "when". These are implicitly enfolded in 141. The arguments in the names suggest that the awarder is stressing implicitly that "even if" matters do not permit the action should not take place. This view says 'even if/when certain things happen, the bushman cannot rule, a person is never thrown away, enemies cannot be seen, cows are not enough'.

These names are implicitly hypo-tactic. In this way *ha* is used as a sub-ordinate Conjunctive. (cf. Guma, 1971:242) It simultaneously provides linking relations between the MOOD and the RESIDUE and it also negates the situation forwarded. It further indicates condition and time of an action in its linking function. This says it conforms to Eggins, (1996:160) claim that conjunctives add a textual meaning and they occur anywhere in a text. Normally, it would need to be accompanied by another conjunction to complete its conjunctive function but in this case it is independent but meaningful and functional.

The third sub-modification is that besides *ha* there is *ke* as an infix. Example is:

145. Morenakemang 'who is the chief?'

It occurs between the Subject noun and an adjunct. This name is a non-finite because it does not have a finite in the structure. The interrogative feature would be additional reason for it being non-finite. This feature corresponds to that of the WH-non-finite described in Sesotho grammar though the noun is omitted in their description. The name displays a complete message in this form because it is a question that seeks information from either the second or third person and thus it displays an interpersonal function. It could elicit information about the chief as a third person but in context.

The awarder uses 145 cynically to ridicule the addressees who may be the counter family. He/she may be sarcastic because he/she has overcome in the struggle to get the baby. This question is rhetoric because the answer seems obvious to both parties. Each had fought to be the winner but the awarder became the successful one.

The fourth sub-modification is found in names that resume with vowels. These insert /-k-/ as an infix between the OC or RP and the initial vowel of the finite-predicator. Note that in:

146. *etelang nna f*orms *Nketeleng* 'visit me (pl)'.

Its origin is the finite-predicator *eta* meaning 'visit or travel'. Note that the OC in this case is phonetically [ŋ] because of the *k* which is a velar sound. The RP produces names such as:

147. *(Lona) ahang lona* to form *Ikaheng* 'build yourselves'.

The origin of this name is the finite-predicator *aha* which means 'build'. These still take complements either as simplexes or complexes. A long simplex is:

148. *Nkutloelengbohloko* 'feel pity for me'

formed from finite-predicator *utloa* 'feel'. This use may cause confusion with predicators that begin with *k* such as *kopa* 'ask for'. An example of such is the NS clause complex:

149. *Ikopeleng Molapo*

meaning 'either 'ask [ikɔ̄pɛ́lɛ́ŋ] (pl) for | the river' or 'manage [ikɔpɛ́lɛ́ŋ] the river for yourselves'. It follows the predicative concords as well. These are polite commands. They mainly bear an expectation of regaining confidence and rebuilding selves and social groups. Their interpersonal function reflects as pleas by the awarder to the extended families.

Besides the *k* is the fifth sub-modification of infix *ka* which introduces a complement in the RESIDUE of a simplex. The names still resume with predicative concords as Subject. Example is:
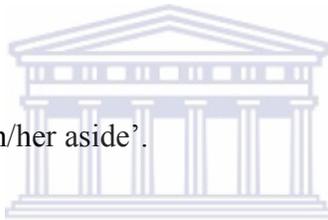
150. *Mohloaeleng**ka**thoko* 'put him/her aside'.

The infix *ka* is normally a locative marker or an instrument marker that denotes manner according to Sesotho Academy (1985:75). According to Guma (1971:222) *ka* occurs "before locative adverbs whose general significance it modifies" and *'thoko'* is locative. The meaning enfolded however, is manner directed. An interesting note is that "in" according to Sesotho and systemic grammars is the equivalent of *ka* infix. "in" functions as circumstantial adjunct that denotes 'manner and agent'. This is evident in:

151.   *Mponeng**ka**mokhoaoo*
152. *Nnehelleng**ka**eena*.

As Sesotho grammar notes this manner instrumental *ka* occurs before the substantive (noun, pronoun) with the significance of "by, by means of, by reason of, through, about", indicating the instrument by which an action is performed". *eena* is a pronoun used as the instrument. These names confirm Guma's (1971:224) claim that *ka* may signify 'about' or express manner".

153. *Mponeng**ka**mokhoaoo*

directly and explicitly expresses manner in the word *mokhoa* 'manner'. The *M* and the terminal elements including *ka* form the RESIDUE thus they form RESIDUE-MOOD (finite–pl)-RESIDUE as in:

154. M-boneng-kamokhoaoo.

The sixth sub-modification arises where the Subject is marked as an Actor using the expression 'one who…' and this would be followed by the action. Such are either *Mo* or *U* meaning 'you'. These function in complementary distribution. Example is:

155. *Mo-tla-le-khotso* 'you come with peace'

This name forms a pattern of complements with other names. Such nominal complements include *khomo, pula, ntoa, khosi* and these mean 'cow, rain, war, chief' respectively. This form also includes the WH- interrogative *mang?* to inquire about the origin of a baby because its mother will not tell the truth. It is awarded to the out of wedlock. The name is:

156. *Mo-tla-le-mang* 'with whom do you come?'

Those with locative complement include:
157.   *Mo-tsoa-kapa*   'one   who   comes   from   Cape'
158. Mo-tsoa-hae.   'one who comes from home'

Another Complement that adds to this feature is the enumerative *sele* 'different' and it forms

159. *Mo-tsoa-hosele* 'one who comes from a different place.

This form is ellipted to

160. *Mo-tsoa-sele* 'one who comes from a different place

160 is used in daily discourse. Note that the modality of the complements is subjectively polarized by awarders because complements such as 'war' are negative whereas 'cow, rain, peace, chief' are positive. The systematic patterns reflect in both sets because they present the finite-predicators after the Subject *Mo* as either, *tsoa* 'come from' and *tla* 'come'. Another structure may be built on this Subject followed by finite-predicator *sala* 'remain/stay behind' which is completed by a locative *suping* 'ruins'. The name in full is:

161. Mo-sala-suping 'one who remains in ruins'.

Suping is a derivative of *lesupi* 'ruins'which is made locative by inflecting *ng* terminally. This name *Mosalasuping* is awarded to a baby that is born when the awarder feels he/she has lost 'all' of the next of kin through death and cannot celebrate this birth with them. It expresses distress. He/she is trying to console self about the loss. It would be more meaningful and memorable that he/she has contributed to the expansion of the family. *Mo* originates from the second person singular pronoun *U* and this pronoun is always substituted by *Mo* in forming names. This is because *Mo* describes the social position whereas *U* directly addresses the action to the addressee. It designates human beings but it is not peculiar to Sesotho because it occurs in other Bantu languages. It may sometimes be pluralized and thus substitute *mo* with *ba* as in

162 *Moleseng* 'leave him/her alone' and *Baleseng* 'leave them alone'.

In the case of name awarding *Mo* is preferred to *U* because it describes the social position whereas *U* directly addresses the action to the addressee.
The seventh sub-modification is that predicative concords can co-occur in one clause denoting the Actor and the acted respectively. The Actor is thematic because they introduce the clause and they are also directing the action expressed in the lexicals. They display an interdependency relation because the acted presuppose the Actor. Examples are:

163. **Lem***patlang* 'what do you want from me?'*,*

*164. **Sei***pehile* 'it has placed itself';

165. **Rem***mone* 'we have seen him/her'.

An important note here is that the Subject concords are bound to each other prior to the finite-predicator. The second element originates from either a complement or adjunct which must appear terminally. That is, the origin of **Rem***mone* is *Re +bone +eena* 'we saw him/her' and *eena* has been substituted by the OC complement *m* and it occurs prior to the finite-predicator; *Kelebone* is *Ke + bone + lona* 'I saw you (pl). The RP *i* only co-occurs with the SC where SC initiates the clause and this confirms Guma's (2001:159) view that RP may only co-occurs with SC. Example is **Sei***pehile* meaning 'it has placed itself'. This name is a comment. However, a new observation is that these names display as univariate or recursive structures because in their lexico-grammatical analysis their MOOD/RESIDUE pattern recurs.

Re / Ke	*mo / le*	*bone*
Subject	(Object) complement	Finite – predicator

| MOOD | RESIDUE | MOOD | RESIDUE |

This structure is not meant to be a clause complex but its analysis permits such an observation. This differs vastly from the analysis of the original structural descriptions of these names because those have MOOD as Subject + Finite and RESIDUE as nominal complement. This is an interesting observation.

4.11 Conclusion

It has been proved that Sesotho names belong to the nominal group. They conform to the logical structure of the nominal group even though they pose interesting sub-modifications that were taken for granted by speakers of Sesotho including the awarders. These sub-modifications add to the observations that incur in the form- meaning relation enfolded in Sesotho as a language. These have been presented systematically in the naming system network and speakers do not see their value. This study has brought such implicit information to the fore to motivate value of the language.

CHAPTER 5

SESOTHO NAMES AS THE VERBAL GROUP

5.0 Introduction

This chapter illustrates modality of Sesotho names as propositions in the verbal group. The names are presented as verbal group. The aim is to explore how the choices present the forms that bear the features of the verbal group and how they show the name awarder's evaluation of the situation and context in which the child was born.

5.1 Verbal Group

Halliday (2001:196) notes that verbal group is the constituent that functions as Finite plus Predicator or Predicator alone if there is no finite element in the Mood structures. This marks clause as exchange and this is the area we focus on because the names are social discourse. This feature is confirmed in Sesotho personal names expressed as name-surnames. Examples include:

1. *Lipholo Halieo* 'bulls are not there'
2. *Rethabile Semakale* 'we are happy | don't be surprised'

These names have been formed on finite-predicators *thabile* 'happy' and *makale* 'surprised' and the non-finite *eo* 'absent'. These names support the view that the verbal group is presented as either finite or non-finite. The finite is identified by the use of lexical verbs whereas the non-finite, in Halliday's (2001:240) words refers to "the verbal group that has no finite". We noted in the description of Sesotho names as nominal group that the core of their structures is the lexical verb because clauses in Sesotho are basically predicates or they are formed from predicates (Doke and Mofokeng 1967:52). The Sesotho personal names described in this study originate from the verbal group whether as non-finites as in:

3 Halieo 'they are not there'

or finite as in
4.Rethabile 'we are happy' .

The view that these names are of the verbal group is substantiated by the fact that the names respond positively to the verbal group test forwarded by Eggins (1996:134).

5.2 Tests for Verbal Group elements

According to Eggins (1996:134) tests for verbal group determine if a structure should occupy the verbal group of the clause rank. Test one reflects 'movability' that constitutes the reversal of a structure. Test two allows 'substitution' of elements which are acting together in a single clause constituents to be reducible into a single substituted item. Test three allows 'probe' questions in which constituent or clause rank will "answer" to a range of such probe questions. A suitable example is:
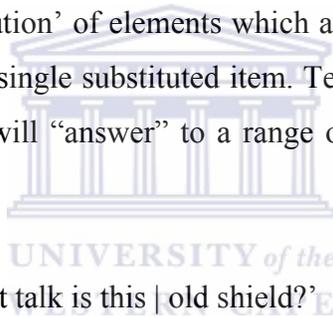
5. Lebuajoang Thebeeakhale 'what talk is this | old shield?'

It reflects 'movability for it allows reversal' of NS to SN still maintaining the original meaning. This makes us aware that the 'movabilty' test requires the clauses to be reversible. Note that the movement is juxtaposition of finite form:

6. Lebuajoang

and non-finite form:
7 Thebeeakhale 'old shield'.

These can be reversed and still maintain the meaning:
8. Thebeeakhale Lebuajoang 'old shield, what talk is this?'

The second test which requires 'substitution' reflects in the Subject *Le* which has 'substituted' original second person plural pronoun

9. Lona/ in *Lebuajoang* .

Le is thematic as it opens the discourse by directly addressing the second person implicit in *Lebuajoang*. It initiates the discourse using the WH- probe 'what?' to inquire about the talk heard. The inquiry is based on the declarative:

10. *Leabua* 'you are speaking' LLHH.

The probe that wants to access the complement or adjunct is 'what?' The probe is directed to the finite *bua* 'talk' to elicit 'manner of talk' which is manifested as:

11. *joang?*
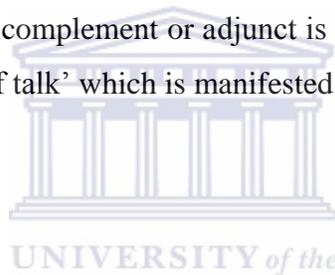
bua indicates what happens and it incorporates *Le* to show who makes it happen. This is why the inquiry uses manner circumstantial question *joang*? which means'how?' to pretend to be eliciting the way used in the talk. Note again that its modality is infused with simple present tense as it notes a sense of 'habit'. The substituted plural *Le* is encompassed in one name presented by the surname *Thebeeakhale* as a nominal complement. This surname represents all those addressed thus it is their substitute. Its English version reflects as 'old shield' and in this clause there is a pre-modifier which, as Halliday (2001:192) explains occurs prior to the head noun.

The last part being 'probe' is solicited in the complete name *Lebuajoang Thebeeakhale* because it probes with 'what?' to elicit information. This applies in the reversed form as well for it produces the same response. Note that this test does not accommodate single form Sesotho names. This verbal group test reflects the interdependency of elements from nominal group and verbal group. Among them we note modality and polarity in the logical structure of the verbal group.

5.3 Logical structure of the verbal group

In systemic grammar the logical structure of the verbal group realizes the system of tense. Halliday (2001:198) notes that the primary tense that functions as head denotes the deictic present, past, future and the secondary tenses denote the same tenses but relative to the past time and these reflect in Sesotho names. In these names the tenses are distinct in the finites and implicit in the non-finites. Examples are:

Table 2 Major forms of tense for Sesotho names in the verbal group.

Tense	Finite (Positive)	Negative
Present	*12.Leabua*	-
	13. Lebuaka'ng	-
	14. Buang	*Sebueng*
	15. Makalang	*Semakaleng /*
		Semakale
		-
	16. Letšolathebe	-
Past (as perfect)	*17. Kebuile*	-
	18. Semetse from	-
	Semelile	
	19. Kehanne	-
	19. Refiloe	
Future	*20. Letlafuoa*	

Since the nucleus of the verbal group is the finite element, this element can be positive or negative as exemplified by table 1 but its polarity is not a separate constituent. It precedes the structure of the verbal group. (2001:88). This actually denotes the character of these names.

5.4 Polarity and Modality

In systemic grammar polarity marks a direct 'yes' and 'no' and the intermediate affirmations denote modality (Halliday, 2001:95). This note is exemplified by personal names that use the finite *hana* 'no/refuse' in their structure and those that use *lumela* 'yes/agree'. Such are:

21. Kehanne 'I refused'
22. Kelumetse 'I agreed'

Halliday (2001:88) asserts that there is more than one way of getting polarity which is attained by distinction between propositions as statement and questions, that is, as information and proposals or goods and services. These are relevant in this description because as exemplified the propositions can directly lay a refusal with a 'yes' or 'no' or the clause can enfold such a polarity. Examples are:

23. *Learongoa* 'you are being sent'

and the negative would be

24. *Halerongoe* 'you are/it is not sent'.

Halliday (2001:197) notes that finiteness unearths the interpersonal function through 'primary tense and modality'. As Eggins (1996:178) explains that Modality shows that the speaker has affirmed or denied the proposition *Kelumetse* says the awarder has affirmed whereas *Kehanne* says the awarder explicitly and directly refused. Both display this function with attitudes displayed by the lexical verb or predicator. *Kelumetse* is directly positive but *Kehanne* is explicitly negative in structure and reference.

Note that though modality is defined as intermediate degrees, this observation does not feature in the Sesotho names because all are definite messages from definite decisions. Let us note the significance of tense because it is conflated with finite-predicators as the name features produce various mood types.

5.5 Significance of Tense in the Modality of Sesotho names

In the logical structure of the verbal group tense is highly significant because it directs the time articulated by the attitudes and judgment or modality of the awarders in the use of names as exchange of information. Eggins (1996:178) presents the future as the main tense used to express modality within the verbal group. She names this future Temporal Finite Verbal Operator (TFVO). Example of Sesotho names in this tense comprise:

25. *Ke-tla-isa-'ng?*   'what will I take there?',
26. *Le-tla-re-ng?*   'what will you say?'
27. *Ke-tla-roma-mang?*   'whom shall I send?'

These reflect Halliday's (2001:199) claim that a verbal group is an expansion of a verb because the *tla* has expanded the finites:

28. *isa, re, roma* 'take to, say, send' respectively and it occurs between the Subject and the finite-predicator.
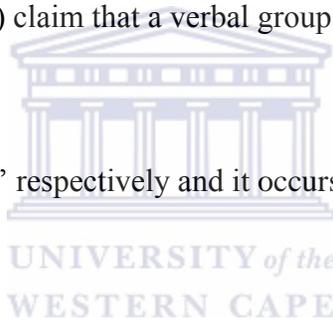
This expansion maintains the logical structure of the verbal group. It is identified in the tense system and it eases the deducing of the meanings of the names beyond the clause. The names 25, 26, 27 express the awarders' modality using the future tense marker. This expansion is based on the direction of the awarders' contempltion of the situations that led to these names. Their modality confirm Eggins (1996:178) view because it is marked by the explicit future tense markers 'will/shall' which form the Finite of the MOOD. Their semantics of interaction displays the function of asking. The function of 'question'is conflated with the function of giving goods which is called 'offer' in *Ke-tla-isa-ng*. It is a question name that directly proposes that the awarder debates the 'desire' to make an offer identifiable in the predicator *isa* 'take there'.

The future tense is marked in the Finite as the initial element of MOOD and it is independent of the Predicator. The awarders' contemplating act suggests that he/she is arguing and inquiring in soliloquoy but because it is a name he/she is 'thinking aloud'. He/she argues in order to evaluate

the manner in which things should be done and their possible outcome. His/her judgment says something must be taken to the place of need hence the debate. The function noted is somehow a worry to get things right and that marks the need for judgment. The attitude shows concern.

The conflation further reflects in the 'question' and the function for demanding goods which is called 'command' in *Le-tla-re-ng*. This name continues with the need for judgment and the attitude that shows concern about how matters will be presented because conflict seems to be luring. These form a new observation for systemic and Sesotho grammars but specifically for Sesotho as it notes none of these even separately. These names are divisible into MOOD/RESIDUE as propositions should be. Their lexico-grammatical presentation is:

Le / Ke	*Tla*	*re /isa / roma*	*eng / mang?*
Subject	Finite	Predicator	Mood Adjunct
MOOD		RESIDUE	

Besides the future tense, Halliday (2001:196) notes that the present tense is a sister to future as primary tenses and my observation is that the present tense in these names supersedes other primary tenses because the bulk of this data displays judgment in the present tense. This sisterhood is noted in the Sesotho names which have the perfect tense marker *ile* and its allomorphs or variants function as terminal elements in the propositions. Examples are:

29. *Baile* 'they have/are gone',
30. *Retšepile* 'we are hopeful or trusting'.
31.*Seile* 'it has gone'.

Its variants comprise:

Table 3 Variants of the Perfect tense in Sesotho names

/-ne/	/-e/	/-tse/	/-its-/	/-ets-/
32. *Lempo<u>ne</u>*	33. *Rebo<u>ne</u>*	34. *Kelisal<u>etse</u>*	35. *Lempits<u>itse</u>*	36. *Res<u>etse</u>*

Their analysis is:

Ba / Re /Se / Ke li / Le + m / Re	*ile / tšepile/ bone/ saletse/ bitsitse/ setse*	
Subject	Finite + Predicator	
MOOD	RESIDUE	

The awarder's judgment here is that the expectation either of the awarder or the addressees is accomplished and this indicates that the action of the predicate has been completed. The awarders express contentment even if it was after tough matters as expressed by *Baile* 'they are gone'. They use the finite-predicators that form these names to affirm the experiences. Note that the perfect tense can also function as finite-predicator that functions as a personal name as in *Ba-ile* [they are gone]. *ile* in this case conflates the functions of a finite-predicator. Examples 32 to 36 reflect ellipsis because the finite-predicators just present what the Subjects have done but the complements that would complete the discourse are lacking. This ellipsis allows any complement or adjunct to fill in the structure to complete that discourse.

It is acceptable as it occurs in a discourse because in Halliday's terms (2001:93) "ellipsis is presupposed from preceding discourse" and this is evident in these names as they are response moves. They connect an unheard discourse with the present dialogue. As Halliday (2001:92) asserts, Mood element carries the dialogue forward and these names are a continuity of a discourse for they are responding to a former explanation about a situation. In this case it is about the baby.

A further note is that though Halliday (2001:198) claims that the perfect tense can form the verbal group as part of the secondary tenses that function as modifying elements, the sub-modification is that the perfect tense conflates with the finite-predicator from a terminal point in the Sesotho clause as exemplified in 32 to 36. This new observation further displays that when the perfect tense is a terminal marker of the finite, its radical, though an unchangeable

constituent, can vary its Subject with or without the change of the Mood types and mark them as person and number specific elements. Examples are the declaratives in table 3:

Table 4 Sesotho names formed from the same root with different Subjects

1st person singular/plural	2nd person plural	3rd person
37. *Kethabile* 38. *Rethabile*	39. *Lethabile*	40. *Bathabile*
'I/we am/are happy'	'You are happy'	'They are happy'

These name forms make us assume that the awarders are content about the new births hence why they even voice their joy as personal names. This is regardless of the person or number.

The perfect form displays various structures that make patterns. They include:

Table 5 Patterns of Sesotho names with perfect tense *ile* ending

Subject + -ile	Subject + FP + ile	Subj+ Comp+ FP+ ile	Infinitive + FP +ile
41. *Ba-ile*	45. *Ba-beh-ile*	49. *Le-m-meh-ile*	50. *Ho-at-ile*
42. *Li-ile*	46. *Le-beh-ile*		51. *Ho-fel-ile*
43. *Re-ile*	47. *Ba-fel-ile*		
44. *Se-ile*	48. *Li-fel-ile*		

Various judgments are displayed in these sets. The first set 41-44 gives an impression of loss of hope in the case where matters were not positive for participants. The expectations cannot be retrieved. But if these names are awarded in the positive situations, the names are content that their efforts have been fruitful for they have achieved their goals. The alleged may be gone never to bring back conflict, pain and negative temperament.

In the second set 45-48 including 51the awarders are convincing addressees that their chase is in vain because what they are looking for cannot be solicited because it is finished. 45 and 46 can also describe that someone has been eloquent and their choice depends on the situation. Guma (1971: 173) refers to the 45-48 set as the 'long form perfect positive'. 49 brings up a new

observation that the concomitant occurrence of SCs can accommodate the perfect tense meaningfully. 50 has an element of excitement or worry about a multiplied issue but all depend on context to be noted as positive or negative. Note that this tense can be expanded with verbal extensions and these would be expanding the verb as Halliday noted that verbal group expands the verb. Such would reflect different approaches to doing the same actions. For instance,

52. Rebone 'we have seen'

would differ from

53. Rebonoe. 'we have been seen'.

In 52 the Subject is the actor but in 53 the Subject changes to be complement because the act is done on *Re* 'we'. The Subject is ellipsed and this was made effective when the *o* was inserted. This shows that the allomorphic perfect tense ending allows verbal extension to occur between the radical and the ending in a clause. Thus we have *Re – bon – o – e* in the perfect tense. This confirms Halliday's (2001:199) postulation that a verbal group is an expansion of a verb in a specified order. Guma's (1971:138) assertion reiterates this view for he says "a radical may incorporate a number of extensions which occur in a more or less fixed order." Patterns based on this view differ. The proposed patterns in this study comprise:
 Subject + Finite–predicator + Passive + Perfect. Example is:

54. Re-bon-o-e 'we have been seen'.

The second pattern adds the Applied /-el-/ after the finite-predicator as in:

*55. Re-bus-**el-el**-its-**o**-e* 'we have been reimbursed or given back';
*56. Re-ek-el-its-**o**-e* 'we have been added to'
*57. Re-bus-**el-el**-its-**o-e*** 'we have been given (something) back'.

These names confirm Halliday's (2001:199) assertion that when the passive works with the perfect it functions as a secondary tense. He says the passive appears at the end of the clause as

an additional modifying element. It functions like a secondary tense and "it displays a distinctive combination of presentness (be) and pastness (V-en)." Guma (1971:156) shares the view for he says the completed action "results in a state that exists now at the time of speaking". This means it started earlier than the time of speaking and it suggests that it is in a present condition resulting from a past event. In such names the perfect tense is conflated with other verbal extension terminals that occur just after the finite-predicator.

This order of Applied-Passive-Perfect (APP) pattern is a new observation to both grammars because though Guma claims concomitance of extensions he does not present this pattern. Both grammars only note the co-operation of the Passive and Perfect extensions but not this simultaneous operation of Applied and Passive. It is interesting however, that Halliday (2001:125) agrees with Sesotho grammar that the passive form must occur in the terminal of the verbal group.

This combination directs us to see the names as affirmed propositions that propose that an action has been completed with some external help and it must be accepted as such. The applied extension incorporates other people whom the awarder can relate with. The passive clarifies the existence and operation of the act because it was done and it cannot be reversed. For instance, in 57 the awarder claims they were reimbursed and the action is done and completed. They are content.

Halliday (2001:124) postulates that when passivity is identified that is the grammar of 'token and value'where there is identifier and the identified. Here the Subject is the identified and the complement is the identifier. That is, *Re* as the complement identifies the ellipted unidentified Subject because it introduces the intial clause. A further property of 'token and value' is that it differentiates form from function. In this name *Re,* substitutes *rona,* which should occur terminally. It functions as a complement. It occurs initially in the structure/form of the name and this presents how the form differs from function. The Subject is assumed. Nonetheless, it is worthy to note that both the Applied and the Perfect tense share *ets* as an allomorph. It needs to be unraveled in the original forms to display its function. Examples are:

58. Re-lebel-ets-e from *Re-lebelel-ile* (A)

59. Mo-teb-is-ets-e from *Mo-teb-is-el-e* (P).

A further note is that the dominant Mood in these names is the declarative because they provide information and the affect is positive. In addition, this new structure accommodates the negative polarity and it is marked by *Ha*'not', to introduce the clause. Example is:

60. **Ha**-*le-kheth-el-o-e* 'it is not or you are not selected for'.

The clauses relevant here use the verbal group as their nucleus and they fit into MOOD/RESIDUE with no complements or adjuncts.

Ha le		*Khetkeloe*	
Subject – neg		Finite – predicator	
	MOOD	RESIDUE	

Halekhetheloe presents another new sub-modification that contrasts Halliday's (2001:199) note that "the expression of polarity is tied to that of finiteness because the negative marker in this structure occurs prior to the Subject not Finite-predicator. The new structure is: Ha+ Subject+ Finite-Predicator+ Applied + Passive+ Perfect.
Ha – le – kheth – el - o – e.
A related sub-modified structure with negative polarity omits the Applied as in:

61. *Ha – le – reng – o - e* 'it should not be cut'.

The /ng/ in the finite-predicator of 61 is a passive form of /-m-/ in the original finite-predicator *rem-a* 'cut' (a tree). Other examples of this Passive-Perfect pattern include:

62. *Ha-le-ok-o-e* 'it /you (pl) cannot be nursed or it/you (pl) does/do not get or need nursing attention';

63. *Ha-le-rek-**o**-e* 'it cannot be bought or you (pl) cannot be bribed'.

From these descriptions arises a new observation that with the Sesotho clauses the passified forms and other extensions identify more function than form and this is embedded in the finite-predicator used. The token is implicit in the unexpressed Subject after the *Ha* as passive forms present the 'token' and 'value' concept. These names pattern is: Ha+Compl +Finite-predicator +o+e (Appendix B for more examples)

These names further exemplify Halliday's (2001:124) note that identifying clauses select for either active or passive voice and they reflect that using the passive marker [w] transcribed to *o* as passive glide. He continues that the active voice marks the token and this means, therefore, that passive voice accommodates the preferred value or function. In his words, "The difference is entirely systematic once we recognize the structure of the Token and Value. (Halliday 2001:124) The active voice *Halereme* 'you do not cut' is the one in which the Subject is the Token. It is the form in which the Subject is also the Actor.The finite-predicator is the Value introduced by the Subject or Token. The two are systematically interdependent. However, note that tone on *Ha* can change the declarative mood with LLLH to the subjunctive HHHL as in [halerɛ́kwɛ̀] depending on the context. Declarative would state matters but subjunctive would plead. Another new note is that these forms negate Guma's long form SC-a-R-o-a. Example is that:

64. Ha-le-okoe 'it/you is/are not nursed' negates
65. *Le**a**okoa* 'it is nursed'.

These are declaratives formed from finite-predicators that have been extended by being preceded or followed by different extending elements. However, some names are direct finite-predicators in their original form.

5.6 Finite-Predicators as Sesotho names

Sesotho names that are expressed as lexical verbs are noted as 'finite-predicators' because they enfold tense to clarify the mood of the awarder when awarding the name. Predicators as noted by

systemic grammar are implicitly fused with the Finite element of tense. In Eggins, (1996:161) words, "The Predicator is the lexical or content part of the verbal group. It fills the role of specifying the actual event action or process being discussed. It forms the RESIDUE with or without the inflected plural. In clauses in which there is only a single verbal constituent (i.e. the simple present or past tense of verbs) we have the fusion of elements of the Finite and lexical and they are expressed in singular number. The tense and the lexical word are conflated to make them finite-predicators based on context. Examples comprise:

66. *Apea* 'cook';
67. *Hlasa* 'fight ravenously';
68. *Tukula* 'remove food remnants from teeth'.

These names are direct, explicit, positive commands and the MOOD/RESIDUE of this set comprises the finite-predicator only. It is worthy to note that the plural *ng* may be inflected on the finite-predicator as an ending as in:

69. *Kenang* 'come in'(pl);
70. *Tsebang* 'know (pl)'.
71. *Lemohang* 'be aware'(pl)
72. *Hlokomelang* 'take care'(pl).
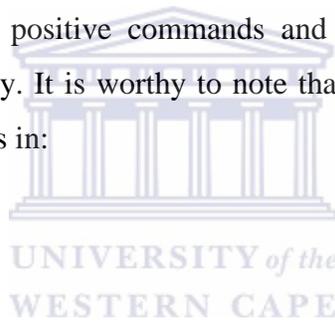
Let us note that as these names display, it is possible to have names whose syllabic form ranges between two and five syllables. They are affirming propositions and their function is basically imperative. Their Subjects are ellipted but they are able to create discourse. The addressed are implicit as well because there is a speaker who requires attention from the addressee but that addressee is not explicitly identified either. This is interesting that participants may engage in discourse without being explicitly identified. We may know that the awarder has issued this command demanding information or attention but it may be an assumption that it is him/her. This is a new explicit expression of this view.

These names are encroached in ellipsis for theme or rheme. Halliday (2001:92) notes that structures such as these are structures that "systematically occur without Subjects; they depend on the notion of giving and demanding". These names reflect this notion because *Kenang* gives a direct order whereas *Tsebang, Lemohang, Hlokomelang* demand to be given attention. The notion of giving is directly exhibited by:

73. *Isang* 'take (something) there (pl)'
74. *Fang* 'give (to…) (pl)'

The name *Isang* may be a concern by the awarder that the baby be taken to its patriarchal family to receive its family ritual rites. It is interesting that this notion results in a conflation of Moods because in these names the resulting Mood is imperative-exclamative, the latter Mood being presented by the vocative character. A new observation is that the giving could be demanded by the speaker as in:

75. *Tlisang* 'bring to me' (pl)
76. *Mpheng* 'give me' (pl).
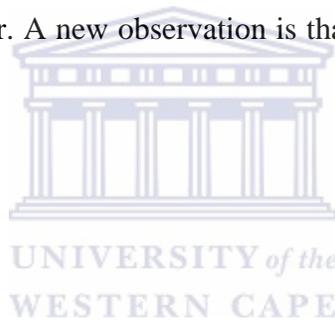
Such names demand pay back normally, either of 'lobola' or children taken by the counter family without agreement. Furthermore, note that context is vital since propositions are argued with a particular mood by reference to the time of speaking and to the judgment of the speaker. (Eggins 1996:178) In the name:

77. *Tlohang* 'go/move away'(pl)

the action marks an implicit fusion of the present time of speaking and the length of period indicated. The present time is marked when the awarder gives the name but the period after marks future use of the name as a personal name. These names cannot assume the analysis of RESIDUE only because the finites have embedded the tense and tense is part of MOOD. The awarders need that tense to present their modality which in the case of these imperatives is an expectation to be respected and be heard. That call for attention in *Lemohang* is an anticipation

that he/she will be heard and people will respond accordingly in the present and in future. It completes the discourse by raising the complement that the audience should be aware of and that is *Liboche* 'holes formed by sickness pimples'.The name in full becomes:

78. Lemohang Liboche 'Be careful of pimple holes'(pl).

In this name the awarder gives a warning and he/she demands to be given attention and respect by acting accordingly. He/she equates self to pimple holes that destroy the look on a face. No one wants to contaminate disease that spoils his/her skin. 78 shows that verbal group names may initiate or introduce a clause and end it with a complement or adjunct to complete the discourse. This means Sesotho finite-predicator names can function as a theme which takes a rheme to clarify the message. This thematic feature is most conspicuous in clause complexes. Let us look at some of them.
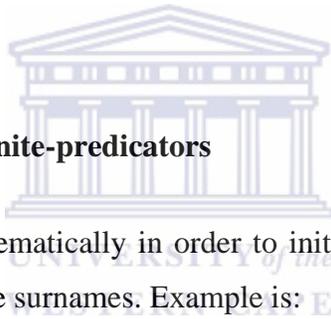
5.7 Sesotho names as thematic Finite-predicators

Finite-predicators may function thematically in order to initiate the enacted messages and take complements which are actually the surnames. Example is:

79. Phaphama Bulula 'Wake up! Blow hard!'

The finite-predicators follow each other here and it is interesting that they form NS structure. The observation is that finite-predicators can form discourse by following each other as in 79. The awarder of this name must be a clown or a representative of such an extended family because this imperative is vocative and well collocated. The *Bulula* part may be a substitute for 'yawn' collocates well as one should wake up first then yawn. Other collocating finite-predicators directly pass messages as in the NS forms:

80. Theoha Kefeletsoe 'come down all | is drained/finished'
81. *Palamang Lenanya* 'ride on | quietly'

The interesting point is that these finite predicators read as complete commands that demand reaction from the addressees. The reaction is non-linguistic because these are just orders. However, they could be carried on by being probed and that makes them relevant propositions in a dialogue. The interpersonal function can be solicited in these names as orders are normally given to the second person. In this case the second person is the 'unseen' audience.

Some names are finite-predicators that are followed by collocative nominal complements that reflect reality of daily life. Such include NS:

82. *Nkhannele Koloi* 'drive me a car'
83. *Ntlamelle Talooane* 'tie my hip'
84. *Telisa Moloi* 'make the witch give up!'

The meanings can be directly deduced from the structures even without context. However, these names are both requests as in 75, 76 and a wish in 77. The awarders express pre-determined confidence based on their wishes and expectations. However, this feature also extends to the declarative Mood because the awarder may express his/her wish and intention as a statement. Thus he/she provides unrequested information to unseen audience. An example is,

85. *Kesaobaka Moerane* 'I intent to and am causing havoc'.

The complex is more of an ill-intention than just a statemet. It is a pre-determined and well planned malice. It entails intra-communication or self-talk and it can only be interepreted in action. Others may even be ridicule or jeer using very strong negative language as in:

86. *Botsang Maseela* 'ask | the rotten food'(pl); and
87. *Lebalang Matlama* 'forget about (pl) | those who tie'(pl).

The negative attitude is obvious in 85 and 86 and it would be interesting to find out the reasons for such intentions. 86 is even an insult because someone is referred to as a decayed element. Note again that the complements may also be concrete elements and they can be expressed in different Moods. Examples entail the imperative:

88. `Neheng Lebele NS 'give me a sorghum pellet'(pl)

and a declarative:

89. Keneuoe Lebele NS 'I have been given a sorghum pellet'.

An interesting note here is that these come from the closely related nuclear families and it would be interesting to find out the issue behind the sorghum pellet that is demanded and in the other case given. It seems to be the significant centre of the family. The interpersonal function is inevitable even in this case. The finite-predicator names further function thematically in simplexes that reflect the completeness of clause complexes. The simplexes are divisible into MOOD/RESIDUE and the RESIDUE bears two complements. The first is the lexical finite and the latter is the adverb and nominal elements. Examples are:

90. Khutlelang-morao   'go back' (pl)
91. Bua-beng   'talk (about) the owners'(pl)
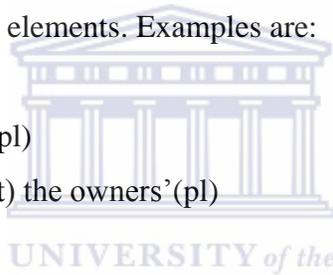
90 is completed by an Adverb and 91 is completed by a nominal complement. These choices are based on the situations and judgments by the awarders. They are imperatives that express a sarcastic direct command. The directness is explicit in the structures. The sarcasm is in the meanings deduced because the awarder of 90 instructs the addressees to retreat probably to re-organize themselves for a reasonable discourse. That of 91 is explicitly jeering at the addressees who may be pleading for negotiations. Other names either inflect the finite-predicator with Subject SC substitutes as Theme and complement them with nominal group or inflect WH-Adjuncts to elicit information. Examples comprise:

92. Letholetse'ng 'why are you (pl) quiet?'

In this name the awarder is concerned about the quietness of the counters because he/she feels the issues around the baby are burning. The question form is explicit in the structure and it is marked by the adjunct *'ng?* which is another form of *eng?* and both translate as 'why?' Note that

though *eng?* is noted in Sesotho grammar as inquiring about things and situations, it can also inquire for the reasons that led to something being done. This adjunct functions along with *mang?* which elicits information about people.

5.8 Adjuncts as Terminals in Sesotho names

Adjuncts are explained as clause elements which contribute additional essential information to the clause though they lack the potential to be Subject. They are not nominal but they deduce adverbial environment. Guma (1971:169) notes their presence in Sesotho but he does not define the term. Eggins (1996:170) forwards types of Adjuncts as Circumstantial Adjuncts, Modal Adjuncts, Comment Adjuncts and Vocative Adjuncts. Modal Adjuncts are subdivided into Mood Adjuncts, Polarity Adjuncts and they reflect in Sesotho names. It is interesting that some of these name clauses befit and reflect in the "summary of types of Adjuncts" based on systemic grammar by Eggins (1996:170). Among the items she mentions, she shows the categories below and I have given their exemplification of Sesotho personal names.

Table 6 - Eggins' (1996:171) Summary of Adjuncts with Sesotho Names as relevant examples.

Type	Sub-Type	Meanings	Class of Items	Loc. Of Analysis	Sesotho names examples
Experiential	Circumstantial	time adverb	Adverb	In RESIDUE	*Neng*? > when?
		manner adv		In RESIDUE	*Joang*? > how?
		location adv	Adverb	In RESIDUE	*Kenoakae*? > where do I drink?
			Adverb		
textual	Conjunctive	Logical thinking of	Conjunction	Not in MOOD not in	*Resetselemang* > with whom are

		messages		RESIDUE	we left? *Kenalemang* > with whom am I?*
	Continuity	Message coming	Minor clauses	Not in MOOD or RESIDUE	*A!* [a], *Na!* > really!
Interpersonal	Polarity	Positive	Yes/No Elliptical	In MOOD [and RESIDUE for Sesotho names]	*Keteng* > I am here.
		Negative	No	In MOOD and RESIDUE for Sesotho names]	*Halieo* >They are not there.
	Comment	speaker's assessment of the whole message	Adverb	Not in MOOD or RESIDUE [in both for Sesotho names]	*Lefeela* > you are naked [pl] *Semane* > *It is there.*
Vocative	nominating	Nominating	Name	Not in	*Bonang* > *Look!*

| | next speaker | next speaker | | MOOD   or | [pl] |
| | | | | RESIDUE | |

Circumstantial Adjuncts inquire about the locative, temporal and manner characteristics and relevant names as examples are:

93. Neng? 'when?',

94. Joang? 'how?'

kae? 'where?' functions more as an adjunct that denotes/ inquires about place whereas 93 and 94 function as personal names in this form. *Kae?* is a locative. Eggins (1996:165) explains that "Circumstantial Adjuncts add experiential content to the clause by expressing some circumstance relating to the process represented in the clause. They express the circumstance in relation to time that is probed by equivalent of 93. It is interesting that circumstantial adjuncts and formalist adverbs resemble each other in structure and function of 'adding' to the clause or adverb and even with the probes. She explains that these could refer to the primary circumstantial adjuncts as well as additional ones. The additional ones include clauses that use the *kae?* as an adjunct to denote the 'where?' element as in

95. Lenkisakae   'where do you want me to go?' or 'what do you want me for?'

to denote cause using 'why?' as in:

96. Lempitsetsa'ng   'why are you calling me?'

to denote matter using 'about what' as in:

97. *Lebuaka'ng*   'what are you talking about?'

to denote accompaniment using 'with whom' as in

98.(U)*Motlalemang*   'with whom are you coming?'

to denote beneficiary using 'to whom' as in

99. Lefalamang 'whom does the heritage belong to?'

and to denote 'agent' using 'by whom' as in:

100. (U)Motlakamang? 'by whom did you come?'

She refers to them as probes that bear the features of WH- adjuncts. It is interesting to identify a new observation of an interrelation of the locative and manner which is propelled by tone to mark their difference in some names. The interrelation can be identified in:

101. *(Re/Le)bakae* 'to whom do we/you belong' (L) or 'how many are we/you (pl)/they?'(M)

With toneme LLHH it produces manner. It denotes the number of times an act has occurred and LHHL it produces locative. The analysts of Sesotho language also observe that *kae?* is the only adjective which can function as an adjective to denote "how much or how many?" Guma (1971:169), and Doke and Mofokeng (1967:436) In LLHH speakers presented by *Re*'we' can be introspective first person whereas *Le* 'you'denotes second person plural. LLHH exhibits a 'tint' of the awarder because he/she includes self in the awarded name. The Subjects that ask the same question vary and this means the number of responses to be resourced vary as well based on context. This manner form can also be initiated by the finite-predicator as in:

102. Thobakae 'massage where?'

The omission of the Subject hinders the intended meaning of the clause because the clause would direct the way to the intended mood type through the Subject. In this form this name can be deduced as imperative. But it can also be inflected with first, second or third person singular and plural to form an interrogative. Using *Thobakae* as example:

Table 7   Distribution of possible Subjects for Finite-predicator + *kae? using Thobakae*

	1st person	2nd person	3rd person
Sing >	*Ke + Thobakae?* 'Where do I massage?'	*U + Thobakae?* 'where do you massage?'	*O + Thobakae?* 'where does it massage?'
Plural >	*Re + Thobakae?* 'Where do we massage?'	*Le + Thobakae?* 'where do you(pl) massage?'	*Ba + Thobakae?* 'where do they massage?'

A further direction can be done by inflecting the future tense marker *tla* 'will/shall'after the Subject to form the declarative mood. This is contrary to the discussed *Le/Rebakae* because the direction to the Mood type used is set by the Subject. Note this new view that H toneme on the Complement reverses manner to locative circumstantial. This means in *Re-ba-ka-e* LLHH as manner reverses to locative HHHH for 'where do we belong?'Note another new observation that *kae* locative further takes in the infinitive and this has not been noted earlier. An example is an exclamative infinitive interrogative:

103. Houoakae HHHHH 'where is the direction heading?'

It has a cynical connotation and it is non-specific. The *Ho* presents the sarcasm because it is derogative when used on people. It does not behave like other interrogatives which may be non-specific such as *eng?* 'what?' which is a WH- interrogative marker because WH- may denote a thing or a situation. The case of infinitive with the passive form and the WH- adjunct recurs with an additional structural form in:

104. Hotsekoa'ngkanna 'what is the fight over me about?'

In this case as well *Ho* as infinitive head is non-specific. The names confirm that the infinitive takes the passive in forming personal names. It is able to take more than one complement in a lengthy simplex name. Here, an additional new note is that the *ka* infix occurs before the pronouns as complements. *nna* 'I' is expanding recognition of pronouns in language use, specifically in working with the infinitive to form clauses.This strengthens that first person and second person singular pronouns form personal names as nominal complements. They are further derived to function as adverb complements when they follow the *ka* infix.

It is further interesting that the *ka* is able to form the third RESIDUE for it can occur between the WH- interrogative and the pronoun complement as RESIDUE 3. The new note here is that *ka* is capable of creating a structure with more than the normal two RESIDUE forms in a clause. It is:

Ho	*Tsekoa*	*'ng*	*Ka*	*nna*
Infinitive	Finite-pred passive	WH- complement	Adjunct:circum	Nom:complement
MOOD		RESIDUE	RESIDUE	RESIDUE

In this case the element of instrumental *ka* is, as Guma (1971:223) asserts, more conspicuous than manner though the two actions are closely entangled in this name. There is a noticeable manner followed in using the baby as an instrument in the fight. This relation is new because these functions have not been identified as concurrent or simultaneous in a clause in the earlier descriptions. The name has a 'tinted' connotation because the awarder presents that name as though it is the baby speaking. These names introduce the fact that nominal complements include pronouns in personal names that have an inifinitive feature. A further new note is that WH- has changed the normal position from being initial element. In Sesotho structure it occurs terminally but in this name its new position is in the middle of the clause.

An additional new note is that in this structure the WH- marker is conflated with complement because the finite precedes the Subject. It says:

What	*Is*	*the fight*	*over me*	*about?*
WH- Complement	Finite	Subject	Prep phrase	Circum adjunct
RESIDUE	MOOD		RESIDUE	RESIDUE

Note that the circumstantial adjunct element changes to 'about' instead of 'with' in this name but it exists in both versions though in slight adjusted positions. It is possible that the change occurs because the awarder is in solliloquouy and it has ellipsed the part that shows the emotional element in the awarder. That would be '[I wonder] what is the fight over me about'. To form a question the emotional element is omitted. This description indicates, therefore, that circumstantial adjuncts use WH- elements based on finite-predicators to form Sesotho names and

this means these names belong to the verbal group. The name indicates that interpersonal function cannot be disputed in these names.This function shows that participants have a certain association with each other and they reflect the sense of association between participants is also presented with the infinitive.

Syntactic elements of the verbal group that show association use the verbal group elements such as *tla, na, setse* followed by the conjunction *le* 'have or with'. The role of association is has been discussed in the chapter on nominal group to show how it forms interrogatives. It has been noted that it forms association when used with the conjunction so that it produces *na le*.The conjunctive *le* meaning 'with' is noted by Eggins (1996:168) as a continuity item found within Textual Adjuncts. This association *na le* 'have or am with' reflects interpersonal function from the structure and it entices us to consider associative element *le* 'with'as a conjunctive adjunct and *ka* 'with' as manner-instrumental adjunct that provides a textual meaning in Sesotho language. These may add to the elements marked as denoting the textual meaning in which Eggins (1996:168) claims, are the textual adjuncts that add textual meaning frequently in casual talk and such are 'oh!, well!' Though these may introduce a clause or may occur in an unstressed initial position, the newly presented Sesotho elements as conjunctive and manner-instrumental adjuncts clarify information or explain manner.

On revisiting the claimed casual talk feature a new note is that they also reflect in Sesotho names that are expressed as a one syllable exclamative such as:

105. A! [a]
that designates surprise or a sigh of relief and

106. Na' 'really!'

that inquires or exclaims as 'really? or 'really!' This is a new observation in which we note that *Na* as a personal name distinctly takes a simultaneous description of both the Interrogative and Exclamative Moods as indicated by punctuation. Both cases are contextual. These function as exclamatives in Sesotho because they are not derived from other syntactic categories. (Guma 1971:246, Doke and Mofokeng 1967:365) They could be probed for time, manner or place

depending on the context. A new observation not noted but obvious in spoken language is that they may simultaneously be paired with the probes as in:

107. Na? neng? 'really! when?'
for time in a dialogue and even as a name;

108. A! Joang/Neng/Kae? ' A! how?/ when?/ where?'
These apply even for *Na!* Note that

109. Joang 'how?'

has action enfolded in the manner presented in discourse. It has been probed with the circumstantial adjuncts as probes. This new observation that in Sesotho language Exclamatives can also be probed with circumstantial adjuncts contradicts the systemic view which confines probing to the verbal group. The probing incorporates ellipsis because they are contextualized. The probes present a feature of Mood Adjuncts because Mood adjuncts "are likely to be retained in elliptical responses".

Eggins (1996:167) asserts that Mood Adjuncts express probability meanings and among other things they provide a "second chance" for the speaker to add his/her judgment of probability/likelihood to proposition. These function as initiating and response moves expressed in RESIDUE. This feature reflects in the Sesotho names that are enumeratives as in the interrogative:

110. Letlakalife 'what [news] do you (pl) bring?'

The addressee is given a 'second chance' to present his/her information. The adjunct *fe* 'what?' creates an ellipsis that requires or seeks more information about a presupposed declarative – exclamative. Another one is a declarative:

111. Liile 'they are gone'

that exclaims as though it is a response move that develops a discourse. It presents more as a comment with a perplexed positive affect. Both names are vocative. Eggins (1996:177) discusses the vocative with adjuncts and she claims that the vocative has no MOOD/RESIDUE. But a new note observed is that verbal group Sesotho names are vocative as:

112. Bonang 'look! (pl)

exhibits. Since the vocative feature deals with exclamative function this means the Exclamative in Sesotho sometimes uses the Finite-Predicator 'made nominal' as a name to express an emotion. *Bonang* explicitly calls for attention in its structure and that marks the interpersonal function. Other vocative finite-predicators denote the normal greeting in social relations but are noted as personal names. Such could be:

113. Lumelang 'hallo'(pl).

Such vocatives call for the second person's attention and this corresponds with Eggins (1996:177) notion that vocative adjuncts "function to control the discourse by designating a likely 'next speaker'. Guma (1971: 248) shares the view though he confines the vocative feature to the nominal group which can be exemplified with

114. Khotso 'peace'

This nominal can actually be a name that can be complemented with a nominal such as:

115. Lesotho

to form a clause complex:

116. Khotso Lesotho.

This is used in public or political gatherings at times. Though they are names they function as Subjects or Complements used to directly address the person identified. Vocative adjuncts in Eggins' (1996:169) view, also resemble Comment Adjuncts in function because both have a subjective effect on the clause as a whole. The Comment Adjuncts add an expression of attitude

and evaluation. They function as interpersonal elements in the clause.(Eggins 1996:168) However, a new observation is that there are examples from Sesotho names that are built with Comment Adjuncts. Such comprise:

Table 8 Sesotho names built with Comment Adjuncts

a verbal group	Manner	Deictic	verbal group +compl
117. Sebataola Khosi	*118. Lefeela*	*119. Semane*	*120. Mpitsengeona*
'it hits hard on the chief (his head)'	'you are naked'	'it is there'	call me 'it'(a dog)'

and they are presented as reports. They explicitly require 'what?' for elicitation. Generally, the probes 'how?'; 'where?'; what?' can vary on them. The complements *Khosi, feela, mane, eona* 'chief, just, there, it' complete the main message and they all fit into the RESIDUE box. Note the interface of the declarative and the imperative in 120 that shows that an imperative can form a comment when merged with a declarative function. This is another new finding which is functionally used in spoken language but not noted in writing.

A further new observation is that these Sesotho names can make a report or comment about the absence of a referent found in the declarative Mood. This brings in a new comment adjunct which is *eo* [yɔ] 'absent'. It forms declaratives:

121. Haleeo 'you (pl) are not there'
122 Halieo 'they are not there' [hadiyɔ].

eo functions as an identifying marker in these names. Halliday (2001:124) says identifying clauses designate the referent in form and these designatees in these names are *le* and *li. eo* functions as a declarative that comments. Guma (1971:208) explains that *eo* is used "In order to predicate the absence or unavailability of something". This says it is used as though it is a finite-predicator yet it forms a non-finite. Note again that even here the probes 'what?' and 'who?' respectively may elicit information noted by this adjunct to develop discourse. They read as

'what is not there? and 'who is not there?' This new comment adjunct expressed with negative polarity leads us to discuss polarity adjuncts.

Polarity Adjuncts denote the "yes" or "no" responses. *Kehanne* 'I refused' or 'I said no!' and *Kelumetse* 'I agreed' or 'I said yes!' were presented in the last chapter as direct examples of this feature. But a new observation here is that infused affirming and denying Sesotho texts are used to present polarity instead of yes/no. Example is:

123. Uheme 'you (sing) breathe'

and it can be probed with any circumstantial form. The surname
124. Lepatlelong 'at the kraal entrance'

is expected to fill in the 'where?' ellipsis. Eggins' (1996:168-9) notes on this view that 'yes/no' become textual adjuncts when they function vocatively and as a vocative, *Uheme* instructs from a positive angle. The surname is a result of the probe which is a locative WH- interrogative 'where?' This shows that even in polarity the WH- interrogatives are functional in developing discourse. As has been noted in all descriptions made the WH- interrogatives function as adjuncts in Sesotho names. Besides being probes how else do they function?

5.9 WH- as Interrogative Adjunct on verbal group Sesotho names

Probes have been referred to throughout this description and they actually function as WH- interrogative markers. They initiate discourse in most cases even where they are terminal in the form. WH- element is as essential and inevitable to form names that are based on the verbal group as the Subject is. An example to this effect includes:

125. Umang 'who are you?'LHH, or *Kemang* 'who am I?'LHH

Complement
126. Ke'ng 'what am I?'LHH or 'what is it?'HHH

Adjunct

127. Lebotsamang 'who do you ask?' LHHHH

WH- is always fused with either of the elements above when exchanging information to form interrogatives. When the WH- element is conflated with the Complement, the response reflects the declarative texture. These are structures that Eggins (1996:153) refers to as questions that are "tagged declaratives".

Based on Eggins view is an interesting new point that the Sesotho names have tags which have not been identified in the written grammar of Sesotho. What is noted about 'tag' elements is that interrogative names such as *Ke'ng* which means 'what am I/what is it?' can be tagged with the adverb probe "*hantle?*" which means "exactly?" or with "*na*" which means "really?".The tagging would differ from English because this *na* is described by Doke and Mofokeng (1967:434) as "the more common interrogative marker that can be placed either at the beginning or end of an interrogative sentence." It would inquire about the finite or non-finite. Thus we would have:

128. *Kemang hantle*? 'who am I exactly or really?'LHH HHH;
129. *Umang na*? 'who are you, really/exactly?' LHH H;
130. *Ke'ng hantle*? or *Ke'ng na*? 'what exactly is the problem?' or 'what exactly is it?'
     HH HHH   or HH H
131. *Ke'ng* LL or HH.

131 could be either with the LL which would mean "what exactly am I?/what am I, exactly?"or HH tonemes which would be "what exactly is happening? / what is happening, exactly?" It is interesting that *Na* 'really?' or 'really!' is a personal name and the context relating are numerous. They could arise as a question by the awarder whether it is true that the daughter bore a child out of wedlock. It could also be sarcasm in negotiations about the baby with counter family.

Note again that Eggins (1996:119) describes English clauses equivalent to *Umang* 'who are you?'; *Kemang* 'who am I?'; *Ke'ng* 'what am I?' as probe question constituents because they elicit information and these correspond to the Sesotho constituents *mang?*'who?' and *eng?*'what?' She says 'who?' and 'what?' probe the verbal group. A new observation is that all the elements of the clause which respond to the 'who?' probe result in the non-finite of the verbal group of Sesotho. This would be *Ke* 'I am... (a name or reference). All probes in English initiate the clauses but the Sesotho probes are terminal. They occupy the RESIDUE. These are awarded to out of wedlock because the awarders want to know the lineage of the babies in order to hold them responsible for these births. Sometimes *mang* is preceded by a noun and in the case of:

132.Moramang 'whose son are you?'

information is directly elicited. This is derogative and it is said to be common among Bakoena clan and their chieftainship. The English MOOD/RESIDUE forms of *Ké'ng* with HHH and LLH presents 'What?' as WH- Complement in the RESIDUE; 'is/am' as Finite; 'it/I? as Subject in the MOOD. For *Kemang/Umang?* meaning 'who am I?'/ 'who are you? the structure would mark 'Who?' as WH- Subject and 'am/are' as Finite and both form MOOD. 'I/You?' form RESIDUE in complement form. But for Sesotho analysis *U/Ke* 'you/I' form Subject of the MOOD but with no finite and *mang?*'who?' forms the complement of the RESIDUE. These names are exclamative and this supports Halliday (2001:86) claim that WH- clause can form exclamatives.

A further new note is that though Halliday (2001:86) suggests that the Exclamative WH- clauses have 'what?' and 'how?' for the nominal structure, these non-finites 'made nominal' take 'who?' and 'what?' Sesotho further utters the finite-predicators vocatively to express the exclamative feature. In fact, all Sesotho names are vocative enacted messages and therefore they 'naturally' bear this exclamative feature. Another new note however, is that:

133. Mang 'who?'

functions as a personal name as it is but it is difficult to determine its Mood because it functions as both a question and an exclamation simultaneously. The meanings are context based. They pose a positive attitude and an indication of great joy for the baby. The interrelations of the verbal and the nominal groups so far confirm that these groups reciprocate in building and describing independent clause Sesotho personal names. Nonetheless, it would be interesting to identify some of the linguistic areas that reflect this reciprocity.

5.10 Reciprocity of Nominal and Verbal Groups in Sesotho names as propositions

The reciprocity claimed in the nominal and verbal groups has been substantiated in this description from the bulk of Sesotho names that have undisputedly been identified as belonging to the verbal group but made nominal in various ways , for various reasons. We have:

134. Reitumetse 'We are proud'

and

135. Haketsebe 'I do not know'

are proper names that are built on action words namely, *itumetse* and *tseba*. These mean 'proud' (literally – agree with self) and 'know' respectively. From the description of Sesotho grammar these form the predicative or verbal group as they are because they have Subjects *Re, i* and *ke* followed by verbs *lumetse* and *tsebe*. However, since they function as nouns though bearing the features of the verbal group they reflect that the nominal and the verbal group reciprocate in forming propositions.

The second way is through the use of *Ha* and *Se* as initial or thematic elements in clauses. These elements present the property of propositions that says "something is NOT". (Eggins (1996:178) *Ha* and *Se* as negative polarity are part of the logical structure of the verbal group. They negate the finite-predicators or non-finites. Examples of finite-predicators may have Ha+ Subject+ Finite-Predicator as in:

136. *Ha-ba-thuse* 'they do not help'.

Ha [ha] and *Se* [se] share functions and both precede all predicative concords. It forms imperatives that command with 'don't' whereas *Ha* incorporates the modal 'do' or 'does' to form declaratives such as 136.

137. *Haleeo* meaning 'you are not there' or polite commands such as:

138. *Haulahle* '(why) don't you throw away' or 'won't you throw away'.

The stop to use could be either a question or exclamation in context. Guma (1971:157) names *Ha* "Indicative negative, Principal and Perfect form." Though noted as forming nominal group they actually use the verbal group, particularly the finite to achieve the nominal form. Both grammars agree that the verbal can be used to form the nominal group and Guma (1971:157) even notes the importance of using the predicative concords on the finite. The equivalent of *Se* is a Finite (neg) in systemic grammar. (Eggins 1996:184) She explains that it precedes the Subject in the MOOD box and it is interesting that Sesotho names take either this explanation or that of Sesotho analysts that places the Subject before *Se*. The Subject is understood in context. Example is;

139. *(U) Se-e-emele-moo* '(You) do not wait for it there' or 'don't-(you)-wait-for-it-there'.
140. *Se-emele-eona-moo.*

The *e* after the *Se* refers to the complement *eona* meaning 'it' found in the original structure.
A further interest is that this pattern accommodates the adjuncts such as manner *joalo* 'like that' and complements such as nominal *letho* 'nothing' and deictic *moo* 'there'. They form the RESIDUE.

141. *Seekhaoletse* 'don't block (its way)'

is an oddity here because it ends with a finite-predicator. However, they all fit into MOOD/RESIDUE boxes though others take two complements or add an adjunct. The names submit to Eggins' (1996:184) MOOD/RESIDUE analysis of commands that presents MOOD as

Finite+ Subject. *Se* may also precede a finite-predicator without a concord and it is number specific. This is noted by Sesotho grammar. Example is:

142. *Se-bue-ng* 'don't talk/speak (pl)'.

Both grammars further share the view that the perfect tense is implicit when we use *Ha* and *Se* because the act is done and completed. As noted earlier, with the perfect tense names the new observation is that though the negative marker belongs to MOOD but it occupies different positions in a clause. In the Sesotho names *Ha* occurs prior to the Subject whereas in systemic grammar it follows the finite. Example in Sesotho is:

143. *Ha-**bo**-khethe* '**It**-does not-segregate'

The bolded elements are Subjects. Note that in context the negated structures are multifunctional because *Ha-ba-thus-e* may mean 'they do not help' or in context may mean 'they are useless'. However, both cases are negative and subjective because the names are the awarders' judgment. Another reciprocation factor is identified in the use of the negative *Ha*. It reveals Guma's (1971:183) view that *Ha* is not only the primary negative marker but it further functions as a hortative prefix which displays "a connotative feature of presenting the positive with negative forms". This feature reflects in Sesotho names because such structures reflect a simultaneous positive-negative polarity. Examples are:

144. *Haulahle* '(why) don't you throw away?'
145. *Halemakale* '(why) don't get surprised?''

They sound more as appeals made with a structure of an imperative-interrogative because from their meanings the *Ha* denotes a plea in the form of an instruction. The initial *Ha* structurally denotes the negative effect of 'not' but in function it deduces the positive effect of motivating the addressee to engage in the action expressed by the finite-predicator. The structures reflect as imperative-interrogative clauses which Sesotho grammar only offers as imperatives with

exhortative tense. A further new note is that these names present ellipsed probes (bracketed) that make them interrogatives.

The speech functions contained in these names with *Ha* negative can be read in the context of 'seeking information' instead of being imperatives. It has a persuasive character, maybe of the awarder to his/her kin in relation to the baby. This adds to the function shared by both grammars which marks denial only. This interrogative feature reflects where H tone of the Subject occurs after the *Ha*. It says LHHHH. This reflects that these clauses enfold a conflated feature of a polite command and a question that may be seeking the decision of the addressee.

However, note that as a personal name the tonemes become LHHL. In these names the awarders have embedded their judgments within these names as a mixture of appeal, instruction and interrogative and all are embedded in the *Ha* negative prefix. *Ha* has introduced a new function of making exhortations that are fused with question forms and this adds to Guma's (1971:183-4) view that imperative is used with exhortative as polite command. He had omitted the fusion.
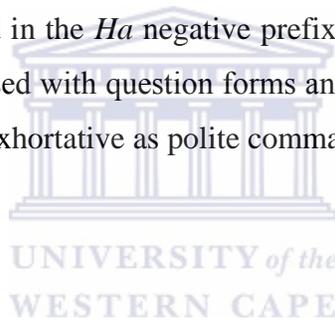
5.11 Sub-modifications

As Halliday noted that logical structures of the nominal and verbal groups have sub-modifications, the first sub-modification in the verbal group is the use of the perfect tense as a terminal element that is conflated with the finite-predicator and not the Subject as anticipated. This is despite Halliday's (2001:198) note that the perfect tense can form the verbal group as part of the secondary tenses that function as modifying elements.

A second new sub-modification is that the perfect ending also forms Infinitives as in:

146. *Ho-at-ile* 'it has multiplied' and
147. *Ho-fel-ile* 'it is finished'.

It may occur by itself without an adjunct or take a surname as its adjunct or complement as in *Hofelile Tsohle*. The third sub-modification is that the perfect tense ending accommodates verbal

extension to occur in the prior position in a clause. This confirms Halliday's (2001:199) postulation that a verbal group is an expansion of a verb in a specified order. Furthermore, these extensions occur in an order that is new to the analyzed forms. The fourth sub-modification is the use of the Applied extension that adds to the Passive-perfect. The Passive verbal extension has formed minimal pairs and this is established by the names in the negative forms. Such include:

148. Halerengoe and *Halerongoe;* ' it should not be cut' and ' you cannot be sent (you refuse or
you not in the position to be sent)

149. Halerengoe and *Halerekoe* 'it should not be cut' and 'it cannot be bought'.

These texts are response moves and the elliptical feature reflects in the Subject *le*. With the exception of *Halerongoe* the *le* in all the names are "Things". However, it may take the form of human or Thing in *Halerengoe.* They are denial propositions. The Applied form as a verbal extension can be substituted with the Causative form and both share a social function of inviting addresees to join in an action to 'make addressees to do something for' the speaker or to do something with' the speaker. These would be he Causative and the Applied respectively. Examples are:

150. *Nthabiseng* 'rejoice for me' and
151. *Nthabeleng* 'rejoice with me'.

A fifth sub-modification is that products of this Passive extension experience tone changes which result in ambiguity. It uses the *le* with L toneme on Sesotho names to denote objects as in:

152. *Halerekoe.* 'let it be nursed'
and H toneme on the *le* to denote people as in:

153. Halerekoe. 'you are not nursed'.
The sixth sub-modification is that some finites are reduplicated to form a name. Examples are

154 Hatahata 'take a lighter further step'
155. Teba-teba 'go a little deeper'.

This feature is not anticipated with verbal group but Sesotho uses it to encourage someone to develop confidence. It reflects what Guthrie (1948) notes that reduplication may mean a small scale in some Bantu languages. A further interesting feature here is that these reduplications can take complements. *Hatahata* is a surname whose complement that functions as a first name is:

156. Puleng 'in the rain'.

The awarder may be attracting the addressee who is the counter to get closer to a dangerous issue that will land him/her in trouble because a wet place cannot be trusted. These verbal forms were not anticipated to be personal names and this is an interesting observation. 152 and 153 form MOOD only structure whereas 151 forms MOOD/RESIDUE. A seventh sub-modification is that propositions anticipate verbal responses but:

157. Nchebe Lieketseng 'look at me | add to them'
158. Ketola Lehlohonolo 'topple | luck'

are commands that require the addressee to respond non-verbally. The names sound as though the awarders want to demonstrate what they are passing as instructions and the addressees can only be accurate if they follow the actions. We may add a new note, therefore, that some finite-predicators in the imperative expect a non-verbal response.

5.12 Conclusion

From this study it cannot be disputed that the verbal group is the core constituent in forming independent clause Sesotho personal names. It is noted to be more of a foundation for nominal and verbal groups in forming propositions. However, they reciprocate to form propositions. Their reciprocation is proved because nominal group can feature functions thought to be exclusive to verbal group and vice versa and that includes the sub-modification feature. These

groups have responded to Eggins view that language must describe how people organize it in order to use it effectively. Description of modality has made this view possible because modality is an obligation to explicate the awarders' judgment when coining these propositions. This means that propositions and modality are inextricable. This modality is a lead to the next chapter in which we identify social functions that are manifested by the Sesotho names in assumed contexts.

CHAPTER 6

SESOTHO PAIR NAMES AS CLAUSE COMPLEXES

6.0 Introduction

This chapter illustrates how Sesotho pair names function as clause complexes. Though this term is used to denote two clauses or more, this chapter will also accommodate some lengthy simplex clauses that bear the clause complex features.

6.1 Sesotho personal names as Clause Complexes - The grammar of logical meaning

Pair names in the forms of Noun-Surname or Surname- Name (NS/SN) form clause complexes. According to systemic grammar a clause complex is formed from more than one clause or simplex. Examples are:

1. *Rethabile Semakale* 'we are happy | don't be surprised
2. *Semakale Kemong* 'don't be surprised | we are happy'

Rethabile and *Semakale* are simplexes but when put together as NS they form a complex. The complex maintains the original meanings of each simplex but this time the meaning of the second clause clarifies and completes the message initiated by the first name.

The completeness of meaning that is identified in this clause complex supports Eggins (2004:254) view that clause complex is "The grammar of logical meaning." The logical feature reflects in these names because based on Eggins (2004:254) note, two clauses, which are *Rethabile* and *Semakale* are linked together in a certain systematic and meaningful way. That way makes them a name and a surname that present a meaningful message. Note a new observation in this pair that reflects Eggins' (2004:265) view that some texts are "reversible" with or without duplication of meanings. This name is reversible as shown in 1 and 2, that is, the two elements can exchange positions but still maintain the original structure and meaning. That would be:

3. *Semakale Rethabile* changes to *Rethabile Semakale* 'we are happy | don't be surprised

4. *Kemong Semakale* changes to *Semakale Kemong.* 'don't be surprised | I am alone'

5. *Likotsi Likhabiso* changes to *Likhabiso Likotsi* 'decorations are dangerous'

6. *Halieo Lipholo* changes to *Lipholo Halieo* 'bulls are not there'.

The *Semakale* simplex has been used as a name in the first complex and as a surname in the second complex. Though few reversible examples have been forwarded this feature applies to all reversible pair names regardless of whether the meanings are the same or different. This feature reflects in normal life with all speakers. This reversibility reflects Eggins (2004:265) further note that "Since each clause in a paratactic clause complex is of equal status, the only variable is 'which occurs' first." This feature is identified in examples that are reversible either with the same or different interpretations. We have seen the similar interpretation structures in the declarative mood and we have examples of same structure but different meanings. We have:

7. *Liile Lekena* 'they left or moved out | as you came in'

8. *Lekena Liile* 'you walk in | just as they left'.

9. *Lebusa Letlatsa* 'you rule | as deputies'

10. *Letlatsa lebusa* 'you support | if you rule'

11. *Leuna Lechesa* 'you earn | (as) you are motivated'

12. *Lechesa Leuna* which means 'you burn | (as) you earn'

Other names reflect the imperative as in:

13. *Lebohang Lethibelane* 'give thanks | (and) stop each other'

14. *Nkhetheleng Lenka* 'choose for me (as) you take (something)'

15. *Arabang Lenyatsa* 'respond | with a refusal or (as) you refuse'.

Note that the ellipted words are a requirement in the English version but Sesotho does not need them as the meaning is easily extractable from the sentential context. Another new note is that these names are built from the finite and non-finite verbal group. *Likotsi Likhabiso* is a non-finite set built by deriving nouns to implicitly express actions embedded in the nouns. That is, *Likotsi* implicitly says there is a potential of 'hurting' in the elements denoted and *Likhabiso* says there are elements that 'decorate'. All other examples are finite sets. They fit into MOOD/RESIDUE

boxes in the same ways but with the exception of *Halieo Lipholo*. This one presents MOOD-RESIDUE and RESIDUE-MOOD respectively whereas others reflect MOOD-RESIDUE with MOOD being Subject-Finite for both NS elements. That is, *Li-ile | Le-kena*. A further note is that the non-finite group produces hypo-tactic clauses mainly and these will reflect across the description. From these sets we have as an example:

19. *Halieo Lipholo* 'bulls are not there'.

Eggins (2004:265) continues to explain that at times there is a slight difference in meaning not only because the choice of the other order was always available but also because this difference in meaning would be necessary for an appraisal. In the case of these name clauses the focus is placed on the first clause in a pair pattern and normally it is assumed to be a first name. The first name distinguishes an individual from other family members. This reversibility is what Halliday (2001:119) refers to as 'shifting' of clauses. Here, the clauses become reversible when two or more elements can be switched around. He explains that reversibility can be identified in discussing 'clause as representation' because this is where there are relational processes of doing, of sensing or perceiving and of being. This explanation brings in a further new observation relating to these Sesotho names because there are name clauses that depict these processes. For 'doing' we have:

20. *Etsang Moeno* 'do it (pl) |for gain;

'sensing' we have:

21. *Lemohang Liboche* 'sense' or 'discern (pl)'| pitfalls or traps';

'perceiving' we have:

22. *Lempone Liketso* 'you saw | (my) actions;'

'being' we have:

23. *Keteng Metsing* 'I am present or here | in the water'.

It is interesting to find that though these structures decode different processes they all complete their discourses using the surnames. These surnames are responses to the probe 'what?' for *Etsang, Lemohang and Lempone*. Surnames for *Lemohang* and *Lempone* are responses to the

probes 'who?' and 'what?' and the probe for *Keteng* is 'where?' Though these names can still be meaningful as ellipted forms without surnames these surnames have clarified the content initiated by the first clauses. This reveals that surnames are obligatory in names as clause complexes because they clarify and add information to the initiating clause to enable social discourse. This is an interdependency relation.

6.2 Interdependency of Sesotho name simplexes to form clause complexes

Eggins (2004:257) further notes that a clause complex may reflect in more than two simplexes. An example is:

24. *Refuoe Moramang Hape* 'we have been given // whose son // again?'

The meanings are dependent on each other because they form a continuing discourse. Halliday (2001:193) and Eggins (2004:257) refer to such a structure as univariate because the clauses occur, one after the other. The continuity is pressurized by unexpressed but a possible probe that requires answers provided by *Moramang* and *Hape*. Such a probe is 'what?'
This name can be reversed as well to read as:

25. *Hape Refuoe Moramang?* 'whose son have we been given again?'

It is worthy to explain that though the complete interpretations seem to be built from incomplete forms in the English version, the individual Sesotho clauses are complete as they are because they can be interpreted fully from the sentential make and contexts of culture. For instance, *Hape* and *Refuoe* could individually be response moves whereas *Moramang* would be an initiating move that seeks information. These reflect Eggins' (2004:258) words that "A clause complex is composed of one clause <u>after </u>another <u>after </u>another <u>after </u>another clause".

Let us note that the ability to compose one clause after another indicates 'recurrence' (Halliday 2001:193) of the same feature in a clause complex and this strengthens the view that Sesotho names form clause complexes. A further interesting note with these names that have a 'recurrence' feature is that they display various patterns and this is a new observation in the

analysis of Sesotho. *Refuoe Moramang Hape* comprises NSN whereas *Hape Refuoe Moramang?* displays NNS pattern. It is further interesting that the NSN pattern names generally show their reversed new structure as NNS. Examples are:

NSN pattern

NNS pattern

26. *Refumane Mahloko `Motseng* 'We received // pain situations or death reports //ask him/her.

27.*`Motseng Refimane Mahloko* 'ask him/her // we found // painful situations or death reports'.

28. *Refuoe Moramang Hape* 'we have been given // whose son // again?'

29. *Hape Refuoe Moramang?* 'whose son have we been given again?'

NNS pattern

SNN pattern

30. *Keneiloe Karabo Molise* "I have been given // an answer // herder or shepherd

31. *Molise Keneiloe Karabo* 'herder or shepherd// I have been given // an answer'.

In some cases the SNN pattern occurs but it is not reversible. Examples include:

SNN pattern

32. *Letima Mokone Lerato* 'you refuse // the one from foreign land // love';

33. *Lekena Keneiloe Thakabanna* 'you enter // (after) I have been given // men's size.'

The bracketed word is implicit but it exists as part of the clause to make it complete.

Eggins (2004:257) further says this feature 'colorfully' deduces various pair patterns which bear more than one element in their structure. This view is substantiated by the fact that the NSN pattern, for example, has been reversed into NNS and NNS has been reversed into SNN. It is worth noting another new observation from this occurrence which is not referred to in systemic grammar, that though these names bear features of clause complex, they do not necessarily share lexico-grammatical descriptions. This is because *Refumane Mahloko `Motseng* displays a direct clause complex bearing MOOD/RESIDUE in duplicate. *(`Motseng* in full is *botsang eena)* It is analyzed as:

Re	Fumane	Mahloko	(lona)	Botsang	Eena
Subject	Finite + Pred	Nom- compl	Subject	Finite + Pred	Nom- compl
MOOD	RESIDUE			MOOD	RESIDUE

Letima Mokone Lerato has two nominal complements *Mokone* and *Lerato* whereas *Lekena Keneiloe Thakabanna* has the surname and the first of the two names comprising the same MOOD/RESIDUE. The last name is a complement formed from an epithet.

Letima Mokone Lerato is analyzed as follows:

Le	Tima	Mokone	Lerato
Subject	Finite + Predicator	Nominal Complement	Nominal Complement
MOOD	RESIDUE		RESIDUE

Lekena Keneiloe Thakabanna is analyzed as:

Le	Kena	Ke	Neiloe	Thakabanna
Subject	Finite-Predicator	Subject	Finite-Pred	Nom- Complement
MOOD	RESIDUE	MOOD	RESIDUE	

In the case of *Refuoe Moramang Hape?* we have:

Re	Fuoe	Mora	Oa mang	Hape
Subject	Finite + Pred	Nom- Compl	WH- Compl	Circum-Adjunct of Manner
MOOD	RESIDUE			RESIDUE

It is interesting that the reverse form of this name is analyzed differently as:

RESIDUE + MOOD + RESIDUE and reads as follows:

Hape	Re	Fuoe	Mora	Oa mang?
circum-man-adju	Subject	Finite + Pred	Nom- Compl	WH- Compl
RESIDUE	MOOD	RESIDUE		RESIDUE

The message says 'again we have been given whose son?' The analyses of these names reflect that the meanings of the simplexes in this name are maintained. Further, though the manner adjunct is movable to either end it remains a RESIDUE. This analysis reflects described analysis of the WH- interrogatives presented by Eggins (1996:175). This name ends with a WH-interrogative and it raises an interesting point that even the Sesotho version takes the same shape. The structure is RESIDUE/MOOD/RESIDUE. It shows that the WH- is conflated with the Complement (part of RESIDUE).

Another interest thing is that the initial RESIDUE is not an WH- if we follow Eggins but it is a manner adjunct in the form of 'again'. This has not been presented in systemic grammar; therefore it is a new note that says the WH- interrogative may be formed from circumstantial forms besides 'how?' and 'when?' in the Sesotho clauses. Another new observation is that these clause complex names display and mix various Mood types but the declarative is dominant. Examples are the names with NSN pattern as such include:

34. Refumane Mahloko `Motseng 'we received // pain situations or death reports //ask

him / her.

35. Refuoe Moramang Hape? 'we have been given // whose son // again?'

Both begin with a declarative form but they end with the imperative and circumstantial forms respectively. This combination makes it difficult to decide on the appropriate Mood type for the name complex. A further new note is that though declarative is noted as a paramount Mood in clause complexes we also have the imperative as another Mood that is analyzed as a clause complex. For example, we have the Imperative NS:

36. Arabang Lenyatsa 'respond (while) refusing' or 'respond |with a refusal'

Here a command is expressed twice in the same structure and the second part clarifies the manner in which the first imperative should be dealt with. The Subject is implicit but plural as marked by *ng* and *Le*. The name reflects a paratactic form. Lexico-grammatically it is:

(Lona)	*Arabang*		*Le*	*Nyatsa*
Subject	Finite-pred		Subject	Finite-predicator
MOOD	RESIDUE		MOOD	RESIDUE

For Interrogatives we have the NS *Leboneng Lebina* 'what did you see | (as) you sang?':

37.	*Le*	*bone*	*'ng*	*Le*	*bina*
	Subject	Finite-predicator	Adjunct	Subject	Finite-predicator
	MOOD	RESIDUE		MOOD	RESIDUE

For Exclamative we have *Tlotlisang Lithaba* 'give praise | (as) you ask:

38.	*Tlotlisang*	*Le – botsa*
	Finite + Predicator	Subject + Finite-Predicator
	MOOD - RESIDUE	MOOD - RESIDUE

These names are univariate clauses though in 38 the Subject for alpha clause is implicit. Eggins (2004:257-8) and Halliday (2001:193) explain that a univariate structure deals with a relationship between elements that are essentially the same and which can be chained together indefinitely. This explanation reflects in those names noted with a 'recurrence' feature. Their emphasis that the univariate structures are reiterative, recursive structures in which the same type of unit is repeated indefinitely correlates with the observations forwarded earlier. This explains the repeated MOOD/RESIDUE format in these names which are formed on different structural bases.

The term 'univariate' fortifies Eggins (2004:257) argument that "Provided the links between the clauses make sense…there is no final 'whole' that has to be constituted to ensure grammatical completeness". Evidence to this note is the ellipsis of the bracketed words in 'you enter // (after) I have been given // men's size', an interpretation of: *Lekena Keneiloe Thakabanna.* This explanation strengthens my view that though the clauses seem 'incomplete' they form meaningful clause complexes that follow rules of the syntax of Sesotho. The univariate forms reveal the system of the clause complex that includes 'taxis' and

'logico-semantic relation'. Multivariate form which closely pairs with univariate form is not discussed here because it is embedded into the univariate Sesotho clauses. Both form the taxis system of the clause complex.

6.3 Taxis in Sesotho Names

Eggins (2004:258) explains that taxis is a language resource for expanding units at any rank to make more meaning at that same rank. It works on a univariate principle through the reiteration of units in the same functional role. She asserts that it is more dynamic, characteristic of spontaneous, spoken language or informal written texts.(Eggins 2004:269-270) and this feature reflects in these Sesotho personal names because they are dynamic, characteristic of spontaneous, spoken language. They result from spoken language because they are orally awarded.

6.3.1 Tactic system of Sesotho personal names

The two options to the tactic system are *parataxis and hypotaxis*. In parataxis clauses are regarded as equal and that would be exemplified by:

39. Kethabile Kemong. 'I am happy | I am alone'.

The paratactic name co-ordinates the structure into a compounded form that has both simplexes meaningful on their own. Both occur on the same rank. On the contrary:

40. Nkhetheleng Lenka 'choose for me | as you take (for yourselves)
41. Mpolelleng Mongali 'tell me about | the one who shuns responsibility'
42. Lethunya Reekelitsoe 'you shoot | (just after) we have been added to'

would be hypotactic. In this taxis a simplex relates to the main clause through a dependency relationship; that is, one simplex is sub-ordinate to the independent simplex. Dependency of one structure on the other is stronger than in a parataxis. In the NS 40 the meaning of the surname is dependent on the first name as it is an independent clause but mainly because its elliptic form

perpetuates sub-ordination effect. The same dependency feature arises in 42 and this creates patterns that say, as a new note, the hypotactic Sesotho clause complexes can be presented as univariate structures that bear an on-going MOOD/RESIDUE pattern using different structural bases.

43. *Nkhetheleng Lenka* would be:

(Lona)	*Khethelang*	*Nna*		*Le*	*Nka*
Subject	Finite-predicator	Complement		Subject	Finite-predicator
MOOD	RESIDUE			MOOD	RESIDUE

44. Lethunya Reekelitsoe would be:

Le	*Thunya*		*Re*	*Ekelitsoe*
Subject	Finite-predicator		Subject	Finite-predicator
MOOD	RESIDUE		MOOD	RESIDUE

An interesting note is that the imperative feature of hypotactic name clause complexes uses ellipsis as a cohesive tie. The tie is dependent on the first name in a significant way because among words that follow *Nkhetheleng* the bracketed '(as or while) you take (something)'can be assumed and that is why they have been ellipsed. The name makes sense with or without them. But *Le-nka* as another MOOD/RESIDUE form provides clearer direction to the expectation enfolded in the whole imperative. *Lethunya Reekelitsoe* bears repeated MOOD/RESIDUE unlike the first clause which ends with a complement.

However, *Lethunya* is elliptic for a complement or adjunct and both are possible. This note brings us to acknowledge Eggins (2004:239) view that in analyzing taxis system or interdependency in a clause complex this system captures dependency relationship of adjacent clauses. The adjacent clauses would be either the name or the surname in these Sesotho names depending on the pattern followed. It is interesting that this adjacency applies to the paratactic forms as well. We find it in:

45. Sethole / Nkeletseng 'don't be quiet | advise me'.

This adjacency also has an effect on other Mood types. It works well with the imperatives as exemplified but we further identify it where the declarative initiates the clause. Example is:

46. Relebohlie | Tsoamotse 'we thank you // go and start your new family'.

Each would stand alone as a complete MOOD+RESIDUE. They express parataxis. The name actually forms an imperative when expressed as a paratactic. Other names with the adjacency in the imperative feature are in the hypo-tactic relation and they include:

47. Kehanne Moaki which means 'I refused | the kisser';
48. Lehana Limpho which means 'you refuse | gifts'.

This imperative is very interesting as these are the only two forms of names I found that are formed with direct polarity negative constituent. *Hana* means 'refuse!' This finite-predicator is used by the speaker to directly command the second person with unwavering decision that the commanded must follow the order. The imperative has been derived into a noun by prefixing it with a first person Subject. *Moaki* completes the discourse for it indicates 'who' has been refused. It clarifies this discourse because possible probes have been either 'who?'or 'what?' Those that would function as 'second' probes to add onto already probed information are 'where?', 'why?'

Lehana Limpho is a declarative that functions mainly as a response move. The root is –*han*- and the stem is *hana* 'refuse'. The Subject has given it the reporting feature and in this case the complement completes the discourse by presenting the refused item. Though both are declaratives *Kehanne* is more of a report of the awarder and it reflects in the first person singular *Ke*. In *Lehanne* the message is more of an accusation because *Le* as a second person plural is reminded about what they did which incriminates them. It is as though they have to suffer because of their prior refusal of gifts. The structure of the name makes it sound like it denotes a 'habit' followed by the addressees. Another example is:

49. Semponeleng Haholo 'don't look (into my under-wears) inside me | too hard'.

This imperative has negative polarity marked by *Se-* which means 'don't'. The awarder refuses to be pimped into in relation with his/her plans probably by the counter family which wants a way out of responsibility and expenses. In the analysis the Subject becomes adjacent to the negative marker which occurs prior to the Subject. It thus contradicts the noted claim by Eggins' that the negative marker occurs in the MOOD but after the Subject. *Haholo* originally functions as a manner circumstantial and this meaning is maintained in this name. It is adjacent to the relevant finite-predicator because looking at something may be done with intensity and this is why the awarder makes his/her addressees to avoid that intensity. *Haholo* as a surname responds to the probe 'how much?' which is initiated by the finite *bonela* 'look into'.

An additional note on adjacency is a new interesting issue that arises from these mood types which present the Infinitive as being capable of being a clause complex. We have SN imperative:

50. Loela Hoanela 'fight | for complete cover'

as an example. *Loela* is an initiating move. The surname *Hoanela* 'for complete cover'extends discourse as a result of the possible probe 'what?' It is probed information that serves as the RESIDUE. *Loela* takes MOOD/RESIDUE structure of the imperative because it is a finite-predicator. Note also that this name begins with finite and ends with an obligatory non-finite as it is an infinitive. This form affirms Eggin's assertion that non-finite clauses are by definition hypotactic. *Ho* initiates, in a coordinating way, the clarifying message and thus it elaborates the presented concern. It presents a new view that, in the infinitive of Sesotho, *ho* 'to', functions thematically to elaborate on the initiated content that is presented in the finite hat follows it immediately. *Ho* extends the state of affairs because it generally indicates the happenings in the target context though it does that in a non-specific way. It has embedded in it, a conflict fanning attitude of the speaker uttered cynically. This evaluation of a cynical function brings us to a new observation about the dynamism of clause complexes that create pictures in the awarder and the reader of their information.

6.3.2 Sesotho names as Choreographic clause complexes

Dynamism is based on Halliday's (1994:224) view that "The clause complex (taxis) represents that dynamic potential of the system – the ability to 'choreograph' very long and intricate patterns of semantic movement while maintaining a continuous flow of discourse that is coherent without being constructional." This view is substantiated by:

51. *Kelebone* 'Oh! my! I am in trouble' LLHH

52. *Nkele* 'go on my behalf', LLH

53. *Mpueng* 'talk about me', LLHL

54. *Mpine* 'sing about me' LHH

55. *Lephethasang* 'for what purpose do you do this?' LLLHH

Kelebone is a fore-clip of a proverb; *Nkele, Mpuoeng, Mpine* are fore-clips of idiomatic and long expressions and *Lephethasang* is a clip from a praise poem. They originate in these ways: *Kelebone* arises from:

Ka le bona la moepa o moholo (monyolosa thaba) (literal interpretation not easy) but it says 'Oh! my, what a burden!'

The slight change in the structure is caused by the effect of tense that changed from simple present to present perfect.

56. *Nkele morohong (ke tla u fa letsoai)* 'go and fetch me wild vegetables I'll season for you!'

57. *Mpueng ka tsa ka (buang ketso tsa ka)* 'talk about things I do, talk about my actions'

58. *Bore'ng borena ba Taung?(bo bua life ka Hlalele)* 'what does it (Taung chieftaincy) say (about the successor)?; what does it say about Hlalele?'

59. *Mpine*, *khale (ba mpina) (ba re) (ke sentse ngoan'a motho).(Ka re kea iphapanya ba nkhula koana le koana) (ba mpona ke le masoabi). (Mpineng) he!* 'sing about me (pl), they have been singing about me saying I impregnated someone's daughter… Sing (pl) about me then!'

60. *Lephethasang ka ho ntsela ka joala ke le moketeng ke nyakasa ke nyakaletse; (le ntšela tšoana) lona ba bohoeng ekare (le khetha lipane) tjee! (Le phetha oa hokae moetlo!)*

These names are 'choreographic' because they are clips of long expressions and they have dynamic potential of representing the full texts that they were clipped from. Their long forms display the recursive feature of clause complexes because the MOOD/RESIDUE can be accessed throughout the structures. The repeated direct MOOD/RESIDUE feature is bracketed in the long forms to show the recurrence feature. There is substitution of the Subject in *monyolosa* because *mo* substitutes *ke* which denotes first person singular. Further, this recurrence is carried out by different mood types still bearing MOOD/RESIDUE and this is possible because this reflects the dynamism of spoken language. For instance, *Nkele* is an imperative finite-predicator but it is elaborated by a declarative with the MOOD *ke tla u fa* and RESIDUE *letsoai*. That is 'I will give you' | salt. These 'choreographic' expressions are accomplished through speech. As Halliday (2001:224) explains, this kind of flow is uncharacteristic of written language and this is supported by the fact that the names are awarded orally.

A further proof of choreography is identified in the NSS and SSN and NSN patterns above because of their length and shifting of constituents that shows their dynamism. With this reaction, this study proves Halliday's claim because it presents the system of naming using independent clauses as a legitimate practice. It proves that the typical characteristics of dynamism are in spoken language. A further 'choreographic' element could be that normally 'choreography' includes action and the articulation of these names suggests some accompanying actions to the names. For, instance, *Kelebone* could be paired with putting hands on the head as a sign of awe mixed with unanticipated shock.

The clips and their long extentions have formed both the para and hypotaxis in different ways. These make us agree with Eggins' (2004:263) clarification that the structural difference between a parataxis and a hypotaxis is the expression of a semantic difference because it is a difference between compounds and sub-ordinates. For both cases these names have an initial clause and the subsequent clause. The subsequent, normally the second clause, expands the projection presented by the initial clauses and this leads us to logico-semantic system of the clause complexes.

6.4 Logico-semantic system – Locution, Narration

There are different types of logico-semantic relationships between clauses which are linked together. Eggins (2004:259) notes two main options. She says that firstly, it is by projection clauses may relate to each other and in her words she says this is **'**where one clause is reported or quoted by another clause.'' An example here is:

61. Lebohang Tabaliatile 'give thanks (pl)'| 'there is too much of the news/ propaganda'.

With *Lebohang* the speaker politely commands that thanks be given. The addressed become attentive and prepare for clarification. This attention awaits elaboration on why the command is given. Possible probes for more information that completes the discourse clearly are 'what?' or 'why? In this name the subsequent clause that clarifies matters is the surname:

62. Tabaliatile 'there is too much of the news/ propaganda'.

It serves as a response to a probe 'what?'The initial meaning expresses overtly that matters are under control because desired information is accessible, the needed information is well spread and the concerned need to be thankful. In the second option clauses relate by expansion and this is "where one clause develops or extends on the meanings of another" (cf. Eggins 2004:259). *Tabaliatile* has expanded the reason why the addressed should give thanks. These complexes result from a combination of simplexes as noted, and it is interesting to find that those simplexes reflect the structure of complexes. Some bear the characteristics of clause complexes mainly in both structure and meaning. Examples include:

63. Ntumellengkephethise which means 'allow me to fulfill'.

Its lexico-grammatical analysis requires us to unearth the original form of this name. It reads as:

(Lona)	*lumellang*	*nna*		*ke*	*Phethise*
Subject	Finite-predicator	Complement		Subject	Finite-predicator
MOOD	RESIDUE			MOOD	RESIDUE

This analysis reflects the logico-semantic system of the clause because these simplexes are singled out from complexes to clarify the projection and expansion systems. Eggins (2004:259) says projection can be said or thought and she names that locution.

6.4.1 Sesotho names expressed with Locution Projection

6.4.1.1 Sesotho names with Ideas Locution

Sesotho names that express Locution projection are mainly of the simplex form. Eggins (2004:259) presents that in projection, "one clause anchors the complex by telling us who said or thought something. In this way Projection offers 'locution' which is expressed or projected as *speech*. Projection also offers 'ideas' and they are expressed or projected as *thoughts*. Locution projection is expressed by the verb 'say'. On this note, it is interesting that Sesotho names bear a direct speech locution expression in two forms that are in complementary distribution. This means that one functions where the other cannot but the same meaning is maintained. Such locutions are realized as *bua* meaning 'talk or speak or say' and *re* which means 'say'. These are finite-predicators. Some names expressed as *Speech* Locutions use *bua* as the core verb and core message and it can form clauses that depict various mood types. As an imperative this finite-predicator only gets inflected terminally with the plural marker ng. *bua* becomes:

64. Buang 'speak.talk (pl)'

and it is used as a personal name that is expressed as an imperative. Other forms are inflected initially or terminally onto this speech locution core. We have the imperative:

65. Mmuoeng 'talk about him or her'

from *Mobueng* but used in daily discourse as '*Muoeng* meaning. The second person is given a command directly and explicitly. The declarative examples include

66. Leabua 'you are talking/speaking'
67. Ampuella 'he or she spoke on my behalf'.

These provide information to the second person. Others which are exclamative-interrogatives comprise:

*68. **Abua**areng* 'what did he or she speak and say?'

 69. Lebuaka'ng 'what are you talking about?'

***70. Bua**beng* 'talk with/about the owners'

*71. Le**bua**joang* 'what talk is this?'

As with all questions these assume the WH- interrogative structure and they inquire information. The adjuncts ask the questions. *71* has an additional element of giving advice in a question form. The advice is embedded in the question because the narrator is actually saying 'why do you speak like that? Can't you use a better way?'

Note that with the exception of *Buabeng* these names co-opt MOOD-Subject SC/OC as thematic elements and this is regardless of their declarative or interrogative moods. *Buabeng* is an example of finite-predicator structure. The thematic feature confirms Eggins (2004:240) claim that the projectors in a projecting clause are thematic because they initiate the message transmitter. They indicate 'who' says something. Note that in these name clauses the Subject Concords (SCs) *Le*, *A* tell us 'who' said something and this 'who' is either the second person singular in the form of *Le* 'you (pl)' or the third person singular *A*. Object Concords (OCs) *M* and *N* used in ***Mpueng**, **Mmuoeng** and **Nka**re* refer to the first person used as a third person complement in the clause. Origin of *Mpueng* is *Buang (ka) nna* 'talk (about) me'and it fits MOOD-RESIDUE. *Buang* is a general, cynical address by the first person singular to the second person addressees. Note again that these names fit into MOOD/RESUDUE analysis. *a* is the simple present tense marker after *Le* in *Leabua*. It is part of MOOD (Finite).

A complementary realization of the *Speech* Locution *bua* is *re* 'say'. In this system of projection *re* is identified with the interrogative forms of the Sesotho names. It forms a pattern of WH-interrogatives that fit into MOOD/RESIDUE boxes. Examples of such name clauses include:

71. Bare'ng 'what are they saying?' or 'what do they say?'

72. Lere'ng 'what are you saying?' or what do you say?'

This locution also becomes extended by inflection of various initial or terminal elements such as future tense as in:

73. Letlare'ng 'what will you say?';

74. Ketlalere'ng? 'what will I say or do about it?'

Other elements include condition marker *ka* as in:

75. Nkare'ng 'what can I say?';

76. Nkare 'I can say…;'

and perfect tense as in:

77. Keitse'ng? 'what have I said?'

Note that *itse* functions in complementary distribution with */re/* when */re/* is in the perfect tense form. It originally was:
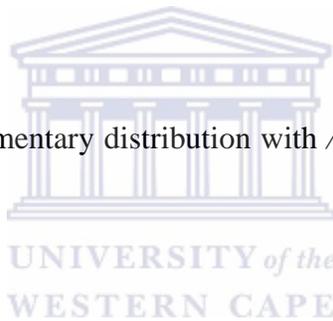
78. Kerile'ng? 'what did I say?'

whereby *rile* [rilɛ̀] which is a combination of *re + ile* actually changes to *itse. ile* is a perfect tense marker and it occurs terminally on the finite-predicator. Eggins (2004:274) postulates that, "when we tend to move the projecting clause to first position we usually lose some of the 'colour' of direct speech." This move of projecting clause in the perfect tense has the noted effect on the 'say' locution as exemplified.

The locutions in 73 to 77 fit into MOOD/RESIDUE boxes and show characteristics that make them finite-predicators. Their MOOD comprises Subject-Finite and the future tense marker */tla/* functions as the specific finite of the MOOD. Eggins (1996:159) terms it a Temporal Finite Verbal Operator TFVO for it marks a time which is the future time. Others are finite-predicators because tense is embedded in the lexical verb and it unearths how the verb explicates its

modality and polarity. Another interesting feature is that though other names use either *bua* or *re*, we have:

79. Abuaareng 'he/she spoke and said what?' or 'what did he/she say when he/she spoke?'

that co-opts both speech locutions simultaneously. This redundant use of 'say' seeks the verbatim of the enacted message even though it makes the translation of the name sound anomalous. These elements that refer to 'speak and say' collocate accurately in reality even though they are a new observation in the written description of the grammar of Sesotho. Sesotho native speakers use *bua* and *re* simultaneously in a clause but they are not consciously aware of this use as a grammar rule because it is not noted in the rules of their grammar.

Abuaareng reveals the fact that both elements occur concomitantly in discourse and they are grammatically acceptable. The most interesting note is that a co-occurrence of these elements produces a clause complex that is expressed as a clause simplex. This is because it recurs the features of a clause complex. It is the second example to *Ntumellengkephethise* described above. The lexico-grammatical analysis of *Abuaareng* is as follows:

A+ bua	*A + re*	*Eng?*
Subj + Finite with predicator	Subj + Finite with predicator	Mood Adjunct
MOOD + RESIDUE	MOOD + RESIDUE	RESIDUE

This simultaneous use of the indicators of 'say' bring up a new observation that with the Sesotho language, the original forms of the idea logico-semantics can co-occur simultaneously in a clause. From these names it is evident that the awarder is the one "who says something" and he/she uses the core locution to build different mood types. The coined forms can be interrogative as in this name and have a connotation of an exclamation and they are vocative because they call for attention as personal names. The surnames would complete the discourses.

6. 4.1. 2 Sesotho names as Infused Speech Locution Projectors

On the view about quoting and reporting Eggins (2004:271) further notes that besides using a clause that contains a verb of saying or thinking to express Projection, there is also the logico-semantics of quoting and reporting speech and thoughts using any of their many synonyms to solicit a projection relationship. These are infused forms. This observation corresponds with Dahl's preferred style of dialogue, (in Eggins 2004:274) in which he prefers not to use the simple verb 'say' but to infuse the projecting verb with meanings about the manner in which something is said. This is his strategy to assist inexperienced readers to decode the attitudes and emotions of characters correctly. In the case of the core verbs *bua* and *re* the synonyms or the infused forms of "say" that display attitudes and emotions are identified as infused forms in the system of projection on what someone 'said'**.** Examples of *bua* and *re* are:

Table 9   **Synonymic act of 'SAY' Projection**

Name	Meaning	Synonymic act of 'say'	Meaning
80. **Araba***ng*	respond (pl)	*araba*	Respond
81. *Ke***bitsa***mang?*	who do I call?	*Bitsa*	Call
82. *Ketla***roma***mang*	whom shall I send	*Roma*	Send
83. *Se***rialo***ng*	don't say that!	*Rialo*	Say that
84. **Botsa***ng*	Ask	*Botsa*	Ask
85. *Se***pheakhang**	it argues	*Pheakhang*	Argue
86. *Le***bolele**	please report	*Bolela*	Report
87. **Komota**	Whine or nag	*Komota*	Whine or nag
88. **Tšoela**	spit out (harsh words)	*Tšoela*	Spit
89. **Khalema**	reprimand	*Khalema*	reprimand
90. **Hlalosang**	explain	*Hlalosang*	explain
91. **Seroke**	praise it	*se roke*	praise it
92. **Tsotang**	marvel at this!	*tsotang*	marvel at this!
93. *Ra***phoka**	We pushed away the	*Phoka*	Stopped
94. *Mo***ja***beng*	family destroyer	*Ja*	Eat
95. *Ke***hanne** Mojaki	I refused the settler	*Hanne*	Refused

96. *Lehasa Lintle*	you spread (in speech) goodies	*Hasa*	Spread
97. *Letlaka Banyane*	you jeer at the small ones	*Tlaka*	Jeer at
98. *Lehana Limpho*	you refuse (in speech) gifts	*Hana*	Refuse
99. Leboka *Lerato*	you give thanks for love;	*Boka*	Give thanks
100. *Sekharume Moeti*	don't shout at the visitor	*Kharuma*	Shout at
101. *Ntjoetseng Letsoso*	Tell me about death news	*Joetsa*	Tell
102. *Letseka Palesa*	you argue over a flower,	*Tseka*	Argue verbally
103. *Nkeletseng*	Advice me	*Eletsa*	Advise
104. *Selleng*	Don't cry	*Lla*	Cry – complain
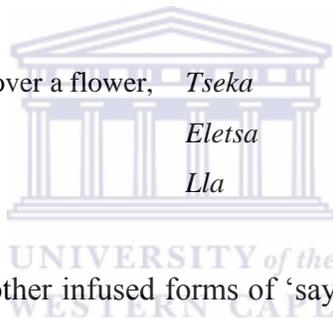
A further new observation is that other infused forms of 'say' reflect the negative polarity using the negative marker /*Se-*/ meaning 'don't'. Examples are *Sethōle* 'don't be quiet' and a modulated meaning of 'speak' which is *Selleng* 'don't cry' or 'don't complain', *Sekharume Moeti* 'don't shout at the visitor' and the modulated form is 'say nice things to the visitor.' Note that Eggins only confines this modulation feature to declaratives but a new observation is that imperatives are accommodated as well.

6.4.1.3 Sesotho names as Verbal Processes in Locution Projection

Eggins (2004:273) presents that in paratactic projection of locutions, the projecting clause is a verbal process which can use a range of verbs and this has been exemplified with the first set of verbal process below. These names as projecting clause overtly employ the direct indicators of 'say' which is marked as *bua* and *re*. An interesting note is that these are only simplexes. Such verbal processes include:-

Table 10   Verbal Processes in Locution Projection

1) verb Say > *Abuaareng, Buang, Leabua, Ampuella, Buabeng*

                Lereng, Bareng, Boreng Letlamoreng, Letlalereng,

The second set she presents is exemplified by the infused form of 'say'. This includes:

2) verbs   specific   to   different   speech   functions   :

i) statements > tell > *Lebolele; Bolelang, Mpolelleng;* remark > *Makalang, Khotsang >* observe > *Nchebe, Nchebehape*; *Lemohang, Ntemoheng,* announce > *Phatlalatsang,* point out > *Bontšang,*

ii) questions > ask > *Botsang, Mpotseng, Lebotsamang, Kebotsamang, Mpotseng, Mmotseng, Sebotseng, Mpotseng Tlhankana;* demand > *Mpheng, Nkhantše;* inquire > *Kebotsamang*, *Mpatleng, Mmatleng;* query > *Lebuajoang, Molatoleng, Ntatoleng, Falatsa;*

iii) offers and commands > suggest > *Hlahisang,* offer > *Itheheng, Ipolele, Mofeng*, *Itheheng, Ipolele;* call > *Kebitsamang, Kebitsamang, Kebitsoakae, Lebitsamang, Mpitsengeona, Mpitseng, Mpitseng Mohlolo, Lebitsa Matšeliso,* order > *Tsoamotse, Buang, Serialong;* request > *Kopang, Mpatleleng, Ntsebiseng;* propose > *Phetang, Phethang*, *Mpueng, Bolokang, Apea, Lebatla Lipolelo, Mpatlise, Ipatleleng;* decide > *Khethang, Kehanne Moaki, Lehana Limpho, Lihanela Nyakallo.*

3) verbs combining infused 'say' with some circumstantial element > reply > *Arabang, Nkarabeng, Arabelang,* explain > *Batalatsang, Hlalosang,* protest > *Hlasa, Ntsekele, Makalang;* continue > *Tsoelangpele, Khothalang,* interrupt > *Teetsa Litaba;* warn > *Hlokomelang, Falimehang;*

4) verbs associated with speech having connotations of various kinds > insist > *Mpolelleng, Pheta, Mpuiseng, Ntjoetseng Letsoso;* complain > *Refuoe Makhobotloane,* cry > *Resetselemang, Selleng;* shout > *Tšoela, Komota, Khalema, Luluetsang,* (with a thunder) > *Khonya, Sekharume;* boast > *Lempone, Nkhotseng, Sekhotseng, Pepesa;* murmur > *Kelebone, Ketlaromamang, Ngoanamang,* stammer > *Lefela Lehoelea,* moan > *Komota, Nkutloelengbohloko,* yell > *Tšoela, Thebōla,* fuss > *Kesaobaka Moerane, Letseka Palesa, Sepheakhang, Sokang,* blare > *Motšeheng;*

5) verbs embodying some circumstantial or other semantic feature such as 'threaten'.

Examples are: *Kututsa, Hlasa, Ntlhōthe, Khoepheha.* For 'vow' examples are *Ikaneng, Anang,* for 'urge' we have *Ntobeng, Buabeng,* to 'plead' we have *Rapelang, Khumamang, Sethōle Poloko, Nkeletseng, Sentje, Kokomalang;* for 'promise' we have *Tšepang, Retšepile, Ntšepiseng,* to 'agree' we have *Amohelang, Utloanang, Ntumeleng, Lokisang.*

6.4.1.4 Locutions as Infused Verbal Processes

In addition to these forms of projection, Eggins (2004: 273) presents more locutions noted as verbal processes and it is interesting that there are relevant Sesotho name clauses that bear these processes. Such can be tabled as follows:

Locution		Name Clause example
Announce	105	*Tsebang, Utloang, Mameleng*
Advice	106	*Eletsang, Nkeletseng, Hlomelang, Elelloang*
Reprimand	107	*Khalema, Khalemang*
Report	108	*Ampuella Mane*
Murmur	109	*Ketlaromamang, Kelebone*
Remark	110	*Keitseng!, Serialong!*
Complain	111	*Senkatake, Reentseng*
Condolences	112	*Tšelisehang, Retšelisitsoe,*
Confirm	113	*Ntiise*
Conspiracy	114	*Morereng, Mmolaeeng, Mofaleng, Molikeng*
Dispute	115	*Arabang Lenyatsa, Lebuajoang,*
Fight	116	*Loanang*
Write, Note down,	117	*Lengola Tšehla, Lengola Pula*
Put	118	*Mpehele*
Begin	119	*Qalang, Simollang*
Farewell	120	*Salang, Fonane*

6.4.1.5 Sesotho names with Thought Locution Projection

The *Ideas or Thought* Locution Projection is identified by the verb 'think'. A direct Sesotho expression is realized as *nahana* which means 'think'. It has been used to build various Mood types as well and it forms imperative name clauses such as

121. Nahanang 'think (pl)';

122. Inahaneng 'think (pl) (reflexive)'.

Inahaneng reminds us Eggins' (2004:275) argument that in projection of ideas the projecting clause is typically a mental process. We can project what we know or what we want. In this case too, the Reflexive Prefix *i* is the projector of the thought because it tells us 'who' does the thinking. From this it can be asserted, as another new observation that the predicative concords of Sesotho function as the basic projectors in the Locution Projection. Therefore, *bua, re, nahana* tell us about someone who 'says' or 'thinks' something respectively. They are linked to a quoting or reporting of what someone said or thought and this corresponds to Eggins (2004:271) view that, "Projection is thus a resource the grammar offers us for attributing words (say) and ideas (think) to their sources. The system of Projection involves the attribution of either locutions (what someone said); or ideas (what someone thought)."

The infused forms of Thought Locution Projection refer to the attitude and emotion when someone 'thought' something. This system presents meanings of 'know, believe, think, wonder, reflect, surmise, guess, want, like, hope for, feel and others (Eggins 2004:272) but a new observation is that:

123. *Lehopotsejoang* 'what do LHHHHH/did you think?'HHHHHL

can be additional to *nahana* because though the literal meaning of *hopola* is 'remember' its connotation refers to crirtical thinking. The infused forms of 'thought' are:

Table 11 Infused forms of 'THOUGHT'

Thought	Name Clause	Meaning	Verb	Meaning
Know	*124. Tsebang Khoeli*	Know | the moon or month	*Tseba*	Know
Wonder	*125. Remaketse Sehoai*	We are surprised |Farmer	*Makala*	Be surprised / wonder
Belief	*126. Itumeleng Letsoha*	Believe yourselves |as you wake up	*Lumela*	Believe
Think	*127. Inahaneng Makoala*	Think for yourselves | cowards	*Nahana*	Think
Reflect	*128. Nchebehape Mpatliseng*	Look at me again | help me search	*Sheba*	Look
Guess	*129. Nahanang*	Think	*Nahana*	Think
Want	*130. Lebatla Lipolelo*	You want | sentences (to be told off)	*Batla*	Want
Like	*131. Lerata Lehlohonolo*	You like good luck	*Rata*	Like
Hope	*132. Retšepile Molete*	We have hope (in the) |vigil holder	*Tšepa*	Hope for…
Fear	*133. Letšaba Sehloho*	You fear | calamity	*Tšaba*	Fear

Note that the names that begin with the OCs *M* and *N* like *Mpatliseng* and *Ntsebeng* need to be reversed to original position so as to be analyzed with accuracy using MOOD/RESIDUE because in these OCs are embedded the direct elements of the original form. That is *Mpatliseng* would be *(Lona) batlisang nna* '(You) help me find (him/her)'. This calls for that postulation by Eggin's

(2004:274) that, "when we tend to move the projecting clause to first position we usually lose some of the 'color' of direct speech."

The real words *(Lona)* and *(nna)* have lost their original positions because *Lona* has undergone ellipsis while *nna* has been substituted with *M*. The substitute has moved to the position of the Subject to function as though it is thematic. It is actually a complement which has assumed the position of the Subject. In this clause *nna* refers to the awarder. Because he/she is commanding, his/her element moves from the terminal to the initial position so that it can rightfully be thematic as the first person. The awarder *nna* therefore, has to present self before the command is uttered.

The lost 'color' of this clause could be equated to Eggins (1996:185) as an imperative consisting of a MOOD element of Subject only (no finite) but it cannot because all Sesotho lexical verbs are finite-predicators. As Eggins (1996:177) notes, "In clauses in which there is only a single verbal constituent we have the fusion of the elements of the Finite and the Predicator. These are cases where there is no distinct finite element. In analyzing these clauses we align the Finite with one half of the verb, while the other half of the verb which is carrying the lexical meaning is labeled as Predicator. There is no distinct finite in Sesotho verbal group, structure except very few that use simple present as in *Learongoa* and future tense markers as in *Letlareng* overtly.

Besides locution and idea Eggins (2004:275) presents the third form of Locution Projection which occurs in the third person narration. In it one character is used to 'focalize' the narration in full or in part. The narrator is separate from the third person character they are describing. This is identified in the non-finite name clause such as:

134. Keeena 'it is he/she' (HHL)

The *Ké* would be H toneme with a meaning of "It is…" The discourse is continued by the surname:

135. Phahamane 'topmost person' or a person of higher status'

which, if unraveled actually says *motho ea phahameng* 'the person who is in the high position' When it is NS structure it reads as:

136. Keeena Phahamane 'I am/He or She is | the person who occupies the high position'.

Note that this surname is also a non-finite clause but the reason for this could not be solicited. This is one of the examples that make me wonder if the awarders were aware of this concomitance of structures when they awarded these names. This name suggests that the awarder was in introspection in relation to someone who had a 'say' in relation to the baby so he/she was 'thinking aloud' to note the confirmation that the baby was correctly supposed. He/she was consoling self about a worrying matter. This was what Dah'l refers to as Free Indirect Discourse (FID) and it adds to forms of Projection that we discuss in relation to Sesotho names.

6.5 Sesotho names as Free Indirect Discourse (FID)

FID is applied on the analysis of clause complexes but from the name clauses collected this feature is found even with the simplex structures. An example is:

137. Keeena 'It is him/her'HHL or 'I am him/her'LLH

The distinctions in this name are brought by tone. Eggins (2004:275) notes that when FID operates, the boundary between narrator and character becomes blurred and Sesotho has a handful of such name clauses that occur. This is marked by second person plural SC mainly. An example is:

138. Haretsebe 'we don't know'.

The high toneme in *re* clearly indicates that the third person is the baby but it is not clear whether the described character is in the same vicinity with the narrator or not. This is despite Eggins (2004:275) claim that FID in action makes it possible for the reader to determine who is thinking and what the source of discourse is. The *re* makes this expression sarcastic as normally used in

information exchange. Evident from this name we find that the narrator who refers to another character they describe "slips into what seems to be the words and tone of the character" (Eggins 2004:275). That *re* explicates this view because the awarder 'slips' into the the tone meant to be the baby's. Other examples such as

139. Mpine   'sing about me'LHL;

140. Onalenna   'He/She is with me'HHHHL;

141. Mponeng   'take a look at me'LHHL;

142. Kemang   'who am I?' LLH

show that the awarder or narrator speaks as though he or she is the name owner. The narrators are embedded in the predicative concords *M* and *O* and *Ke*. The messages reflect the named as the ones forwarding the messages or asking the questions. Eggins (2004:276) adds that this embedding is the "tinting of the narrator's speech with the character's language or mode and this [she alerts] may promote an empathetic identification on the part of the reader." This refers because this empathy can further be identified in:

143. Kemang 'who am I?'
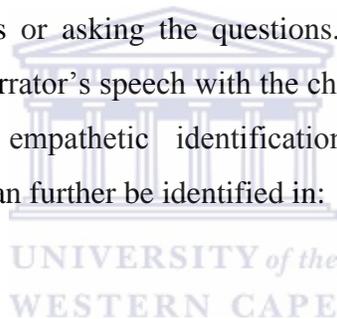
which expresses the desire of the baby to know his/her lineage. The awarder displays the empathy and the tint with reference to self in the thematic Subjects (as predicative concords). They are person and number specific and such are first person singular *Ke* and *N* or plural *Re*. Related examples are:

144. Keoamang 'who do I belong to?'

145. *Ntšeheng*   'laugh at me'

146. Reentse'ng 'what have we done?'

There is a strong presence of the narrator (awarder in this case) in these Subjects and through their descriptions in the form of personal names we access the non-linguistic experiences attitudes and emotions of the biological mother. Note that this 'tinted' act of the narrator is a

cynical act. This is another new observation in which the awarder or narrator in these name clauses is actually invisible but he/she characterizes as though visible. In these names the awarders can only be "sensed" by addressees. The address, on the other hand is also directed at the unseen audience but it remains an inscribed reference of the baby.

FID also reproduces the idiolect of a character's speech or thought but within the narrator's reporting language. This is referred to as 'indirect interior monologue'. This 'interior monologue' is exemplified in

147. *Kebone* 'I am well experienced'.
148. *Kelebone* 'Oh my!'

These are used to express a worrying concern which cannot be publicly shared. In its use the narrator simply utters the name that bears underlying or connotative meanings. These are experiential clauses. The character displays 'indirect interior monologue' because the narrator, who is the character as well, is 'reporting' the problem to self in a soliloquoy. It is 'indirect' because the awarder functions as narrator who is reporting a character's encounter. It is 'interior' because this is a feeling of dismay that causes a whine in the narrator. He/She, in turn, expresses it as intra-communication or debate within the awarder.

Kelebone is a heart-felt burden that is conspicuously displayed as the name clause. *Kebone* is a heart-felt regretful pain from an encounter that is conspicuously displayed as the name clause. The term 'Monologue' actually depicts the act of speaking to self in a whine because the awarder is actually whining to oneself about the unexpected 'burden' and 'pain'. Note that the denotative meanings are 'I have realized' and 'I have seen you' respectively. This multifunction of the finite-predicator *bone* [bɔne] which means 'see' introduces us to 'bivocality' and 'polyvocality' in FID.

FID is further noted to enhance bivocality and polyvocality of the text through plurality of speakers and attitudes. (Eggins 2004:276) She explains that bivocality and polyvocality "brings into play a plurality of speakers and attitudes. It brings about ambiguity concerning the speaker".

Ambiguity is a feature that displays different meanings concomitantly and it is obligatorily enfolded in independent clauses. In Eggins (2004:276) words, FID "dramatizes the problematic relationships between any utterance and its origin." The enhanced results reflect the consequence of more than one meaning explicated by prefixes /bi/ and /poly/ before 'vocality'. This ambiguity reflects in the univariate and multivariate forms. One reflection relates to the source of the enacted message structure. When looking at the name:

163. Phaphatha Mohapi 'give a pat to | the victor' or 'lightly beat | the victor'

it is not clear whether it is the awarder or the name owner who actually acquires the role of the speaker of the message. The origin of this message and the meanings of *Phaphatha* of are not definable as reflected in the finite-predicator and this reflects ambiguity in the name. Ambiguous sourcing has produced what Rimmon-Kenan (2003:115) in Eggins (2004:276) refers to as 'double edged effect'. He explains that this 'effect' is done firstly by the narrator's distinct presence from the character which creates ironic distancing. An example here is:

164. Lenkisakae 'where are you taking me?' or 'what do you want me to do?' or 'what do you want from me?'.

This name has various interpretations as noted in the glosses. 'What do you want me to do?' is a question with the same meaning as the others but this meaning is implicit. The Subject SC *Le* marks the narrator's distinct presence from the character because the awarder as the narrator directs these words to the second person *Le* 'you' (pl). The double edged effect is produced by the different meanings accessed. The first meaning reflects some agony whereas the second reflects a polite request about the intention of the addressed. The last reflects annoyance. The first and the last are negative. The second could have an element of being positive to some extent because of the implied readiness to assist. We also have as an example:

165. Re/Lemmonejoang 'what is our/your view of him/her?' or 'how do we/you perceive him or her' or 'what is our/your perception of him or her?'

In this last set the *Re* is used with Rimmone's 'tint' because the awarder is part of the concern raised by the name. The second 'effect' is done through the tinting of the narrator's speech with the character's language or experience and this, according to Rimmon-Kenan (2003:115) may promote an empathetic identification on the reader (who would be the name owner in this study). The empathy is conspicuous in the first clause of the name:

166. Resetselemang Maimane 'with whom are we left | heavy burden muti?'

The tinting is marked by inclusion of the narrator into the group that is wailing and this is found in *Re* 'we'. The finite-predicator brings out that empathy in the narrator who utters the proposition as though it is the baby who is deserted. The baby is helpless in reality and on-lookers would feel pity for this deserted baby. The 'double edged effect' helps to share emotional experience, and this is a feature of appraisal proposed by Martin and Rose (2007:34) and adopted in this study.

Let us note that in empathy an interpersonal function reflects. In the example *Resetselemang* two parties are involved. There is *Re* who is the narrator and wailer and the unknown but wanted person represented by *mang* which means 'who?' These participants are 'linked' in the structure by the conjunction *le* which refers to 'with' or 'and'. It would be interesting to know factually why the lament has the question about muti as its adjacency. This is because the name may read as though the narrator wants to know if they are left with muti because his/her desire is to link with and belong with other people. The empathy mounts. This causes us to describe how this linking feature functions in clause complexes.

6.6 'Linking' feature in paratactic Sesotho names

According to Eggins (2004:264) parataxis is commonly signaled by an accompanying linking word or conjunction in spontaneous speech. Eggins (1996:169) says it occurs between the clause elements as a conjunctive adjunct and from the collected names we have direct examples of complex name clauses linked by conjunction *le* in NS pattern. They are:

*167. Mpolokeng **Le**nkoe*   'keep me | **with** a leopard';

*168. Lieketseng **Le**matla*   'add to them | **with** more strength'.

The choice to the link of clauses as paratactic clause complexes creates a closer logico-semantic bond between them than the clause simplex option. The bond may be identified in clauses that have a paratactic relation because such clauses may be linked to each other by adjacency. In these names such adjacency is noted because the name is adjacent to the surname. The adjacency here is strengthened with the conjunction that begins the surname. An interesting note here is that these names are not paratactic but hypotactic and this adds as new information that the 'linking' process that encompasses the taxis system. A further new note to add is that the finite-predicator is the determining element in building clause complexes in Sesotho names. The finite-predicators here are:

169. boloka 'keep safely'used in *Mpolokeng*

170. eketsa 'add'used in *Lieketseng.*

An interesting note to make here is that the conjunctive feature is not easily recognized in these names because change of tone from the original structure has had an effect on the conjunctions of these clause complexes. They change from H to L with NS pattern as name clauses. That is, as a normal clause

*171. Mpolokeng | **Le**nkoe* is LHHHH // **H**HH whereas as a name clause it becomes
     LHHHH // **L**LL.

With

172. *Lieketseng | **Le**matla* HHHHH // **H**HH changes to LHHHH // **L**LL.

However, an interesting observation newly captured refutes the Eggins' 2004:259) claim that 'only' clause complexes create a closer logico-semantic bond between them than the clause simplex option. This is because some simplex form Sesotho personal names use this conjunctive feature found in parataxis. Such include:

173. Re-setse-le-mang (*motho ofe?*) 'we-are left-with-which person?'

The practical interpretation is 'with whom are we left?' It is worthy to note again that they display a hypotactic feature and that conjunction reflects the property of the relative clause. This property is marked by the use of the WH- marker /who?/, /which?/ and /whom?/. Note that the use of the conjunction in:

174. Resetselemang? 'with whom are we left behind?'
175. Kenalemang? 'with whom am I?
176. Ketlalemang? 'with whom do I come?'

has formed interrogative clauses whereas in:

177. Mpolokeng | Lenkoe and
178. Lieketseng | Lematla

we get imperative structures. This means that the 'linking' process in the taxis system is able to produce structures that befit different Mood types. The declarative further reflects in:

179. Motlalentoa 'one who comes with a fight /war'.

A pattern of declaratives is formed with other names in Appendix B and they differ with the complements only. Such denote rain, peace, cow etc. Another observation that is not expressed is that the conjunction forms a bond between the initial and the subsequent parts in a hypotactic clause. The most obvious example is *Resetselemang?* The first part is a declarative *Resetse* 'we have been left behind'. It is connected to the interrogative noun used as a WH- interrogative *mang?* 'who?' by the connective lexis 'with' to form 'with whom?' These two parts are meaningful on their own and fulfill different functions. However, their joined form can be analyzed as a clause complex with ellipted elements considered.

From this description it can be solicited that a pattern of univariate as well as multivariate clauses can systematically share features of parataxis despite the fact that they are single names or clause complexes. This is particularly interesting because name awarding is a spontaneous act and the awarder only decides on how to pair the experiences at birth with the accurate constituents and form a functional name clause. An additional new observation concerning the *le* conjunction in the pair names is that though it must perpetuate a logical relationship between clauses with taxis. A projecting clause:

180*. Lenna* 'me too'

has been captured as an example that begins with the conjunctive *le*. It functions as a first name. This is an interesting observation that gives the conjunctive *le* a thematic position of a clause yet the meaning enfolded indicates a combination of this pronoun complement to an initiating but unvoiced text. It is a response move. The observation reflects Eggins (1996:178) claim that Conjunctive adjuncts may occur at any position in a clause. In *Lenna* the meaning embedded is that of resemblance. The speaker resembles the first unmentioned or covert speaker regarding whatever action is the matter. In the Sesotho language, this lexicon is understood in dialogue thus it is elliptical.

In a dialogue *Lenna* indicates an agreement to something formatively mentioned. The initiating move clause is understood and meaningful to the addressed. This arouses interest to unearth what was said before this ellipsis which completes an unheard and unknown message. The paratactic conjunctions, as explained by Eggins (2004:264) "express the logical relationship between two clauses of equal structural status" and *Lenna* is assumed to be based on a tactic structure. This is despite the fact that that initiating part implied in this name, is known, probably to the narrator or the name awarder alone. We note to this point that the name clauses analyzed use *le* as the main paratactic conjunction which, as argued, also applies to the simplex forms. Other conjunctions do not apply.

The ellipsis identified in *Lenna* triggers another interesting issue that arises from Eggins (2004:265) claim that in a paratactic sequence "the Subject can be ellipted in the second clause

because readers know how to infer that second Subject based on the initial one." This applies to *Lenna* because it sounds as though it is a second clause following the unexpressed part. Thus the initial message can be inferred as being of an enticing message that attracted the respondent to include self and thus use the response as a responding move. *Lenna* would be expected to follow the initial clause but it has been placed in the position of the initiating move. It could be suspected that her birth occurred in the middle of an exchange in a happening in the family and the response was carried on as a personal name. Its position as an initiating move is not anticipated in reality.

6.7 Conclusion

It can be drawn from these observations that languages have their complexities which make them show that clause complexes can behave similarly despite the languages complexities and even resemble each other in some cases. This strengthens the idea that these names are actually propositions either as simplexes or complexes and they belong to the nominal and verbal groups. The established characteristic of single names befitting the clause complex feature, some being choreographic, and all being tactic was not anticipated but these confirm that clauses must be used and described as contextual texts based on the culture of the speakers. Clause complex feature is exclusively directed at the taxis system yet it refers even in the scenario of simplexes. The decision that lexico-grammar be ideally used as an analytic tool for clause description as social discourse to reveal that clauses are social discourse and they must be valued as such stands. They all bear social functions in all the Mood system proposed by Hallidayand these are discussed in detail in the next chapters.

CHAPTER 7

SESOTHO PERSONAL NAMES AS DECLARATIVES AND IMPERATIVES

7.0 Introduction

This chapter illustrates how simplex and complex clause Sesotho names display their functions as declaratives and imperatives. These combinations support Halliday's view that "Every clause selects for MOOD." (2001:45)

7.1 Social functions in simplex and clause complex Sesotho names

Social functions vary with contexts within a culture. They arise from various forms of the Mood system and this is supported by Halliday (1985a:69) and Eggins (1996:184) when they explain that the mood system reflects different forms of exchange in the semantics of interaction. This claim will direct us to unearth the social functions embedded in Sesotho names that are declarative and imperative.

7.2 Declaratives

Declaratives report and provide information about the state of matters in information exchange. These are number and polarity specific. One of the positive functions shows the awarders' contentment and joy and these are displayed in simplex forms in the singular/plural number. Examples include:

1. *Kethabile / Rethabile* 'I /We are happy'.

They feel fulfilled and covered as in:
2. *Keanetse/ Reanetse* 'I am/ we are content/fulfilled/covered'.

They proceed to thank' to show their appreciation in:
3. *Keauboka / Reauboka* 'I/we bless you';
4. *Kealeboha* / *Realeboha* "I/we thank you'.

They even express satisfaction overtly through:

4.*Keanetse /Rekhotsofetse* 'I /We are satisfied'.

5.*Keanetse / Reanetse* 'I/we are content'.

Others only report the state of matters and such include:

6. *Kefeletsoe/Refeletsoe* 'we no longer have anything or I/we are overwhelmed'.

These names are elliptic and such ellipsis is filled in with surnames as their complements or adjuncts. These explain the contexts that gave rise to these names. The driving reason for these names may be long-awaited sexes of babies and in some cases the awarder's joy is overflowing so much that he/she becomes short of words to explain this condition. This is why these names

7 *Ke/Refeletsoe* 'I / we have nothing'

come out to express the overwhelming feeling he/she experiences. The births complete the awarders' 'desire'. The names are mainly response moves in a dialogue hence why they are brief and ellipsed. (cf. Eggins 1996:150) However, some lack the singular form but still express contentment function. Examples are:-

8. *Relopolotsoe* 'we have been set free';

9. *Repholositsoe* 'we have been saved'.

More functions include being 'left with something, being given back, being awaited eagerly, being favoured , being accepted warmly (Appendix B) Note that:

10. *Reamohetse* 'we have accepted'

bears positive and negative affects depending on contexts. The negative would be used in the case of a death or mishap mainly. This one would be inclined to the negative polarity embedded in the meaning of the finite-predicator *amohela* 'accept'. The audience encompasses everyone in

and out of the community of the named. The positive could mean 'We have earned salary' or 'we feel fine'.

These names serve as responding moves because they respond to actions. They encompass the actions, attitudes, emotions involved in the ellipsed initiating moves even though they are one word. Their form as one word and their ellipsis that cuts off the reason for the named response confirm Eggins (1996:150) view that responding moves are short because they involve some kind of abbreviation or ellipsis. Note again that these moves are not random because the contexts have directed their form and meaning organization. In Halliday's (2001:45) words, "They have to do with the mood structure of the clause, that is, the organization of a set of functional constituents including the Subject." This means, therefore, that the awarders of these structures anticipate that the ellipsed part is understood by the addressees. Their coinage may be a direct or indirect presentation of emotion or of the actual content addressed. This positive attitude is further explicated in blessings claimed by the awarders. Such blessings are expressed directly and explicitly as in:
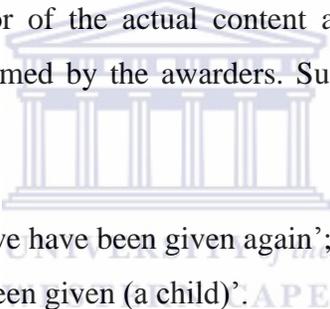
11. *Kefuoehape* /*Refuoehape* 'I or we have been given again';
12. *Kefiloe* /*Refiloe* 'I or we have been given (a child)'.

The bracketed words are implicitly understood. The blessings automatically attract appreciation. Direct examples that explicitly show appreciation are:

13. *Ofane* 'He/She has given (my desire)'
14. *Onthatile* 'He/She loved me'

The plural form is found in:
15. *Reekelitsoe* 'we have been added to';

16. *Retselisitsoe* 'we have been consoled'

17. *Remametsoe* 'we have been heard'.

The awarder's pride for these gifts is sensed in these names. To Basotho this anonymous implicit giver is either God Almighty or ancestors depending on the awarder's preference of religious belief. They find it essential to explicitly express their thanks 'Thankfulness' as another new note to Sesotho grammar is declared directly and explicitly in names such as:

18. *Realeboha* 'we thank you';

19. *Relebohile* 'we are thankful';

20. *Tanki* 'thank you (borrowed from Afrikaans)'.

They reflect a positive attitude and emotion of the awarder. Tense makes a structural not a functional change from 18 to 19 to express an on-going action in which the speaker sometimes falls short of words to explain the intensity of appreciation.

As Martin and Rose (2007:29) claim, positive attitude "describes intense feelings and strong reaction to people and things." The names are expressed in simple present tense and perfect tense and Sesotho grammar notes that simple present tense denotes habit whereas perfect tense expresses a completed act. Eggins (1996:184) proposes that in the semantics of interaction, the lexis that displays thankfulness as a response move relates an exchange relationship between a speaker and the addressee. These names reflect the claim by systemic grammar that the declarative structures need to be verbal, elliptical with a polarity property and these are accessed in these new observations.

However, note that *Realeboha* can be used with a negative polarity to refuse a request politely. For example, *Chelete ha e eo rea leboha* The meaning is "No money, thank you." It is worthy to note that Eggins (1996:184) marks these thanksgiving response moves as found in the grammar of proposals and such is preferred in the process of exchanging goods. She notes that within these proposals "words such as please, thank you, ok are verbalized proposal responses." This

observation justifies the relevance of these thanksgiving texts to be regarded as verbalized 'thank you' responses despite our lack of knowledge relating to their real situations.

Someone becomes thankful if he/she achieves his/her goal. This adds a new observation noted in the function of achievement or success found in:

21. *Kefumane* / *Refumane* 'I/we found or got it'; 'joy' in:
22. *Kethabile/ Rethabile* 'I/we am/are happy'
23. *Keithabetse* 'I am happy for myself'.

The joy is embedded in the verbal group as the morpheme *thaba;* 'happy'; and success in *fumana* 'find'. Both actually denote joy and they are directed to a desired matter. These are jubilant moments by the awarders. When joy overwhelms people speakers believe it should recur thus they propose its recurrence. This can be noted in:

24. *Retšepile* 'we are hopeful'
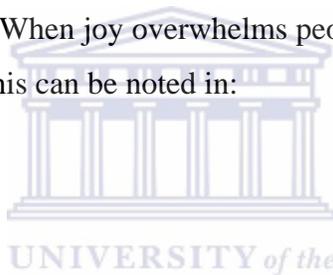
which proposes that the addressee actively provides exhortations for the immediate family in relation to the baby's future. The plural prefix *Re* 'we' reflects Rimmone's 'tint' because the awarder includes self and the family relatives in the message of hope or trust. The awarder is hopeful that the newly born will bring positive change that may be a new but fruitful turn to the existing situation and relations in the family. This exhortation brings up an element of advice to the addressee because he/she is advised to act accordingly and meet the requirements. Examples which display the function of 'advice' that bears fruitful results explicitly include:

25. *Mothohaalahloe* 'a person is never abandoned / thrown away';
26. *Lirahalibonoe* 'enemies are not easy to realize'.

In these names the speaker directly and positively expresses advice as though it is a warning. It is interesting to realize that structures built with negative marker such as *ha* 'not' can produce positive attitude even if it reflects implicitly and indirectly as in these names. The negative

marker is expected to produce negative meanings only. This new observation adds another new note that says hyperbole feature can manifest even in personal names. The awarder speaks like someone who is contemplating but he/she is actually raising a positive issue about caring for the baby and the person addressed.

The addressee is not only being advised but also being offered an exhortation not to give up despite the problems at hand. This hyperbole feature may be used as intra or intercommunication but intercommunication occurs if the message is directed to the second person. The awarder may be thinking aloud in intra-communication and this would be a 'self-coaching' move by the awarders concerning experiences around these names. The awarder is not only contemplating but creating awareness about a specific concern. This awareness brings in the function of calling for attention. In calling for attention, direct and explicit structures such as:

27. *Leabitsoa* 'you are being called';
28. *Learongoa* ''you are being sent'

reflect that the awarders are declaring the messages to the second person in plural form and this number could be including the extended family or it could be referring to one person in its plurality. It is a normal trend among Basotho to generalize though addressing an individual. The simple present tense marks them for a habit through the use of the long form *a* between the Subject and the finite-predicator. The names call for attention of the people responsible for working on the issues around the baby because they seem to forget their responsibility.

Note a new observation (that is obvious in daily discourse but not documented) that these names are finite-predicator that are used vocatively because they call for attention. This observation contradicts Guma's (1971:248) view which says the vocatives are the common nouns and pronouns used as reference forms. The vocative feature is revealed by the stress on the initial syllable of the finite-predicator to show that the messages are planted in the verbal group.
Vocative feature can be used to express show alarm or 'being mesmerized'. Though these names are declarative in form the vocative feature unearths the exclamative mood enfolded in the meanings of the names. They bear the function of 'surprise'and Guma (1971:247), though a

formalist, shows that some Sesotho interjectives "express wonder, surprise…" Direct examples noted in their forms are:

29. *Kemaketse* / *Remaketse* 'I/we am/are surprised or mesmerized'

and additional related feature is 'amazement'. Their finiteness resides in *maketse* 'amazed/ surprised'. The function is directly and explicitly communicated, with or without a force in the voice. The awarders give these names because there is an alarming matter based on the birth of this baby, either from paternal or maternal side. The origin may be national because of experiences. The exclamative mood is detected in the concern. According to Halliday (2001:85) exclamative structures that show alarm are minor clauses because in systemic grammar these clauses cannot be analyzed in Mood/Residue frame. In his words, "Minor speech functions are exclamations, calls, greetings and alarms." It is interesting that these names contradict Halliday's view about MOOD/RESIDUE because the Sesotho bear the declarative form and that means the Subject-Finite feature in the MOOD is inevitable. *Re – maketse* forms the MOOD of this verbal group vocative used as a nominal. *Maketse* 'surprised' also contributes to the RESIDUE as it is a finite-predicator. Some simplexes bear double complements and such are vocative names such as:

30. *Letšolathebe* 'you snatch [as if from burning fire] the shield' and
31. *Letšolakobo* 'you snatch [as if from burning fire] the blanket'.

The RESIDUE is directly nominal. In other cases the surname would offer the RESIDUE as a complement or adjunct. Other forms with direct complement display 'praise' that reflects 'hope' and this is another direct positive function displayed by a pattern of names such as *Letšolathebe* and *Letšolakobo.*This function is mainly resourced from culturally based acts directed at military and marital relations. A blanket culturally has a significance of protection, warmth, respect, accepting and aesthetic values. This reference makes these structures semantically anomalous from the denotative end because the act of *ho tšola* is done when one is actually cooking or grilling or frying and never on a shield or a blanket but connotatively from socio-cultural context of Basotho because it deduces an act of 'rescuing'.

To confirm its value it is used in praise poems cited by warriors and these are normally and historically cited orally at or after the war by the commander or any militant to relate the happenings in the war and the 'nobility' of the commander. It narrates the history of the experience as an addition to the history of the nation. The twin expression of a declarative structure embedding an exclamative function show that the awarder is coerced by excitement to select constituents that unearth the intensity desired. The choice of *tšola* is an indication of bravery and this is one characteristic that unearths pride and integrity in the awarder. The same act in 30 can only be done by a warrior or militant who is worthy of such a praise. Hope in the militant then stays on the lips of those who realize his capability. That function of nobility is also expressed in negative structures such as:

32. *Habokhethe* 'it does not segregate'.

The *bo* 'it' is an OC that refers to chieftaincy in this name. It is an object complement in this structure. The name is a reaction to the desire by the British to use Basotho chiefs to segregate Basotho nation in 1966. This Tlokoa chief had just been blessed with a son and because he knew his prime duty this name was his reminder in that period of mixed feelings. Sesotho grammar notes the prefix *Ha* as the Present Indicative Negative (cf. Guma 1971:167). Nobility coupled with hope further display in:

33. *Reboloke* 'take care of us'.

Reboloke is normally used to cement marital relations and it is actually a plea to the biological parents to note and act on this plea. The awarder indirectly 'tints' and mails this desire as a personal name possibly to recap speeches of the welcome of the bride on the wedding day. The implicit meaning suggests a request for a cumbersome act with undefined extent, a requirement for a feature marked by Martin and Rose (2007:32) as "an extraordinary behavior". However, this structure is an elliptical response move. Ellipsis reflects because the plea for protection is not directed to any specific situation and therefore this requires the addressee to fill in the situation.

The awarder may directly be talking to the baby with the hope that it will capture the message when it is grown up. This elliptic feature can be strengthened by the direct response clause:

34. *Retšepile* 'we are hopeful'.

But note that *Retšepile* only furthers the ellipsis and it is the audience alone that can complete the reaction. This plea has been projected with a compound surname that has an epithet structure and it comes from folktales. Example is:

35. *Phiri-ea-hae* 'a hyena from home' (country man).

This confirms Eggins (2004:273) assertion that projection is common in fictional narratives where characters must engage in a dialogue with each other. Another example from folktales which is an implicit plea for good manners is:

36. *Moselantja* (from *Mosela oa ntja*) 'tail of a dog'.

Though Eggins claims that folktales display features of paratactic forms, a new observation is that simplexes bear this feature as well as noted in *Mosel'antja*. Such a name is a result of judging character and they reveal a view by Martin and Rose (2007:32) that "judging character differs between personal judgments and it can be positive [admiration] or negative [criticism], it can also show moral judgment of praise or condemnation". Admiration may be found in the radical *at* [at] 'multiply' pattern namely found in the names:

37. *Reatile* 'we have multiplied'

Re has been substituted by *Le, Ba, Se, Li, Bo* 'you / they / it / they /it' and combined with *atile* 'multiplied'. *Re, Le, Ba* denote first, second, third persons respectively. The finite-predicator is *atile* 'multiplied'. Their various Subject forms unearth confidence as another function that judges character. The awarders display a proud and confident admiration about the multiplication of their family membership. On the contrary *Se, Li* and *Bo* may denote things. Sesotho grammar

refs to such Subjects as "singularia tantum" and "pluralia tantum" (Guma 1971:51) and their attribute of being number specific correlates with their new 'tantum' function. 'Tantum' denotes them as collective and uncountable thus it is almost impossible to account for their number. The direct, positive function of being confident is more vivid inin form in:

38. *Keitumetse/Reitumetse* 'I/we am/are proud'.

Both denote the first person singular and plural respectively. This observation opens an observation indicated by Eggins (1996:118) that lexico-grammar has the in-built creative property of extending language because multiple structures have been built from one root *ata* 'multiply' and the second from *lumel* to mean 'being proud'. The positive attitude may be expressed with negative forms such as:

39. *Haketsebe*   'I do not know'
40. *Haretsebe*   'We do not know'.

These could be the awarders' solliloquoy when they anticipate a positive result in the babies' future. The awarders are not sure of how to display their pride about the baby. But if the attitude is unquestionably negative these names are sarcastic. Awarders use them directly or implicitly to express disharmony. If used negatively they may be fore-clips to be completed with words such as: 'to whom are you directing the question?' They are number specific and the awarders use them as direct sarcasm clauses to the in-laws. These texts 'fan conflict' possibly between in-laws from either side but even between those at loggerheads on daily basis. The awarder may utter them with pomposity mingled with derogation.

These clauses leave the addressees with a string of unanswered questions. Each clause allows the respondents to search for the appropriate context in any way possible. This brings in simultaneity feature by Eggins (1996:152). In her words, "lexico-grammar allows us to mean more than one thing at a time." It also allows language to be extended as *Haketsebe* and *Haretsebe* play the role of being minimal pairs as they differ with the *k* and *r* segments in their number specific character. This brings in the observation that minimal pairs add difference of number, to the

acclaimed difference in meaning and structure. Besides these can be noted an implicit way of fanning conflict as marked by:

41. *Keteng* 'I am here' (for anything).

This implicitly amplifies the sarcasm to a higher level of 'fanning verbal or physical conflict'. This is what Martin and Rose (2007:30) refer to as an indirect sign of emotion. 'Fanning conflict' amplifies the negative quality of sarcasm. In their view (2007:27) attitudes are amplified and gradable. This means that "their volume can be turned up and down depending on how intensely we feel." In amplifying attitudes we show how strong our reactions are. A new observation is that the amplification may magnify to the extent of threatening as in:

42. *Letlantseba* 'you will know me (ie. what I am capable of)'.

The name makes opponents feel certain conflict that may even be physical fights. The text is an an explicit unwavering 'ill intent' as well. This decision is declarative and there are pair name patterns, SN and NS, in which some of these functions are duplicated. In these the weight of the messages is based on the verbal group which, in most cases occurs as the initial clauses. The complements may be nominal as in the NS:

43. *Letšoehlisa Litšeoane* 'you make dirty | the one who always laughs;
44. *Letseka Palesa* 'you fight over | a flower'

or verbal as in:
45. *Lebusa Letlatsa* 'you rule | as deputies' (which may be NS or SN)

while others are deictic as in the NS:
46. *Ampuella Mane* 'he/she spoke on my behalf | there'.

These declaratives reflect a combination of informative intervention and reprimand and the last provides information. The awarders comment on the situation at hand and this reflects in the

initial clause. The surnames complete the discourse as complements. The initial clauses resume with SCs directed at the second person plural in the MOOD box except the last which begins with what Guma (1971:160) refers to as a participial fom of thee indicative. It subordinates the structure and it presents third person as the Actor. Some of these names form patterns. *Letseka* pattern (in Appendix B) actually presents a variety of complements fought over. Besides the flower, they fight over gifts, features, dispute, rooster or high positions and joy. These names present the awarders as adjudicators who intervene and make the contenders aware of the basic real problems that ignite their fight.

This feature presents a variety of complementing items and it exemplifies Eggins (1996:119) view that lexico-grammar notes that language can be extended. This means that one surname has been expressed in a dynamic way to enfold various possibilities as contextualized complements. Various socio-cultural contexts reflect, therefore, and this qualifies these names to be referred to as texts in context. *Ampuella Mane* makes us realize that someone solved the awarder's problem by being his/her advocate. This introduces a new function of providing solutions that are acknowledged with excitement. The awarder proudly presents this name as a solution to whatever problems he/she faced. The name mostly presents comfort brought by the action. This name pairing raises the interest presented before of whrther the awarders are conscious about these collocating pairs. Nonetheless, a more explicit solution is marked by the explicit action taken to solve the problem. The awarder says:

47. *Lephosa Thokolosi* 'you throw (with sharp killing objects or spears) | at the evil dwarf'.

The awarder is confident and proud that victory over the problem the family is facing is achieved. They are soaring above the problems. Another victory is solicited in:

48. *Lefera Makhoakhoa* 'you complete | the fencing'

and it adds to that confidence and pride, the confidence of the awarder that whatever problem there was is overcome through or during the birth of this baby because *fera* refers to ending something. The awarder feels the comfort zone because problems are solved. The worrying

concern is overcome hence this name. In other situations the awarders provide solutions when theypresent concern by creating awareness and warning about the situation existing at the baby's arrival. Examples comprise:

49. *Letšoara Lefu* 'you handle | a death matter';
50. *Libetsa Qoso* 'they throw | accusation';
51. *Lebea Neo* 'you present | a talent or you keep (shove) | a talent'.

Note that regardless of its nature the central concern is that the awarders realize the weight of the matter they are faced with and create awareness to their kin about the danger that lingered through a personal name. *Letšoara Lefu* may be directed at a situation where there was physical death or it may interpret that the family members are tilting death in their hands with the action they are engaged in at the time of the baby's birth. The awarder has been aware but only voices it as the baby is born. It is a warning with an implicit reprimand. With 50 the awarder warns the family that they are fighting against a court case and voices it when the baby is born.

Alternatively, the awarder could be warning the family, at the birth of the baby, that a case that can land them in the court of law is brewing from a source they will all be aware of. This warning has a positive affect because it makes the family be cautious about their position. By doing this the awarder displays simultaneous expression of supportive information, advice and exhortation. This simultaneity is explicit in:

52. *Lephema Bothata*   'you are avoiding | a problem'; SN
53. *Lebusetsa Kananelo*   'you are returning | the appreciated'; SN
54. *Lejaka Moseli*   'you apply to dwell | with the one who brings in a lot of goods'; NS
55. *Letsoala Puseletso*   'you are giving birth to | the return' SN.

These declare supportive information which is actually an advice. The addressees are assured by the awarder that they are engaged in the right actions. It is not easy to demarcate these functions in each of these names because their action words explicitly notify the addressees about the successes in avoiding a problem, returning the appreciated, applying to dwell, initiating the

(successful) return. The verbal group names act as the Theme because they introduce the awarders' observation based on the experiences that each had in relation to the baby's birth.

The nominal complements that follow clarify the verbal groups' introductions as they vary the complements. They are all declarative in structure and the awarders coined them to reassure themselves. It is as though the awarders are saying "(by doing right)…*Letsoala* [(you earn) … *Puseletso* (reimbursement or success)]". This achievement that produces contentment also reflects in:

56. *Raphoka Mojabeng*   'we prevented | the one who ill treats his own';
57. *Leboka Lerato*   'you give thanks | to love'.

The awarders' contentment is expressed by the verbal group surnames and they are thematic. The verb introduces the content and preserves the gist of almost every message forwarded in discussion. This makes us accept the claim by Doke and Mofokeng's (1967:52) that, "each sentence in Southern Sotho must be or must contain a predicate" to strengthen this observation. The cores of the messages are embedded in the verbal group, the action zone, and it is observed that the verbal group develops interpersonal function between and among social members using the actions that denote their experiences. The complements form the Rheme. Creating awareness using some names is directed at negotiating or making an explicit request; providing undesirable information and showing concern. These are found in S/N texts such as:

58. *Lengala Tseko* 'you turn against | dispute';
59. *Lebea Tseko* 'you present | dispute';
60. *Sebajoa Rethabile* 'it withers | at our happy moment';

Their speech function is declarative and their role is that of giving or providing information (Eggins 1996:150). The initial clauses negotiate as polite commands and they are used as though they are directions. The subsequent clause in 58 makes the audience realize that the addressees expressed with the Subject *Le* 'you' are practising a self defeating exercise by turning against the charges they lodged. In both cases the second person plural SCs do not address specified people. Discomfort is embedded in the initial clauses (surnames) and they form the MOOD part. Their

complements clarify the causes of discomfort. By providing this information the awarders implicitly propose that action be taken to settle dust.

The speech role of providing information extends its function to teaching the audience about what happens in families. Examples are NS texts such as:

61. *Lenepa Letlaka*   'you strike | as you shout' or 'you strike | a carnivore ';
62. *Lengola Pula*   'you write | rain';
63. *Ramofa Mahlomola*   'we gave him/her | agony';
64. *Sekotlo Seabata*   'the back of the head | is cold' (literal translation).

These names bear an intersection of statement and excitement. They make us aware that awarders are 'faced with challenges' so they defend themselves with these texts. However, they direct their responses to the addressees using explicit texts and this is notified by the Subject *Le*, general though it may be. A further note is that *Sekotlo Seabata* is metaphorically used as an inference that implicitly advocates that face to face talk is the effective interaction for healthy interpersonal relations that maintains the fabric of social relations. It disapproves of the "back of the head to the face" position because it is not a productive position. Basotho support this view with a proverb that says *Litaba li mahlong* 'look at me in the face as you talk to me' to infer that all intended message is inscribed on the facial expression. Contrary to the pleasant mood we find:

65. *Ramofa Mahlomola*   'we gave him/her | anarchy'

which entails that the awarder subtly 'enjoys' inflicting pain on others and this causes concern. This type of concern overshadows various positive issues such as success and responsibility which were meant to be positive but which turned out to be negative. 65 distinctly indicates that the destin of the awarder is to inflict pain on others and that excites him/her. The direct actor is implicit but known to the awarder and this is displayed by *mo* 'him/her'. A more positive concern would be read in:

66. *Likhabiso Likotsi*   'decorations | are dangerous';

because this one has more aesthetic welfare that is implicitly expressed. In all these examples there is a sense of 'agitation' and being 'agile'. The addressees are implicit to us but evident to the awarder. This means this awarder directs the action and reaction to someone not explicitly mentioned but understood in context. FID reflects here because the narrator or awarder is different from the third person (Eggins 2004:275). To use her words, "This directs their being to someone else not explicitly mentioned but understood in context. The texts:

67. *Hareaipha Marumo* 'we did not give ourselves | the spears' and
68. *Refeletse Mafisa* 'we have been made to stay | at the negotiated home'

tell us, through the surnames, the destine noted by the awarders. Both texts note that they are definitely not responsible for the character they display. *Hareaipha* explicitly expresses that the awarder recuses self from responsibility for what they have. The awarder suggests implicit coercion for the possession of spears which may be dangerous. This makes the speakers noted as *re,* victims of the situation. There is amplified explicit concern because the alpha clauses specifically note the awarders' worry about their social positions as recipients of the action. They make us aware that they have been 'challenged' so they defend themselves with these texts.

In *Hareaipha Marumo* the awarder uses the negative marker *Ha* followed by the long form SC in the simple present tense *rea* to stress the point that someone is responsible for what they are in the first name. The negative marker, the long form SC *rea* and the reflexive *i* [i] stress the point and mean that 'We did not give ourselves…'. To intensify that stress the reflexive *i* can even be lengthened. The concern further reflects as a warning about 'morality' as in:

69. *Lebetsa Baholo*   'you are throwing (something) at or beating | the elders'.

Elders are vital as welfare overseers, advisors, skills' developers etc., and to direct anything that may cause a mishap, especially by the youth, is immoral and detrimental to the development of

the youth mainly. The awarder warns about such because it is defiance and it demeans the elders' importance. The concern about welfare is more direct in:

70. *Lihanela Nyakallo* 'they refuse | joy'

because people never opt for pain but joy. Another concern of helplessness can be identified in N/S pairs:

71. *Sebataola Khosi* 'it hits hard | on the chief'
72. *Sebapala Mohapi* 'it demeans | the captor'.

These are the awarders' comments that are implicitly understood in context but they have an element of a jeer. The implicit concern is reflected in the initial clauses. The finite-predicators express harm to the chief and the captor and it is a worrying concern because these referents hold leading social posts and the results of these actions are not appreciative. The speaker may think of self as better than these who are jeered at and swank particularly because the contexts jeered in have an element of conflict. This swanking can reflect in the context where the awarer gives a name such as:

73. *Keteng Metsing* 'I am present | where there is water'.

The text is a statement uttered with an emotion. The awarder wants to be 'noticed' by the audience he/she is at loggerheads with. This swanking may also be noted with an excitement and pomposity and these reflect in:

74. *Keneuoe Maimane* 'I have been given | (a herb called) *maimane.*]*'*

though this name has an element of being an advice. Basotho award a great value to herbs because they believe that herbs protect against evil forces, heal illnesses, strengthen relations and have many more effects in life. Most Basotho still uphold that success is a result of herbs and they are always proud of them. Ancestors as directors in the use of herbs would be honored for

their success. To amplify excitement the awarder uses the function of exhortation to maintain the 'fabric of social relations'that is noted by Martin and Rose (2007:38) Examples include:

75. *Letsosa Tiisetso*   'you revive | endurance or perseverance';
76. *Lehasa Lintle*   'you spread | good things';
77. *Lepholisa Mpho*   'you cool | a gift' and
78. *Letele Lebona*   'give up | on what you see'
79. *Letlaka Banyane*   'you are laughing at | the small ones' or ' a large carnivorous bird |
                           youth'

In 79 advice thrusts forth as the awarder notes that the younger ones should not be jeered at in order to avoid being counter - productive and to strengthen their confidence. Alternatively, this could also be an exclamation that youth be aware of danger that lures with older people if the baby born here is a result of a relationship between a young person and an adult. This is because *letlaka* may also refer to a large carnivorous bird like the eagle. Advice is also interacted with the value of justice among people in the name:

80. *Lelahla Toka* 'you throw away | justice'

because the families' unity can crumble if justice is not observed. These add an element of 'vigilance' against unnecessary calamities. However, line of demarcation between advice, warning, concern and vigilance is difficult to draw because they are all exhibited concomitantly in these clauses. Nonetheless, vigilance is extended by:

81. *Lehata Matlakala*   'you are treading on | dried humus (trash)'.

Danger underlies in dried humus because of invisible sticks and wee thorns and the addressees are made aware that they should not take things for granted for danger is luring in relation to the newly born. More include:

82. *Lebatla Lipolelo*   'you want | expressions (literally > sentences)'

Because the awarder notifies the addressees that he/she is ready to tell them off. This indicates conflict. Awareness raised in 81 and 82 is amplified to awarders being sensitive in negotiations with the counters. Danger lures around permitting chaos, burning, and crossing the river because these predicators are suggestive of harmful destructive results from these deeds. Awareness prevails despite the detection of ambiguity in *Lebatla Lipolelo* because the awarder may be warning that the audience are either asking or indicating that they must be reprimanded about the situation at hand or may be requesting to be told sensible statements relating to the case of the baby. Ambiguity reflects in FID as part of the third type of projection which proposes that one character is used to 'focalize' the narration part and the narrator, that is, the awarder in this case, is rationally separate from the third person character they are describing. The third person is the named baby.

Eggins (2004:259) notes that the boundaries between narrator and third person become blurred. The blur occurs when the awarder utters the name as though it is the baby speaking. This view tallies with the observation proposed by Rimmon-Kenan (2003:115) that "The tinting of the narrator's speech with the character's language or mode of experience may promote an empathetic identification on the part of the (speaker)". The blurred feature occurs in the plural SC *Le* because the addressees are not specific though understood to include the addressed.

Eggins (2004:276) notes that according to Rimmon-Kenan (2003:115) in cases of ambiguity concerning the speaker, problematic relationships arise between any utterance and its origin. She says that because the sourcing is ambiguous, the result is a 'double-edged-effect'. This effect is identified in the concomitant interpretations proposed. So, creating awareness is inextricably bound with concern particularly when proving information and this means as a new observation, that the Mood structure of declarative clauses extends beyond the basic function of providing information as proposed by Eggins (1996:150) because it further creates awareness that is appreciated and reveals concern in different ways. This awareness further incorporates appreciating thankfully. In the name:

83. *Relebohile Mohale* 'we thank you | warrior'

the awarder is directly and explicitly aware of the contribution by this courageous addressee (may be biological mother) and he/she is thus appreciative. It is possible that the gender of this baby, even if it is an out of wedlock, has been a long awaited solution prayed for to alleviate pain of the family. It now benefits the grandparents because this birth is a hope to deter family fights and to strengthen the 'fabric of social relations'.

This thankful function has made people to narrate historical figures particularly from the chiefdom of Basotho. Eggins (2004: 279) notes the claim by the narratologist Rimmon-Kenan (2003:117) that within the narrator's reporting language there is idiolect and it is presented as 'indirect interior monologue'. This relates to the awarding of these names that narrate history because they express the awarders' interior monologue about various historical and social events as though they are a soliloquouy. They narrate the person's history. The example is:

84. *Lefefa Maama*   'you clean up or scape | the chief who was estranged from death that wiped his elder siblings'.
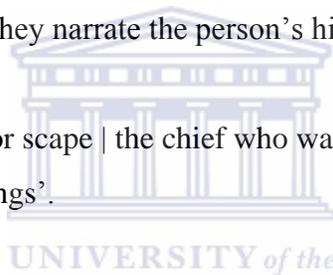
He inherited this name from his family lady doctor generally known as "mama" [mama]. It had to be feminine for a boy to hide his sex which was believed to attract death. He had to be 'secured from' dying early. But Basotho changed to *Maama* [ma:ma] to make it masculine when he was grown up. This NS is assumed to relate that *Maama* was being cheated or scaped of his position and the story is cited in the initial verbal group 'you scape'. We further have:

85. *Letšabisa Lerotholi*   'you are ashamed (to talk about) | a drop'

which explicitly relates the history of the name *Lerotholi* in chief Lerotholi's family. *Lerotholi* literally denotes the human sperm. History says he was born before his parents got married. At his birth his biological father was shocked when told that he had made a baby with his girlfriend and he could only remember having shed a drop into the girl. He was amazed that the drop he had felt coming out of him could impregnate a young woman. He exclaimed about *lerotholinyana* 'a small drop' that he remembered being shed into the girl. He did not believe a

drop could form a baby. That exclamation became the baby's name. The name expresses mockery about the history. It is assumed that the awarder did not understand why the act of being named after a drop should be a reason for embarrassment. This shows surprise and disbelief from the awarder hence the mockery. *Letšabisa* was a princess of Lesotho, the daughter of the great grandson of Moshoeshoe 1 called *Lerotholi*. History is further noted in the name:

86. *Nahaeile Moshoeshoe* 'the country is captured | founder of Basotho nation'

which is a direct and explicitly expressed 'negative concern' about political matters. The founder of Basotho or any leader left is made aware that the country is depleting and he must look for a solution. It is assumed that this name was coined as the white people took away the Lesotho portion from the Vaal and the Caledon to make it RSA. This history has a negative affect. More of the negative affect can be denoted in:
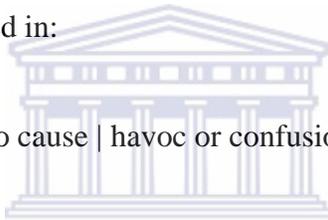
87. *Kesaobaka Moerane* 'I intend to cause | havoc or confusion'.

In this name is embedded the idea of conspiracy in which ill-intent by the awarder reflects. Though the context can only be assumed the indication of 'havoc' is embedded in *moerane* which means 'havoc' and it reflects that the awarder's basic intent is to destroy somebody's peace. In *baka* (LL) which means 'cause' rests the awarder's conspiracy and *sa* [sa] indicates the ill-intent. *sa* is noted as a deficient verb by Guma (1971:166). It marks the present continuous tense of the predicator *baka* because the awarder will not stop causing havoc at every possible time. Sesotho Academy (1985: 65) says *sa* indicates that the action is going on without ceasing. The awarder conspires alone and executes that conspiracy in public by awarding a name. He or she plans and determines the contents and executions of this confusion implicitly. Around this name is a lifelong, permanent bitterness.

The negative affect continues with 'cynical' attitude as found in:
88. *Lebusa Thakalekoala*   'You are bringing back | a coward's peer or You rule | a coward's peer'
89. *Shasha Matlakala*   'sweep in | all the worthless dried twigs and grass – chaff.'

These names bear jeering as an amplified function of sarcasm because being cynical can be extended to any other higher level of being negative. The jeering is further notified in:

90. *Letuka Karabo* '(literally) – you are burning | with an answer'

but in context it actually mocks the addressee(s) with an anomalous structure because no one can literally burn with an answer. The awarder mocks the addressees saying they have a solution to the existing problem but they actually lack the direct words suitable for an explicit answer. The awarder jeers when implicating that the addressees cannot wait to give an answer they do not have. The initial clauses are verbal and they form the core of the messages. This jeer leaves the addressees dumbfounded, fuming but helpless. This helplessness may enfold awe and disbelief. This is identified in the N/S pairs:

91. *Refiloe Makhobotloane* 'we have been given remote or rural area'
92. *Refuoe Lethole* 'we have been given | dust';
93. *Kefuoe Mofoka* 'I have been given | chaff;
94. *Refiloe Lithakong* 'we have been given | a deserted place.

The awarder expresses his or her disbelief about the allocation and this awe and disbelief causes stress in the awarder. They are uttered as complaints expressed concomitantly with discontentment. The awarders are concerned about the places and objects offered. This discontentment raises worry and concern because no one enjoys the nominal complements noted.

Chaff represents rural life where issues that drive metropolitan life interests do not last. For effective driving force most people prefer urban to rural areas for life value is higher in the urban. This is why 91 is voiced as a "complaint-name". Further, no one enjoys dusty areas reflected by 92 because dusty places feel like a desert. The elements of complaining and helplessness are implicit but the discontentment is explicitly expressed by the complements.

These are matters of concern because the awarders are complaining about what these young families have to experience. They are helpless because they cannot take action against the offer made to them. The best they could do was to remind themselves of these experiences through the stories as personal names. As though intentional, these names have been resourced from *fa* 'give' and they form a pattern with the meaning of "being given". They are declaratives that reflect offers services because they have been offered uninhabitable places and served with useless objects. This is interesting because these names have been awarded in different places and contexts and this means the function of offers and services is relevant in naming among Basotho. The surnames are presented as complements that specify the locations and objects complained about.

These texts mark contrasts of 'appearance to reality' and 'intention to action' because the reality is embedded in the completed action of 'being given'. The completed action is marked by the perfect tense with the passive extension as in the suffixes *iloe* and *uoe*. The perfect tense says the matter is closed and no one can change the decisions and this is why the awarders can only complain. The surnames form the complements that clarify information about the locations complained about. Added to this pattern is that which is marked by the enumerative stem /-*sele*/ [sele] which means 'different' or 'wrong'. It presents undesired, derogative matter and it is formed from the enumerative. Examples comprise:

95. *Motho-osele* 'a different person (from paternal lineage)' or 'a wrong person (in character)'
96. *Lefu-lesele* 'a different or new disease'
97. *Ntho-esele* 'rubbish (different from others who observe family norms)
98. *Lisele* 'different (things)'

and they present ellipsis because some things that are different are implied. These do not have the Finite because they are expressed as non-finites. They only quantify. They reflect MOOD/RESIDUE thus:

Lefu/Motho/Ntho/Lintho	*Lesele / osele / esele / sele*
Subjects	Comment Adjuncts
MOOD	RESIDUE

The RESIDUE elements are comment adjuncts because as interpersonal elements in the clause they add an expression of attitude and evaluation. (Eggins1996:168) Another set or pattern of these texts ending with comment adjuncts is that of:

99. *Motho-feela*   'just a person or a nonentity';
100. *Nthofeela*   'a nonentity or rubbish'

In *Nthofeela* lingers the meaning of an insult because a human being cannot be condescended to a being 'a thing'. This indicates more negative concern. This name has been coupled with the surname to form:

101. *Letsosa Nthofeela* 'you awaken | a worthless thing'.

An additional worry and concern are engraved in this SN because the awarder of this name is worried that crucial issues about the baby are directed to a worthless person. No one wants to work or discuss serious matters with a worthless person because such people are causes of disaster. The awarder wishes he/she could command in a different person not this one because he/she would be able to make fruitful demands and requests.

7.3 Imperatives

Imperatives have the speech role of demanding. (Eggins 1996:150) The significance of the Imperative is to give a direct command to the second person (Guma 1971: 161) as in:

102. *Fang* 'give (to someone) (pl)
103. *Isang* 'take (it) there'

or a polite command as in:

104. *Nkalimeng* 'borrow me (pl)'

105. *Ntefeleng* pay for me (pl)'

106. *Lemohang* 'discern (pl)'

and awarders follow this rule in awarding personal names. With direct commands the awarder may directly and explicitly instruct the addressee and in the case of polite commands the awarder invites the addressee to join and fulfill the speaker's desire. The speaker says "Let us (you and I)"

107. *Hareeng* 'let us go (pl)'

The invitation is marked by *Ha*. This demanding feature tends to take various images that include requests and polite commands. Guma (1971:161) notes in agreement that "The Imperative is used to give command to the second person, singular or plural." The lexical verb is the main tool. Examples include:

108. *Khabang* 'be faultless (pl)',

109. *Tsebang* 'know (this)(pl)'.
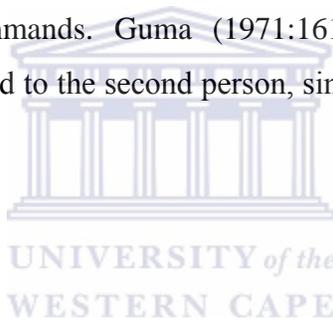
As these names lack Subjects both grammars also note the absence of the direct subject in the imperative. Further, in systemic grammar a lexical verb in a clause is noted as a predicator and Halliday (2001:47) notes that if the clause (as exchange) uses the verb only, then that verb is a predicator. Eggins (1996:161) defines Predicator as "The lexical or content part of the verbal group and the imperative" and these names submit to these views. Reasons behind these predicator names are enfolded in their meanings and the actions denoted form personal names as social discourse. *Khabang* can be used to persuade the addressees to do right but this function of persuasion is also found in other contexts that emphasize the goods received. Such comprise names such as:

110. *Khotsofalang* 'be content (pl)'.

Others would to advise and warn about a situation as found in:

111. *Hlomelang* 'be armed' or 'equip yourselves'.

The act of being armed implicitly encourages 'self-control' and discipline because being armed is a process and it needs time and self-control. This self-control requires intense training along disciplinary measures if one wants to overcome in the war he/she faced with. In such a case the name:

112. *Kokobela* 'lie low!'

is a direct command articulated as a request and exhortation to the addressee to achieve the objective of winning the war. It is a function that demands self-control and training. The awarder may have awarded this name as a result of his/her solliloquoy concerning issues around the baby that make him/her 'think aloud' or it may be a direct exhortation to the addressee. He/She wants to accomplish a confidential mission related to the baby.

The awarder here sounds like one 'treading on eggs' and he/she politely entices the addressee to observe the function of being cautious and not cause the alarm to go off before he/she catches his/her hunt. Maybe he/she has to lie low and wait for the child to be born for evidence of who the biological father is or to patiently give the in-laws an opportunity to prepare the lobola before taking the baby with them. This cautiousness may reflect in advising that the baby be given back to the paternal family once lobola is paid to avoid trouble and the awarder would say:

113. *Isang* 'take (it) there'.

The (it) is the baby and the awarder gives this ellipted name as a message that reflects a polite command uttered as though with respect yet the awarder is implicitly saying to self, "I've accomplished my mission of getting compensated. Let them have their due." In some cases it may be that this polite command is actually a humble coercion. The awarder sounds humble but he/she is actually forcing the addressees to do as they are told.

This 'coercive humility' feature is more explicit in:

114. *Butleng* 'wait (pl)'.

In such a name, the awarder further exhorts those affected to accept the situation they are faced with. A direct name for accepting is:

115. *Amohelang* 'accept (pl)'.

More of these polite commands relate to raising hope and the relevant name is:
116. *Tšepang* meaning (show and have) hope and trust (pl).

Those that confirm that there is hope include:
117. *Retɛ́epile* 'we are hopeful'

and they are formed from the finite-predicator
118. *Tšepa* 'hope' or 'trust'.

Developing trust leads to an intimate function of advocating fidelity and such is forwarded by:
119. *Ntšepeng* 'trust me (pl)'.

Advocating fidelity reveals the intention and the assumptions about what the awarder wants to be trusted for. These are situational. 'Trust' is normally meaningful and functional to those who believe in other powers that are said to be in control and mostly prayed to. A direct name that explicitly notes about praying is:

120. *Rapelang* 'pray (pl)'.

In a prayer situation the actions involved follow a collocational relation; that is, clauses pair well with relevant ones in a consecutive manner. It is a new observation that the collocational pattern can be drawn from personal names that exhort addressees to pray because the awarders may have not had other families in mind when coining them but theirs only. The relation of these names is based on dependency theory because the function enfolded retreat; that is, the second name

presupposes the action in the first, the third on the second and so on. This would reflect in reality even though the owners come from different places and are not familiar with each other. The names collocate as though the awarders are saying:

121. *Khumamang* 'kneel (pl)' then
122. *Buang* 'speak/talk'.
123. *Rapelang* 'pray (pl)'

because 'praying' involves talking to God. The instruction further says in your prayer,

124. *Botsang* 'ask' (pl) and/or
125. *Arabang* 'answer (pl)'
126. *Thōlang* 'be quiet' and
127. *Emang* 'wait (for the answer)'.
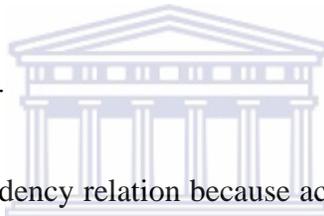
This sequencing furthers the dependency relation because action in the second name depends on the occurrence of the first so as to make relevant sense. It is an interesting new observation that imperative personal names can form a lengthy contextual text as these names have, particularly because they refer to people who do not know each other. However, this applies in reality because my cousin had four consecutive girls whom he named:

128. *Rapelang*   'pray (pl) (for a boy)'
129. *Kopang*   'ask (pl) (don't lose hope)'
130. *Khotsofalang* 'be content (pl) (with God's grace'
131. *Reanetse*   'we are content (with girls, please give us a boy!)'

as his prayer to be blessed with a boy. After *Reanetse* his plea was answered. The collocation shows a new dimension of clauses in personal naming that show that occurrence of one anticipates the next. Here it is anticipated that if the order says:

132. *Khumamang* 'kneel' (pl)

when they seek supernatural assistance, the expectation is that they will be expected to pray. So, from these names the pattern of this collocation is:

133. *Khumamang* leads to *Rapelang* 'kneel' and 'pray',
134. *Buang* leads to *Thōlang* 'speak' and 'be quiet',
135. *Botsang* leads to *Arabang* 'ask' and 'reply'.
136. *Apea* leads to *Tšōla* 'cook' and 'remove hot pots.'

The initial predicators function as 'lead-in' elements. This collocation further presents contrasts of functions expressed as antonyms. Examples are:

137. *Kelumetse* and *Kehanne* ' I agreed' and I disagreed',
138. *Ntahleng* and *Mpolokeng* 'throw me away' and 'keep me safe',
139, *Mohlonephe* and *Motebisetse* 'respect him/her (be loud enough)' and 'mumble to him/her'.

In other cases different predicators share an idea or express the same idea. Examples are:
140. *Bonang / Shebang* 'look (pl)'
141. *Mamelang / Utloang* 'listen (pl)
142. *Khutsang / Thōlang* 'keep quiet (pl)'

As Eggins (1996:2) argues, it is essential to use functional-semantic approach to language description because it helps us establish "how people use language" and "how language is structured for use". This collocation confirms that Sesotho names with an independent clause feature are social discourse because their features adhere to functional-semantic approach. This new observation complements Guma's (1971:159) view that says unlike English and Afrikaans, Southern Sotho and other African languages resent the use of a string of imperatives because they consider such as impolite and uncouth. It challenges this view because that resented format is positive in this string which means the resented feature can be adopted with a positive outlook that exhibits profitable social functions. An additional outstanding note from this view is that imperative is dominant over other Moods because examples that are imperative can be strung to

form a functional message. Nonetheless, it is worthy to note that some people kneel not only to pray but to 'praise' hence the name:

143. *Tlotlisang* 'give praise (pl)'.

This name denotes appreciation which is clarified with the surname- complements such as:

144. *Lithaba* or *Molatoli* 'mountains or one who denies'.

These form clause complexes but all are intended to exhort the addressees. Now that it is noted that exhortation is found in imperatives there are more direct clauses with exhortationin which the awarder is 'tinted'. The'tint' is in the *N,* a complement-substitute for *nna* 'I'. The function is explicitly noted in:

145. *Nkhothatseng* 'exhort me (pl)'

to empower the ones in need of exhortation in various situations. These polite commands explicate Eggins' (1996:183) claim that people interact not only to exchange information but also to influence each other's behavior. She further postulates that when demanding goods and services various structures apply hence the variety presented. (Eggins 996:184-185). The awarders present *Nkhothatseng* as a polite command either because they have waited for a long time on the baby or because of the urgency of the worrying situation regarding the baby and both apply to making the name a lifetime reminder. These bring in a new observation that polite commands are made to seek support in order to fulfill a 'desire'. Such a desire may also be identified in a name such as:

146. *Nkeketseng* 'add to me (pl)'.

The awarders direct these polite commands to their audience as second person and they use Rimmone's 'tint' to create social discourse. Note again that polite commands actually present a demand to the second person despite the attitude of humility that applies in a polite command.

This fact brings us to notice that interpretations on imperative that are advocated by Halliday (2001:45) are retained simultaneously in some names. Such include:

147. *Rethabeng* 'let us be happy (pl)
148. *Thabang* 'be happy (pl]).

These names even form a pattern of both functions of imperative of commanding and inviting from the same radical *thab* to form the finite-predicator *thaba* 'be happy'. These are polite commands because they are presented as commands yet they are requests. A further note is that requests vary and from these names we find requests for support. These could even be tagged with "exhortative tag *hle* [hlέ] to strengthen their request for support. Since some awarders face serious challenges, they have to create attention that they need support for the survival of these offspring. Examples include:

149. *Nkahiseng* 'help me build or support me as I build (pl)';
150. *Ntsikeng* 'carry me (in your arms) (pl)'.
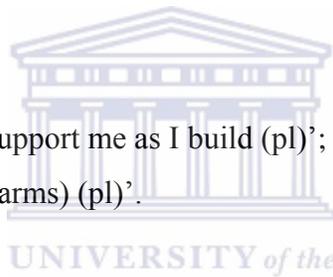
Some are negative and it mainly reflects the speech role of demanding or making a direct command. The function of demand is explicitly and directly voiced to the target audience by the awarder. Examples that denote this function include:

151. *Lefang* 'pay (pl)' and
152. *Mpheng* 'give to me (pl)'.

These are direct, harsh demands to the in-laws concerned. Note that Basotho interpret: *Mpheng* either as:

153. *Ntefe* 'pay me';
154. *Mphe* 'give me'

and such language is too direct, strong and uncompromising. They are undiplomatic, unfriendly and uncouth. Normally the speaker is taken to be negatively emotional and in a fighting mood. Such demands lead to dismay and a haunting wait. This haunting wait is more explicit in:

155. *Nkemele* 'wait for me'

because the waiting person does not know how long he/she should wait for the awarder to react and this may make the addressee react further and say:

156. *Letlampona* 'you will see what I am capable of'

if the awaited family does not act as expected. This name intensifies that haunting wait. These names play a double role of commanding and requesting depending on context. However, note that when the awarder wants to be awaited he/she may award the name

157. *Nkemele* 'wait'.
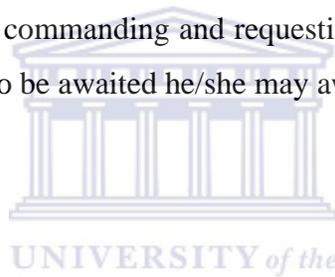
This name may be a clip with which the awarder boastfully asks to be awaited while he/she prepares self regarding issue around the baby. Note again that contrary to the boasting the asking is uttered with cynical meekness as in:

158. *Ntefeleng* 'pay for me (pl).

The name gives a picture of the awarder being at the mercy of the counters yet he/she is actually sarcastic to the counters. The awarder is definite that he/she will not pay any costs but uses politeness cynically. Note that despite the politeness the in-laws may respond to *Ntefeleng* positively or negatively at their discretion and this means the awarder is at their mercy and not as uncouth as the text displays. The awarder, therefore, does not sound as negative as these names actually purport.

The texts are taken to be humble or polite in order "to maintain the fabric of social relations" and to "provide communal healing" (Martin and Rose 2007:38) for the affected family. The Applied extension *el* 'for (me)' is the essence of such healing that will be attained once the addressees pay on behalf of the awarder. This name is possible for an out of wedlock and it would be because Basotho require the male donor who has no intention of marrying the impregnated woman to pay damages measured as six cattle or an equivalent in the form of cash for compensation. This male may be the awarder's son.

However, the retention of mother and baby is not obligatory because they may pay to end their responsibility in relation to the out of wedlock. Note tha t it is the right of the maternal family to be compensated with 'lobola' or payment for their daughter. The OC *N* denotes the awarder and it occurs initially in the name because the awarder is the initiator of the message. It places the RESIDUE in the original position of the clause. The *N* refers to *nna* 'me/I' which is the complement that forms the RESIDUE of this name. In the original form of this name, *nna* occurs last and that is why it forms a complement. *N* has replaced *nna* but it had to move upfront because the complement is the speaker in relation to the action that he/she requests. This is the *N* 'tint' which means 'do unto me'.

At times the awarder holds an intra-personal communication and he/she does not seek help from others but exhorts self or the second person to act. He/she uses an imperative that allows self empowerment as in:

159. *Iketsetse* 'do it yourself'.

The awarder exhorts him /herself or the mother of the baby because the expected supporters have shunned away. In other cases the mother may feel weak but the awarder injects some positive pressure to cement exhortation by saying:

160. Hatahata 'make stronger step'.

This name is a reduplicated finite predicator *hata* 'step (on it)'. This is a new observation because Guma (1971:78) confines the reduplication process to nouns whereas these names extend it to verbs. It encourages the addressee to develop confidence to do what he/she thinks is impossible. Sometimes that self empowerment or self exhortation arises from a bitter pain and thus is described with bitter words in a direct and explicit negative attitude. These reflect in names such as:

161. *Ntsatoleng* 'overstretch me (pl)'
162. Ntsamaeng 'walk over me (pl);*
163. Nnyaole 'expel or get rid of me';
164. Poqa 'work without end or make a mess';*
165. Ntje 'eat me';
166.Ntetekeng 'beat me up, (anyone, anywhere, anytime)'.
167. *Mphotleng* 'wash my face (to get rid of my stupidity/sleepiness/naivity)'.

Though elliptic they are all sarcastic and *Mphotleng* is the most direct. They reflect rudeness of the awarders to their counters though it is in self-defense. *Poqa* even incorporates the function of jeering. The awarders are bossy to the audience. Causes are contextual with definite painful experiences. The negative emotions are amplified to the action of fanning conflict. *Ntje* and *Nnyaole* have these original meanings hidden by tone thus mystifying their real meanings. Tone has a strong effect on these names because *Ntje* as a clause is marked with LL but as a name it is LH. 164 as a clause is LLL but as a name it is LHH.The bitterness can inject ill-intention which may make the awarder coin a name such as:

168. *Moruise Hanyane* 'make him/her | slightly rich'.

It is obvious that there is no need to reduce opportunities for a substantial wealth but the awarder audibly plans to be malicious. This he/she presents as a personal name so that it forms memorable history. It is an explicit conspiracy even though conspiracy is not to be known until it strikes. From the above conspiracy and ill-intent also gives rise to those functions of being cynical and mockery.The negative affect can fan conflict over the baby. Fanning of conflict may

point to the addressee using the MOOD-Subject SCs. They are being instructed to carry out the action with a negative attitude. Examples are:

169. ***Mo**lelekeng*   'chase him or her away (pl)';
170. ***I**patleng*   'look for yourselves (pl)' or 'introspect'
171. *Ntšutheleng*   'get out of my way'
172. *Nkholise*   'convince me'.
173. *Mpeepe*   'carry me on your back'.

Note that on these names WH-probes may be used to elicit more information. In these cases the WH- probes could elicit more information and be responded to in the form of surnames. The examples above refer despite the fact that they are already explicit messages. The possible probes are "who?', "with what?", "where?", "how?" Some clips that elicit more information are cynical idiomatic expressions that are normal in sarcastic exchanges. Example is:

174. *Mpotseng* 'ask me (pl)'
and it can be completed with
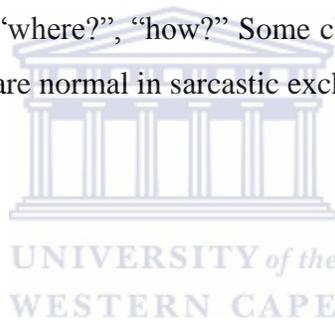
175. *likoata* 'illiterates' or
176. *tlhankana* 'young men' as complements.

One of these would be a response choice by a Mosotho girl when being courted particularly when she resents the young man, even without grounds. *Mpotseng* has a negative connotation of one being deemed a whore because the name is complemented by more than one man to be asked about her in flirting. Other idiomatic fillers which are positive apply in:

177. *Nkineleng* 'immerse for me (pl)' or 'forgive me (excuse me)(pl)'
and the complement is:

178. *matsoho metsing* 'hands in water'.

Advice may unearth in:

179. *Le-khethe or Khethang* '(you) choose (pl)'

which can be filled in, normally, by the word *mantsoe* 'words'. In full it reads as:

180. *Le-khethe* or *Khethang mantsoe* 'you choose or choose the appropriate words'.

Le-khethe is a polite command built in by the second person Subject but the latter is a direct command with an imperative structure. Note, however, that the name is marked with the tonemes that produce different referents. HHL marks a person but LHH is an animal disease.

181. *Nkineleng matsoho* and *Khethang mantsoe* are words of wisdom because the awarders beg and advise to maintain 'social fabric'. Those that reprimand include:

182. *Lephole* 'be cool'

whose complement could be:
183. *ka kelellong* 'in (your) mind'.
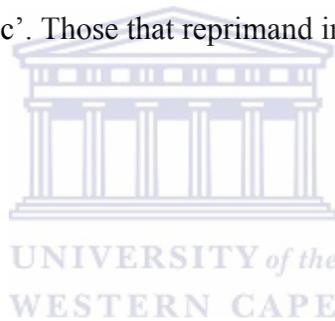
More of the idiomatic expressions include:
184. *Ntšokoleng* 'search for me (pl)'

whose 'filler' or complement is
185. *bana ba ntlo ea makote* 'children of the mud house'.

This 'filler' in 185 is derogative.

186. *Ntšokoleng* 'struggle (to get me)'

has a negative connotation that is used by speakers in sarcastic exchanges. These names are all 'tint' clauses in which we see Rimmone-Kenan's (2003:115) claim because the awarder as the

narrator is not distinct from the character or desired action described. These express sarcastic petition. *Mpotseng, Nkineleng, Khethang,, Lekhethe, Ntšokoleng* as personal names would be coined when the awarder wants to be sarcastic about issues around the baby's birth. *Nkineleng* is normally a direct petition for mercy. Since people present petitions for various things, we find names that were awarded as petitions for security. Such is found in:

187. *Ntsireletse* 'protect me'

The awarder directly and explicitly lays a petition for rescue without sarcasm. Other names which lay petition for rescue have a length that exceeds the expected norm for a name. These are:

188. *Nkutloelengbohloko* 'feel pity on me';
189. *Ntumellengkephethise* 'allow me (pl) to fulfill (it)'.
190. *Nnehellengkaeena* 'use (pl) him or her to attack me'.
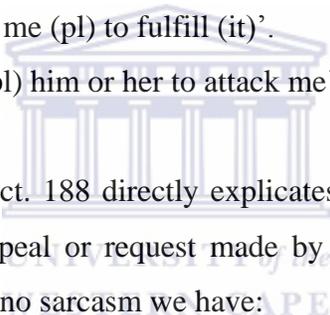
190 is a fan that accelerates conflict. 188 directly explicates the function of amplified petition that reflects the function of an appeal or request made by the awarder of the counters to be merciful to him/her. Similarly with no sarcasm we have:

191. *Ntumeleng* 'agree with me (pl)'

as a plea of the awarder to be taken seriously on a sensitive matter. This is a response move to a negative behavior by the addressees in relation to the baby. Sometimes the plea is in relation to the delivery time which contrasts that claimed by the man from that claimed by the pregnant woman. The negative affect is also expressed by name clauses that are presented in a systematic pattern using the negative marker *Se* that means 'do not/ don't' as a prefix. Examples are:

192. *Selleng* 'don't cry'
193. *Senkhane* 'don't refuse/deny me'
194. *Sentje* 'don't eat me'
195. *Selemeng* 'don't plough (pl).

Both grammars agree to this view. Eggins (1996: 185) notes 'Don't' as a negative form on imperatives but a new observation is that when used in these names it mainly expresses reprimand and it therefore presents a positive attitude. Guma (1971:160) presents *Se* as a "negative marker for all types of radicals" and it is not number specific. However, he does not mention the direct function it performs. An interesting new view here is that this *Se* functions positively because *Selleng* creates hope for the addressees about the matter in discussion. *Senkhane* reprimands a stubborn attitude which bars the addressee from identifying issues that mean success in the negotiations. This implicitly advises the addressee to be positive. The awarder uses the reprimand function towards the daughter's in-laws and this reflects how the awarder criticizes and judges the character of these in-laws.

Sentje which is a negative of *Ntje* is yet another advice that proposes cooperation between related parties in negotiations to avoid self-defeat. Alternative meaning could be a plea from the awarder that he/she should not be cheated in the negotiations. *Selemeng* displays as a direct advice when followed by its surname complement *Habahaba* 'a vast place'. In this NS the awarder gives advice that matters about the baby should not be overstretched. The finite-predicators used are *lla* 'cry', *hana* 'refuse/deny', *ja* 'eat' and *lema* 'plough'.

The use of a negative appraisal reflects the claim by Martin and Rose (2007:32) that the negative affect exhibits and judges negative personal character by criticizing. They say texts with a negative affect are used "in order to comment on the behavior of people involved" as exemplums. Exemplums need direct incidents related to texts and because these name clauses are assumed they lack such direct incidents. However, they comment on the assumed behavior of the awarder and the in-laws involved based on the constituents that built the text. The criticism is implicitly used because in-laws are absent from the scene.

This criticism sometimes reflects with pomposity as the awarder swanks. Examples are:
196. *Pepesa* 'show off';
197. *Khonya* 'bulldoze';

and the next not only swanks but even invites those behind the scene to assume full control by saying:

198. *Renang* 'rule (pl)'.

The awarders are proud of absolute captivity and they do not care whether the counter groups get hurt or not. The negative pomposity pertains to intentional malice geared at implicitly sneering and jeering at the targeted family. The implicit intention is actually done to hurt someone who did not anticipate or even wish that achievement would be attained. The attitude enfolded is to demean addressees. In:

199. *Mohloaelengkathoko* 'set him/her aside or side-line him/her'

is a reminder that the awarder positively wanted to give helpful preference or negatively showed segregation to the audience addressed. The meaning is embedded in the predicator *hloaele* [hlwaɛ̀lɛ̀] meaning 'set aside'. The sidelining may be done to elicit more information. Other imperative names directly interrogate addressees in seeking information. The awarder coerces the audience in concern to break the news or information long expected. He/She explicitly seeks information and notes that by saying:

200. *Simollang*   'start off or unearth (pl)';
201. *Mpolelleng*   'tell me (pl)'.

With texts such as:
202. *Mpheng* 'give to me (pl);
203. `*Neheng* 'give to me (pl)'

the awarders coerce the counter families to issue long awaited information about the babies though the structures denote the speakers as the babies themselves. The families are aware of the contents enfolded in the name texts but they have not addressed the issues till the babies' births. These are explicit reminders. For clarity of message the surnames complete the discourse.

Mpheng is clarified by its surname *Molapo* whereas the awarder of `*Neheng* demands *Lebele*. In full these are:

204. *Mpheng Molapo* 'give me | a river'
205. `*Neheng Lebele* 'give me | a sorghum pellet'.

An interesting observation here is the dynamism of language use where the same role of 'giving' is presented with complementary finite-predicators namely *fa* in *Mpheng* and *neha* in`*Neheng*. *Fa* builds *fang nna* which develops into *Mfeng* to indicate a 'do unto me' action and it results in *Mpheng*. The *f* changes to *ph* when *M* is placed initially in the clause. Both are equally emotive and coercive. These names also call for the attention of the target audience implicitly and they are expected to respond favorably. This expectation calls for direct attention in:

206. *Arabang*   'respond (pl)'

which directly and explicitly demands response. The message is obvious to the addressed but elliptic to the eavesdropper. Note that these coercive names have an added function of being adamant about the awarder's 'want'or demand. This adamant function reflects again in:

207. *Nkholiseng* 'convince/assure me (pl)'.

This function is tied to that of assurance and this is indicated in *Nkholiseng*. This assurance is demanded by the awarders because they want to straighten things and then be able to advocate unity between the in-laws. Direct, explicit forms that explicate this unity are noted by the reciprocal marker *an* as marriage relations are all about reciprocity and compromise. Examples include:

208. *Utlo**an**ang* 'understand each other (pl)';
209. *Thus**an**ang* 'help each other (pl)';
210. *Ne**an**ang* 'give to each other (pl)'.

an allows the plural number marker *ng* [ŋ] to be attached after the suffix *a*. Guma (1971:148) asserts that "The reciprocal extension signifies that the action of the predicate is reciprocated, carried out by two individuals or groups of people. It is commonly used with a plural subject or concord." This reflects in 208 to 210. Nonetheless, Sesotho grammar overlooks the fact that other clauses embody this unity and reciprocation without the *an*. Examples are:

211. *Bolokang* 'keep safe (pl)' and
212. *Lokisang* 'make correction (s)(pl)'

The unity is implicitly noted and embedded in the radical and a new note is that it is particularly in the context of familial relations. Thus it is evident that with or without the reciprocal *an* 'unity and reciprocation can be accessed from Sesotho personal names. Unity and reciprocation are strong elements that co-work with warning and giving advice particularly in the passing on of crucial information to other participants using imperative. These functions call for the addressees' attention and awarders hope for the addressees' vigilance and appreciation. Note that though the warning and advice normally follow different tributaries, the focal function that conjoins them is to create direct awareness for the addressees. This is noted in:

213. *Tšabang* 'be fearful (pl)' and
214. *Tšabalira* 'fear enemies'

and these depict warning and advice simultaneously. They actually warn against danger that might be at hand, maybe from the in-laws, but that warning also embraces advice. Added to these are direct warnings found in:

215. *Hlokomelang* 'take care or be cautious (pl)',
216. *Phaphamang* 'wake up (pl)';
217. *Falimehang* 'be vigilant (pl)';
218. *Elelloang* 'be aware (pl)'.

Warnings may be presented as suggestions to discipline and teach respect. Such comprise:

219. *Khalemang*   'discipline (pl)';

220. *Mohlonephe*   'respect him/her'

221. Mosutheleng   'give him/her space'.

These names are basically the finite-predicators that are number specific as imperatives should be and they may be followed by assumed or explicit complements.

222. *Mohlonephe* and *Mosutheleng*

have a different structure because they are initiated with OCs. Such forms are generally directed to specific addressees to be aware of possible dangers at hand. *Mosutheleng* is an implicit or infused proposal to the audience to be in the position to avoid the dangers before they take place. They are elliptical but the audience can fill them in because they know the contexts of situation which have instigated the organization of these constituents. 221 may be a direct request to the addressee to be given space to ponder over issues about the baby. Maybe the baby is another burden to the awarder and he/she requests that he/she be consoled. He/she takes the third person position. Names that directly reflect request for consolation include:

223. *Ntšeliseng*   'console me (pl)';

224. *Ntsitseng*   'console me (with something) (pl)'

225. *Tšelisehang*   'condolences'

Tšelisehang is the speaker's wish used in death situations to console the bereaved. Note that though expressed as a command, *Tšelisehang* still serves as a plea to the bereaved to accept attention or consolation given. Infused forms include:

226. *Nteliseng*   'make me give up (pl)'

227. *Molebatseng*   'make him/her forget (pl)'.

228. *Nthobeng*   'massage (my feelings)(pl)'

Molebatseng is a direct adamant request that the addressee must receive attention in relation to being helped to forget (maybe about death). These are infused because their finite-predicator forms have the consolation message expressed implicitly. They not directly use *tšelisa* 'console'. The adamant function can be used to stress humility. Humanity expects people to display their decency by being humble for it helps to mark their rational capacity. It requires inter-actants to allow the art of interacting to be frivolous. This anticipates healthy relations and restores the 'fabric of social relations'. Basotho express this adamant function of humility in the names:

229. *Nkōpeng*   'ask me for permission' and
230. *Kōpang*   'ask (pl)'.

Decency, humility, rationality, respect in interaction are embedded in this text. Interpersonal function is inevitable here as well. By asking, speakers restore social fabric and they raise the function of avoiding trouble. This means the main focus is on avoiding being involved in matters that may cause instability and discomfort in any way possible. The message is displayed in:

231. *Ntšoleng* 'keep me out (pl)';
232. *Ntšekeng* 'segregate me (pl)'and
233. *Mpheteng* 'flip me (pl)'.

Note that feature of collocation of acts in these names, though used in negative contexts. This confirms that Sesotho personal names can display collocation of demands and it is additional to display of request actions mentioned earlier. The good intent is enfolded in that the awarder forwards the plea and this is explicated by *N* 'tint' which means 'do unto me'. However, annoyance is implicit in the names above but it is directly presented in:

234. *Nteseng* 'leave me alone (pl)';
235. *Ntšoareleng* 'sorry (pl)';
236. *Ntloheleng* 'leave me alone (pl)'.

Annoyance in 235 bears double standards of being positive when one is humble or negative when one 'breaks loose' from a joint activity. The negative is amplified by 236. These name clauses that advocate avoiding further trouble and annoyance share the root function of 'being released from a situation' which is expressed in different lexis namely:

237. /ntese/ and
238. /ntlohele/

and both mean 'leave me alone'. The functions of avoiding further trouble and annoyance address the plural number and the major request is to be helped to shun from trouble in every way possible. They are a direct plea which has a negative connotation of the attitude. The stress is on the last *e* before *ng* and it is articulated with a feature of a subjunctive mood [έ].Guma (1971:182-3) One of its uses is to indicate permissive or deliberative constructions and the text such as 232 and 236 reflect request for permission to do something. The negative affect is promoted by functions that advocate discomfort and distort the stable progress of things. This is substantiated by the name texts that show negotiation with an element of force and such include:

238. *Bontšang*   'exemplify (pl)';
240. *Nnyalleng*   'pay out lobola to me (pl)'.
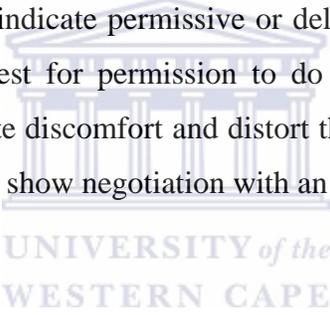
Discomfort is propelled clearly by the force in the command. It promotes conflict that normally prevails in the negotiations for 'lobola'. The awarders intentionally decide to trigger off anger in the target audience to get to the end of the matter. The awarders explicitly and directly command the audience to react with violence. The discomfort that fans conflict directly is presented by:

241. *Mpolaeng*   'kill me (pl)';
242. *Ntjeke*   'fight me'.

Enfolded in coercion are elements of defiance and being haughty and they can be articulated as exclamatives. Direct defiance is diagnosed in:

243. *Ntsekiseng*   'fight me to get it (pl)'

244. *Nkamoheng*   'take it from me (pl)'

245. *Mphale*   'scrape me';

 246. *Nthothe*   'carry me and throw me over';

247. *Haketsebe*   'I don't know'.

This function is displayed by different forms of the verbal group. They are all defiant. Defiance embraces rudeness in:

248. Ntšetseng   'make me stop it permanently (pl)';

249. *Nkhahlole*   'make me pay heavily or hit me so hard that I will be forced to stop it'

250. *Nkahlole*   'judge me';

 251. *Nthekeleng*   'buy for me (pl)';

252. *Nkamoheng*   'take it from me (pl)';

253. Nthapiseng   'tame me (pl)'.
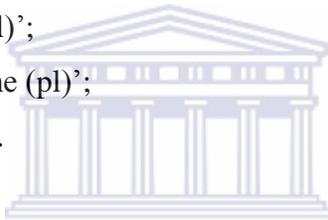
Note that in addition to the function of being defiant and rude a defensive function reflects as well in these names**.** This defence is displayed as a cynical advice articulated with a jeer and these prevail in:

254. *Tsira*   'obscure';

255. *Botsang*   'ask (p])';

 256. *Buang*   'talk (pl)'.

The advice is cynical because the awarder is aware that the target audience has been enjoying a jeer at the daughter and the awarder sarcastically encourages them, in a commanding cynic to proceed with the slander. This cynical command may be presented where there was discontentment and the awarder does not want to attend to them. Examples are:

257. *Kokomalang*   'sit and wait ([pl])'

258. *Kokotang*   'knock (pl)';

259. *Kututsang*   'hunt/search (indoors) noisily (pl)';

260. *Mathang*   'run (pl) (non-stop) or (helta-skelta)'.

When mingled with the jeering feature the intention is to ridicule the audience concerned. This is conspicuous in:

261. *Mphihlele*   'get to me';

262. *Nthuteng*   'teach me (pl)';

263. *Mphotleng*   'wash my face (pl) or revive rationality in me';

264. *Mpaballeng*   'take care of me (pl)'.

The function displayed is implicitly a jeer at the audience but the explicit forms request for a positive act. However, 264 may positively be a genuine request by the awarder. Nonetheless, note that defiance also embodies the function of embarrassment especially in the case of out of wedlock. The awarder may directly coin the name:

265. *Ntšeheng*   'laugh at me'.
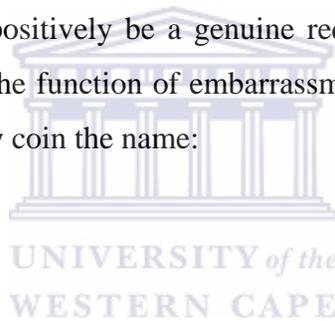
The awarder says people should laugh at him/her because of embarrassment caused by the out of wedlock baby. Further, the name text:

266. *Moreheng*   'name him/her (pl)'

enfolds sarcasm in the embarrassment. With this text the awarder cynically proposes that any nonentity should give any name of their desire and this adds to the attitude of being defiant to the target audience. The awarder sarcastically offers the target audience to take up the naming act yet they would be irrelevant in the awarder's family.

Some names address the problem of deserted and out of wedlock children and remain a permanent reminder. Examples are:

267. *Ntahleng*   'throw me away';

268. *Ntholeng*   'lost and found';

269. *Nkapeseng*   'clothe or cover me';

270. *Nkuke*   'carry me';

271. *Ntšieng*   'leave me';

272. *Ntatoleng*   'refute me (my presence)'.

They award them to remember the birth experiences and to make the owners aware that they once had parents but were deserted to fend for selves. The act is expressed in various forms of the verbal group that indicate directly and explicitly the ways employed. The deserter may be the father or both parents because some are picked up from rubbish, forests and toilets after being dumped by their mothers. The *N* is the OC that replaces the speaker (cf. Guma 1971:164).

The clause complexes with the imperative function mainly reflect what Guma (1971:183) refers to as the Subjunctive mood. This mood presents exhortative and polite commands and requests mainly in the positive or negative polarity but these have been used with a negative connotation in these names. A new note here is that positive temperament can be used negatively in some contexts. However, with direction to the positive affect name texts that forward requests include:

273. *Ntholleng Lihamole*   'help me find | the sheep';

274. *Amohelang Selialia*   'accept | (special Basotho dance done by youth in late teens and
                               beyond in search of fiancés)';

275. *Sethole Poloko*   'don't keep quiet about | proper care'.

These reflect a hypotactic feature with expansion provided by the complement names. They are requests that confirm Guma's (1971:250) claim that first imperatives may take objects (noted as complements here) and adverbial extensions. A new observation, however, is that patterns are formed by the complements in these names, that display requests mixed with advice. A pattern of surnames includes:

276. *Lemohang Liboche*   'watch out | for wound holes';

277. *Nyeka Liboche*   'lick | the wound holes'

and both address the second person plural and singular respectively. These addressees are made aware of possible lingering dangers equated to wounds and the alpha clauses request him/her to act as advised. Despite their small size these wounds are poisonous particularly if left unattended. The awarder may be creating awareness that naming pattern in *Liboche* family displays a history of danger and 277 is advice that the addressees deal with matters at hand and be ready for the next calamity. Advice may be added to that awareness about other families in names such as:

278. *Tholang Mafaabatho*   'keep quiet | about people's riches'

and this is directed to the preferable behavior and respect to people's possessions for it expresses moral maintenance. Addressees are persuaded to avoid unnecessary talk. Some awarders give names that display persuasion to start a fight or trouble. A direct example is:

279. *Mootle Ntate*   'beat him/her | daddy/father'.

It is interesting that this is part of daily discourse but it functions as a personal name. The complement marks sex and it is interesting because it has not been anticipated that sex denoting words can be used as personal names. This is a new observation. We further have:

280. *Motosole | Hofihlela* 'beat him/her non-stop'

which builds an amplified level of the fan because they bear persuasion to intensify the fight. An interesting feature in *Tholang Mafaabatho, Mootle Ntate, Motosole | Hofihlela* is that these are common discourses in daily life, persuasive though they are, but they were not anticipated to be personal names. This is a further proof that these Sesotho names are social discourse. Another imperative name that is still persuasive is explicated by:

281. *Nkhannele Koloi* 'drive me | a car'.

This is an explicit command which enfolds exhortation to the addressees and in Guma's (1971:182) terms it is subjunctive. Such names portray a sense of pleading with to their addressees. (cf. Guma 1971:183) This function also corresponds to the systemic speech function of giving orders. The initial names as the verbal group directly and explicitly express exhortation and the surnames overtly complete and clarify either who should act or how the action should be carried out. This is clarified by Guma's (1971:184) note that the "Exhortative Tense is used to indicate suggestions of what should or should not be done to indicate admonition, reproof, strong obligation and it is completely timeless." These texts support this view because of their imprecise time, for instance, in the beating. The exhortative tense is found in the Subjunctive mood.

Unlike these sets which end with complements, other names bear the finite verbal group in both names thus forming a string of commands. Examples include:

282. *Khethang Letseka*   'choose | as you fight'
283. *Arabang Lenyatsa*   'respond | with a refusal'
284. *Loela Hoanela* 'fight to cover all'.

These refute Guma's (1971:161) view that "in a string of imperatives the first is normally followed by the present subjunctive which ends with [ɛ̀] because these names end with present tense [a]. These strings advise the addressees on how to act. A further new observation based on 281 and 284 as pleas is that the complements can be divided into members of abstract and concrete nominal group respectively.

285. *Koloi* is concrete and
286. *Hoanela* is abstract.

A new observation again is that the initial clauses require the probe "what?" to establish them as propositions in a dialogue and this probe calls for inter-dependency theory advocated by Halliday and Hasan (1978:4) to form cohesion between these N/S or S/N clauses. Note that these

names are elliptic and the ellipted content is filled in with the verbal group that forms MOOD/RESIDUE unlike the commonly expected nominal group. Note that:

287. *Arabang*   'answer (pl)'

is completed by

288. *Lenyatsa*   'while refusing (pl)'.

Another new observation is that the surname may not necessarily offer a complement or adjunct but it may perpetuate the actions to follow the main one. This is noted in:

289. *Nkhetheleng*   'choose for me'.

When probed with "what?" it extends the message by declaring a further action as in:
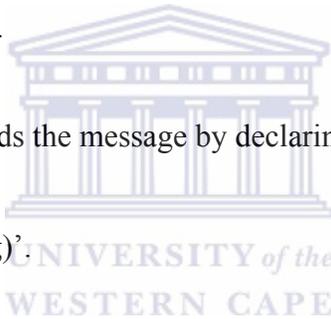
290. *Lenka* 'as you take (something)'.

Thus it is a new observation that the verbal group does not necessarily be followed by a complement or adjunct but it can be followed by another verbal to pursue the initial action to a finish. It produces a function of perpetuation of an action using consecutively interdependent forms of the verbal group. Another new observation is that when the finite-predicator imperative does not follow a Subject, an imperative-interjective feature is inevitable. The structures may comprise consecutive predicators as in:

291. *Bulula Phaphama*   'blow | wake up!'

The new mood combination occurs even when the second predicator is replaced by a nominal complement as in:

292. *Phaphatha Mohapi*   'give a pat to | the captor'.

291 and 292 present Eggins (1996:185) 'RESIDUE only (no complement)' structure. This observation complements Guma's (1971:161, 183) claim that "the first imperative is followed by present subjunctive to express a more polite and courteous attitude, to express the second and subsequent of a series of commands" because

293. *Phaphama* 'wake up'

ends with *a* not subjunctive [ɛ̀]. *Phaphama* resembles the features of Guma's 'first imperative' but it does not obey Guma's view of a courteous attitude because it does not entail politeness as expected. It is rough and uncompromising. This introduces a new observation to the subjunctive that the last clause of the consecutive imperatives may be replaced by a complement. Their analyses are:

Bulula	/	*Phaphama*	and	*Phaphama*	/	*Mohapi*
Predicator		Predicator		Predicator	/	Complement
	RESIDUE				RESIDUE	
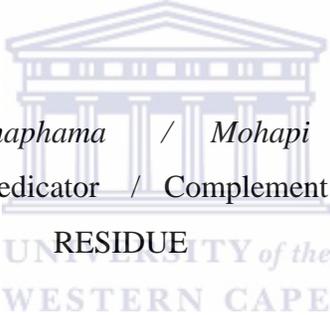
This analysis further modifies Eggins (1996:185) explanation that shows "an imperative consisting of only a RESIDUE (no MOOD element at all)" because *Bulula Phaphama, Arabang Lenyatsa, Nkhetheleng Lenka* display as twin predicator texts. They form clause complexes and the second command ends with *a*. These final predicators are *Phaphama, Lenyatsa, Lekhetha Letseka*. All exhort in their unigue ways.

Another new observation is that exhortation pairs with encouragement. The latter features because the target is yet another function of revitalizing the situation. Examples comprise:

294. *Tšellang Lesupi*   'water/revitalize (pl) | the ruins';
295. *Ntebaleng Lephole*   'forget (pl) about me | (and) cool off'.

Revitalizing a hopeless case needs those involved to be well organized and some names that explicitly encourage those concerned to be organized include:

296. Ntaoleng Lekena   'instruct me | as you come in'.

Other names indicate the amplified form of being organized by encouraging vigilance as in:

297. Phaphatha Mohapi   'give a pat to or congratulate | conqueror/captor'.

The initial clauses in 294 and 295 have embedded in their structure what Sesotho grammar refers to as deficient verbs or verbs that cannot be used by them to constitute a complete verbal predicate. Their implicit occurrence makes the stronger elements form direct commands and they revitalize that persuasive element. This builds structures that entail: SC-no-R-a (Guma, 1971:189) The messages presented above should actually read as:

298. Le – no - tšell-a   'do make sure that you water'.

This structure reflects Eggins (1996:184) where she begins with a "do" or "don't" to initiate an imperative. However, note that these names resume with finite-predicators with no Subject to make them direct commands. They bear R-a or Finite-Predicator + Complement in:

299. Tšell + a + Lesupi   'water | the ruins'.

They indicate strong obligation. The awarders use Rimmone's 'tint' by exhorting selves as if addressing the second person. This strengthens their self esteem. In addition to this strong obligation, but with the same structure, there are texts that command someone to offer help. Examples are:

300. *Khethisa Mokhachane*	'help the pregnant woman to choose'
301. *Seele Pheko*	'take healing (object)	for it; or take / bring it the healer (object)'.

302. *Khethisa Mokhachane* is a product of:

303. *Le-no-khethisa Mokhachane* '(always) help the pregnant woman with choosing'.

The speech function of 'offer' is proposed by Eggins (1996:150) and Halliday (2001:69) A new observation here is that though 'offer' is a speech function found in declaratives the explicit structures of these names have blurred this declarative feature to make them appear as commands in their structures. These names reflect it as an imperative, therefore. The deficient verb marks a request with the feature of a command. Some names that instruct the second person to offer help form a pattern with the initial clause thus showing that the named are somehow an extended family. Examples are:

304. Ntlamelle Motlalehi   'sooth me | reporter' or 'tie me onto it | reporter';
305. *Ntlamelle Kemong*   'soothe me | I am alone' or 'tie me onto it | I am alone';
306. *Ntlamelle Boitumelo* 'tie unto me | pride'.

This 'request-order' is made to the second person to offer help. This marks the desire of the awarder that is presented as a plea and it reflects that when the second person is asked to make an offer the function displayed is that of a plea. Desire is coupled with plea to magnify polite command function in the imperative. These reflect in the S/N:

307. *Hlaha Hlompho*   'develop respect'.

If reversed, the desire would be that of the name owner in soliloquoy. Self instruction is evident in contemplation only even if one thinks aloud. 307 makes us remember that lack of respect is an incest globally and the awarder here explicitly expresses a wish for improved behavior to avoid further incest such as being promiscuous. The daughter is being requested to recollect dignity and redirect self as anticipated. In this plea is embedded a warning and a reminder that first time is taken as a mistake but repetition is not expected and will not be tolerated. The name is possible for an out of wedlock.

308. *Ntjoetseng Letsoso* 'tell me | about a death (when it occurs)'

is also a plea from the awarder to be offered information because a death event among Basotho is a society's matter. It is a responsibility of the extended family. It even involves the chief to make it official. He exerts exclusive roles and duty in a death event. The awarder requests to be told or even be reminded where necessary. More about the function of reminding is noted in an explicit of:

309. *Lemohang Selebalo* 'be aware of or take notice of | the forgotten one'.

This name is a reminder to the counter family that they should be seriously aware of the implications of an on-going fight for they act as though they have forgotten the baby.

310. *Lemoha* 'be aware'

is an amplified form because it requires discernment thus it is more than just seeing. The warning is in the verbal group in the initial clauses. This 'reminder' and 'awareness' can also be extended with the function of making a suggestion coupled with advice as an additional function. These reflect positive polarity in:

311. *Thabelang Mokhathi* 'rejoice (pl) for | the initiator';

and negative polarity in:

312. *Selemeng Habahaba* 'don't plough | a vast area'.

The awarder of 311 invites other members of family and society to join in his/her jubilation as it happens when one has achieved a purpose or been blessed. With 312 the awarder is suggesting to the families concerned about the baby to avoid extended clashes because implicitly, the repercussions will be painful. The picture is drawn from the agricultural context. The awarder functions as an intervener in the conflicting situation. This is a new observation and it brings in a

further new observation that some names reflect that the awarders express a request for interventioneven if the addressees are not explicitly mentioned. Examples are NSs:

313. *Ntlele Mothobi*   'bring me | the one who sponges';
314. *Nkhauhele Mojalefa*   'have mercy on me | heir';
315. *Ntsekele Ntsekele*   'fight for me | fight for me'.

The repetition in 315 is used to intensify the cry. Repetition is one of the markers of texture and cohesion in SFL. (Halliday and Hasan 1978:8) The request elements are implicit despite the fact that the initial clauses are direct requests expressed in explicit terms. Repetition entails intensity function as noted in these names. The terminal [ɛ́] of the finite-predicators marks them as the subjunctive. They express their wish or desire, a function noted by Guma (1971:178). In these names the wish or desire for rescue is purposeful and it is expressed in different ways noted as: say / bring/; fight / have mercy/.

I have also noted that though Guma (1971:183) states that the subjunctive after an imperative expresses a series of commands, the new observation is that the initial names which are the imperatives reflect the subjunctive that is expected to occur after the imperative. This is explicit in 315 because the others end with nominal complements.

These names reveal that the awarders are faced with dilemmas related to the babies and they request intervention by someone whom they do not explicitly mention. They use Rimmone's 'tint' feature of being the unmentioned speakers but they do not want to be quoted. A further new observation for both grammars is that when the OC *N* which says 'do unto me' in the singular and plural occurs in the position of the subjunctive [though not subjunctive] it expresses these names explicitly as positive "polite" commands but implicitly they are negative. Example is:

313. *Mpine Hlalele*   'sing about me | Hlalele' (great Taung chief)

313 is a ridicule that is superficially presented as a polite command. The awarder here maliciously ridicules, through this name, people who jeered and sneered at him for having impregnated a young woman outside marriage. He actually uses it to mask his embarrassment and to show how this incident is a non-stop song to people around. He displays the defiance function to his adversaries but in a polite way of pretending to enjoy being sung about. A more direct text for defiance is:

314. *Motebisetse Feela* 'talk in a defiant deep voice | Just….'

Defiance is abhorred by all but specifically by adults and superiors globally as it has bitter results. This name is a response move suggested to a second person and the finite-predicator selected reflects an uncouth behavior. It is more of a mumble and if used, the speaker may be hurling unheard insults at the addressee. *Feela* makes matters worse because it reveals that the advisor's judgment equates the one to be mumbled to with trash. Malice closely relates with defiance and it is noted directly and explicitly in:

315. *Mofeng Lithakong* 'give to him/her | the ruins'.

The awarder makes us believe that a conflict brewed in the family and this birth opened an opportunity for the awarder to declare malicious intent and feelings. Ruins are inhabitable and the awarder wants to emphasize the intended punishment of making the addressee live with permanent discomfort. The awarder implicitly displays a sense of annoyance, defiance and anger that rip off decency. *Mofeng* instructs the unmentioned second person to give the ruins to the third person *Mo*.

Note that in this name *Mo* refers to the awarder and he/she talks about self as though he/she is not around. He/she replaces self with the baby in this name. This confirms Rimmone's 'tint. The discomfort is caused by *Mo* because it directs information to a person considered non-existing at that time. However, the alternative view could be positive in that the baby's parents do not have a home except for their parents' ruins. May be no one wants to take responsibility for a proper

shelter and the awarder comments, politely though in or with pain, that this new family should inherit the ruins because they belong to them. The awarder is being cynical in any case.

The function of being cynical leads the speaker to use cynical comments that enfold mockery. One awarder gives the name:

316. *Ntholleng Lihamole* 'help me find | (tall) sheep'

to sneer at or mock the groom's family about "bohali" (similar to dowry paid by groom) that should have been paid before marriage contract. The awarder is actually saying, "Pay my daughter's bohali!" This mockery is also displayed in:

317. *Semponeleng Haholo* 'don't look into my under-wears | too closely'

when the awarder mocks the counter family who want to engage in a closer participation in the issues around the baby without paying 'lobola'. The message is that the counter family has already had an intimate relation through the youth who made the baby outside marriage. They should not go beyond limits before paying dues. More examples of this mockery include:

318. *Makalang Lesoetsa* 'look surprised | in mockery';
319. *Mpotseng Tlhankana* 'ask (pl) me | the young men (ask young men about me)';
320. *Botsang Maseela* 'ask (pl) | the rotten food'.

These advocate pain to someone and it is mingled with an insulting attitude as expressed by 'ask the rotten food'. They inflict pain because name 318 presents how pain should be inflicted. 321encourages a research on what she is capable of with men. In addition to pain and insult are names that display pain and helplessness. The predicators bear this pain. Examples include:

323. *Mphale Lesofe* 'scrape me (normally the face during a fight) | albino';
324. *Mpole Tlali* 'thrash me | lightning'.

The awarders pose as helpless victims that bear pain even with destroyed features of a once dignified family. Tone has had an effect on these names too because [mpʰalɛ́] has changed to [mpʰalɛ̀]. The names reflect as imperative-exclamatives that end with complements. Functions combined are helplessness, awe, pain and wonder and these accommodate exclamative Mood as they are conspicuous in the exclamative Mood.

Note that when some awarders display a helpless attitude resourced from pain others unearth boldness and directly present the speech role of demanding. In systemic grammar it is a speech role advocated as "Commands". (Eggins 1996:153) Here, as observed, there is no compromise but orders are uttered vocatively. Examples are:

325. `*Neheng Lebele*   'give me (pl) | a sorghum pellet';
326. *Rekhatholle Hang-Hang* 'relax us | immediately';
327. *Sibolla Makhethe*   'unearth | spotlessness'.

Their correlation between the semantic choice of speech function and the grammatical structures remain in the imperative Mood. The awarders make these direct demands based on the negotiations that have probably been going on. Lack of compromise is identified in the verbal group used as the initial clauses.

7.4 Conclusion

The social functions accessed from these names have confirmed that these names are independent clauses worthy to be analyzed as social discourse using lexico-grammatical tools. Their meanings have been accessed beyond the clauses and this reveals the obligatory relevance and validity of situation and culture contexts in clause analysis. This validates that form and meaning are inextricable as asserted before, regardless of the length and size of the lexicon described and the Mood they display. The functional-semantic approach has validated its essence in describing how people organize and structure their language to make meanings and differentiate between them for this proves that language is semiotic. Sesotho names as interrogatives and exclamatives will be discussed in the next chapter.

CHAPTER 8

SESOTHO PERSONAL NAMES AS INTERROGATIVES AND EXCLAMATIVES

8.0 Introduction

This chapter illustrates how simplex and complex clause Sesotho names function as Interrogatives and Exclamatives in social discourse. The description is a continuation from that of Declaratives and Imperatives in Chapter 7.

8.1 Interrogatives

Interrogatives have a function of eliciting information. In Eggins (1996:152) words, "If you wish to ask a question you will use the kind of clause we call an interrogative." Functionally they elicit information in the form of a question as in the name:

1. Lebuaka'ng 'what are you talking about?

The elicitation is a direct demand but interrogative may also be indirect as in:
2. Lempone 'you are looking at me?'

This name requires the addressee to confirm /refute without being asked further. Note that the form of an interrogative, in Sesotho language resembles that of a declarative and the difference is marked in the tone that rises at the end of an interrogative form. It differs from the direct declarative that says LLLLL. This is noted by Doke and Mofokeng (1967:433-434). In their words, "The tone sequences of the various syllables are the same in a question as in a statement. In order to convert a statement into a question a higher tone register is generally used for the whole sentence though this may not always be the case." The higher tone register is evident in names such as:

3. *Lebakae*   "how many are you" or "where do you come from?"

As noted thius name can be analyzed as an Adjective that says "how many are you" or a locative circumstantial that says "where do you come from?" It is a declarative because it implicitly states that the addressees are people who belong to or come from a place. The awarder wants to know, by asking, where that place is. Alternatively the awarder admits by acknowledging implicitly that it was (some) people who engaged in the action of making the baby. The question follows, in the adjunct form, to find out how many there were. The awarder is careful to select the appropriate tonemes to suit the situation thus he/she uses LLLH to 'Inquire about' the donor responsible for the baby because the mother had more than one 'man – friends'. The mother would not be sure because of her rampant behavior.

But LHHH would be coined if the awarder wants to establish the home of the male donor so as to ask them to pay damages. Doke and Mofokeng (1967:433-434) continue to say "The important point is that there is a change in the length of the syllables of the last word, especially the penult of the sentence, which is very short while the final syllable is clearly clipped. The effect on the ear is that a question sounds like a statement quickly spoken." They further note that question forms in Sesotho can be formed using the interrogative enclitic nouns *mang?* and *eng?* Examples that clarify this point include:

4. *Le/Bampehile*   'have you (pl)/they placed me?'
5. *Le/Rebone*   'what did we/you(pl) see?'

Both are from the verbal group as non-finite and finite respectively. This construction differs from the English system which uses Subject Verb Inversion (SVI). Doke and Mofokeng further show that the difference is extended by the fact that Sesotho construction also strongly depends on suffixing these structures with the enclitic WH- interrogatives. The Subject-Finite maintained makes use of WH- interrogatives structure. WH- mainly uses nominal adjuncts *mang?* and *eng?* or its variant *ng?*. Examples include:

6. *Ke'ng?*   'what am I?',

7. *Umang*   'who are you?'

They reflect probes "who?", "what?" Added to these is the locative circumstantial:
 8. *kae* 'where?';
manner circumstantial
9. *joang?* 'how?',

manner adjunct
10. *ka eng~ka'ng?* 'with what?',

temporal circumstantial
11. *neng?* 'when?';

enumerative
12. *fe?* 'which?'; and

interrogative question
13. *Na?* 'really?'

to form the interrogative. These interrogatives verify information resourced from different situations. Guma (1971:169) refers to these as Adjuncts; and they must always follow short form noted as Subject-Finite-Predicator of the Indicative Mood. Doke and Mofokeng (1967:434) define *na?*as an interrogative Adverb that 'checks the reliability' of the message given. Remember that it is a personal name as well. Among other forms, it commonly follows the time circumstantial *Neng* and manner circumstantial *Joang i*n a clause.

Circumstantial normally 'add information' to the verb or qualificative or another circumstantial with which they are used. Guma (1971:213) and Doke and Mofokeng (1967:317) note the Circumstantial as Adverbs. This observation is fortified by Eggins (1996:165) when she explains that "Adjuncts are clause elements which contribute some additional (but not essential)

information to the clause." Doke and Mofokeng (1967:437) note that *'ng?* can be attached to verbs and the name:

14. *Bare'ng / Lere'ng* 'what do you/they say?'

is the example. It can further be attached to time interrogatives such as:

15. *neng?* 'when?'

And to manner interrogatives:

16. *hobane'ng?* 'why?';

17. *Joang?* 'how?' and

18. *-ka'ng* 'with what?'.

Sesotho grammar refers to *eng*?, *neng*?, *joang*?, *ka'ng*?, *kae*?, including *joalo* which means 'that way' or 'like that' as Adjuncts and *mang?* as an interrogative noun. e*ng?, ka'ng?, mang?* correspond to the Mood Adjuncts while *kae?, neng?, joang?, joalo* correspond specifically to Circumstantial Adjuncts in systemic grammar. These adjuncts have been used cynically by awarders in coining different Sesotho names. They indirectly ask the mother through the baby or they even refer to themselves as in the wail:

19. *Kemang* 'who am I?'

This may eventually be this baby's wail when it is grown up especially when it faces hard times with the maternal family. It may be accepted by its mother's parents but be rejected by the other relatives including uncles. The awarder uses this name cynically to both the baby and the biological mother. A new note is that the function of being cynical is exposed by the fact that the awarders refer to the situation they know perfectly but pretend to be surprised by the happenings around the birth. Such a name can fan conflict particularly where tension reigns. They further expose conspiracy that threatens the audience to exhume the underlying intentions and explicate their real stand publicly. An example is:

20. *Lere'ng* 'what are you saying?' or 'what do you say(pl)?'.

This text in this context is provocative to a fight and it can make the addressed be unable to express selves depending on the threatening force in the voice. Conspiracy is more evident in:

21. *Bare'ng* 'what do they say?'

or in the complex

22. *Bareng Batho* 'what do people say?'

or vice-versa. In 22 the complement soecifies the origin of the conspiracy and this confirms an observation made in earlier chapters that surnames make the origins of the finite-predicator explicit. Another new observation is that some interrogative names portray simultaneity of meanings, Moods and of Subject SCs in similar texts resourced from the same radical. Examples are the declarative imperative in 23. Such are:

23. *Lenchebile* 'you are looking at me' or 'are you looking at me?'/ *Lenchebe* '(you) look at me'

The radical is *sheb* which forms the predicator *sheba* 'look' and it is placed between the predicative SC and tense suffix *ile* which marks the perfect tense. The structure is declarative but the articulation may be raised to form interrogative but in context. A further new note is that interrogative name texts are rhetoric because they are questions expecting no one to answer and they are also metaphoric because they bear connotative meanings. An example is:

24. *Kenoakae* 'where do I drink?'

Metaphorically the awarder is actually asking about where to consult about the birth and concerns of the newly born baby. The concern could be on unpaid lobola, and many more situations. A further new observation is that Sesotho personal names can present the polar interrogatives which can be analyzed using lexico-grammar. Eggns (1996:175) says polar

interrogatives are expressed with 'yes' or 'no' for positive and negative forms respectively and it is interesting that the Sesotho forms confirm this note. Examples are:

25. *Kehanne Moaki* 'I refused'
26. *Lehana Limpho* 'you refuse | gifts'

and both can be either declaratives or interrogatives depending on context. Such would be differentiated by punctuation – (.) for declarative and (?) for an interrogative. An interesting point here is that even the (!) also pays tribute because it is possible to use it in any context. 25 is probably arguing that this is the child of the legal husband because she refused a passerby kisser. 26 is reprimanding the addressees that they are unappreciative of the goodies they were offered yet they did not even deserve them. Other names are infused forms for they mainly embody the positive polar in their structures without an explicit "yes". The negative polar is marked by affixes such as *Ha* or *Se* on the verbal group but the *Se* does not apply in the interrogative. Examples comprise:

27. *Haketsebe/Haretsebe*   'I/we don't know' which could read 'do I/we not know?'
28. *Harebatho*   'We are not people' which could read as 'are we not people?'

These as well can be uttered either as exclamatives or interrogatives. It has been noted before that WH- interrogative can function as infused polarized interrogatives. Examples are:

29. *Kebotsamang* 'whom do I ask?';
30. *Lebitsamang* 'whom are you calling? or 'who do you call?';
31. *Lempatla'ng* 'what do you want from me?'

The infused meaning is that the awarders are presenting their declarative self-talk which in 29 says "I do not know who to ask" as questions. 30 and 31 form a pattern of "I do not…" that is resourced from the WH-interrogative names. This is a new note in the grammar of Sesotho.
These names are sarcastic structures and they are possible for out of wedlock. Note that

32. *Refumanamang?* 'who do we find (there)?'

adds a function of sarcastically seeking help. The awarder asks this question because, to hold marital negotiations or dispute, they have to go to the man's home and find someone to welcome them. In some cases the awarder may ask to find out the current situation after a long wait and say:

33. *Letholetse'ng* 'why are you quiet?'

and this question directly functions as a call for attention. It indicates that there has been interaction before the birth but the man's siblings have turned their backs on the negotiations without notification. This could result from the new discovery of a different possible donor or it could be a truant act of the counter family that causes conflict. Such structures indicate annoyance. The function normally pairs with rudeness and sarcasm to form the negative affect. Names with these functions include:

34. *Utlahomang*   'to whom are you coming?'
35. *Lenkisakae*   'what are you calling me for?' or 'where do you want to take me?'

These are direct, explicit questions to a target audience but they enfold an element of rudeness. In 35 the first meaning refers to this interpretation. The audience is familiar with the content referred to. The awarders are livid hence why they directly hurl these questions as names. They do not want to negotiate anything. They are ready to fight these families which bother and trespass them. Note that the interrogative names are directed to the second person to show interpersonal function and this is embodied in the Subjects. The Subject *U* 'you [sing]' directly addresses the second person sent by the counter family for negotiation. The verb *tla* 'come' and the infinitive *ho-mang* 'to whom?' are direct indicators of this rage. The awarders actually pounce on the adresees and that indicates explicit rage. Explicit rage can also be identified in the vocatives such as:

36. *Tabola* 'tear!'

37. *Hlahla* 'take all!'
38. *Thōla* 'be quiet!'

The awarders are rough and merciless in these situations. 34 and 35 reflect as amplified demeaning forms but some are presented with infused forms. This kind of complaints could spark off war between paternal and maternal families of the baby. This brings a new observation of names that display a direct function of 'complaining'. Examples include:

39. *Lethusa'ng*   'of what use are you?(pl)',
40. *Rejele'ng*   'what did we plunder or eat? (literally) (pl)';
41. *Keentse'ng/ Reentse'ng*   'what have I/we done?'

These forms begin with the declarative but end with interrogative markers. Note again that when people complain they may mumble behind closed doors and this actually denotes gossip. Example is:

42. *Bareng* 'what do they say?''
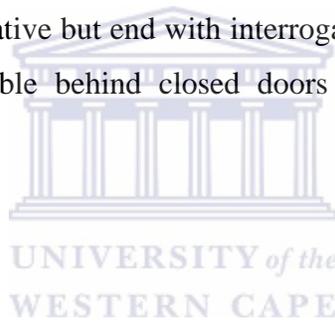
The Subject explicitly elicits eve's dropped information and it may breed bitter results of conflict. Its complement:

43. *Batho* 'people'

makes the gossip more dangerous because it can wipe 'social fabric' away particularly because 'hearsays' are conspired but general and they never have traceable origin. They are a 'wild fire'. *Bareng* is an emulated question that seeks information already known to the awarders though they ask. Another new note is that the awarders may form a WH-question name that indicates assurance of what was said or suspected before. A suitable example here is:

44. *Keitseng* 'what did I say?'

in which the awarder actually means, 'didn't I tell you?'. Such a name is also awarded to out of wedlock products because the awarder could have been suspecting that the daughter is pregnant without proof and only verify later. An interesting point is that after this discovery either the mother or the pregnant girl or both may grief over this truth and wail. Such a wail may end up with a WH- name that is deduced as a wail and it would be coined as:

45. *Keentse'ng*   'what have I done (to desrve this treatment?)';
46. *Keoamang*   'to whom do I belong?';
47. Ke'ng 'what am I? (LL) or 'what is it?' (HH)

In 47 the awarder as the wailer asks because he or she cannot establish why there must be suffering caused by the baby's birth. With LL interpretation the awarder wails as a 'tint' of the baby because he/she may never trace his ancestors and lineage. This baby does not belong to the right family as the present one is maternal. HH proposes a conflict between families or gossip about the mother. The wail is connected to a search for whereabouts. In some names a Circumstantial fulfills this function that requires a search. Example is:

48. *Tsoakae*   'where from?'
49. *Kenoakae*   'where do I drink?' actually means 'where do I ask for lobola'

because the awarder does not know the direction to follow to get the male donor to secure the baby's right to belong. Knowing the locative will secure the baby's future that may be endangered with time. Other names use the WH-interrogative with ellipsis of the content to indicate this search. Example is:

50. *Kebitsamang* 'whom do I ask (about the baby's lineage?)?

Emotion is inevitable in these names thus they form the new interrogative-exclamative mood. The clause complexes and simplexes share most features on this view. Such include eliciting information directly or indirectly. An example of a direct elicitation is:

51. *Batho Bareng* 'what do people | say?'

or its reverse form

52. *Bareng Batho* 'what do people | say?'.

In these names the WH- element is conflated with the Complement as part of the RESIDUE. It specifies the element to be supplied in the expected response and this is indicated by the adjunct 'say' in this clause. Other infused forms of the interrogative Mood that indicate that the awarder is aware of the gossip about his/her out of wedlock grandchild, projection used to elicit information. In the Interrogative:

53. *Leoma Leboneng?* 'you pretend to be throwing or cutting | what have you seen?'

the finite-predicator *bone* meaning 'saw' has displaced *re* projection. These are forwarded because the awarder is aware of the gossip around about his or her daughter's out of wedlock and when the baby is born the awarder cynically but directly asks what neighbors are saying as if he or she does not know. The awarder is implicitly 'embarrassed' but overtly covers embarassment with 'pride.' He/She pretends that the gossip is detached from him/her yet he/she knows perfectly that it is directed at him/her. This is where the sarcasm and negative pride feature. Gossip normally gives life to dispute and conflict and some interrogative names express dispute and fan conflict. An example is:

54. *Mootle ntate*   'beat him/her daddy/father'
55. *Motosole Hofihlela*   'beat him/her non-stop'.

These are direct and explicit perpetrators of fights and they embodied by the finite-predicators. They are possible results from a gossip.These names explicitly present the awarders' anger and intolerance of the situation.

56. *Lebuajoang Thebeeakhale* 'what talk is this | old shield?'

bears this function directly but implicitly. The alpha clause indicates that there is a dispute and people are harshly exchanging words at a very serious, uncomfortable note. These names are responding moves. According to Halliday, (in Eggins (1996: 150) responding moves can either be supporting or confronting and these names confirm function as confronting moves in order to fulfil the function of interrogatives which requires them to demand or seek information to fill in gaps. The additional unearthed function is that when the awarder is at loggerheads with the opponents, the function of interrogatives extends to fanning conflict or causing a dispute. In these is embedded a demeaning attitude from the awarder. The awarder could be indicating intent to discipline the counters for trying to ruin negotiations or for malicious reasons. This could also be an indication of anger that may lead to a physical fight. *Lebuajoang* enfold various functions simultaneously and such may be informative, show dispute, fan conflict, express concern, be a reprimand, show annoyance, be a mere question, warn, express discontentment, advice in a question form, create awareness.

8.2 Exclamatives

In systemic grammar exclamatives form a sub-category of the declarative clause (Halliday1996:45) and they are emotive because names such as:

57. *Nthoesele* (an insult) 'rubbish!' or 'worthless!'
58. *Mothosele* 'a different person (from the rest of the family in features and / or character)'

bear the declarative form of Subject-non-finite but they are uttered as insulting, demeaning expressions. They label the addressees directly, that is, they provide information about 'who' or 'what' the addressees are taken to be by the awarders. They are exclamations by the awarders and they could be intra-communicative or interpersonal. They reflect the awarders' modality. The awarders utter them interjectively. These emotive names express disgust or annoyance or contempt by the awarders and this is a feature declared by the Sesotho and systemic grammars. In Eggins' (1996:177) words, "exclamative structures express emotions such as surprise, disgust, worry and she says these are a blend of the interrogative and declarative patterns. Doke and

Mofokeng (1967:365) add the functions of sorrow, annoyance, contempt and these reflect in *Nthoesele* mainly. They all agree that exclamatives are emotive in structure and meaning and Guma (1971:240) further notes that exclamatives are formed from other syntactic categories and these include the vocative forms of nouns and pronouns. The forwarded names are formed from nouns as Subjects. It is interesting to observe that some of the interjections that Guma (1971:247) presents as expressive of wonder or surprise are Textual continuity adjuncts. They do not belong to either the MOOD or RESIDUE because they only contribute to the textual organization of the clause rather than to dimensions of its arguability. Such are 'nominal'exclamations:

59. *A!* [a]
60. Na! 'really!
61. Cheke 'never!'

Halliday (2001:95) notes such expression as minor clauses that neither belong toMOOD or RESIDUE. Eggins (1996:170) says these minor clauses only signal that the speaker will be saying more and these names indicate that the awarder only exclaims in preparation to say more as would be the case in reality. More would be in surnames because these are personal names. Greetings are also minor clauses with the same features and characteristics and we have:

62. *Fonane* 'bye/farewell'.

Note that though

63 *Khotso(ng)* and *Sala (ng)*

are greetings as well they cannot be included because *Khotso (ng)* is a clip of a complete clause and it can even be complemented or given adjunct to form a question. *Sala hantle* functions as *Khotso* does and this is evident from the structure presented. More excitement is found in:

64. Khomojoo! 'cow! wow!'

It expresses excitement because of the good intent for success and among Basotho a cow is a sign of wealth and comfort. The function of wonder and surprise are expressed here and it fits into MOOD/RESIDUE because its Subject is a noun like 61 and 62. It could be expressed negatively to report that the awarder is not content with the cow forwarded for any reason that is relevant to the situation about the baby. It could be a payment or lobola and the awarder would use this name to express contempt. Nouns are noted as vocative and used to call people. (Guma 1971:248 and Eggins 1996:169) It is interesting that some of these forms precede a Complement *tooe* [equivalent of 'you thing'] as Guma (1971:249) presents in his description. An example is:

65. *Tšoenetooe* 'you monkey!'

and it is insulting as it is. The awarder was so angry that he/she had to compensate his/her frustration and anger with an insult and metaphorically referring to a person to a monkey. *Tooe* is dehumanizing. Another awarder tried to minimize the dehumanizing character by pairing it with a human being in the name:

66. *Tšoenemotho* 'human monkey!'
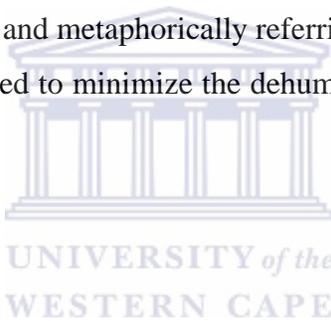
Maybe he/she thought about or saw a homosapien in the baby. It is a direct insult and it is interesting that such a feature can be used as a personal name because speakers deter each other from using it in daily contact. This name must have been a result of uncontrollable anger and the awarder was actually insulting the addressee and the insult functioned as a personal name eventually. It is used vocatively therefore. More about anger is noted in:

67. *Leanya* 'you suck!' [leaɲa]

The awarder is 'livid' about the baby and the only consolation is to utter an insult intended to hurt the unknown addressees. In this name the Subject is a SC theis SC may be made to function as an OC preceded by a different Subject SC as in:

68. *Ralepoma* 'we have cut it / you'.

In this name the awarder jeers, with an insulting, contemptuous voice, at the counter family for defeating them over the contested baby. On the contrary Guma (1971:249) adds to the vocatives, the totemic names that pamper owners. Examples here are:

69. *Phoka* from totem of 'hare',
70. *Tlou* from totem of 'elephant'.

Others resemble the cry used to chase away chicks and such a personal name is:

71. *Kibi!* '[kibi]'.

This use of chicken call is also surprising because it has never been anticipated to be a personal name. Guma (1971:247) only notes such as animal cries. It is another new observation. Tone has made a change from HH to LH and Mokhathi-Mbhele (2006:3) refers to such a process as a "sophisticated naming process". These confirm Guma's earlier note that the exclamatives are derived from other syntactic categories.

 Note again that though Guma (1971:248) confines the vocatives to the noun/pronoun family (substantive in Sesotho grammar) their noun forms are described by the epithets that enfold the actions that are implicitly embedded in them. For instance, being labeled *Nthoesele* 'rubbish' is a result of what the addressee does or did and that action is implicitly expressed in the name using a different but related syntactic category that will synthesize the actions entailed. *Mothosele* is even aware that he/she is different physically and by character. These are nominal-epithet vocatives. A further observation noted as new earlier is that some names are expressed with explicit actions thus denoting them as vocatives formed from verbal group. In this group the finite-predicator is explicitly manifested. Examples are:

72. *Sekhotseng!*   'give it praise!(pl)';
73. *Tsotang!*   'appreciate (pl)'.

The finite-predicators here are *tsota* 'marvel' and *khotsa* 'exclaim'. Doke and Mofokeng (1967:383) add that "no concept in Sotho is complete without its being or containing a predicate." The excitement of the awarders is embedded in the Subjects but expressed explicitly in the finite-predicators. This excitement is further explicit in names such as:

74. Halahala [not easy to translate]

which is just an excitement shouting caused by an action that attracts other's attention and it may be exciting or dangerous. Its original form is *halala!* It is a minor clause. The initial two morphemes have been clipped and reduplicated and this is one of the ways that Basotho form words. That reduplication has made this exclamation function as a personal name. Another example for excitement is:

75. *Lifule* 'let them graze!'

and it is more of a greeting of an excited person who wishes to see success. Unlike *Khotso* and *Salang* this greeting gas SC as thematic Subject. This enfolded function reflects that the awarder is so excited that he/she can publicize this birth with the wealth of cattle as the future prospect. On the contrary the name can result from a conflict over the baby and this address would be a sarcastic appeal of the awarder to the counters that the baby and the awarder and their family should be left alone to be sane and the counters should not bewitch them to insanity. The awarder uses metaphor by labeling his/her family herbivores presented by the SC *Le.* This reflects negative affect. Other examples with negative affect reflect emotions that express ridicule or derogation functions. They are displayed by finite-predicators as in:

76. *Bonang* 'look (pl)'';
77. `*Moneng* 'look at him/her (pl)';
78. *Mpine* 'sing about me'.

These are more contemptuous in expression and they also show annoyance. Others express surprise, awe and helplessness in some cases as in *A!, Au!, Na!,Cheke!*. Direct contempt features in:

79. *Utloang* 'listen to that! (pl)'**;**
80. *Bonang* 'look! (pl)'

However, both are capable of being positive and negative simultaneously. The awarders may be positive in appreciating positive moves from the counter families or society but they may also be negative when they demean their audience in negotiations. The naming of the baby becomes their outlet. This act of appreciating brings in Martin and Rose (2007:37) assertion that "Relationships and qualities of life are abstract sorts of things …and appreciation of things reflects in our attitudes positively and negatively." It is difficult to identify texts that are exclusively Exclamative since Basotho tend to mingle emotion with other moods. This means that examples that are exclamative will be resourced from all the moods known and those newly discovered. They are resourced with various functions of minor clauses that show awe.
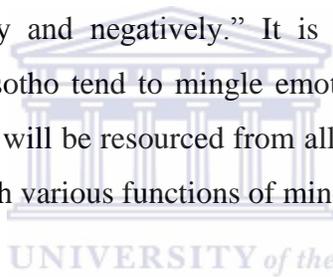
Note that awe implies an alarmed attitude and it reflects in some name clause complexes. In addressing alarm Halliday, (2001:96) says "Alarms bear some resemblance to exclamatives, if only in voice quality; but they are addressed to another party and they are in general derivable from the grammar of the clause – they are intermediate between the major and minor clause." Alarms, he says, include:
(a) warnings such as 'Look out!' which in Sesotho would serve as an initiating element as in:

81. *Bonang Matela!*   'watch out for | the leader of those who give up!';
82. *Hlokomelang Moerane*   'be careful about | the confusion (pl)';

(b) appeals such as 'Help!'as in:

83. *Thusang Mokone!*   'Help | the stranger(pl)'.

Note that a new alarm that denotes shock or disbelief is noted in:

84. *Khoeli Hape* 'a month or moon |again!'

while on the other hand,

85. *Moeti Joale* 'a visitor | now!'

is an alarm that expresses shock, disbelief and dis-illusion. Furthermore,

86. *Moloi Bosiu* 'a witch | in the night!'

expresses another new function noted as fear. It adds to awe and alarm functions. People fear witches especially in the African contexts and this makes them cry. Alarms are interjective and some names express the imperative-exclamative mood which formalists name Imperative Interjectives. Such include:

87. *Makalang Lesoetsa* 'express surprise | (but) with mockery'
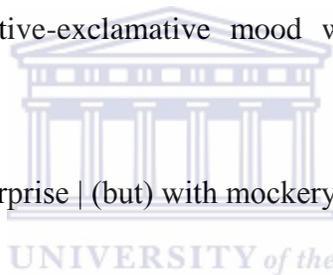
Though Halliday asserts that "Many are clearly imperative and can be analyzed as such" (2001:96) this name complements this view because the imperative form that it bears is inextricable with emotion deduced from the voice. Guma (1971:250) notes this function as well for he says, "verb Imperatives are functionally Interjectives. They retain their verbal characteristics in that they may have objects and adverbial extensions." The clauses display the names with a physical structure of an Imperative but it has embedded in it the Exclamative Mood and their surnames function as their complements. The S/N:

88. *Khoeli Hape* 'a month/the moon again!'

expresses disbelief about the remaining time concerning the matter in discussion. The awarder sounds like someone who hears the unexpected hence the exclamation. To the awarder the expected period of their agreement or expectation had come to an end but it still had to extend. The part that enfolds this disbelief is:

89. *Hape!* 'again!'.
90. *Moeti Joale* 'a visitor | now'

is a different form of exclamation that enfolds the awarder's concern about a disturbed program caused by the visitor. Both the initial and the last clauses bear emphasis that contributes to the awarder's concern about this disturbance. In both cases the concern is explicit. However, if the name is reversed it will show a concern from the awarder that implicitly requires the unmentioned addressee to take expected action and fulfil requirements anticipated by the awarder. The awarder expects the addressee to provide for the newly born whom he/she refers to as a 'visitor' (to this new life in the world).

91. *Moloi Bosiu* 'a witch | in the night'

is more of an exclamation that according to Guma (19171:248) is an "Expression of wonder and amazement". It adds fear. The exclamation is made despite the reality that a witch should be seen at night. However, it can be assumed that the name is awarded for reasons relating to witchcraft discovered at day time and the awarder, in a way, implicitly reminds the 'witch' that witches are not meant to be seen at day time. This would arise from a conflict between the awarder's family and its counter when they exchange words and views about the baby. It could be used to insult the negotiator because no one wants to be associated with wwitchcraft. The attitude is negative. The awarder decides to pursue this collocational pattern that is socially established because *Moloi* and *Bosiu* co-function in this way in reality. Was the awarder's decision to coin this sense relation conscious? I still maintain that it is worthy to establish relevant facts.

It is interesting, nonetheless, that negative terms such as *moloi* can be viewed with a positive attitude. Basotho consciously use this label to deter and instill fear in other social beings by calling themselves *baloi* 'witches'. The term *moloi* 'witch' is an emblem of pride to some because it deters those who live in fear of being hurt or killed from involving selves with the "witches' property". It is assumed that witches travel and hurt people at night when most are asleep and cannot help the attacked, and this is another possible reason for the exclamative name text *Moloi Bosiu*. Nonetheless, note that Basotho do not accept witches and witchcraft. Normally

they either whack them or expatriate them from their society if identified. This happens to date despite the western law that demands live evidence when witches are sued. They are sometimes made holocausts even in RSA and Lesotho to date to deter them from witchcraft practices. This may be the reason why a name such as:

92. *Telisa Moloi* 'make the witch | give up'

was coined. As Matsela (1990:15) claims Basotho are anti witchcraft. The name *Telisa Moloi* is a boastful request to make the witches feel that they can be overwhelmed in their attempts to cause calamity in this family. This is an exclamative presented as an imperative by the awarder indicating and confirming that witchcraft should not be given attention or condoned. The reason could possibly be that the awarder has experienced many mishaps related to child bearing by the wife or daughter and because this birth is their victory he or she exclaims it in this name text. This is an emotional text has that collocation.

Closely related to the collocation feature are clause complex names that denote exclamation that is directly and explicitly using pluralized finite-predicators. These are followed by different complements that relate with the finite-predicators in real life. The finite-predicators form patterns of the verbal group first names filled in by contextualized, non-arbitrary complements. This confirms systemic view that the relationship of a constituent and its meaning is not arbitrary because it can be filled in by different content to exhibit various contexts. Examples are:

93. *Tsotang Monyako*   'marvel at | the door or entrance';
94. *Tsotang Mosuoe*   'marvel at | the teacher or trainer';
95. *Tlotlisang Lithaba* 'praise | mountains';
96. *Tlotlisang Molatoli* 'praise | the one who refuses';
97. *Bonang Matela*   'look at | those who give up (a chief's name)';
98. *Bonang Fonane*   'look at | the antenna (of the head)'.

Complements are inevitable in all of these texts as the structures are hypotactic. As imperative-exclamations they reflect the appreciation of the speaker. It is interesting that the name awarders

give these names that rhyme very well with their surnames. Simultaneity features in these exclamatives though the feature is described by Eggins (1996:140) with the declaratives. For instance, *Fonane* can be looked at as it is the antenna of the head but it also functions as a farewell greeting. It would be interesting to establish if this constituency building was a conscious decision of the awarders. The name adds to Halliday's (2001:95) mentioned note that greetings are exclamations. The greetings forwarded here are in a way may be tactic because they can form MOOD/RESIDUE from some NS Sesotho forms.Example is:

99. *Khotso Lesotho*   'peace | Lesotho'

It is interesting to find that though Halliday (2001:95) discusses greetings as minor clauses which cannot display MOOD + RESIDUE, 96 can be analyzed because *Khotso* is a clip of '(Let) peace (reign) | (in) Lesotho' or '(Accept that there is) peace (between us)' and it there is a substitute of the initial finite-predicator in the expression. *Lesotho* is the Complement befitting the RESIDUE. However, the interesting point here is that this point may also be taken as true with names as 96 because from their daily use only display the RESIDUE, as single or pair names particularly because the alpha clause is verbal. The clause may not have a specified audience unless directed to a second person.

A further view could be that the reverence of 96 by Basotho denies it to be considered a minor clause that forms RESIDUE only because this tactic has features of a nominal formed from consecutive nouns; a feature newly discovered in this study and noted in the previous chapters.
It is also interesting that despite Halliday's (2001:95) observation that calls and greetings are minor speech functions, he postulates that "Both calls and greetings include some such which are structured as clauses or nominal groups" and *Khotso* exemplifies this position. The interest here is that these would incorporate personal names as exemplified by independent clause structured Sesotho personal names.

Furthermore, note that if the ellipsis is considered the name forms a major clause with MOOD/RESIDUE because it says: '(Let) peace (reign) | (in) Lesotho' or (Accept that there is) peace (between us) | (in) Lesotho'.. It is an imperative expressed as a polite command. This

compares with Eggins (1996:186) analysis of the Imperative. This is a new and interesting observation because the verbal mode is embedded in the noun *Khotso* and Halliday (2001:95) agrees with the Sesotho grammar that exclamatives are verbal. In his words, he says, "Exclamatives are verbal gestures of the speaker addressed to no one". The part of the comment that says 'to no one', however, surfaces a contradiction with Sesotho culture because though these structures are exclamative personal names they are addressed to a specific audience since greetings, among Basotho, "never end". At times Basotho just use:

100. *Khotso* 'peace'

as the clip of this greeting to address second person singular or with an added *ng* to mark plural. The greeting is presented in a telegraphic form. The word expresses a wish of the speaker and in this case the awarder is either asking for peace from counters or is confirming that all is peaceful after the baby's birth. In other cases this clip forms the political slogan to greet all Basotho and that is:
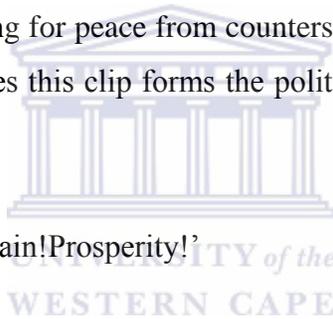
101. *Khotso! Pula! Nala!* 'Peace!Rain!Prosperity!'

This feature brings into picture Guma's (1971:249) presentation that "The Interjectives *Khotso (*peace), *Pula (*rain), *Nala* (prosperity) are used by Basotho as expression of acclamation and goodwill. The words are addressed to all and sundry including people of high rank in the community. The first one is commonly used in greetings" and it is normally followed by any other syntactic category as its complement. It is their political acclamation.This slogan is a synthesis that is embedded with prayer that peace should reign among all and rain should be abundant so that we can all prosper and it is said in all public gatherings. It is a text formed from a long expression that includes interpretations of these words. It is interesting that all these forms as separate are used as personal names. Its multi-function feature is noted in its meanings that display it as a greeting and as an element that would propel well being of all.

The name *Khotso* actually reflects that the awarder is undisputedly appreciative of the newly born and wishes the country of Lesotho would share the knowledge and feeling. The name can

be a greeting as an initial. As a response move it can be confronting where there is conflict in a family or between families but be supportive where stability reigns. An additional response move that is neither confronting nor supportive is:

102. *Salang* 'stay well/ bye/ farewell (pl)'.

Though it has features of an imperative it is an exclamative because it is a greeting. 99 also refutes the claim by Halliday (2001:95/) that greetings do not befit MOOD/RESIDUE because this word is a predicator. It forms MOOD only and Eggins (1996:185) attests to such a structure. Positively, it is a greeting but negatively it displays a function of condemnation or ridicule. Viewing it with a negative affect could mean it is a result of dissatisfaction about the baby's retention by the awarder's counters and with a positive affect it could be a genuine farewell to the in-laws.

Positively the name could access any Complement of goodwill such as *Salang* which may be followed by either "God be with you / with peace / pleased / well". The last option would even be followed by a well wish subjunctive *hle* [hlέ] and each would not be arbitrary. Further, it could be an indication that this baby is the last. The paternal in-laws could be blessing the biological parents with *Salang* as a clip ellipsed from the blessing that says "*Salang*…God be with you". In their structures, these clauses lack the SC thus they maintain the physique of imperatives. Other forms that express a wish through a greeting for well being and thankfulness are:

103. *Keaphela* 'I am alive';
104. *Keteng* 'I am here (alive or I am not dead yet)'.

and both are personal names as well though they are simplexes. These are response moves whereas *Khotso* with its complements befits as an initiation or response move. Another feature that Halliday notes about greetings as exclamatives is that, "Greetings include salutations, e,g, Good morning, hallo…" an act which Basotho engage in using words such as *Khotso, Lumelang* (which are used as personal names in this data) are salutations. This extends the function of

Khotso because it actually salutes the addressee and in reality, salutation is a plea among Basotho for sustained peace because in their view conflicts damage the honorable image and dignity of humanity and accomplishments. Basotho cherish peace and it is linguistically presented in this salutation that is telegraphically one word. It is not assumed. Their desire is noted explicitly in the ellipsed part:

105. *pakeng tsa rona* [between us] or
106. *e be le rona* [(let it) be with us].

They are notorious for it. The extension of the *Khotso* greeting has the idiomatic expression:

107. *Makoala re none!* [makwala re nɔnέ] meaning [so that cowards can pick up some weight] (because there will be no war and death threats).

This is an exchange to the peace greeting. The significance of 96 is that *Lesotho* is the name of the country therefore the prayer encompasses its inhabitants. Because of this culture Basotho have a tendency of accommodating strangers with such peace and this relates to the founder's advice that strangers be treated with peace, comfort and tranquility for he called 'peace' his "sister".

Peace among Basotho is such an honored "sister" that even Matsela (1990:14) claims that this peace being part of Basotho culture, includes the art of welcoming strangers as it was directed by the advisor of the founder of Basotho nation, chief Mohlomi, that he should always give strangers hospitality to attract them to his nation and increase its census. This will also maintain peace. So, the function of taking care of strangers has even extended to constituting personal names. Examples of names that reflect this hospitality include NS and SN forms such as:

108. *Sekharume Moeti* 'don't shout at | a visitor/stranger';
109. *Moeti Joale* 'a visitor | now'.

Though 108 is an imperative it is used as an exclamative because of the force applied when it is articulated. *Moeti Joale* creates awareness about the importance and arrival of a visitor. As discussed it marks excitement attached to this structure thus it fits the exclamative Mood. It is, however, structurally a declarative and this strengthens Halliday's relation of the declarative and the exclamative. It is uttered with emotion that reflects caution about the visitor. The emotion says they must be held with much care so that they will leave without being hurt or destabilized. If one cannot value visitors he/she is demeaned as unhospitable among Basotho. This demeaning attitude extends to other areas of life that can be explicitly uttered with a negative attitude. It is directly and explicitly unearthed by the name text:

110. *Botsang Maseela*   'ask (pl) | the rotten food'.

This is a cynical command seasoned with derogation but uttered with emotion**.** Derogation enfolded in this name is undisputable and it can be equated to an insult. Though history behind this surname cannot be captured it is evident that the awarder, especially the eldest extended family leader encountered a situation equivalent to rotten food. The awarder may have decided to be uncouth and express derogation to the addressee by giving *Botsang* as an alpha clause. These are present with features of the imperative-interjectives. They belong to the verbal group and they take nominal objects after the verbs. The art of taking objects and using them to address people makes them vocative in Eggins (1996:169) view. Guma's (1971:248) shares this view.

Names such as 110 fan conflict and even fights. The fanning is embodied in the verbal group in the singular or plural numbers and these verbal groups are the alpha clauses. The conflict is instigated by the third party who seems to be the awarder. More N/S examples comprise:

111. *Mamolang Ramahlosi*   'hit hard (pl) | the chief in his chieftain blanket';
112. *Mootle Ntate*   'hit him/her | daddy or father';
113. *Motosole Hofihlela*   'thrash him/her | non-stop';
114. *Tsekang Machaba*   'fight for (pl) | international people';
115. *Leleka Moliboea*   'get rid of | the one covered with fluff or hair'
116. *Mmitseng Mohlolo*   'call him/her (pl) | a surprise';

117. *Mosepele Setlokoa*　　'walk on him/her (beat him/her) | Tlokoa style'

Negative emotion and an element of excitement in the speaker give weight to the exclamative character than an imperative function from name 110 to 117. *Mosepele Setlokoa* has an element of pomposity about clan styles. Note that in some of these names the verbal process is expressed by a range of verbs that have an infused projection property of "saying" and such are: *Leleka, Tsekang, Mmitseng*. Note that these infused forms enfold action in them, and such action shows that the awarder wants the referents to be chased, fought by dispute and called.

It is interesting that a new projection of "doing" can be identified and added to the system of projection as resourced from these names and it is closer to the projection of "thinking". So far, projection deals with "saying" and "thinking" processes. "Doing" is exemplified as:

118. *Mamolang*　　'hit (pl) harshly and hard',
119. *Mootle*　　　'beat him/her',
120. *Molieleng*　　'throw him/her/over',
121. *Motosole*　　'hit him/her harshly and hard'.
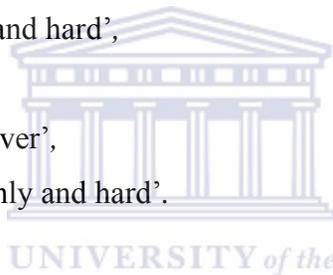
These are functionally interjective but structurally they are imperatives. Thus they form exclamative-imperatives. Added to these acts of beating Basotho have the name:

122. *Hoala*　　'a swift slap across the face' or 'an act of snatching something [normally to fight]'

and it is interjective. It is categorized as an ideophone in Sesotho grammar. Guma (1971:227) explains that 'ideophone' is "a special type of predicate which is distinct from verbal and non-verbal predicate. It is primarily predicative". It functions as a non-linguistic verb and it displays the projection of "doing". In my view, it is a non-linguistic reaction in harsh situations such as where participants insult each other.

I propose this projection because "doing" cannot be divorced from "saying" and "thinking" in reality. Further, Halliday (2001:109) notes 'processes of doing' as material processes when he discusses 'clause as representation'. He notes that in the process of 'doing' the subject is an

Actor, that means, "one that does the deed'. He claims that every process has an Actor, some processes, not all, have the second participant which we call a "goal". In these names the "goal" is exhibited by the initial clauses. The act of 'doing' explicitly expresses the anger within the awarders in these names. Their attitude is negative and probably uncontrollable hence these harsh propositions. The reflecting harshness can be amplified into a fierce conflict and such is found in the examples:

123. *Khama Thope*   'strangle | the young woman';
124. *Mmontse Limakatso* 'make explicit to him/her | wonders'.

124 reveals ambiguity because *Mmontɭe* has multi-functions of 'show', 'display', 'reveal', and 'do' and they apply contextually. *Limakatso* refers to the unusual behavior not anticipated by the victim that should be 'shown'. This name introduces us further to:

125. *Limakatso Mautse*   'wonders at Mautse'.

Mautse is a historical place for Basotho found in Fouriesburg in FS province in RSA. It is regarded as a haven for ancestors. It is a place of 'miracles/wonders' that are said to be done in the name of ancestors because this is where the sick with incurable diseases, the barren, the spiritually tormented, the psychologically disturbed and many more claim to receive help from ancestors. So, the name compiles all these into "wonders" found at *Mautse*. It is possible that the awarder congratulates *Mautse* after receiving help from there. The boundary is not clear here as well. Normally, these are good deeds.

Such goodness evokes excitement in the person who is in trouble and some people express their experiences from such historical places as personal names. They uttered them with emotion as they narrate the events and happenings and this reminds us that in chapter 5 discussion Eggins (2004:275) was quoted to be asserting that in narration there is free indirect discourse (FID). This note stands because the awarders are not necessarily the characters described and, as narrators, they are separate from the characters they narrate. The narrator is separate from the third person character they are describing and this clarifies an FID property that the boundary between

narrator and character becomes blurred. The wonders noted at *Mautse* are enfolded in the name *Limakatso* and this means different social functions are accessed from one place. The result is that different reactions surface consecutively or simultaneously. One clause, therefore, can produce various functions at the same time. This simultaneity has resulted in combination of Moods and functions.

8.3 Combination of Moods and Functions

A name may bear more than one meaning based on context and produce various functions, therefore and this occurs with the moods discussed in the previous chapter and this one. This reflects Halliday's (1985a) suggestion that multi-functionality of clause constituents can be brought out by what we usually think of as one functional role (in Eggins 1996:118). This combination of Moods is a new feature noted in the Mood system. They are discussed in this chapter to wind up the new observation that moods and functions can co-occur in Sesotho names to display social discourse. The first example is:

126. *Halemakale* 'Why do you not get surprised!' or 'Are you not surprised!' or 'won't you be surprised?'

This name is articulated as an interrogative because it asks; and it is also articulated as an imperative because a polite command is presented, and it is exclamative because the awarder sounds 'perplexed'. There is a combination of Moods, and this makes it difficult to form a direct label from them. There is a combination of functions as well. The function of perplexity deduced in the awarder is embodied in the polite call for attention to the second person as the imperative does. This displays why Eggins (1996:146-197) labels 'Mood' as 'The grammar of Interpersonal meta-function'. This multi-function reflects this name as a 'genre' (Martin and Rose 2007:8).

A genre enacts various functions in various types of social contexts and it is from a genre that we learn to recognize and distinguish our culture by attending to consistent patterns of meaning as we interact in various situations. As Martin and Rose (2007:8) assert, patterns of meaning are relatively consistent for each genre, as we note with *Halemakale,* and we can learn to predict

how each situation is likely to unfold so that we can learn how to interact in it. These different interpretations allow speakers to take the directions relevant to their contexts. Another example with the same ar of combining Moods in one name is:

127. *Lempone* 'you saw me'.

It fits into the pattern of imperative-interrogative hued with exclamation as well. This could end with a [?] or [!] depending on context. The [!]serves for both the exclamative and the imperative. In some cases the combination of Moods produces imperative-declarative as found in:

128. *Learongoa* 'you are being sent'

because the awarder is reminding the addressees emotively thus making the name an exclamation. The structure and function reflect as declarative but an imperative is embedded. The direct imperative has been ellipsed and it should have been the initial part which says "Let me remind you…" A direct imperative such as:

129. *Ntšoarele* 'forgive me'

is multifunctional because it can mean apology or asking for excuse or begging to be left out. Basotho use it to express their polite command to avoid conflict. Note that demarcation of functions is difficult to draw in these name texts because they virtually bear the same function in context. They can all still be uttered with the same level of annoyance depending on how repetitive the texts have been uttered in the situation. A sense of annoyance to the sent is embedded in the emotion but this annoyance is explicit in the infinitive:

130. *Houoakae* 'what direction is being taken?'

In this name annoyance is mingled with derogation. This name is derogative in structure but it may be used with positive appreciation in intimate friendship. However, the awarder's annoyance is explicated by the Infinitive prefix *Ho* because among Basotho this prefix is

derogative. It is not supposed to be used to refer to humans because it bears the meaning of a 'thing'. The derogation is made explicit by the passified finite-predicator *uoa* because it insinuates that the addressed are irrational.

Guma (1971:141) notes this clause as an example which he describes as a result of the passive being used with high toned impersonal SC of locative class 17 *ho*. My view is that *ho* is followed by the finite-predicator *ea* 'go' to form Infinitive *ho – ea* 'to go'. *ea* has been extended with the passive marker *uo* to form *Ho-uoa* that is ended with an adjunct *kae* 'where?'. *Houoakae* reflects Guma's (1971:159) view that "the Infinitive is morphologically a noun inclined to both polarity ends syntactically. It may function as a noun and a verb. *Houoakae* is awarded as a personal name and it is formed from a finite-predicator *ea* 'go'. This name has a cynical function in addition to annoyance and implicit derogation. Subject *Ho* is derogatively too general and that derogation is marked by a demeaning high tone on *ho* that contrasts the normal low tone of infinitives. This use is noted by Guma (1971:141) for he says that with a high tone an infinitive clause is an idiomatic construction that has a Subject that is always implied rather than expressed. In this name the implied feature is negatively used to express a view of superiority over addressees.
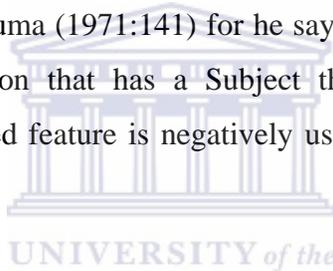
This feature of expressing superiority is a new dimension function on the infinitive in Sesotho grammar. It shows the power relations between the awarder and the counter family. The awarder demeans the counters. Another new dimension is that an infinitive can form a personal name that is attitudinal as with all other personal names. A further new observation is the function of *kae?* as an adjunct of the infinitive . The new note is that *kae* 'where?' displays the interjective feature that co-occurs with derogation. The name is vocative as a noun with the attitude inclusive. Additional new observation is that the lexical verb in the infinitive can be extended with the passive marker. Thus it can take a complement which Guma (1971:160) refers to as an object. The complement occurs in this surname used as a clause complex to form:

131. *Houoakae Tholoana* 'Fruit'

as a first name. From the name complex the baby is the "fruit" produced and the awarder, as though talking to the baby, uses this text to show the audience, in a question form, that their

approach is not appreciated. Negotiations are denied, therefore. Note a further combination of direct annoyance, derogation mixed with humiliation in:

132. *Abuaareng* 'he/she spoke and said what?'

It addresses second person singular or plural though information is elicited about one person noted in *A bua…* 'he/she spoke'.   The predicator *bua* enfolds the annoyance mainly and *a re* 'he/she said' as well as the adjunct *eng* 'what?', mainly reflect the derogation and humiliation functions. These embrace sarcasm. The awarder's annoyance may engage yet another function of seeking information and this explicitly reflects in:

133. *Lempatlela'ng*   'what do you want me for?';
134. *Lefumane'ng*   'what did you find?'.
135. *Lebone'ng* / *Rebone'ng* 'what have you/we seen?'.

These names are a result of conflict. They respond to to a conflict context and they extend non-linguistic debate or dispute depending on the attitude and the context of situation and this is in spite of their second and first person Subjects. They are linguistic response moves.   These functions require the awarder to use these question clauses vocatively. 134 and 135 can function as pseudo-solliloquoy and thus the force applied will differ as the latter form is expressed with less emphasis. These have direct addressees represented by the Subjects. The emphasis rests on WH- *ng* and it invokes a feeling of an unwavering, stern look directly in the eye particularly in 133. This causes a great concern. This kind of concern may be revealed in a direct elicitation of information about a dispute and conflict using the name:

136. *Letseka'ng?* 'what are you fighting about?' from *tseka* 'fight over'.

This name further indicates a function of discontentment. The act *tseka* 'fight over' is enfolded in the verbal group and it is an infused form of 'fight'. It enfolds many different contextual interpretations. Possible origin of the name could be proposals agreed on by both families but turned against by one of them. The awarder wonders at the possible cause.

When a dispute or conflict engages some parties intervene. This function of intervention produces a positive effect of rebuilding peaceful and healthy relations noted as 'social fabric' and that probably stops the fights. Names that encourage this include:

137. *Butleng* 'slow down (pl)';
138. *Iketleng* 'relax (pl)';
139. *Emang* 'wait (pl)'

The awarders use these texts to encourage the heated ones to refrain from family fights permanently as names are a lifetime possession, because fights are fruitless, they demolish families. However, the interviewed origin of 137 has come up with an alternative function of delaying sensitive matters. The owner was born after a string of 'cot deaths' and the grandfather insisted when she was born that the family should wait for the baby to give them certainty that it will not disappoint them as it happened with former ones. They had to hold their naming activity. The grandfather was so persistent with *Butleng* 'wait' that it became her name.

Since 137,138, 139 could be members of related families such interventions are amplified with other functions such as permanent request and reminder that family members should cling to each other rather than move apart. They contend that a family which fights against self will be left in ruins. An additional function to request and reminder is ambiguity. It can be identified in these names because literally these names mean 'wait' but in context they produce the presented meanings. Other names present more than two interpretations that are normally expected and an example is the imperative:

140. *Feta 'pass'*

It can suggest that one can go past someone or allow one to request opportunity to appeal a case or to decide to overlook a disturbing situation or to die. These are based on conflicts. This is a combination of a notorious devaluing comment to the belittled party in a dispute and a jeer and it is uttered by the awarder with an attitude that tells the complainant off by saying:

141. *Feta u ee moo u ka thusoang* 'Pass and go anywhere you can get help from'.

Other imperatives are:

142. *Qhoba* 'proceed (as in discussion)' or 'drive animals (as in herding)' or 'drive a vehicle';
143. Sekama HHL 'lie down or bend your body to one side' or 'take sides in a conflict'.

With LLL *Sekama* refers to 'black soil'. It is not an independent clause. Names with a declarative form but an exclamative function may also reflect ambiguity. They include:

144. *Rethusitse* 'we gave a hand or we have made it possible for you to decide on how to act'.

The interrogatives include:

145. *Lempatla'ng* 'what do you want from me or what do you want me to do?'
146. *Lenkisakae* 'where are you taking me or what are you calling me for?'

These names are both a combination of the exclamative and the interrogative. Others are identified as clause complexes that display a combination of declarative-exclamative, a new mood not presented in both systemic and Sesotho grammars. A pair such as:

147. *Leshota Mantsiboea* 'you get hungry | in the evening i.e. "late" or when the time is over ripe',

bears declarative-exclamative moods yet it is functionally cynical. The awarder says the audience shows concern when the ripe time for concern has lapsed and this becomes a jeer. Another declarative- exclamative combination applies to:

148. *Lethunya Reekelitsoe* 'you shoot | just after we (our number) have been increased'.

Here too, the awarder is laughing at the counter family because their preparation to fight for the baby resumes after the disputed baby is born and incorporated in the awarder's family thus

increasing the awarder's number. He/She jeers at them that they cannot challenge the awarder's family which has captured the baby. The declarative-exclamative can also be deduced from:

149. *Refiloe Lithakong* 'we have been given | ruins'

and it is expressed a complaint which cannot be challenged. It is a wail. The structure is a declarative with a force of an exclamative. The awarder shows helplessness because the name sounds like he or she did not anticipate this but there is no alternative. The clause complex which has an imperative-exclamative feature is found in:

150. *Bonang Fonane.*

This name has a double reference. The first is: 'look at or see (pl) | the protruding back of the head'. The second is 'look (pl) | bye bye' and both display functions of calling attention, excitement and contentment of the awarder about the baby. The imperative-exclamative is explicit in the verbal group, *bonang* 'look!' This double reference varies *fonane* 'bye bye' between the nominal and verbal groups because initially it is a nominal as it is a surname but it is also in the verbal group as it magnifies excitement and contentment as a Complement.

The exclamative Mood may also combine with the declarative to exhibit functions that show dignity and rudeness depending on context. This combination has been accessed in clause complexes only in this description. The clause complexes with declarative-exclamative feature are exemplified with the SN:

151. *Leanya Keitumetse* 'you breastfeed | as I display my pride' or 'bull, | I am content!'

The dignified version is that the awarder is actually expressing a declarative with a meaning of breast feeding and the interpretation would be 'you breast feed (pl) | as I feel proud'. The awarder swanks with implicit positive pride. As a name it assumes tonemes LHH whereas the family members sometimes use it as an insult with tonemes LLL as the second interpretation notes. This is an uncouth declarative expression not to be directed at anyone. It causes fights.

This is interesting because Guma (1971:161) directs the uncouth feature to imperatives but because it is now identified with declaratives, this is a new observation. Another example of a declarative-exclamative is:

152. *Letsosa Nthofeela* 'you revive | a useless thing'.

It is conferred as a comment that shows discontentment, concern and worry. The awarder is concerned about the person chosen to intervene in the dispute regarding the birth of this baby because of his/her irresponsibility attitude. The alternative concern could be that the family is reincarnating the ancestor who bore this name while alive because resemblance is crucial in the naming system of Basotho. The awarder is disillusioned by this act of reviving a useless intervener and this causes him/her stress. The blame is marked by second person plural *Le* and it is general.

The exclamative forms another new Mood combination that comprises interrogative-exclamative. It is found in the SN:
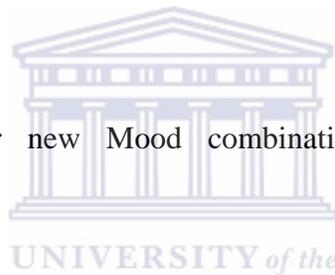
153. *Houoakae Tholoana* 'what direction is being taken | Fruity?'

In this name we deduce that the awarder is spiteful in the question because the reflecting emotion indicates that the awarder is sarcastic. The sarcasm is embedded in the initial clause which is the question. The awarder speaks as though addressing a general group and this is normally evidence of sarcasm.

It is interesting that this Mood-function combination occurs even with simplexes. This magnifies the simultaneity function. Examples of simplexes include:

154. *Phaphama* 'wake up!'

bears an intermingle of Imperative-Exclamative. It is exclamative because of emotion in its vocative form and the imperative reflects because it instructs. A combination of functions

features because it could be a warning if one party is being cheated by the other about the baby and advice to the concerned to take security measures ahead of time about the care for the baby. Lastly, it could be a call for vigilance towards the reaction of the in-laws about the baby.

155. *Lenchebe* 'look at me (properly) (pl)'

bears the attitude of an Imperative even though it is meant to be an enacted exclamative. Within this Imperative-Exclamative are the combined functions of fierce command and ridicule and insult such as 'you fools' or any other derogative identification which is embedded in the awarder. 'Fierce command' is a new function in these grammars. It reflects in insulting names such as:

156. *Seefepeletho* 'don't feed <u>it</u> anything';
157. *Mpitsengeona* 'call me <u>it</u>'

This 'fierce command' rests in the verbal group.

158. *Seefepe* 'don't feed it'
159. *Mpitseng* 'call me (pl)'

form the verbal group and the Adjuncts
160. *letho* 'anything or nothing'
161. *eona* 'it'

that follow that verbal group function as nominal complements. The absolute pronoun complement *eona* which means 'it' is an insult if used to denote humans. It means that the human is "a dog". The 'ridicule' and 'insult' functions are embedded in the OC *e* that follows the negative *Se* in *Seefepeletho*. e is a textual substitute for "a dog" that is "fed" because they collocate well to express appropriate feeding of a dog not a human being. For humans we use 'dish out' or 'give'.Thus *e* and *eona* denote the same referent, "a dog". This correlation confirms

Sesotho grammar that says "*e* is a concord or an element that agrees with subject or object in class, number and person". (Guma 1971: 73)

In these names the awarders show a combination of negatively directed undisputable anxiety, pretence and excitement. The awarders' intent is to define this child or the biological male donor as "a dog" because the mother experienced a painful premarital pregnancy. The male may be noted as "a dog" because he has "enjoyed" the mother of the baby without taking responsibility. Alternatively, the *eona* complement may also refer to the mother for she had uncountable men-friends; she became a "come one come all". It could also be the baby because it cannot be traced to a paternal family. The awarder pretends to be insulting self yet the "dog" is another character. Therefore, there is a function of pretence that is enfolded in Rimmone's 'tint'. The awarder is not pleased inwardly, he/she only acts as though content. He/she pretends to be happy for this birth but he or she actually takes out the anger on the baby by awarding this name clause. The declarative can further co-occur with the interrogative in simplexes such as:

162. *Lempone*   'you saw me',
163. *Leantseba*   'you know me',
164. *Lenchebile*   'you are looking at me or do you realize who I am?'.
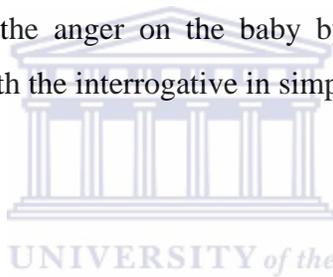
Declarative meaning in these names is identified with LLHL and the interrogative with LLHH. They have a double function of being cynical because the awarder is asking the addressees a question that is obvious and evident to all as well as showing self-praise because the awarder is using a 'show off' attitude. This marks the awarders' pomposity to the counters. The interrogative would end with a question mark and a high tone but the question mark is intentionally omitted because this is a personal name. This declarative can be exclamative to denote the emotional function in different structures.

More declarative-exclamative names reflect that something has repeated self. Examples are:

165. Esaleena   'still the same'

166. Nthoamehla 'as usual'

167. Nthoateng   'the usual'.

These denote a repeated experience of the same sex being born in the same family. The awarder exclaims about it because people want mixed sexes. The negative end has:

168. *Nthoesele*   'rubbish'

169. *Nthofeela*   'a nonentity'

170. *Mothofeela*   'a nonentity'

171. *Mothomang*   'who are you? (what is your profile?)'

to present the observed qualities of the biological father. Another dehumanizing name uttered with derogation is:

172. *Nthomang* 'what person are you?'
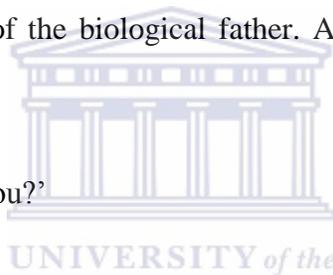
The family in which 172 was born normally checks that the expected baby is of the family by a snake 'visiting' the expecting family for some days before the baby is born. In this case the snake was not seen visiting and it was decided that the baby is an out of wedlock. The mother-in-law was so angry that she asked the baby 'what kind of a thing it was'. The tonemes for this question are LHHH but as a personal name it is LLLH. The child faces serious ill-treatment from the 'father's' lineage and the mother is afraid to tell the truth. In 169 to 171 lack of essence of the biological father is even declared by a question that requires the baby to respond to and explain the character of its father.

In other cases the awarder has been trying to mediate uncontrollable situations and experiences and he/she eventually gives up. Various forms such as:

173. *Nkare'ng* 'what can I say?' and

174. *Ketlare'ng* 'what will I say?'

reflect this. These structures are the same except for the modals (which are marked as tense in Sesotho analysis). The names are interrogative but rhetoric and probably a self-talk. The awarders know what to say but they cannot because it is in vain. The matter is long lived and they have definitely given up. They feel helpless. Both names are response moves based on probably the same experience repeated. Note however, that these similarities unearth from different structures because of the modals. Guma (1971:179) refers to *ka* as a marker for the conditional mood in the conjugation of the verb. He explains that the speaker uses *ka* because he/she embarks on the verb that is based on the possibility. The speaker is skeptical about what to say next. Decision to act is based on "if…then…"

This denotes that the speaker is skeptical and will act based on the results from the opponent. But contrary to the way *ka* is determined, this context reflects that *ka* is a definite decision to say nothing. Thus a new observation noted when *ka* is used with verbs is that *ka* between the Subject and the verb may express a definite decision which is cemented by the interrogative adjunct `ng` or *eng* 'what?'in the name *Nkareng* 'what can I say?' The awarders may be thinking aloud. Even in a case where the name clause is *Nkare* 'I can say…' an element of being definite is retained. It is a declarative because it notifies that the awarder wants to share information or to make a contribution in an exchange which is directly a dialogue. This name is a move that is carries the dialogue in the form of a 'debate on'. This means this 'conditional' *ka* is not a marker that reflects being skeptical.

 A further new note is that this 'conditional' *ka* forms declaratives and interrogatives by adding 'what?' not as a probe. It shows meaning of 'cause-effect' because the elaboration of *Nkareng* by the awarder will be followed by either 'because… or when…' to try and reason for earlier attempts to rescue the situation. These elaboration markers deduce definiteness claimed for *ka* in this study. This *ka* also has, as another new note, an element of simultaneity of the present and future because the awarder does not want to say anything now or in future. It is a response move that neither supports nor confronts but just states matters and it forms personal names. Its element of being conditional depends on the initial move but this does not swerve it from being definite. It is similar to *tla* 'will' in function though different in structure.

It is interesting, as another new note that Basotho have the art of awarding collocating independent clause names to children through generations in one extended family. They form a consecutive sequence as though they are narrating a continuous message in every generation in that family and they do so combining various Moods. The functions are explicit from the meanings of the names. In the Qhala family, for instance, different generations were awarded names as noted below:

Generation 1:

175. *Thabang* 'be happy'; *Letlafuoa* 'you will be given'; *Lefuoe* 'you have been given'; *Limpho* 'gifts'.

Generation 2 boys were:

176. *Bokang* 'give thanks'; *Relebohile* 'we are thankful (for)'; *Lereko* 'favor'.

Girls were:

177. *Hlalefang* 'be wise'; *Linako* 'times'; *Liile* 'they have gone'.

Another example is that of my daughters as third and fourth born and they come after two elder boys. They are:

178. *Relebohile* 'we are thankful'; and *Realeboha* 'we thank you'.

This Mood-fiunction combination is another way that Sesotho names expand the lexico-grammatical multi-function of simultaneity.

8. 4 Conclusion

The proposition feature identified from chapter 6 to this chapter shows that the meanings of these names are made by choosing and this supports the semiotic feature of the language used in the naming system of Basotho. New findings such as the significance of the absolute pronoun and the infinitive in the building of personal names, social functions relevant as well as the new combinations of Moods have complemented the observations overlooked by formalists and

systemic. A new relation of onomastica and systemic grammar has been established and onomastica can now be added to the areas "being recognized as providing a very useful descriptive and interpretive framework for viewing language as a strategic, meaning-making resource." (Eggins 1996:1) This intent has magnified Thoahlane's (1927:95) view that Basotho have a systematic way of organizing their morphemes in structure formation within a cultural context. This study has confirmed the argument noted earlier that "non-schooled" senior citizens have borne this system network as the most rewarding and permanent production in form-meaning relation. These views lay out Eggins (1996:118) view that Lexico-grammar allows language to take a finite number of expression units to realize an infinite number of contents meanings because we use finite means to realize infinite ends.

CHAPTER 9

CONCLUSION AND CONTRIBUTIONS

9.0 Introduction

This chapter presents contributions made by this study and forwards the conclusion drawn from this study. It also states the possible areas of study for future.

9.1 Conclusion

From this study it is concluded that SFL especially through the interpersonal metafunction, is better suited for describing personal names using SFL theory than the formalist approach. The roles of awarders and counters in information exchanges have confirmed that these names are authentic texts negotiated in context. Thus they form social discourse. They should not be taken for granted as meaningless words or just ancestral resemblances.

The acclaimed social discourse has been achieved by use of these Sesotho names as independent clauses and this is a response to problem question (a) that seeks whether these names can be analyzed as complete structures using SFL theory. Alongside, the study achieves objective (a) which is targeted at establishing that Sesotho personal names can present an independent clause feature. An additional major point is that through SFL the described Sesotho personal names have been presented and described as lexico-grammatical properties and that says they are meaningful in social context for they create social discourse.They have been used to exchange information as statements, demands and commands, as questions and as exclamations. This means that these names can be categorized according to Halliday's Mood types which make them function as declaratives, imperatives, interrogatives and exclamatives depending on the awarder's evaluation or modality.In negotiating attitudes, modality is highly incorporated. The declared speech roles and functions are a response to problem question (b) which inquires

whether these names can be analyzed based on the Mood system proposed by Halliday. This question correlates with objective (b).

I further conclude that these names conform to the logical structures of the nominal group and the verbal group and these groups reciprocate in use. The verbal group is the core constituent in these names. It serves a foundation for the nominal and verbal groups particularly because they function as reciprocating propositions. This includes the names with the sub-modification features. These add to the formalist description of Sesotho independent clause. These groups are a response to Eggins (1996:11) view that language must describe how people organize it in order to use it effectively. This view is a response to objective (b) because the structures of the clauses have formed simplex and complex propositions that display various speech roles and functions and they are used as personal names.

The identified sub-modifications are opague and taken for granted by formalist analysts of Sesotho but they are explicated as essential elements embedded in the form- meaning relation. The submodifications are systematic in the naming network despite the fact that their value is hidden. However, through this study implicit structure and meaning have been brought to the fore to motivate the value of form-meaning relation in coining independent clauses as these can be personal names. Sub-modifications make the attainment of objectives (a) and (b) possible.

This study has unearthed language complexities. Some names are identified in the characteristic of single names that befit the clause complex feature while others are choreographic and all are tactic. The choreographic feature magnifies the need for cultural context to be the basis for description of these name texts because it uses culture in describing these names. This observation responds to objective (c). Clause complex feature is exclusively directed at the taxis system but Sesotho names even redirect it to the scenario of simplexes to create social discourse. This discourse is achieved through the use of lexico-grammar as the main analytic tool for clause description. They all bear social functions in all the Mood system proposed by Halliday.

The social functions accessed have confirmed that these names are contextualized texts.Their meanings have been accessed beyond the clauses and identified in speech roles and functions and this reveals the obligatory relevance and validity of situation and culture contexts in clause

analyses. The interpersonal metafunction which uses its resources to negotiate social relations has enabled me to establish, build and describe the significance of culture in real and assumed cultural contexts in which these names function as enacted messages. This validates that form and meaning are inextricable. It inter-relates objectives (b) and (c) because various Mood types displayed originate from various forms of contexts. It also validates the essence of this relation in describing how people organize and structure their language to make meanings and differentiate between them. According to Eggins (1996:3) this view proves that language is semiotic. In this study, the semiotic feature is reflected in the description of the proposition feature and this shows that the meanings of these names are made by choosing. New findings such as the significance of the absolute pronoun and the infinitive in the building of personal names, social functions relevant as well as the new combinations of Moods have complemented the observations overlooked by formalists and systemic grammar.

A new relation of onomastica and systemic grammar or SFL theory has been established and onomastica can now be added to the areas "being recognized as providing a very useful descriptive and interpretive framework for viewing language as a strategic, meaning-making resource." (Eggins 1996:1)A further note is that through this study form-meaning relation has magnified Thoahlane's (1927:95) view that Basotho have a systematic way of organizing their morphemes in structure formation within a cultural context and this again, is a joint response to problem questions a, b. c and an achievement of objectives a, b, c.

Finally, the study has confirmed the hypothetical argument that "non-schooled" senior citizens as name awarders have sub-consciously borne this system network as the most rewarding and permanent production in form-meaning relation. These observations display Eggins (1996:118) view that Lexico-grammar allows language to take a finite number of expression units to realize an infinite number of contents meanings because we use finite means to realize infinite ends.

9.2 Contributions

The first contribution is that this study is the only study on SFL and onomastica. There is no study conducted using SFL to describe African names. It presents that Sesotho personal names are texts that have been negotiated in context. They are not arbitrary. It is a major departure from most studies that have used the Chomskian formulations or other sociolinguistic theories to describe the naming systems. It displays the art and importance of language use based on experience and culture in the naming system.

The second contribution is that this study adds to the areas such as education, history, and others, that Eggins (1996:1) lists as areas that have a relation with SFL The third contribution from this study is that I have unearthed and made a conscious confirmation that lexico-grammar has always been the underlying theory in the description of language because it even reflects in the art of naming carried out by the "unschooled" senior citizens. Speakers use it to coin names but without a conscious reference to lexico-grammar. The art automatically recurs to date.

The senior citizens as the sources of these names have the skill to interweave the meta-functions using culturally confined subtle ways to encode these names and display their attitudes and values. This helped me to deduce the character of awarders in their interaction with their counter participants and it has availed their capability of the lexico-grammatical properties. Another skill is that of the awarders' 'tint' of their attitudes using the structure mainly in taxis. This is commonly found in name-surnames as clause complexes.

Another contribution is that I have unearthed that Basotho personal names carry, as one of the lexico-grammatical properties, wealthy exotic vocabularysuch as *Moerane* 'chaos', new syntagms such as *Ntumellengkephethise* 'allow me to accomplish' that extend language and related cultural practices. Some vocabulary is considered obsolete while other names are day to day activities such as *Nkhannele koloi* 'drive me a car'. They pattern these so appropriately that as a researcher, I saw the need to extend the research into finding out whether the awarders were consciously aware of the lexical relationship particularly in clause complex names. All are used in personal naming. These are exploited through the realization process thus enriching the interest to research and dig out other related content.

This extensive vocabulary, most of which is unused vocabulary is "foreign" to users of Sesotho language today because either they are not being used in exchanging messages or they are taken for granted as just "names" whose meanings are not known or applicable to life today. It is hoped that knowing them will improve speakers' vocabulary and not only expand the 'wording' that Halliday proposes as a unit of lexico-grammar but tap the urge to research for more new content.

9.3 Further research

Further researches are obligatory to elicit and probe into more and new observations. It would be interesting to establish the real contexts for names that fit into the patterns that reflect daily happenings such as *Mosiele Matsapa* 'leave him/her | the means'. A further research could be to find out why Basotho awarders coin first names that fit in well into their surnames. That experiential function is crucial to help us unearth the real experience of the awarder that he/she is able to present in a name form. It would also be interesting to establish the ways used in awarding names currently because we now live in a new era of globalization and other latest realizations. It would be interesting to find out the rationale behind the latest naming systems because there is always a background for constituting a name. Lastly, it should be interesting to establish what other elements besides the few examples of orthography I noted makes Silozi be identified as a member of Sotho-Tswana group.

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APPENDICES

All names are presented with tone of clauses not of personal names.

APPENDIX A

**Clause Complex and Simplex Patterns – from Formalist and Systemic Grammars –
Terminology is drawn from these grammars.**

VR STRUCUTRES

Formalist - Based		Systemic - Based
- VR + a ++ VR + a		Finite-Predicator ++ Finite-Predicator
Bulul + a ++ Phapham + a	1	*Bulula ++ Phaphama*
VR + a ++ NCompl		Finite-Predicator ++ NComplement
Phaphath + a ++ Mohapi	2	*Phaphatha ++ Mohapi*
VR +-a + pl ++ N + Qual/Concord+N/Com		Finite-Predicator [pl] ++ Subject + Poss
Thol + a + ng ++ mafa + a + batho		*Tholang ++ mafa + a batho*
	3	
VR + a ++ NCompl		Finite-Predicator ++ NCompl
Hlom + a ++ Tšeetso	4	*Hloma ++ Tšeetso*
VR + a + pl ++ NCompl		Finite –Predicator ++ NCompl
Ets + a + ng ++ Moeno	5	*Etsang ++ Moeno*
Leboh + a + ng ++ Mathe	6	*Lebohang ++ Mathe*
VR + Applied + a ++ SC + VR +a		Finite-Pred (Appld) ++ Subj+Finite-Pred
Lo + el + a ++ Ho + anel + a	7	*Loela ++ Ho + anela*
VR + Causative + a + pl ++ Locative Adv		Finite-Pred (Caus) pl ++ Locative Circum
Phaham + is + a + ng ++ Phahameng	8	*Phahamisang ++ Phahameng*
VR + Applied + a + pl ++ NCompl		Finite –Predicator (Appld) pl ++ NCompl
Thab + el + a + ng ++ Mokhathi	9	*Thabelang ++Mokhathi*
Thab + el + a + ng ++ Mokopu	10	*Thabelang ++Mokopu*
Thab + el + a + ng ++ Moeketsi	11	*Thabelang ++Moeketsi*
Tšel + l +a + ng ++Lesupi	12	*Tšellang ++Lesupi*
VR + a + VR + a ++ NCompl		Finite-Pred (Repetition) ++ L/Circum
Hat + a + hat + a ++ Puleng	13	*Hatahata ++ Puleng*
VR + a ++ SC+VR+Applied+Appl+Passiv+Perf		Finite-Pred ++Subject+Finite-Pred (extd)
Theoh+a ++ Ke+lef + el + ets +o + e		*Theoha ++ Ke + lefeletsoe*
	14	
VR + a + pl ++ SC + VR +a		Finite [pl]-Pred ++ Subject + Finite - Pred
At + a + ng ++ Le + bes + a	15	*At ang ++ Lebesa*
At + a + ng ++ Le + sie + a	16	*At ang ++ Lesiea*
Makal + a + ng ++ Le + soets + a	17	*Makalang ++ Lesoetsa*
Kheth + a + ng ++ Le + tsek + a	18	*Khethang ++ Letseka*
Arab + a + ng ++ Le + nyats + a	19	*Arabang ++ Lenyatsa*
Bok + a + ng ++ L e + bon + a	20	*Bokang ++ Lebona*
Leboh + a + ng ++ Le + tšel + a	21	*Lebohang ++ Letšela*
Leboh + a + ng ++ Le + nep + a	22	*Lebohang ++ Lenepa*
Leboh + a + ng ++ Le + tlal + a	23	*Lebohang ++ Letlala*

Leboh + a+ ng ++ Le + tšoar + a	*24*	*Lebohang ++ Letšoara*
Palam + a + ng ++ Le + nany + a	*25*	*Palamang ++ Lenanya*
Tšep + a + ng ++ Le + ut + a	*26*	*Tšepang ++ Leuta*
Tsot + a + ng ++ Le + tim +a	*27*	*Tsotang ++ Letima*
Hopol + a + ng ++ Le + tsot + a	*28*	*Hopolang ++ Letsota*
VR + a + pl ++ SC + VR +a		Finite [pl]-Pred ++ Subject + Finite – Pred
At + a + ng ++ Le + bes + a	*29*	*At ang ++ Lebesa*
At + a + ng ++ Le + sie + a	*30*	*At ang ++ Lesiea*
Makal + a + ng ++ Le + soets + a	*31*	*Makalang ++ Lesoetsa**
Kheth + a + ng ++ Le + tsek + a	*32*	*Khethang ++ Letseka*
Arab + a + ng ++ Le + nyats + a	*33*	*Arabang ++ Lenyatsa*
Bok + a + ng ++ L e + bon + a	*34*	*Bokang ++ Lebona*
Leboh + a + ng ++ Le + tšel + a	*35*	*Lebohang ++ Letšela*
Leboh + a + ng ++ Le + nep + a	*36*	*Lebohang ++ Lenepa*
Leboh + a + ng ++ Le + tlal + a	*37*	*Lebohang ++ Letlala*
Leboh + a+ ng ++ Le + tšoar + a	*38*	*Lebohang ++ Letšoara*
Palam + a + ng ++ Le + nany + a	*39*	*Palamang ++ Lenanya*
Tšep + a + ng ++ Le + ut + a	*40*	*Tšepang ++ Leuta*
Tsot + a + ng ++ Le + tim +a	*41*	*Tsotang ++ Letima*
Hopol + a + ng ++ Le + tsot + a	*42*	*Hopolang ++ Letsota*

VR + a + ng ++ N + SC + VR + Perfect		Finite-Pred pl ++ Subj + Finite-Pred Perf
Lebohang ++ Taba + li + atile	*43*	*Lebohang ++Taba + li + atile*
VR + a + ng ++ SC +VR +Appl+Recip + Subjun		F/Pred pl++Subj+F/Pred Appl Recip Subju
Leboh + a + ng ++ Le + thib + el + an +e	*44*	*Lebohang ++ Le + thibelane*
VR + a + ng ++ SC +VR + Reciprocal + Subjun		F/Pred pl ++ Subj + Finite-Pred Perf
Tloh + a + ng ++ Se + kham + an + e	*45*	*Tlohang ++ Se + khamane*
VR + a + ng ++ SC +VR + Subjunctive		Finite-Pred pl ++ SC + Finite-Subjun
Leboh + a + ng ++ Se + at + e	*46*	*Lebohang ++ Se + ate*
VR + Causative + a ++ Compound Noun		Finite-Pred ++ NCompound Compl
Tšeh + is + a ++ Poho-tsela	*47*	*Tšehisa ++ Poho-tsela*
VR + Appl + a ++ N/Prefix + VR + Nom suffix		Finite-Pred ++ NComplement
Tsek + el + a ++ Mo + ekets + I	*48*	*Tsekela ++ Moeketsi*
VR ++SC + VR + Nominal suffix		Finite-Pred ++ Subj + Finite-Pred
Lefa ++ Mosotets + I	*49*	*Lefa ++ Mo + sotetsi*

SC STRUCTURES

SC + VR +Perfect ++ NCompl		Subj + Finite-Pred Perf ++ NCompl
Ke + fuman + e ++ Taka		*Ke + fumane ++ Taka*
Re + fuman + e ++ Mahloko	*50*	*Re + fumane ++ Mahloko*
SC + Def Verb + OC + VR + -a ++ N/Comp		Subj + Def Verb-OC Finite-Pred ++NComp
Ke + sa + o + bak + a ++ Moerane	*51*	*Ke + saobaka ++ Moerane*

SC + VR + Passive + Perfect + + N/Comp	Subj + Finite Pred Pass-Perf ++ NCompl

Ke + ne(h) + uo + e ++ Lipholo 52	*Ke + ne(h)uoe*	*++ Lipholo*
Ke + f + uo + e ++ Molise 53	*Ke + fuoe*	*++ Molise*
Re + f + uo + e ++ Lethōle 54	*Re + fuoe*	*++ Lethōle*

SC + VR + a ++ SC + VR + Extensive + a | Subj +Finite-Pred   ++ Subj + Finite-Pred Extv
Le + han + a ++ Le + thu +ak + a 55 | *Le + hana   ++ Le + thuaka*
SC + VR + Perf+ Pass+Perf++ N/Comp | Subj + Finite-Pred Perf ++ NComplement
Re + f + il + o+ e ++ Makhobotloane 56 | *Re + filoe   ++ Makhobotloane*
SC + VR + Perfect + Passive + -e ++ N/Comp | Subj +Finite-Pred Pass-Perf ++ NCompl
Ke + neh + Il   + o   + e ++ Lebele 57 | *Ke + nehiloe   ++ Lebele*
SC + VR + -a ++ N/Compl | Subj + Finite-Pred ++ NComplement
Le + tšel + -a ++ Nokana 58 | *Le + tšela   ++ Nokana*
Le +tsek + -a ++ Kalana 59 | *Le +tseka   ++ Kalana*
Le + bus + a ++ Thakalekoala 60 | *Le + busa   ++ Thakalekoala*
Le + suo + a ++ Mohlakoro 61 | *Le + suoa   ++ Mohlakoro*
VR   + a + pl ++ SC + VR +a | Finite [pl]-Pred ++ Subject + Finite - Pred
At + a + ng ++ Le + bes + a 62 | *At ang   ++ Lebesa*
At + a + ng ++ Le + sie + a 63 | *At ang   ++ Lesiea*
Makal + a + ng ++ Le + soets + a 64 | *Makalang   ++ Lesoetsa**
Kheth + a + ng ++ Le + tsek + a 65 | *Khethang   ++ Letseka*
Arab + a + ng ++ Le + nyats + a 66 | *Arabang   ++ Lenyatsa*
Bok + a + ng ++ L e + bon + a 67 | *Bokang   ++ Lebona*
Leboh + a + ng ++ Le + tšel + a 68 | *Lebohang   ++ Letšela*
Leboh + a + ng ++ Le + nep + a 69 | *Lebohang   ++ Lenepa*
Leboh + a + ng ++ Le + tlal + a 70 | *Lebohang   ++ Letlala*
Leboh + a+ ng ++ Le + tšoar + a 71 | *Lebohang   ++ Letšoara*
Palam + a + ng ++ Le + nany + a 72 | *Palamang   ++ Lenanya*
Tšep + a + ng ++ Le + ut + a 73 | *Tšepang   ++ Leuta*
Tsot + a + ng ++ Le + tim +a 74 | *Tsotang   ++ Letima*
Hopol + a + ng ++ Le + tsot + a 75 | *Hopolang   ++ Letsota*
VR   + a + ng ++ N   + SC + VR + Perfect | Finite-Pred pl ++ Subj + Finite-Pred Perf
Lebohang ++ Taba + li + atile 76 | *Lebohang   ++Taba + li + atile*
VR + a + ng ++ SC +VR +Appl+Recip + Subjun | F/Pred pl++Subj+F/Pred Appl Recip Subju
Leboh + a + ng ++ Le + thib + el + an +e 77 | *Lebohang ++ Le + thibelane*
VR + a + ng ++ SC +VR + Reciprocal + Subjun | F/Pred pl   ++ Subj + Finite-Pred Perf
Tloh + a + ng ++ Se + kham + an   + e 78 | *Tlohang   ++ Se + khamane*
VR   + a + ng ++ SC +VR + Subjunctive | Finite-Pred pl ++ SC + Finite-Subjun
Leboh + a + ng ++ Se + at + e 79 | *Lebohang   ++ Se + ate*
VR + Causative + a ++ Compound Noun | Finite-Pred   ++ NCompound Compl
Tšeh + is   + a ++ Poho-tsela 80 | *Tšehisa   ++ Poho-tsela*
VR + Appl + a ++ N/Prefix + VR + Nom suffix | Finite-Pred   ++ NComplement
Tsek + el   + a ++ Mo   + ekets + i 81 | *Tsekela   ++ Moeketsi*
VR ++SC + VR + Nominal suffix | Finite-Pred   ++ Subj + Finite-Pred
Lefa ++ Mosotets + i 82 | *Lefa   ++ Mo + sotetsi*

SC STRUCTURES

SC + VR +Perfect ++ NCompl		Subj + Finite-Pred Perf	++ NCompl
Ke + fuman + e ++ Taka	83	*Ke + fumane*	*++ Taka*
Re + fuman + e ++ Mahloko	84	*Re + fumane*	*++ Mahloko*
SC + Def Verb + OC + VR + -a ++ N/Comp		Subj + Def Verb-OC Finite-Pred ++NComp	
Ke + sa + o + bak + a ++ Moerane	85	*Ke saobaka*	*++ Moerane*
SC + VR + Passive + Perfect + + N/Comp		Subj + Finite Pred Pass-Perf	++ NCompl
Ke + ne(h) + uo + e ++ Lipholo	86	*Ke + ne(h)uoe*	*++ Lipholo*
Ke + f + uo + e ++ Molise	87	*Ke fuoe*	*++ Molise*
Re + f + uo + e ++ Lethōle	88	*Re fuoe*	*++ Lethōle*
SC + VR + a ++ SC + VR + Extensive + a		Subj +Finite-Pred ++ Subj + Finite-Pred Extv	
Le + han + a ++ Le + thu +ak + a	89	*Le + hana ++ Le + thuaka*	
SC + VR + Perf+ Pass+Perf++ N/Comp		Subj + Finite-Pred Perf ++ NComplement	
Re + f + il + o+ e ++ Makhobotloane	90	*Re + filoe ++ Makhobotloane*	
SC + VR + Perfect + Passive + -e ++ N/Comp		Subj +Finite-Pred Pass-Perf ++ NCompl	
Ke + neh + Il + o + e ++ Lebele	91	*Ke + nehiloe ++ Lebele*	
SC + VR + -a ++ N/Compl		Subj + Finite-Pred ++ NComplement	
Le + tšel + -a ++ Nokana	92	*Le + tšela ++ Nokana*	
Le +tsek + -a ++ Kalana	93	*Le +tseka ++ Kalana*****	
Le + bus + a ++ Thakalekoala	94	*Le + busa ++ Thakalekoala*	
Le + suo + a ++ Mohlakoro	95	*Le + suoa ++ Mohlakoro*	
SC + VR + -a ++ N/Compl		Subj + Finite-Pred ++ NComplement	
Le + tšel + -a ++ Nokana	96	*Le + tšela ++ Nokana*	
Le +tsek + -a ++ Kalana	97	*Le +tseka ++ Kalana*****	
Le + bus + a ++ Thakalekoala	98	*Le + busa ++ Thakalekoala*	
Le + suo + a ++ Mohlakoro	99	*Le + suoa ++ Mohlakoro*	
SC + VR + -a ++ N/Compl		Subj + Finite-Pred ++ NComplement	
Le + tšel + -a ++ Nokana	100	*Le + tšela ++ Nokana**	
Le +tsek + -a ++ Kalana	101	*Le +tseka ++ Kalana*	
Le + bus + a ++ Thakalekoala	102	*Le + busa ++ Thakalekoala*	
Le + suo + a ++ Mohlakoro	103	*Le + suoa ++ Mohlakoro*	
SC + VR + Applied + -a ++ NComplement		Subj + Finite-Pred Appl ++ NCompl	
Li + be +el + a ++ Maoeng	104	*Li + beela ++ Maoeng*	
SC + VR + Perfect ++ NCompl		Subj + Finite-Pred Pref ++ NCompl	
Re + leboh + ile ++ Mohale	105	*Re + lebohile ++ Mohale*	
SC + VR + Causative + a ++ NCompl		Subj + Finite-Pred Caus ++ NCompl	
Le + tšab + is + a ++ Lerotholi	106	*Le + tšabisa ++ Lerotholi*	
SC + OC + VR + a ++ NCompl		Subj-OC + Finite –Pred ++ NCompl	
Ra + mo + fa ++ Mahlomola	107	*Ra + mo + fa ++ Mahlomola*	
SC + VR +Applied + Perfect ++ NCompl		Subj + Finite-Pred Appl-Perf ++ NCompl	
Re + fel + ets + e ++ Mafisa	108	*Re + feletse ++ Mafisa*	
SC + VR +a + Enclitic ++ NCompl		Subj + Finite-Pred WH-Adjun ++ NCompl	
Le + thus + a + eng ++ Liau	109	Lethusa'ng ++ Liau	

SC + VR + Subjunctive ++ NCompl	Subj + Finite-Pred Subjun ++ NCompl
U + hem + e ++ Lepatlelong 110	U + heme ++ Lepatlelong
Le + fat + e ++ Limakatso 111	Le + fate ++ Limakatso
Le + tel + e ++ Khomo 112	Le + tele ++ Khomo
Le + tel + e ++ Lehlohonolo 113	Le + tele ++Lehlohonolo
Le + tel + e ++ Lijo 114	Le + tele ++ Lijo
Le + kat + e ++ Lesitsi 115	Le + kate ++ Lesitsi
Le + sits + e ++ Motumi 116	Le + sitse ++ Motumi
Li + ekets + e ++ Matlannyane (a) 117	Le + eketse ++ Matlanyane (a)
Se + fal + e ++ Khojane 118	Se + fale ++ Khojane
Le + tel + e ++ Ngaka 119	Le + tele ++ Ngaka
SC + Copulative Base ++ NCompl	Subj + Nominal ++ NCompl
Li + kotsi ++ Likhabiso 120	Li + kotsi ++ Likhabiso
Le + matla + Motšelisi 121	Le + matla ++ Motšelisi
SC + VR + Applied+ a ++ NCompl	Subj + Finite-Pred Appl ++ NCompl
Le + bus + ets + a ++ Kananelo 122	Le + busetsa ++ Kananelo
Li + han + el + a ++ Nyakallo 123	Li + hanela ++ Nyakallo
Le + phaham + el + a ++ Naleli 124	Le + phahamela ++ Naleli
SC + a + VR + a ++ Ncompl	Subj (long form) + Finite ++ NCompl
Li +a + thab + a ++ `Mabathoana 125	Lia + thaba ++ `Mabathoana
SC + VR + Applied + Passive + a ++ NCompl	Subj + Finite Appl-Passive ++ NCompl
Li + beh + el + o + a ++ Matlatsa 126	Li + beheloa ++ Matlatsa
SC + OC + VR +Perfect ++ NCompl	Subj + Circ Adjun + F/Pred Perf ++ NCompl
Ke + le + bon + e ++ (Le)Tsatsi 127	Ke + le + bone ++ (Le)Tsatsi
SC + OC + VR +Perfect ++ NCompl	Subj + Circ Adjun + F/Pred Perf ++ NCompl
Ke + le + bon + e ++ (Le)Tsatsi 127	Ke + le + bone ++ (Le)Tsatsi
SC + VR + Applied + a ++ NCompl	Subj + Finite-Pred Appl ++ Ncompl
Le + bus + ets + a ++ Mokone 128	Le + bus + ets + a ++ Mokone
Le + bus + ets + a ++Kananelo 129	Le + bus + ets + a ++Kananelo*
SC + VR + Perfect ++ Ncompl	Subj + Finite-Pred Perf ++ Ncompl
Re + leboh + ile ++ Seomoko 130	Re + lebohile ++ Seomoko
Re + thab + ile ++ Fusi 131	Re + thabile ++ Fusi
Re + leboh + ile ++ Khang 132	Re + lebohile ++ Khang
Ke + leboh + ile ++ Mosili 133	Ke + lebohile ++ Mosili
SC + VR + Perfect ++ Ncompl	Subj + Finite-Pred Perf ++ Ncompl
Re + leboh + ile ++ Seomoko 134	Re + lebohile ++ Seomoko
Re + thab + ile ++ Fusi 135	Re + thabile ++ Fusi
Re + leboh + ile ++ Khang 136	Re + lebohile ++ Khang*
Ke + leboh + ile ++ Mosili 137	Ke + lebohile ++ Mosili
SC + RP + VR + Applied + Perfect ++ NCompl	Subj + Reflve + F/Pred Appl-Perf ++ Ncompl
Re + I + tum + ets + e ++ Mohale 138	Re + i + tumetse ++ Mohale
SC + VR + Extensive + a ++ Dim NCompl	Subj + Finite-Pred Extve ++ Ncompl
Se + hlab + ak + a ++ Mphonyane 139	Se + hlabaka ++ Mphonyane
SC + VR + Perfect + Passive + -e ++ NCompl	Subj + Finite-Pred Perf-Passive ++ NCompl
Re+ f + il + o + e ++ Mofoka 140	Re + filoe ++ Mofoka

SC + VR + Passive + Perfect ++ NCompl	Subj + Finite-Pred Passive-Perf ++ NCompl
Ke + neh + uo + e ++ Lebele 141	Ke + nehuoe ++ Lebele
SC + VR + Perfect + Perfect ++ NCompl	Subj + Finite-Pred Passive-Perf++ NCompl
Se + me + ts + e ++ Morongoe (a) 142	Se + metse ++ Morongoe(a

SC + VR + Reciprocal + Perfect ++ NCompl	Subj + Finite-Pred Recipr-Perf ++ NCompl
Le + tlail + an + e ++ Mohlomi 143	Le + tlailane ++ Mohlomi
SC + VR + a ++ Noun + Qual Conc + NCompl	Subj + Finite-Pred ++ Adjective Compl
Le + bus + a ++ Thaka + ea lekoala 144	Le + busa ++ Thak'alekoala
SC + VR + a ++ SC + VR + Perf + Eclintic	Subj + Finite ++Subj+Finite-Perf-Wh-Adjun
Li + pal + a ++ Ke + ents + e +'ng 145	Li + pala ++ Ke + entse'ng
SC + OC + VR + Perfect ++ Manner Adverb	Subj + Circ Adjun+Finite-Pred Perf ++ M/Circum
Ke + o + rape + tse ++ Kaboomo 146	Ke + o + rapetse ++ Kaboomo
SC + VR + Perf + Passive + Perf ++ Loc Adverb	Subj + Finite-Pred Perf-Pass-Perf ++ L/Circum
Re + f + il + o + e ++ Lithakong 147	Re + filoe ++ Lithakong
SC + OC + VR + a ++ Loc Adverb	Subj + Circ Adjun + Finite ++ L/Circum
Ra + Le + pom + a ++ Mabalane 148	Ra + Le + poma ++ Mabalane
SC + VR + -a ++ Loc Adverb	Subj + Finite ++ L/Circumstantial
Ra + is + a ++ Tlaleng 149	Ra + isa ++ Tlaleng
SC + VR + Neuter + a ++ L/Circumstantial	Subj + Finite Neuter ++ L/Circumstantial
Le + tšel + eh + a ++ Tseleng 150	Le + tšel + eh + a ++ Tseleng
SC+VR + Caus + Perf + Pass + Perf++ L/Circum	Subj + Finite-Pred Caus Perf Pass Perf++ L/Circu
Re + tšel + is + its + o + e ++ Masimong 151	Re + tšelisitsoe ++ Masimong
SC + VR + Revers + Subjunc ++ Ideophone	Subj + Finite-Pred Revers Subjun ++ Ideophone
Re + khath + oll + e ++ Hang-hang 152	Re + khatholle ++ Hang-hang
SC + VR + Caus + a ++ Noun + Qualificative	Subj + Finite-Pred Caus ++ Poss Qualificative
Le + ch + es + a ++ Mathe + a lira 153	Le + ch + es + a ++ Mathe + a lira
SC + VR + Perfect ++ Compound Noun	Subj + Finite-Pred Perf ++ Compound Noun
Re + leboh + ile ++ Tsoa + motes 154	Re + lebohile ++ Tsoamotse
SC + VR + a ++ Noun + Manner Adverb	Subj + Finite ++ Noun + Manner Circumstantial
Le + tsos + a ++ Ntho + feela 155	Le + tsosa ++ Nthofeela*
SC+VR+a +M/Adjun++ N+ Qual Conc+T/Adver	Subj+Finite+ M/Adjun ++ N+ Poss Qual + T/Circ
Le + bu+ a + joang ++Thebe +ea + khale 156	Le + buajoang ++Thebeeakhale
SC + VR + Nominal suffix ++ SC + VR + Perf	Subj + Finite-Pred ++ Subj + Finite-Pred + Perf
Mo + has + i ++ Re + thab +ile 157	Mo + hasi ++ Re + thabile
SC+VR + Subjun + pl ++ SC + VR + Recipr + a	Subj + Finite-Pred[pl] ++ SC + Finite-Pred Recip
Li + hap+ e + ng ++ Le + phe + an + a 158	Li + hapeng ++ Le + pheana
SC + VR + a ++ SC + VR + Perfect	Subj + Finite-Pred ++ Subj + Finite-Pred Perf
Le + beis +a ++ Re + thab + ile 159	Le + beisa ++ Re + thabile
Le + bon + a ++ Re + leboh + ile 160	Le + bona ++ Re + lebohile
Le + fok + a ++ Re + leboh + ile 161	Le + foka ++ Re + lebohile
Se + bajo +a ++ Re + thab + ile 162	Se + bajoa ++ Re + thabile
SC + VR + a ++ SC + VR + Perfect	Subj + Finite-Pred ++ Subj + Finite-Pred Perf
Le + beis +a ++ Re + thab + ile 163	Le + beisa ++ Re + thabile
Le + bon + a ++ Re + leboh + ile 164	Le + bona ++ Re + lebohile*

Le + fok + a ++ Re + leboh + ile   165   Le + foka   ++ Re + lebohile
Se + bajo +a ++ Re + thab + ile   166   Se + bajoa   ++ Re + thabile

SC + VR   + Perfect ++ SC + VR + a   Subj + Finite-Pred Perf ++ Subj + Finite-Pred
Re + leboh + ile   ++ Le + bon + a   167   Re   + lebohile   ++ Le   + bona

SC + VR + Subjunctive ++ SC + VR + a   Subj + Finite-Pred Subjun++ Subj + Finite-Pred
Le + tel   + e   ++ Le + bon + a   168   Le   + tele   ++ Le   + bona
Le +tel   + e   ++ Le + boe + a   169   Le   + tele   ++ Le   + boea
SC + VR + Subjunctive ++ SC + VR + a   Subj + Finite-Pred Subjun++ Subj + Finite-Pred
Le + tel   + e   ++ Le + bon + a   170   *Le   + tele   ++ Le   + bona*
Le +tel   + e   ++ Le + boe + a   171   *Le   + tele   ++ Le   + boea*
SC + VR   + a ++ SC + VR   + a   Subj + Finite-Predicat ++ Subj + Finite-Predicator
Le + ches + a ++ Le + un + a   172   *Le + ches + a ++ Le + un + a*
Le + nep + a ++ Le + tlak + a   173   *Le + nep + a ++ Le + tlak + a*
Le + jak + a ++ Le + som + a   174   *Le + jak + a ++ Le + som + a*
Le + bus + a ++ Le + tlats + a   175   *Le + bus + a ++ Le + tlats + a*
Le + nyats +a ++ Le + nyats + a   176   *Le + nyats +a ++ Le + nyats + a*
Se + bolok + a ++ Le + tsek + a   177   *Se + bolok + a ++ Le + tsek + a*
SC+VR + a ++ SC+VR + Appl+ Perf+Pass+ Perf   Subj+F/Pred ++ Subj+ F/Pred Appl Perf Pass Perf
Le +thuny + a ++ Re + eke + l + its + o + e 178   *Le   +thunya ++ Re   + ekelitsoe*
SC+VR + a ++ SC + VR+Caus+Perf+ Pass+ Perf   Subj+F/Pred   ++Subj+F/Pred Caus Perf Pass Perf
Le + ngoas + a ++ Re +tšel + is + its+ o +e 179   *Le   + ngoasa ++ Re+tšelisitsoe*
Le + bus + a ++ Re +tšel+ is + its + o +e   180   *Le   + busa   ++ Re+tšelisitsoe*
SC + VR + a ++ SC + VR +Perf + Enclitic   Subj + F/Pred ++ Subj + F/Pred Wh-Adjunct
Le + ōm + a ++ Le + bon + e + 'ng   181   *Le   + ōma   ++ Le   + bone'ng*
SC + VR + a ++ SC + Perf   Subj + Finite-Pred ++ Subj + Finite-Pred Perf
Le + bus + a ++ Li + ile   182   *Le   + busa   ++ Li   + ile*
Le + ken + a ++ Li + ile   183   *Le   + kena   ++ Li   + ile*
SC + L/form+VR+a ++ SC+RP+VR+ Appl+ Perf   Subj-a + F/Pred ++ Subj + Refl F/Pred Perf
Le + a + ny + a ++ Ke + i + lumel + ets +e 184   *Lea   + nya   ++ Ke +itumetse*
SC   + Loc Adverb   ++ Loc Adverb   Subject + Loc Circum   ++ NCompl
Ke   + teng   ++ Metsing 185   *Ke   + teng   ++ Metsing**

OC STRUCTURES

OC + VR   + Subjunctive + ng ++ NCompl   Circ Adjunct + Finite-Pred Subjun [pl] ++ NCompl
N   + joets + e   + ng ++ Letsoso 186   *N   + joetseng   ++ Letsoso*
M   +f   + e   + ng ++ Beehle 187   *M   + feng (pheng)   ++ Beehle*
M   +f   + e   + ng ++Ntili   188   *M   + feng (pheng)   ++Ntili*
M   +f   + e   + ng ++Molapo 189   *M   + feng (pheng)   ++Molapo*
OC + VR   + Subjunctive + pl ++ NCompl   Circ Adjunct + Finite-Pred Subjun [pl] ++ NCompl
M   + bots + e   + ng ++ Tlhankana 190   *M   + botseng   ++ Tlhankana*
N   + neh + e   + ng ++ Lebele 191   *N   + neheng   ++ Lebele*
N   + tseb + e   + ng ++ Boitumelo 192   *N   + tsebeng   ++ Boitumelo*
Li   + ekets + e   + ng ++ Marole 193   *Li   + eketseng   ++ Marole*

Left	#	Right
Li + ekets + e + ng ++ Mere	194	*Li + eketseng ++ Mere*
OC + VR + Subjun++ Denom N/Complement		Circ Adjunct + Finite-Pred Subjun ++ NCompl
M + bus + e ++ Ra + maema	195	*M + puse ++ Ramaema*
OC + VR + Causa + Subjun ++ Ncompl		Circ Adjunct + Finite-Pred Caus Subjun ++ NCompl
Mo + bom + tš + e ++ Limakatso	196	*Mo + bontše ++ Limakatso*
OC + VR + Caus + Subjun + pl NCompl		Circ Adjunct + Finite-Pred Caus Subjun [pl] ++ NCompl
N + tšel + is + e + ng ++ Molise(a)	197	*N + tšeliseng ++ Molise(a)*
OC + VR + Caus + Subjun ++ Ncompl		Circ Adjunct + Finite-Pred Caus Subjun ++ NCompl
N + tli + is + e ++ Mafisa	198	*N + tlise ++ Mafisa*
OC + VR + Subjunctive ++ N/Compl		Circ Adjunct + Finite-Pred Subjun ++ NCompl
Mo + sepel + è ++ Setlokoa	199	*Mo + sepelè ++ Setlokoa*
Mo + otl + è ++ Ntate	200	*Mo + otlè ++ Ntate*
OC + VR + Appl + Subjun + pl ++ N Compl		Circ Adjunct + Finite-Pred Appl Subjun [pl] ++ NCompl
N + leboh + el + e + ng ++ Rakoti	201	*N + teboheleng ++ Rakoti*
Mo + lih + el + e + ng ++ Sello	202	*Mo + liheleng ++ Sello*
N + thol + l + e + ng ++ Lihamole	203	*N + tholleng ++ Lihamole*
M + bof + el + e + ng ++ Letsatsi	204	*M + bofeleng ++ Letsatsi*
N + leboh + el + e + ng ++ Letsema	205	*N + leboheleng ++ Letsema*
OC + VR + Applied + Perfect ++ NCompl		Circ Adjunct + Finite-Pred Appl Perf ++ NCompl
N + Khann + el + e + Koloi	206	*N + Khannele ++ Koloi*
OC + VR + Subjunctive ++ Ncompl		Circ Adjunct + Finite Subjun ++ NCompl
M + fal + e ++ Lesofe	207	*M + phale ++ Lesofe*
M + pol + e ++ Tlali	208	*M + pole ++ Tlali*
Le + tel + e ++ Ngaka	209	*Le + tele ++ Ngaka*
OC + VR + Perfect + Subjun ++ Ncompl		Circ Adjunct + Finite-Pred Perf Subjun ++ NCompl
N + tlam + ell + e ++ Boitumelo	210	*N + tlamelle ++ Boitumelo*
N + tlam + ell + e ++Motlalehi	211	*N + tlamelle ++Motlalehi*
N + tlam + ell + e ++Talooane	212	*N + tlamelle ++Talooane*
OC + VR + Subjunctive ++ Ncompl		Circ Adjunct + Finite-Pred Subjun ++ NCompl
Mo + sepel + e ++ Setlokoa	213	Mo + sepele ++ Setlokoa
Mo + otl + e ++ Ntate	214	Mo + otle ++ Ntate
Mo + kutl + e ++ Letsatsi	215	Mo + kutle ++ Letsatsi
Mo + rak + e ++ Tšepo	216	Mo + rake ++ Tšepo*
OC + VR + Applied + Subjun ++ Ncompl		Circ Adjunct + Finite-Pred Appl Subjun ++ NCompl
Mo + sie + l + e ++ Matsapa	217	Mo + siele ++ Matsapa
Se + e + l + e ++ Pheko	218	Se + ele ++ Pheko
Ke + e + l + e ++ Joalane	219	Ke + ele ++ Joalane
OC + VR + Subjun + pl ++ NCompl		Circ Adjunct + Finite-Pred Subjun pl ++ NCompl
Mo +bits + e + ng ++ Mohlolo	220	Mo +bitseng ++ Mohlolo
Li + ekets + e + ng ++ Bolele	221	Li + eketseng ++ Bolele
Se + bu + e + ng ++ Litsebe	222	Se + bueng ++ Litsebe
Mo + bontš + e + ng ++ Mejaro	223	Mo + bontšeng ++ Mejaro
Li + bus + e + ng ++ Mathe	224	Li + buseng ++ Mathe
Li + bus + e + ng ++ Lipala	225	Li + buseng ++ Lipala

OC + VR + Subjun + pl ++ Locative Adverb	Circ Adjunct + Finite-Pred Subjun pl ++ Loc/ Circum
Mo + f + e + ng ++ Lithakong 226	Mo + feng ++ Lithakong
OC + VR + Caus + Appl + Subjun++ M/Circum	Circ Adjunct + Finite-Pred Caus Appl Subjun ++M/Circu
Mo + teb + is + ets + e ++ Feela 227	Mo + tebisetse ++ Feela
OC + VR + Perfect + pl ++ SC + VR + Perfect	Circ Adjunct + F/Pred Perf pl ++ Subj + F/Pred Perf
N + tšab + e + ng ++ Le + ko + etse 228	N + tšabeng ++ Le + koetse
OC + VR + Perf + pl ++ SC + VR + Subjun	Circ Adjunct + F/Pred Perf pl ++ Subj + F/Pred +Subjun
N + lebal + e + ng ++ Le + phol + e 229	N + tebaleng ++ Le + phole
OC + VR + Perfect + pl ++ SC + VR + a	Circ Adjunct + Finite-Pred Perf pl ++ Subj + Finite-Pred
N + laol + e + ng ++ Le + ken + a 230	N + taoleng ++ Le + kena
OC + VR + Subjunctive ++ SC + VR + a	Circ Adjunct + Finite-Pred Subjun ++ Subj + Finite-Pred
Mo + lef + e ++ Le + shot + a 231	Mo + lefe ++ Le + shota
OC + VR + Subjunctive ++ Infinitive	Circ Adjunct + Finite-Pred Subjun ++ Infinitive
Mo + tosol + e ++ Hofihlela 232	Mo + tosole ++ Hofihlela
OC + VR + Perfect + Subjun ++ SC + Cop Base	Circ Adjunct + F/Pred Perf Subjun ++ Subj + Cop Compl
N + tlam + ell + e ++ Ke + mong 233	N + tlamelle ++ Ke + mong
OC+VR+Appl+Subjun++OC+VR+Appl+ Subju	Circ Adjunct+F/Pred Appl Subjun++F/Pred Appl Subjun
N + tsek+ el + e ++ N + tsek + el + e 234	N + tsekele ++ N + tsekele
OC + VR+ Caus + Appl+Subjun+pl ++ Loc Adv	Circ Adjunct+Finite-Pred Caus Appl Subjun pl++ L/circ
M + phaham+is+ets +e +ng++Phahameng 235	M + phahamisetseng ++ Phahameng
OC + VR + è ++ Nominal Complement	Circ Adjunct + Finite-Pred ++ Nominal Complement
M + phal + è ++ Lesofe 236	M + phale ++ Lesofe
M + pol + è ++ Tlali 237	M + pole ++ Tlali
Li + ekets + è ++ Mere 238	Li + eketse ++ Mere
N + t šèts + è ++ Letsae 239	N + tšètse ++ Letsae
Se + el + è ++ Pheko 240	Se + ele ++ Pheko
OC + VR + èη ++Nom Complement	Circ Adjunct+Finite-Pred (pl)+Nom Complement
M + bots + èng ++ Tlhankana 241	M +potseng + Tlhankana
Mo + bits + èng ++ Mohlolo 242	Mo +bitseng + Mohlolo

RP STRUCTURES

RP + VR + Appl + Subjun + pl ++ NCompl	Subj + Finite-Pred Appl Subjun[pl] ++ NCompl
I + batl + el + e + ng ++Mabitle(a) 243	*I + batleleng ++Mabitle(a)*
I + kop + el + e + ng ++Molepo 244	*I + kop + el + e + ng ++Molepo*
RP + VR + Subjun + pl ++ NCompl	Subj + Finite-Pred Subjun [pl] ++ NCompl
I + lumel + e + ng ++ Motumi 245	*I + lumeleng ++ Motumi*
RP + VR + Subjun + pl ++ SC + VR + a	Subj + Finite-Predr Subjun pl ++ Subject + Finite-Pred
I + lumel + e + ng ++ Le + tsoh + a 246	*I + tumeleng ++ Le + tsoha*

NEGATIVE STRUCTURES

Neg + VR + Perf + pl ++ NCompl	Neg + Finite-Predicator + Perfect ++ NCompl

Se + lem + e + ng ++ Habahaba   247   Se   + lemeng   ++ Habahaba
Neg + VR + Perf + pl ++ SC + VR + a   Neg + Finite-Predicator Perfect pl ++ NCompl
Se + makal + e + ng ++ Le + khafol + a   248   Se   + makaleng   ++ Lekhafola
Neg + SC + a + RP + VR + a ++ Ncompl   Neg + Subj + long form + Subj + F / Predr ++ NCompl
Ha + re + a + I + f + a ++ Marumo   249   Ha   + reaipha   ++ Marumo
Neg + OC + VR + Appl + Perf+pl ++ M/Adverb   Neg + Circ Adju + Finite-Pred Appl Perf pl ++ M/ Circum
Se + m + bom + el + e + ng ++ Haholo 250   Se   + m   + poneleng   ++ Haholo
Neg + SC + Enclitic ++ NCompl   Neg + Subj + neg Finite-Predr   ++ NCompl
Há + li + eo   ++ Lipholo   251   Há + li   + eo   ++ Lipholo
Há + le + eo   ++ Makara   252   Há + le   + eo   ++ Makara
Neg + VR   + Perf ++ NCompl   Neg + Finite-Pred Perf   ++ NCompl
Se + makal + e   ++ Mokhantšo   253   Se   + makale   ++ Mokhantšo
Se + tem   + e   ++ Molelekoa   254   Se   + teme   ++ Molelekoa
Se + thōl   + e   ++ Poloko   255   Se   + thōle   ++ Poloko
Se + lek   + e   ++ Makhala   256   Se   + leke   ++ Makhala
Se + akh   + e   ++ Liteboho   257   Se   + akhe   ++ Liteboho
Se + lis   + e   ++ Lehloa   258   Se   + lise   ++ Lehloa
Se + kharum + e   ++ Moeti   259   Se + kharume   ++ Moeti
Neg + OC + k + VR + Extve + Perf ++ NCompl   Neg + Circ Adjunct+k+Finite-Pred Extve Perf ++ NCompl
Se + n + k +at +ak + e ++ Selimo   260   Se   + n   + katake   ++ Selimo
Neg + VR   + Perf ++ SC + VR + Perf   Neg + Finite-Pred Perf ++Subj + Finite-Pred Perf
Se + makal + e   ++Re + thab + ilê   261   Se   + makale   ++Re + thabilê
Neg + VR + Perf ++ OC + k + VR + Subjun+ pl   Neg + F/Pred Perf ++ Object + k + F/Pred Subjun pl
Se   + thōl + e ++ N + k + elets +e +ng   262   Se   + thōle   ++N   + k + eletseng
Neg + SC + neg + VR   + a ++ NCompl   Neg + Subj + neg + Finite-Pred ++ NCompl
Há + li + a   + aloh + a ++ Mosito   263   Há + li   + a   + aloha   ++ Mosito

*NOUN RESUMING STRUCTURES
N   ++ SC + a + VR + a   Vocative ++ Subj (long form) + Finite-Predicator
Sekotlo ++ Se + a + bat + a   264   Sekotlo   ++ Sea + bata
N + SC + VR Perf ++ NC ompl   Vocative + Subj + Finite-Pred Perf   ++ NCompl
Naha + e + ilê ++ Moshoeshoe   265   Naha   +e   + ile   ++ Moshoeshoe
N + Neg + SC + VR + Pass + Perf ++ NCompl   Vocative + neg + Subj + Finite-Pred Pass Perf ++ NCompl
Lira + há + li + bon + o + e ++ Mothibe   266   Lira   + há + li   + bonoe   ++ Mothibe
Motho + há + a + lahl +o + e ++ Matsema 267   Motho + há + a + lahl +o + e   ++ Matsema
N + SC + VR + Perf ++ NCompl   Subj + Finite-Pred Perf   ++ NCompl
Chaba + se + mak + etse ++ Moneri   268   Chaba + semaketse   ++ Moneri
Noun + Temporal Adverb   Vocative Adjunct   ++ Temporal Circum
Moeti + Joale   269   Moeti   ++ Joale
Moloi + Bosiu   270   Moloi   ++ Bosiu
Noun + Poss Qual ++ NCompl   Vocative + Possessive   ++ NCompl
Khomo + ea majoe ++ Kinela   271   Khomo   + ea majoe   ++ Kinela
Noun ++ Noun   Vocative   ++ Vocative
Limakatso ++ Mautse   272   Limakatso   ++ Mautse

OTHER STRUCTURES

(Infinitive) Ho + VR + Perf ++ Quantitative		Infinitive Subj + Finite-Pred Perf ++ Mood Adjunct
Ho + fel + ilê ++ Tsohle	273	Ho + felile ++ Tsohle
Interjection ++ Denominative Noun		Vocative ++ Vocative
Khotso ++ Ra + ntšo	274	Khotso ++ Rantšo
Interjection ++ Noun		Vocative ++ Vocative
Khotso ++Lesotho	275	Khotso ++ Lesotho

CLAUSE SIMPLEX STRUCTUALPATTERNS
– Current and New from Formalist and Systemic Grammars

Infinitive SC + VR Pass + a + Loc Adverb		Infitve Subj +Pass Finite-Pred + Loc Circum
Ho + uo + a + kae	276	Ho + uoa + kae
SC + VR + a + Enclitic		Subj + Finite-Pred + Wh –Adjunct
Ke + bits + a + mang	277	Ke + bitsamang
Le + bots + a + mang	278	Le + botsamang
Le + r + e + 'ng	279	Le + re'ng
OC + VR + Appl + Perf + pl + Loc Adverb		Circ Adjunct + Finite-Pred Appl Perf pl L/ Circum
Mo + hloae + l + e + ng + kathoko	280	Mo + hloaelengkathoko
OC + k + VR + Appl + Perf + pl + Noun		Circ Adjun + k + Finite-Pred Appl Perf pl NCompl
N + k + utlo + el + e + ng + bohloko	281	N + k + utloelengbohloko
SC + VR + Appl + Appl + Perf + Pass + Perf		Subj + Finite-Pred Appl Perf Pass Perf
Re + bus + el + el +its + o + e	282	Re + buselelitsoe
SC + VR + OC + VR + a + Enclitic		Subj + Circ Adjun + Finite-Pred Wh-Adjun
Le + m + bots + a + 'ng	283	Le + m + botsa'ng
Le + m + batl + a +'ng	284	Le + m + batla'ng
SC + VR + OC + VR + a + Enclitic		Subj + Circ Adjun + Finite-Pred Wh-Adjun
Le + m + bots + a + 'ng	285	Le + m + botsa'ng*
Le + m + batl + a +'ng	286	Le + m + batla'ng
SC + VR + a + M/Adverb (about) + Enclitic		Subj + Finite-Pred M/Circum Wh-Adjunct
Le + bu + a + ka + 'ng	287	Le + buaka'ng
SC + VR + a + M /Adv (Instru) + Enumerative		Subj + Finite-Pred + M/circum Enumerative
Le + tl + a + ka + life	288	Le + tla + kalife
SC + Future Tense + OC + VR + e + Enclitic		Subj + Finite + Circ Adjun + Finite-Pred WH-Adjunct
Le + tla + mo + r + e +'ng	289	Le + tla mo + re'ng
SC + Future Tense + SC + VR + e + Enclitic		Subj + Finite + Subj + Finite-Pred Wh-Adjunct
Le + tla + le + r + e +'ng	290	Le + tla + le + re'ng**

APPENDIX   B

NB.   Those marked with * are repeated entries presented again as patterns.
NS Declaratives

291   *Ampuella Mane*   [ampuɛ́lla mane] 'He/She spoke on ny behalf'
292   *Halieo Lipholo*   [hadiyɔ diphōlō] 'They are not there | bulls'
293   *Hofelile Tsohle*   [hōfedilɛ̀ tsɔhlɛ̀] 'Everything is finished'
294 *Keeena Phahamane*   [keyɛ̀na phahamane] 'It is he | the highly positioned one'
295 *Kefumane Taka*   [kefumane taka] 'I found | the slab'
296 *Kefuoe Mofoka*   [kefuwɛ̀ mōfōka] 'I have been given | chaff'
297 *Kefuoe Molise(a)*   [kefuwɛ̀ modisɛ̀] 'I have been given | a shepherd'
298 *Kelebone Tsatsi*   [kelebɔne tsatsi] 'I have seen | the day'
299 *Kelesitse Tsatsi*   [kelesitsɛ̀ tsatsi] 'I left alone | the day'
300 *Keneiloe Lebele*   [kenɛ̀ileɛ̀ lebɛ̀lɛ̀] 'I have been given | a sorghum pellet
301 *Keneuoe Likate*   [keneuwɛ̀ dikatɛ̀] 'I have been given | unexplainable things
302 *Keneuoe Lipholo*   [keneuwɛ̀ diphōlō] 'I have been given | bulls
303 *Keneuoe Maimane*   [keneuwɛ̀ maimane] 'I have been given | muti
304 *Keneuoe Matšumunyane*   [keneuwɛ̀ matsʰumuɲane] 'I have been given |
305 *Kehanne Moaki*   [kehannɛ̀ mōaki] 'I refused | a kisser
306 *Keorapetse Kaboomo*   [keōrapɛ̀tse kabɔɔmō] 'I prayed to him/her | on purpose
307 *Kesaobaka Moerane*   [kesaōbaka mōɛ̀rane] 'I am causing | a havoc
308 *Keteng Metsing*   [ketɛ̀ŋ mɛ̀tsiŋ] 'I am there in the water
309 *Lebusa Letlatsa*   [lebusa letlatsa] 'you rule | one who adds
310 *Lebusa Thakalekoala*   [lebusa thakalekwala] 'you rule | a coward's peer
311 *Lebusetsa Mokone*   [lebusɛ̀tsa mōkɔne] you return | the foreigner
312 *Lechesa Mathealira*   [lechesa mathɛ̀adira] 'you burn | the enemies' saliva
313 *Lechesa Sebina*   [lechesa sebina] 'you burn | the singer
314 *Lefefa Maama*   [lefɛ̀fa maama] 'you scape | the lady doctor
315 *Lefelisa Sehlahla*   [lefɛ̀disa sehlahla] 'you are ending | a shrub
316 *Lehlakola Tšupane*   [lehlakōla tsʰupane] 'you erase | healing burnt root
317 *Lejaka Lesoma*   [lejaka lesɔma] 'you ask for new residence | as you ridicule
318 *Lengola Pula*   [leŋɔa pula] 'you write | the rain
319 *Leotla Moroke*   [leɔtla mōrɔkɛ̀] 'you hit | Barolong chief
320 *Lephaila Ntsu*   [lepʰaila ntsu] 'you slap | an eagle
321 *Lesoma Tlhomola*   [lesɔma tlʰomōla] 'you ridicule | an animal tatoo
322 *Letlailane Mohlomi*   [letlailane mōhlɔmi] 'you had discord with the initiator
323 *Letsipa Semela*   [letsipa semela] 'you pinch | a plant
324 *Leuna Lechesa*   [leuna lechesa] 'you earn | as you burn
325 *Leuna Tebello*   [leuna tebɛ̀llɔ] 'you earn | what is expected
326 *Leutsoa Lentsoenyana*   [leutswa lentsweɲana] 'you steal | a small voice
327 *Liathaba `Mabathoana*   [diatʰaba mmabatʰwana] 'they jubílate | mother of the
                                                              small people
328 *Libeheloa Matlatsa*   [dibɛ̀hɛ̀lwa matlatsa] 'they are kept for | those who add on
329 *Libetsa Qoso*   [dibetsa qōso] 'they throw | a court case
330 *Likhabiso Likotsi*   [dikhabiso dikɔtsi] 'decorations | are dangerous

331 *Ntlise Mafisa*   [ntlisέ mafisa] 'take me to | the new negotiated home
332 *Reamohetse Mohlekoa*   [reamōέtse mōhlέkwa] 'we have accepted | the one who is cleared'
333. *Ralepoma Mabalane*   [ralepōma mabalane] 'we have cut you | in the low lands
334. *Refeletse Mafisa*   [refέlέtse mafisa] we are all placed | in the new negotiated home'
335. *Refiloe Lekiba*   [refilwέ lekiba] we have been given | something to stop with'
336. *Refiloe Makhobotloane*   [refilwέ mak^{h}ɔbɔtlwane] we have been given | a remote place
337. *Refiloe Mafisa*   [refliwέ mafisa] 'we have been given | the new negotiated home
338. *Refiloe Mofoka*   [refilwέ mōfōka] 'we have been given | chaff
339. *Refuoe Lethōle*   [refuwέ dit^{h}ōle] 'we have been given | dust'
340. *Refumane Mahloko*   [refumane mahlōkō] 'we have found | pain'
341. *Reitumetse Mohale*   [reitumέse mōhale] 'we are proud | warrior'
342. *Relebohile Khang*   [relέbōhilέ khaŋ] 'we give thanks | argument '
343. *Relebohile Semoko*   [relέbōhilέ semɔkɔ] 'we give thanks | carbon monoxide'
344. *Rethabile Fusi*   [ret^{h}abilέ fusi] 'we are happy | one born after the dead'
345. *Retšelisitsoe Masimong*   [rets^h edisistswέ masimōŋ] 'we have been given condolences | in the fields'
346. *Retšelisitsoe Moea*   [rets^h edisitswέ mɔya] 'we have been given condolences | air'
347. *Sebina Sello*   [sebina sellɔ] 'it sings | a cry
348. *Seboloka Letseka*   [sebōlōka letsέka] 'it keeps | as you argue/fight
349. *Sebueng Litsebe*   [sebueŋ ditsέbέ] 'don't talk | ears! (vocative)
350. *Seetsa Tšebetso*   [seέtsa ts^h έbέtsɔ] 'it does | the work
351. *Sekhaola Molupe*   [sekhaola mōdupe] 'it cuts | (when it) rains cats and dogs
352. *Semakale Mokhantšo*   [semakale mokhants^{h}ɔ] 'don't be surprised | lighter
353. *Seqobela Thamae (ha)*   [seqɔbέla thamae] 'it ducks for | the python

SN   Declaratives

354. *Leanya Keitumetse*   [leaɲa keitumέtse] 'you suck | I am content
355. *Lebea Mpitsoana*   [lebέa mpitswana] 'you put | a small pot
356. *Lebeisa Relebohile*   [lebέisa | relέōhilέ] 'you race | we thank you
357. *Lebetsa Baholo*   [lebetsa bahōlō] 'you throw (at) | the elders
358. *Lebetsa Keletso*   [lebetsa kέlέtsɔ] 'you throw (in) | advice
359. *Lebetsa Palesa*   [lebetsa palesa] 'you throw | a flower
360. *Lebina Retšelisitsoe*   [lebina rets^h edisitswέ] 'you sing | after we have been given condolences'
361. *Lebitsa Matšeliso*   [lebitsa mats^h ediso] 'you call | condolences
362. *Lebitsa Refiloe*   [lebitsa refilwέ] 'you call | after we were given
363. *Lebitsa Poloko*   [lebitsa pōlōkɔ] 'you call | safety
364. *Lebitsa Tsebo*   [lebitsa tsebɔ] 'you call | knowledge
365. *Lebona Tsebo*   [lebɔna tsebɔ] 'you see | knowledge
366. *Lebusa Letlotlo*   [lebusa letlɔtlɔ] 'you rule | wealth
367. *Lebusetsa Kananelo*   [lebusέtsa kananέlɔ] 'you return | the apprectiated

368. *Lefala Limpho*   [lefala dimpʰɔ] 'you scrape | gifts

369. *Lefalatsa Hape*   [lefalatsa hapɛ̀] 'you nullify | again

370. *Lefalatsa Tefo*   [lefalatsa tefɔ] 'you nullify | payment

371. *Lefela Lehoete*   [lefɛ̀la lehwɛ̀tɛ̀] 'you are getting rid of | the skin hairs

372. *Lefenya Thapelo*   [lefɛ̀ɲa tʰ apɛ̀lo] 'you defeat | prayer

373. *Lefeta Lineo*   [lefeta dinɛ̀ɔ] 'you go past | gifts or you are bigger than gifts

374. *Lefoka Relebohile*   [lefõka relɛ̀bōhilɛ̀] 'you spray | (after) we thank you

375. *Lejoetsa Paseka*   [lejwetsa pasɛ̀ka] 'you tell | Easter

376. *Lehana Lethuaka*   [lehana letʰuaka] 'you refuse | as you smash

377. *Lehasa Bahlakoana*   [lehasa bahlakwana] 'you splash | Bahlakoana clan

378. *Lehasa Lintle*   [lehasa dintlɛ̀] 'you splash | goodies

379. *Lehata Matlakala*   [lehata matlakala] 'you step on | dried twigs

380. *Lehloka Tšeliso*   [lehlɔka tsʰ edisɔ] 'you need | consolation

381. *Lehula Lehlohonolo*   [lehula lehlɔhɔnɔlɔ] 'you pull | good luck

382. *Lejaka Moseli*   [lejaka mōsɛ̀di] 'you seek new home | from the one who

383. *Lekena Liile*   [lekɛ̀na diilɛ̀] 'you enter | just after they left

384. *Lekhotsa Majalou*   [lekʰōtsa majalɔu] 'you exclaim at | the ones who eat lou

385. *Lekhotsa Mamello*   [lekʰōtsa mamɛ̀llɔ] 'you exclaim at | patience

386. *Lekoala Limpho*   [lekwala dimpʰɔ] 'you close up | gifts

387. *Lekoba Khalemelo*   [lekɔba khalemɛ̀lɔ] 'you bend | discipline

388. *Lekuba Paramente*   [lekuba paramɛ̀ntɛ̀] 'you scratch | parliament

389. *Lelahla Toka*   [lelahla tōka] 'you throw away | justice

390. *Leloma Moeketsi*   [lelōma mōɛ̀kɛ̀tsi] 'you bite | the additional one

391. *Lelula Motlatsi*   [ledula mōtlatsi] 'you sit on | the additional one or the supporter'

392. *Lematla Motšelisi*   [lematla motsʰedisi] 'you are strong | one who gives condolences'

393. *Lengala Tlali*   [leŋala tladi] 'you turn against | lightening

394. *Lengala Tseko*   [leŋala tsɛ̀kɔ] 'you turn against | a dispute

395. *Lenepa Letlaka*   [lenɛ̀pa letlaka] 'you do right | as you ridicule

396. *Lenetha Mathopa*   [lenɛ̀tʰa matʰōpa] 'you rain | boils

397. *Lenoesa Makhomo*   [lenwesa makhɔmō] 'you make to drink | cows

398. *Lenyatsa Liphano*   [leɲatsa dipʰanɔ] 'you dispute | gifts

399. *Lenyepa Lihlomo*   [leɲɛpa dihlɔmɔ] 'you plunder | armoury

400. *Leoa Lehlohonolo*   [lewa lehlɔhɔnɔlɔ] 'from you drops | good luck

401. *Leoa Lipolelo*   [lewa dipōlɛ̀ɔ] 'from you drops |utterances

402. *Leotla Pheello*   [leɔtla pʰeɛ̀lɔ] 'you hit | perseverance

403. *Lephakha Molemo*   [lepʰakʰa mōlemɔ] 'you pile up | goodness

404. *Lephahamela Naleli*   [lepʰahamɛ̀la nalɛ̀di] 'you rise above | the star

405. *Lephema Bothata*   [lepʰɛ̀ma bōtʰata] 'you avoid | a problem

406. *Lepholisa Mpho*   [lepʰɔdisa mpʰɔ] 'you cool | a gift

407. *Lepitla Tlhokomelo*   [lepitla tlʰɔkɔmɛ̀lɔ] 'you trap | good care

408. *Leroba Tšoana*   [lerɔba tsʰwana] 'you break | the dark one

409. *Lesesa Beng*   [lesesa bɛ̀ŋ / lesɛ̀sa (le) bɛ̀ŋ] 'you cause the owners to misbehave / you swim (with) the owners'

410. *Lesia `Mila*   [lesia mmila] 'you leave behind | the road

411. *Lesia Tšehlana*   [lesia tsʰɛ̀hlana] you leave behind | the light complexioned one'

412. *Lesoetsa Katleho*   [leswɛ̀tsa karabɔ] 'you deny opportunity to | success

413. *Lesuoa Mohlakore*   [lesuwa mōhlakɔrɛ̀] 'you knead | the sides

414. *Leteka Mahlomola*   [letɛ̀ka mahlɔmōla] 'you present | animosity

415. *Leteketa Ketso*   [leteketa kɛ̀tsɔ] 'you provide document for | an action

416. *Leteketa Moferefere*   [leteketa mōferefere] 'you provide document for | havoc

417. *Leteketa Nthati*   [leteketa ntʰati] 'you provide documento on | the loved one'

418. *Letela Letsema*   [letɛ̀la letsema] 'you give up on | the working team

419. *Lethunya Reekelitsoe*   [letʰuɲa reɛ̀kɛ̀ditswe] 'you shoot | after we have been added to'

420. *Letlaka Banyane*   [letlaka baɲane] 'you laugh at | the small ones

421. *Letlatsa Puseletso*   [letlatsa pusɛ̀lɛ̀tsɔ] 'you add to | the return

422. *Letlatsa Teboho*   [letlatsa tɛ̀bōhɔ] 'you add to | thanksgiving

423. *Letlatsa Tholoana*   [letlatsa tʰōlwana] 'you add to | the fruit

424. *Letlola Palo*   [letlōla palɔ] 'you exceed | the number

425. *Lethunya Pule*   [letʰuɲa pulɛ̀] 'you shootat | the rain (man)

426. *Letšaba Felleng*   [letsˋaba fɛ̀llɛ̀ŋ] 'you are afraid of | the desert

427. *Letšaba Jorose*   [letsʰaba jorɔse] 'you are afraid of | major

428. *Letšasa Serame*   [letsʰasa seramɛ̀] 'you lightly smear | coldness

429. *Letšeleha Tseleng*   [letsʰɛ̀lɛ̀ha tselɛ̀ŋ] 'you get onto | the way

430. *Letseka Kalana*   [letsɛ̀ka kalana] 'you fight over | the stage

431. *Letseka Palesa*   [letsɛ̀ka palesa] 'you fight over | the flower

432. *Letseka Palo*   [letsɛ̀ka palɔ] 'you fight over | a pole/a number (HH/LL)

433. *Letseka Thabo*   [letsɛ̀ka tʰabɔ] 'you fight over | joy

434. *Letseka Tšobotsi*   [letsɛ̀ka tsʰɔ̀bɔ̀tsi] 'you fight over | features

435. *Letsoala Puseletso*   [letswala pusɛ̀lɛ̀tsɔ] 'you give birth to | a return

436. *Letšoara Matšeliso*   [letsʰwara matsʰedisɔ] 'you hold onto | condolences

437. *Letšoara Lefu*   [letsʰwara lefu] 'you engage in | death occurrence

438. *Letšoehlisa Litšoane*   [letsʰwɛ̀hlisa ditsʰɛ̀wane] 'you dirty | the always laughing one'

439. *Letšoela Nyefolo*   [letsʰwɛ̀la ɲɛ̀fōlɔ] 'you spit on | ridicule

440. *Letsosa Tiisetso*   [letsōsa tiisɛ̀tsɔ] 'you awake | perseverance

441. *Leuna Tebello*   [leuna tebɛ̀llɔ] 'you earn | the expected

442. *Leuta Likhama*   [leuta dikhama] 'you bury or plant | antelopes

443. *Leutloile Mahe*   [leutleilɛ̀ mahe] 'you tasted | eggs

444. *Libeela Maoeng*   [dibɛ̀ɛ̀la mawɛ̀ŋ] 'they lay (eggs) in their normal places'

445. *Likutla Matšeliso*   [dikutla matsʰedisɔ] 'they walk on | condolences

446. *Limema Baeti*   [dimɛ́ma baɛ́ti] 'they invite | visitors

447. *Raisa Tlaleng*   [raisa tlalɛ̀ŋ] 'we took over there | a famine place

448. *Ramofa Mahlomola*   [ramōfa mahlōkō] 'we gave him/her animosity

449. *Seala Maja*   [seala maja] 'it spreads out (on the floor/ground) | the

eaters'

450. *Seala Mothusi*	[seala motʰusi] 'it spreads out (on the floor/ground) | the helper'
451. *Seapesa Sebete*	[seapɛ̀sa sebete] 'it covers up | confidence
452. *Sebataola Khosi*	[sebataōla kʰɔsi 'it hits hard | the chief's head
453. *Sehlabaka Moferefere*	[sehlabaka mōferefere] 'it repeatedly causes | havoc
454. *Sehleka Motseki*	[sehlɛ̀ka mōtseki] 'it tidies up | the plaitiff
455. *Sehlola Matebele*	[sehlōla matɛ̀bɛ̀lɛ̀] 'it overcomes or invents | Ndebele
456. *Seisa Thato*	[seisa tʰatɔ] 'it takes there | the preferred
457. *Seisa Tšepiso*	[seisa tsʰɛ̀pisɔ] 'it tkaes there | the promise
458. *Sekhesa Sechaba*	[sekhɛ̀sa secʰaba] 'it segregates | the nation
459. *Sekhesa Sello*	[sekhɛ̀sa sellɔ] 'it segregates | the cry (masculine)
460. *Sekopa Selloane*	[sekɔpa sellwane] 'it fits | the cry (feminine)
461. *Semetse Morongoe*	[semetse mōrōŋwɛ̀] 'it hás grown (on) | the messenger
462. *Sepitla Khotso*	[sepitla kʰɔtsɔ] 'it traps | peace
463. *Setholela Lentoa*	[setʰōlɛ̀la lentwa] 'it keeps quiet | even in war/fight

Imperatives

N S

464. *Amohelang Kalane(a)*	[amōhɛ̀laŋ kalane] 'accept (pl) | the stage
465. *Amohelang Moeketsi*	[amōhɛ̀laŋ mōɛ̀kɛ̀tsi] 'accept (pl) | the additional one
466. *Amohelang Mohlekoa*	[amōhɛ̀laŋ mōhlɛ̀kwa] 'accept (pl) | the cleared one
467. *Amohelang Monyake(a)*	[amōhɛ̀laŋ mōɲakɛ̀] 'accept (pl) | joy
468. *Amohelang Mosehle*	[amōhɛ̀laŋ mōsɛ̀hlɛ̀] 'accept (pl) | the light complexioned one
469. *Amohelang Selialia*	[amōhɛ̀laŋ sediadia] 'accept (pl) | the Sotho youth dance
470. *Arabang Lenyatsa*	[amōhɛ̀laŋ leɲatsa] 'respond (pl) | with a dispute
471. *Atang Lebesa*	[ataŋ lebɛ̀sa] 'multiply (pl) | as you burn
473. *Atang Monongoaha*	[ataŋ mōnōŋwaha] 'multiply (pl) | this year
474. *Botsang Maseela*	[bōsaŋ masɛ̀ɛ̀la] 'ask (pl) | rotten food
475. *Etsang Moeno*	[ɛ̀tsaŋ mōɛ̀no] 'make possible (pl) | the beneficial
476. *Falatsa Lekula*	[falatsa lekula] 'nullify | the Indian
477. *Hloma Tšeetso*	[hlɔma tsʰeɛ̀tsɔ] 'plant | support
478. *Hopolang Letsota*	[hōpōlaŋ letsota] 'remember (pl) | as you marvel
479. *Ikopeleng Molapo*	[ikɔ/ōpɛ̀lŋ mōlapɔ] 'control/ask (pl) | the river
480. *Khethang Montšo*	[khetʰaŋ mōntsʰō] 'choose (pl) | the black one
481. *Khethang Morapeli*	[khetʰaŋ mōrapɛ̀di] 'choose (pl) | the intercessor
482. *Khethang Mosoeunyane*	[khetʰaŋ mosweuɲane] 'choose (pl) | the light complexioned one
483. *Lebalang Matlama*	[lebalaŋ matlama] 'forget about (pl)| the tight ones
484. *Lebellang Lebese*	[lebɛ̀llaŋ lebese] 'expect (pl)| milk
485. *Lebohang Lenepa*	[lɛ̀bōhaŋ lenɛ̀pa] 'give thanks (pl)| as you get it right
486. *Lebohang Lethibelane*	[lebōhaŋ letʰibɛ̀lanɛ̀] 'give thanks (pl)| but block each other
487. *Lebohang Letlala*	[lebōhaŋ letlala 'give thanks (pl) | as you do men's thanksgiving dance
488. *Lebohang Letšela*	[lebōhaŋ letsʰ ela /letsʰɛ̀la] 'give thanks (pl) | as you cross /pour
489. *Lebohang Letšoara*	[lebōhaŋ letsʰwara] 'give thanks(pl) | as you hold on

490. *Lebohang Mathe*   [lebōhaŋ mathɛ́] 'give thanks (pl) | to saliva or give thanks | saliva

491. *Lebohang Moahloli*   [lebōhaŋ mōahlōdi] 'give thanks (pl) | the arbitrator

492. *Lebohang Seate*   [lebōhaŋ lebōhaŋ seatɛ̀] 'give thanks (pl) | it multiplies

493. *Lebohang Sekhatea*   [lebōhaŋ sekhatea] 'give thanks (pl) | wanderer

494. *Lebohang Seseli*   [lebōhaŋ sesɛ́di] 'give thanks to (pl) | the cutworm

495. *Lebohang Tabaliatile*   [lebōhaŋ tabadiatilɛ̀] 'give thanks (pl) | there is more news

496. *Leepile Taunyane*   [leɛ́pilɛ́ tauŋane] 'you have dug up | a lion calf

497. *Lekate Lesitsi*   [lekatɛ̀ lesitsi] 'bury in the pit or be aware of / be vigilant on | death

498. *Leleka Moliboea*   [lɛ́lɛ́ka /lelɛ́ka mōdibɔya] 'chase away or you lick | the hairy one

499. *Lemohang Bohlokoa*   [lɛ́mōhaŋ bōhlɔkwa] 'be aware of (pl) | the importance

500. *Lemohang Liboche*   [lɛ́mōhaŋ dibɔcʰɛ́] 'be aware of (pl) | wound holes

501. *Libuseng Lipala*   [dibusɛ́ŋ dipala] 'return (pl) | the burn marks found on the legs

502. *Libuseng Mathe*   [dibusɛ́ŋ matʰɛ́] 'help them reduce (pl) | salivating

503. *Lieketseng Marole*   [diɛ́kɛ́tsɛ́ŋ marɔlɛ́] 'add to them (pl) | the 2 year old cow calves

504. *Lieketseng Mere*   [diɛ́kɛ́tsɛ́ŋ mere] 'add to them (pl) | unprocessed plant medicines

505. *Lieketse Matlanyane(a)*   [diɛ́kɛ́tsɛ́ matlaŋane] 'add to them | some more strength

506. *Lihapeng Lepheana*   [dihapɛ́ŋ lepʰɛ́ana] 'conquer them (pl) | as you "cook" each other

507. *Makalang Lesoetsa*   [makalaŋ leswɛ́tsa] 'be surprised (pl) | with sarcasm

508. *Mamolang Ramahlosi*   [mamōlaŋ ramahlɔsi] 'hit hard (pl) | the one wearing the
                                       chief's blanket'

509. *Mofeng Lithakong*   [mōfɛ́ŋ ditʰakɔŋ] 'give him/her (pl) | the ruins

510. *Molikeng Leemela*   [mōdikɛ́ŋ leɛ́mɛ́la] 'team up on him/her (pl) | in sessions

511. *`Mitseng Mohlolo*   [mmitsɛ́ŋ mōhlɔlɔ] 'call him/her (pl) | the amazing

512. *Montšeng Mejaro*   [mōntsʰɛ́ŋ mejarɔ] 'show him/her (pl) | the responsibilities or load

513. *Mootle Ntate*   [mōɔtlɛ́ ntatɛ́] 'hit him/her | daddy or father

514. *Moruise Hanyenyane*   [mōruisɛ́ haŋeŋane] 'make him/her rich | a little

515. *Mosiele Matsapa*   [mōsiɛ́lɛ́ matsapa] 'leave him/her | the means

516. *Motebisetse Feela*   [mōtebisɛ́tsɛ́ fɛ́ɛ́la] 'defy him/her | just

517. *Motosole Hofihlela*   [mōtōsōlɛ́ hōfihlɛ́la] 'hit him/her hard | non-stop

518. *Mphahamisetseng Phahameng*   [mpʰahamisɛ̀tsɛ̀ŋ pʰahamɛ́ŋ] 'rise me to (pl) | the heights

519. *Mpheng Ntili*   [mpʰɛ́ŋ ntidi] 'give me (pl) | the lame man found among barren women

520. *Mpheng Matela*   [mpʰɛ́ŋ matɛ́la] 'give me (p])| the one who gives up

521. *Mpofeleng Letsatsi*   [mpɔfɛ́ɛ́ŋ letsatsi] 'assign me (pl) the day

522. *Mpolokeng Lenkoe*   [mpōlōkɛ́ŋ leŋkwɛ́] 'keep me (pl) | with the leopard

523. *Mpotseng Tlhankana*   [mpōtsɛ́ŋ tlʰaŋkana] 'ask about me (pl) | young men

524. *Mpuse Ramaema*   [mpusɛ́ ramaɛ́ma] 'rule me | the high position holder

525. *Nkhauhele Mojalefa*   [ŋkʰauhɛ́lɛ́mōjalefa] 'be merciful to me | heir

526. *Nkhetheleng Lenka*   [ŋkʰɛ́tʰɛ́lɛ́ŋ leŋka] 'choose on my behalf (pl) | as you take

527. *`Neheng Lebele*   [nnɛ́hɛ́ŋ lebɛ́lɛ́] 'give me (pl) | a sorghum pellet

528. *Ntaoleng Lekena*   [ntaolɛ́ŋ lekɛ́na] 'control me (pl) | as you march in

529. *Ntebaleng Lephole*   [ntebalɛ́ŋ lepʰɔlɛ́] 'forget about me (pl) | and chill

530. *Nteboheleng Lekhanya*   [ntɛ́bōhɛ́lɛ́ŋ lekʰaŋa] 'give thanks on my behalf (pl) | as you shine

531. *Nteboheleng Letsema*   [ntɛ́bōhɛ́lɛ́ŋ letsema] 'give thanks on my behalf (pl) | team workers

532. *Ntholleng Lihamole*   [ntʰɔllɛ́ŋ dihamōlɛ́] 'help me find (pl) | rams

533. *Ntjoetseng Letsoso*   [ntjwɛ́tsɛ́ŋ letsosɔ] 'tell me (pl) | about death

534. *Ntlamelle Talooane*   [ntlamɛ́llɛ́ talowane] 'bind me | the hip joint

535. *Ntšabeng Lekoetse*   [ntsʰabéŋ lekwétse] 'be afraid of me (pl) | closed up

536. *Ntšeiseng Molise(a)*   [ntsʰéiséŋ mōdisé] 'make me laugh (pl) | shepherd

537. *Ntšetseng Letsae*   [ntsʰétséŋ letsaé] 'take out an egg for me

538. *Ntšieeng Lethunya*   [ntsʰiyéŋ letʰuɲa] 'leave me (pl)] | shooting

539. *Nyeka Liboche*   [ɲéka dibocʰ έ] 'lick | the wound holes

540. *Palamang Lenanya*   [palamaŋ lenaɲa] 'ride (pl) | silently

541. *Pata Mokete*   [pata mōkete] 'hide (news) about | the feast

542. *Phahamisang Phahameng*   [pʰahamisétsaŋ pʰahamén]' lift up (pl) | on the heights

543. *Phaphatha Mohapi*   [pʰapʰatʰa mōhapi] 'give a pat | conquerer

544. *Phoka Mahlahlane*   [pʰōka mahlahlane] 'get rid of | the unworthy

545. *Rekhatholle Hang-hang*   [rekʰatʰōllé haŋhaŋ] 'refresh us | immediately

546. *Sebueng Litsebe*   [sebueŋ ditsébé] don't talk | ears!*(vocative)*

547. *Seele Pheko*   [seélé pʰέkō] 'take for it | healing medicine

548. *Selemeng Habahaba*   [selemeŋ habahaba] 'don't plough a vast place

549. *Semakale Kemong*   [semakale kemōŋ] 'don't be surprised | I am alone

550. *Semakaleng Lekhafola*   [semakaleŋ lekhafōla] 'don't be surprised (pl) | as you plough

551. *Semponeleng Haholo*   [sempɔnéleŋ hahōlō] 'don't look into my underwears (pl) |
                                 too closely'

552. *Telisa Moloi*   [tédisa mōlɔi] 'make the witch give up

553. *Thabelang Moeketsi*   [tʰabélaŋ moékési] 'rejoice on behalf of | the additional one

554. *Thabelang Mokhathi*   [tʰabélaŋ tʰabélaŋ tʰabélaŋ mōkʰatʰi] 'rejoice for the founder

555. *Tholang Mafaabatho*   [tʰōlaŋ mafaabatʰo] 'be quiet about (pl) | others' heritage

556. *Tlohang Sekhamane*   [tlōhaŋ sekʰamané] 'keep away, let them (pl) | strangle each other

557. *Tsekela Moeketsi*   [tsékéla mōékétsi] 'fight for | the additional one

558. *Tšellang Lesupi*   [tsʰéllaŋ lesupi] 'water (pl) > the ruins

559. *Tšepang Lenkoane*   [tsʰέpaŋ leŋkwane] 'trust (pl) | the cave hole

560. *Tšepang Lerole*   [tsʰέpaŋ lerōle] 'trust (pl) | dust

561. *Tšepang Leuta*   [tsʰέpaŋ leuta] 'trust (pl) | as you plant

562. *Tututsa Palesa*   [tututsa palesa] 'lull | the flower

563. *Uheme Lepatlelong*   [ōhέmέ lepatlélɔŋ] 'you breathe | at the kraal entrance

S N Pattern

564. *Hatahata   Puleng*   [hatahata pulέŋ] 'give a light step | in the rain

565. *Hlaha   Hlompho*   [hlaha hlɔmpʰɔ] 'show | respect

566. *Ketola   Lehlohonolo*   [kétōla lehlɔhɔnɔlɔ] 'overthrow | good luck

567. *Khalema   Tšepiso*   [kgalema tsʰέpisɔ] 'reprimand | the promise

568. *Khama   Kekeletso*   [kgama kékélétsɔ 'strangle | the addition or add to the antelope

569. *Khama   Motšoanyane*   [kgama mōtsʰwaɲane] 'strangle | the darkish one or the dark one
                                   of the antelope lineage'

570. *Khama   Thope*   [kgama tʰɔpe] 'strangle | the maiden

571. *Khama   Khahliso*   [kgama kʰahlisɔ] 'strangle | the appreciative

572. *Lefate   Limakatso*   [lefatέ dimakatsɔ] 'dig up from it | the amazing

573. *Letele   Khomo*   [letélέ kʰɔmo] 'give up | on the cow

574. *Letele   Leboea*   [letélέ lebōya] give up on | the north

575. *Letele   Lebona*   [letélέ lebɔna] give up | openly

576. *Letele   Lehlohonolo*   [letɛ́lɛ́ lehlɔhɔnɔlɔ] 'give up on | good luck
577. *Letele   Ngaka*   [letɛ́lɛ́ ŋaka] 'give up | on the doctor
578. *Lethole   Lijo*   [lethɔle dijɔ] 'find food
579. *Loela   Hoanela*   [lōɛ́la hōanɛ́la] 'fight | to cover all
580. *`Montše   Limakatso*   [mmɔntsʰɛ́ dimakatsɔ] 'show him/her | the amazing
581. *Molefe   Leshota*   [mōlefɛ́ leʃōta] 'pay him/her | as you go hungry
582. *Mpatlise Relebohile*   [mpatlisɛ́ relɛ́bɔhilɛ́] 'help me find out | we are thankful
583. *Mpole   Tlali*   [mpōlɛ́ tladi] 'beat me up | lightening
584. *Nchebe   Lieketseng*   [ncʰɛ́bɛ́ diɛ́kɛ́tsɛ́ŋ] 'look at me | add more [pl]
585. *Nkalimeng   Nkalimeng*   [ŋkadimɛ́ŋ ŋkadimɛ́ŋ] 'borrow me | borrow me
586. *Ntlamelle   Motlalehi*   [ntlamɛ́llɛ́ mōtlalɛ́hi] 'bind me | reporter
587. *Ntlamelle   Kemong*   [ntlamɛ́llɛ́ kemōŋ] 'bind me | I am alone
588. *Ntlele   Liteboho*   [ntlɛ́lɛ́ ditɛ́bōhɔ] 'bring me | thanks
589. *Ntlele   Mothobi*   [ntlɛ́lɛ́ mōtʰɔbi] 'bring me | the massager
590. *Ntsebeng Boitumelo*   [ntsebɛ́ŋ boitumɛ́lɔ] 'know about my | pride
591. *Ntsekele Ntsekele*   [ntsɛ́kɛ́lɛ́ ntsɛ́kɛ́lɛ́] 'fight for me | fight for me
592. *Seakhe   Liteboho*   [seakge ditɛ́bōhɔ] 'throw it around (with) | thanks
593. *Seleke   Makhala*   [seleke makgala] 'don't mess up with | crabs
494. *Selise   Lehloa*   [sedise lehlwa] 'don't shepherd | snow
495. *Senkatake Selimo*   [seŋkatake sedimō] 'don't trample on me | the cannibal style
596. *Setene   Molelekoa*   [setene mōlɛ́lékwa] 'don't bother | the fugitive
597. *Sethole   Nkeletseng*   [setʰōle ŋkɛ́lɛ́tsɛ́ŋ] 'don't be quiet | advise me [pl]
598. *Sethole   Poloko*   [setʰōle pōlōkɔ] 'don't be quiet about | safety
599. *Shasha   Matlakala*   [ʃaʃa matlakala] 'collect | dried twigs (humus)
600. *Shata   Makhotla*   [ʃata makgotla] 'be defiant | militants
601. *Sibolla   Makhethe*   [sibōlla makgɛ́tʰɛ́tʰɛ́] 'dig up | tidiness
602. *Teetsa   Litaba*   [tɛ́ɛ́sa ditaba] 'present | the information
603. *Theoha   Kelefeletsoe*   [tʰɛ́ōha kefɛ́lɛ́tswe] 'come down | I am bankrupt
604. *Tjokosela Fusi*   [tjɔkɔsɛ́la fusi] 'dance | one born after dead ones
605. *Ntebaleng Ralikhomo*   [ntebalɛ́ŋ radikgɔmo] 'forget about me [pl] | owner of cows

Exclamative

606. *A*   [a]
607. *Na , Bo*   [na]   [bɔ]

NS Pattern

608. *Halemakale   Motšoene*   [halemakale mōtsʰwɛ́nɛ́] 'don't you get surprised |
                                        monkey man (a senior chief in Lesotho)'
609. *Khotso   Lesotho*   [kgɔtsɔ lesōtʰō] p'eace | Lesotho!
610. *Khotso   Rantšo*   [kgɔtsɔ rantsʰō] 'peace | black one!
611. *Khomo-ea-Majoe   Kinela*   [kgɔmo-ya-majwe kinɛ́la] 'not easy to translate!
612. *Moloi   Bosiu*   [mōlɔi bōsiu] 'a witch | at night!

Interrogative

N S Pattern

613. *Bareng*   *Batho*   [bareŋ bathō] 'what do they say | people?
614. *Lebuajoang*   *Thebeeakhale*   [lebuajwaŋ tʰέbeyakgalέ] 'what talk is this | old shield?
615. *Lethusang*   *Lesoeu*   [letʰusaŋ leswέu] 'of what use are you | light one?
616. *Likae*   *Monatsi*   [dikae mōnatsi] 'where are they| one who cares?

S N Pattern

617. **Keele*   *Joalane*   [keέlέ jwalane] 'should I take for it | small beer?
618. *Lekopa*   *Mathe*   [lekɔpa matʰέ] 'do you control | saliva?

Name clauses that have double reference of mood

Declarative – Interrogative Complex

Name   **Surname**

619. *Lesia*   *Lelokoana*   [lesia lelōkwana] 'you leave behind | the small part of lineage

Imperative Exclamative

620. *Bonang*   *Theko*   [bɔnaŋ tʰέkɔ / tʰέkō] 'look at | the price or the demarcation line
621. *Bonang*   *Ntsoaole*   [bɔnaŋ ntswaōέ] 'lookt at the one | from afar
622. *Bonang*   *Fonane*   [bɔnaŋ fōnane] 'look at | the antenna
623. *Bonang*   *Makoloane*   [bɔnaŋ makōlwane] 'look at | the boys from initiation school
624. *Bonang*   *Matela*   [bɔnaŋ matέla] 'look at | the one who gives up
625. *Khotsang*   *Makomoreng*   [kgōtsaŋ makɔmɔrέŋ] 'cheer up Mc Komor
626. *Tlotlisang* *Lithaba*   [tlɔtlisaŋ ditʰaba] 'praise (pl) | mountains
627. *Tlotlisang* *Molatoli*   [tlɔtlisaŋ mōlatōdi] 'praise (pl) | the one who disputes
628. *Tsotang*   *Lithupa*   [tsɔtaŋ ditʰ upa] 'marvel at (pl) | the sticks
629. *Tsotang*   *Molepe*   [tsɔtaŋ   mōlepέ] 'marvel at (pl) | the bishop bird
630. *Tsotang*   *Mosuoe*   [tsɔtaŋ   mōsuwέ] 'marvel at (pl) the teacher

Declarative – interrogative simplexes

631. *Lemmonejoang? > Lemmone + joang?* [lemmɔnejwaŋ] 'what is your opinion of him/her ?
632. *(U)Mponakae? > (U)Mpona(e) + kae?* [ōmpɔnakae] 'where did you see me?
633. *Abuaareng? > A bua + a re eng?*   [abuaareŋ] 'he spoke and said what?

Patterns formed by clause simplex and clause complex independent clause sesotho personal names

Clause Complexes

Finite-Predicator + Complement Pattern

*634. *Bonang   Theko*   'look at | the price or the demarcation line
*635. *Bonang   Ntsoaole*   'lookt at the one | from afar
*636. *Bonang   Fonane*   'look at | the antenna
*637. *Bonang   Makoloane*   'look at | the boys from initiation school
*638. *Bonang   Matela*   'look at | the one who gives

Vocative mood + Complement Pattern
*639. *Khotso   Lesotho*   'peace | Lesotho
*640. *Khotso   Rantšo*   'peace | black one

Subject-Finite + Complement Pattern
*641. *Letele   Khomo*   'give up | on the cow
*642. *Letele   Leboea*   'give up on | the north
*643. *Letele   Lebona*   'give up | openly
*644. *Letele   Lehlohonolo* 'give up on | good luck
*645. *Letele   Ngaka*   'give up | on the doctor

NS /hana/ Pattern
*646. *Lehana Limpho*   'you refuse | gifts
*647. *Lihanela Nyakallo*   'they abort | joy
*648. *Kehanne Mojaki*   'I refused | the settler

Finite-Predicator [pl] ++ Complement Pattern
*649. *Lebellang Lebese*   ' expect (pl)| milk
650. Lebohang Mathe*   'give thanks (pl) | to saliva or give thanks | saliva
*651. *Lebohang Moahloli*   'give thanks (pl) | the arbitrator
*652. *Lebohang Sekhatea*   'give thanks (pl) | wanderer
*653. *Lebohang Seseli*   'give thanks to (pl) | the cutworm

Finite –Predicator ++ MOOD/RESIDUE
*654. *Lebohang Lenepa*   'give thanks (pl)| as you get it right
*655. *Lebohang Lethibelane*   'give thanks (pl) | but block each other
*656. *Lebohang Letlala*   'give thanks (pl) | as you do men's thanksgiving dance
*656. *Lebohang Letšela*   'give thanks (pl) | as you cross
*657. *Lebohang Letšoara*   'give thanks (pl) | as you hold on
*658. *Lebohang Seate*   'give thanks (pl) | it multiplies
*659. *Lebohang Tabaliatile*   'give thanks (pl) | there is more news
*660. *Tšepang Lenkoane*   'trust (pl) | the cave hole
*661. *Tšepang Lerole*   'trust (pl) | dust

662. *Tšepang Leuta   'trust (pl) | as you plant

Subject-Finite ++ Complement
663. *Letseka Kalana   'you fight over | the stage
664. *Letseka Palesa   'you fight over | the flower
665. *Letseka Palo   'you fight over | a pole /a number (HH/LL)
666. *Letseka Thabo   'you fight over | joy
667. *Letseka Tšobotsi   'you fight over | features

Subject-Finite ++ Complement (Subject surnames pattern)
668. *Ntlamelle Talooane   'bind me | my hip
669. *Ntlamelle Boitumelo   'bind me | confidence
670. *Ntlamelle Motlalehi   'bind me | reporter
671. *Ntlamelle Kemong   'bind me | I am alone

Subject-Finite + WH-Adjunct ++ Complement Pattern
672. *Lethusang   Lesoeu   'of what use are you | light one?
673. *Lethusang   Liau

Finite-Predicator [pl] ++ Complement
674. *Tlotlisang Lithaba   'praise (pl) | mountains
675. *Tlotlisang Molatoli   'praise (pl) | the one who disputes
676. *Tsotang   Lithupa   ' marvel at (pl) | the sticks
677. *Tsotang   Molepe   ' marvel at (pl) | the bishop bird
678. *Tsotang   Mosuoe   ' marvel at (pl) the teacher

Repetition Pattern
679. *Nkalimeng Nkalimeng   'borrow me | borrow me
680. *Ntsekele Ntsekele   ' fight for me fight for me

Passive Forms /-o-/, /-uo/ ending with perfect ++ Complement
681. *Kefuoe Mofoka   'I have been given | chaff
682. *Kefuoe Molise(a)   'I have been given | a shepherd
683. *Keneiloe Lebele   'I have been given | a sorghum pellet
684. *Keneuoe Likate   'I have been given | unexplainable things
685. *Keneuoe Lipholo   'I have been given | bulls
686. *Keneuoe Maimane   'I have been given | muti
687. *Keneuoe Matšumunyane 'I have been given |
688. *Refiloe Lekiba   'we have been given | something to use as a stop
689. *Refiloe Makhobotloane 'we have been given | a remote place
690. *Refiloe Mafisa   'we have been given | the new negotiated home
691. *Refiloe Mofoka   'we have been given | chaff
692. *Refuoe Lethōle   'we have been given | dust
693. Lefiloe   'you (pl) have been given
694. Refiloe   'we have been given

Subject-Finite or MOOD only Pattern

695. */atile/*   */thaba/*   */ile/*   */sheba/*   */tseba/*   */fa/*   */latola/*

/atile/	/thaba/	/ile/	/sheba/	/tseba/	/fa/	/latola/
Baatile	Kethabile	Baile	Nchebe	Tsebang	Fang	Lilatoleng
Boatile	Bathabile	Boile	Nchebeng	Ntsebeng	Mpheng	Ntatoleng
Hoatile	Lethabile	Liile	Nchebehape	Hotsebamang?	Mofeng	Molatoleng
Leatile	Rethabile	Seile		Letsebakang?	Refeng	
Liatile	Keithabetse			Letsebajoang		
Reatile						
Seatile						

696.* */bona/*   */re/*   */bua/*   */botsa/*   */batla/*

/bona/	/re/	/bua/	/botsa/	/batla/
Bonang	Bare'ng	Buang	Botsang	Mpatleng
Mpone	Lereng	Leabua	Mpotseng	Mpatliseng
Mponeng	Nkare	Mpueng	Mmotseng	Ipatleleng
Kemmone	Nkareng	Mpuise	Sebotseng	Rebatleng
Leboneng	Abuaareng	Mpuiseng	Kebotsamang	Lebatla Lipolelo
Lemmone	Letlareng	Abuaareng	Lebotsamang	
Lemmonejoang	Letlalereng	Sebueng		
Lempone	Ketlamoreng	Lebuakang		
Lemponekae	Ketlalereng	Lebuakalife		
Mmoneng	Letlamoreng	Lebuajoang		
Remmone				
Remmonejoang?				
Rebone				
Reboneng				
Sebonoang				

697. * */bitsa/*   */leboha/*   */lefa/*   */isa/*   */lesa/*

/bitsa/	/leboha/	/lefa/	/isa/	/lesa/
Kebitsamang	Realeboha	Lefa	Isang	Lesang
Kebitsoakae	Relebohile	Lefang	Ketlaisang	Baleseng
Lebitsamang	Lebohang	Ntefeng	Nkise	Nteseng
Mpitseng	Moleboheng	Ntefeleng	Nkiseng	
Mpitsengeona	Nteboheng	Ntefelleng		
Mpitseng Mohlolo	Nteboheleng			
Lebitsa Matšeliso	Releboheng			
	Reitebohetse			

698. * */boka/*   */makala/*   */ Possessive/*   */tšelisa/*   */bolela/*

/boka/	/makala/	/ Possessive/	/tšelisa/	/bolela/
Bokang	Makalang	Khomo-ea-majoe	Retšelisitsoe	Bolelang
Reboke	Halemakale	Moramang	Tšelisehang	Lebolele
Rebokeng	Mmakaliseng	Ngoanamang	Ntšeliseng	Mpolelleng
Mmokeng	Remaketse	Ngoanantloana	Motšeliseng	
Reaboka	Semakale	Mothomang		
Reauboka	Semakaleng	Keoamang		

699.* */bontša/*

Bontšang
Mmontšeng
Ipontšeng
Rebontšeng

Adjuncts patterns

Name Clauses that end with Enumerative Adjuncts /life/ and /sele/
700. *Letlakalife*   [letlakadife] 'what information or news do you bring?
701. *Mothosele*   [mōtʰōsele] 'a different person
702. *Nthoesele*   [ntʰɔesele] 'rubbish or nonsense
703. *Bathobasele*   [batʰōsele] 'different people
704. *Lefulesele*   [lefulesele] 'a different disease
705. *Lisele*   [disele] 'different things

Conjunctive Patterns

Terminal   Conjunctive-manner */feela/*

706. *Mothofeela*   [mōtʰōfέέla] 'just a person
707. *Nthofeela*   [ntʰɔesele] 'worthless thing
708. *Feela*   [fέέla] 'just

Conjunctive-infix /le/

709. *Khoahla-le-maele*   [kgwahla-le-maέlέ   ] 'not easy to translate
710. *Tšita-le-nkoe*   [tsʰita-le-ŋkwέ] 'not easy to translate

NS Pattern

711. *Mpolokeng Lenkoe*   [mpōlōkέŋ leŋkwέ] 'keep me | with the leopard
712. *Lieketseng Lematla*   [diέkέtsέŋ lematla] 'add to them | more strength
713. *Setholela Lentoa*   [setʰōlέla lentwa] 'it keeps quiet | even when there is war
714. *Halieo Letoka*   [hadiyɔ letōa] 'they are not there with justice

WH- Interrogative Adjuncts

Subject ++ WH-Adjunct
715. *Ke'ng?*   [kὲŋ] 'what is it? or what am I?

Subject-Finite ++ WH-Adjunct

716. *Bare'ng?*   [bareŋ] 'what do they say?
717. *Lere'ng?*   [lereŋ] 'what do you say? or what are you saying?
718. *Lebone'ng?*   [lebɔneŋ] 'what did you see? or what have you seen?

719. Lempatla'ng?   [lempatlaŋ] 'what do you want from me?
720. Rebone'ng?   [rebɔneŋ] 'what did we see? or what have we seen?'

Subject (conflation of predicative concords) –Finite/Predicator (perfect)

721. Kelebone > I have seen you
722. Kelibone > I have seen them
723. Lenchebile > you are watching or looking at me
724. Lempone > you saw me
725. Lemmone/ Remmone > they have seen me ; you [pl] have seen me
726. Lentsebile > you have known me
727. Onthatile > he/she liked me
728. Keithabetse [keithabɛ́tse] 'I am entertained
729. Keitumetse/Reitumetse [keitumɛ́tse / reitumɛ́tse] 'I am proud ; We are proud

Subject (conflation of predicative concords) –Finite/Predicator ++ Adjunct

730. Lenkisakae   leŋkisakae] 'where are you taking me? or what do you want me for?
731. Lempatla'ng   lempatlaŋ] 'what do you want from me?
732. Seeemelemoo   [seeɛ́mɛlemɔō] 'don't wait for it there

Subject (conflation of predicative concords) + Finite-Predicator ++ Complement

733. Seefepeletho   [seefɛ́peletʰɔ] 'don't feed it anything
*734. *Seeemelemoo* > don't wait for it there

Subject + WH-Adjunct Pattern

735. Umang   [ōmaŋ] 'what is your name? or who are you?
736.Kemang   [kemaŋ] 'who is it? or what is his/her name?

Subject+ Finite-Predicator ++ WH-Adjunct /mang?/

737. Kebotsamang   [kebōtsamaŋ] 'whom do I ask?
738. Kebitsamang   [kebitsamaŋ] 'who do I call?
739. Keromamang   [kerōmamaŋ] 'whom do I send?
740. Lebatlamang   [lebatlamaŋ] 'who do you want?
741. Lebitsamang   [lebitsamaŋ] 'who are you calling?
742. Lebotsamang   [lebōsamaŋ] 'whom do you ask?
743. Refumanamang   [refumanamaŋ] 'who do we find?

Subject (noun) + WH-Adjunct
744. Mothomang?   [mōtʰōmang] 'which person?

Subject (SC+ Possessive Concord) + Locative Circumstantial Adjuncts

745. *Bathobakae?*   [batʰōbakae] 'where are people?
746. *Rebakae?*   [rebakae] 'how many are we? or where do we belong?
747. *Lebakae?*   [lebakae] 'how many are you? or where do you belong?

Subject (SC+ Possessive Concord) + WH- Adjuncts

748. *Lebamang*   [lebamaŋ] 'to whom do you belong?
749. *Rebamang?*   [rebamaŋ] 'to whom do we belong?
750. *Keoamang*   [kewamaŋ] 'who do I belong to?

Subject (noun) + Possessive Complement

751. *Thakabanna*   [tʰakabanna] 'men's peer
752. *Thakalekoala*   [tʰakalekwala] 'a coward's peer
753. *Thakalekena*   [tʰaka lekɛ́na] 'chief Lerotholi's peer
754. *Thakamakena*   [tʰakamakɛ́na] 'Peer of Lerotholi's brigade

Subject+ Finite-Predicator + Locative Circumstantial Adjunct

755. *Houoakae*   [hōuwakae] 'what direction is being taken?
756. *Kenoakae*   [kenwakae] 'where do I drink?
757. *Leeakae*   [leyakae] 'where are you going?
758. *Lieakae*   [diyakae] 'where are they (things) going?
759. *(U)Tsoakae*   [ōtswakae] 'where do you come from?
760. *Lenkisakae*   [leŋkisakae] 'what do you want me for? Or where are you taking me?
761.* *(U)Mponakae*   [ōmpɔnakae] 'where did you see me?

Subject – Finite /tla/ future +Predicator Pattern

762. *Ketlaisang*   [ketlaisaŋ] 'what will I take there?
763. *Ketlalereng*   [ketlalereŋ] 'what can I do to you?
764. *Ketlamofang*   [ketlamōfaŋ] 'what will I give to him/her?
765. *Ketlamoreng*   [ketlamoreŋ] 'what can I do to him/her?
766. *Ketlaromamang*   [ketlarōmamaŋ] 'whom shall I send?
767. *Letlafuoa*   [letlafuwa] 'you will be given (pl)
768. *Letlareng*   [letlareŋ] 'what will you say? [pl]

Subject-Finite/Predicator /tla/ > come ++ Adjunct

769. *Letlalereng*   [letlalereŋ] 'what news do you bring? [pl]
770. *Ketlalemang*   [ketlalemaŋ] 'with whom do I come?
771. *Utlahomang*   [ōtlahōmaŋ] 'to whom are you coming?

Subject + Finite-Predicator + Manner Circumstantial Adjuncts

772. * *Lebuajoang*   [lebɔnejwaŋ] 'what talk is this? [pl]
773. *Lebonejoang*   [lebɔnejwaŋ] 'what is your view? [pl]
774. *Lehopotsejoang*   [lehōpōtsejwang] 'what is on your mind? [pl]
775. *Lemmonejoang*   [lemmɔnejwang] 'what is your view of him/her? [pl]
776. *Letsebajoang*   [letsebajwaŋ] 'how do you know? [pl]
777. *Letsebaka'ng*   [letsebakaŋ] 'what helps you to know? [pl]
778. *Lebuaka'ng*   [lebuakaŋ] 'what are you talking about? [pl]

Circumstantial Adjuncts as RESIDUE only

779. *Neng*   [neŋ] 'when?
780. *Joang*   [jwaŋ] 'how?

Clause simplexes with clause complex features

781. *Abuaare'ng* > he/she spoke and said what?
782. *Khutlelangmorao*   [kgutlélaŋmōraō] 'return'
783. *Mohloaelengkathoko*   [mōhlwaéléŋkatʰōkɔ] 'set him/her aside
784. *Mpontšengtsela*   [mpɔntsʰéŋtsela] 'show me the way / route
785. *Nnehellengkaeena*   [nnehelléŋkayéna] 'cause him/her to attack me
786. *Nkutloelengbohloko*   [ŋkutlwéléŋbōhlōkō] 'have pity on me'
787. *Ntumellengkephethise*   [ntumélléŋkepʰétʰ isέ] 'allow me to complete my task
788. *Seitšoarejoalo*   [seitsʰwarejwalɔ] 'don't behave that way

NS Pattern
789. *Semponeleng Haholo* > don't look into my underwears | too closely

Single syllable names - Minor clauses

790. *A!* [a]
791. *Na!* [na]
792. *Bo!* [bo]

Double syllable names – minor clauses

793. *Cheke*   [cheke] 'a sound of dismay
794. *Kibi*   [kibi]   'a sound / call used to chase chickens away

Diminutive Pattern

795. *Nnyane*   [ŋɲane] 'small
796. *Nyenyane*   [ɲeɲne] 'small
797. *Hanyane*   [haɲane] 'just a small amount
798. *Letumanyane*   [letumaɲane] 'you become slightly famous

799. *Phelanyane*	[pʰelaɲane] 'live at a small scale
800. *Serobanyane*	[serɔbaɲane] 'it breaks just a little
801. *Tumanyane*	[tumaɲane] 'become slightly famous

Associative Copulative using Conjunction /le/

Subject + finite-predicator + le + Adjunct

802. *Kenalemang*	[kenalemaŋ] 'with whom am I?
803.* *Ketlalemang*	[ketlalemaŋ] 'with whom am I coming? / with whom do I come ?
804. *(U)Motlalemang?*	[ōmōtlalemaŋ] 'w'ith whom do you come ?

Subject + tla + le + NComplement

805. *(U)Motlalekhotso*	[ōmōtlalekʰɔtsɔ] 'you come with peace
806. *(U)Motlalekhomo*	[ōmōtlalekʰɔmo] 'you come with a cow
807. *(U)Motlalepula*	[ōmōtlalepula] 'you come with rain
808. *(U)Motlalekhosi*	[ōmōtlalekʰɔsi] 'you come with a chief
809. *(U)Motlalentoa*	[ōmōtlalentwa] 'you come with war
810.* *Ketlalemang*	[ketlalemaŋ] 'with whom do I come?
811. *Setlalemorena*	[setlalemōrέna] 'the one who comes with the chief

Subject + Finite-Predicator Perfect

812. *Nahaeile*	[nahaeilέ] 'the country has depleted
813. *Chabasemaketse*	[cʰabasemakέtse] 'the nation is alarmed
814. *Chabaseoele*	[cʰabasewelέ] 'the nation is disillusioned
815. *Tabaliatile*	[tabadiatilέ] 'more news have been added

Subject (Noun+ neg+SC)-Finite-Predicator

816. *Lirahalibonoe*	[dirahadibɔnwe] 'enemies are invisible
817. *Moroahabuse*	[mōrwahabuse] 'the San do not rule
818. *Mothohaalahloe*	[motʰōhaalahlwe] 'a human should never be abandoned

Neg + Subject (SC) + Enclitic Adjunct (-eo)

| 819. *Haleeo* | [haleyɔ] 'you are not there |
| 820. *Halieo* | [hadiyɔ] 'they are not there |

Subject-Finite ++ Subject (SC) + Complement

821. * *Ntlamelle Kemong*	[ntlamέllέ kemōŋ] 'bind me	I am alone
822. *Semakale Kemong*	[semakale kemōŋ] 'don't be surprised	I am alone
823. *Kethatbile Kemong*	[ketʰabile kemōŋ] 'I am happy	I am alone

Neg /ha-/ + OC + Verb Radical + Passive + Perfect

824. Ha-le-ok-o-e   [haleɔkwe] 'It is not nursed
825. Ha-le-rek-o-e   [halerɛ́kwe] 'It is not bought
826. Ha-li-bon-o-e   [halibɔnwe] 'They are not seen/found
827. Ha-a-lahl-o-e   [haalahlwe] 'He/She/ is not deserted
828. Ha-le-khethel-o-e   [halekgɛetʰɛlwe] 'It is not chosen for
829. Ha-bo-ne-o-e   [habōnɛ́we] 'It is not given
830. Ha-bo-fan-o-e   [habōfanwe] 'It is not given
831. Ha –le-joets-o-e   [halejwɛ́tswe] 'It is not told
832. Ha-le-reng-o-e   [halerɛ́ŋwe] 'It is should not be cut
833. Ha-le-rong-o-e   [halerōŋwe] 'You are not being sent or you cannot be sent

Neg /ha-/ + OC + Verb Radical + Perfect

834. Ha-ba-thus-e   [habitʰuse] 'They do not help
835. Ha-le-kheth-e   [halekgɛ́tʰe] 'It does not choose
836. Ha-bo-kheth-e   [habokgɛ́tʰe] 'It does not segregate

Subject /Se-/ + Finite-Ptedicator + NComplement

837. Se-ona-motse   [sèɔnamōtse] 'It causes calamity to the village
 838. Se-phea-khang   [sèpʰɛakgaŋ] 'It debates
839. Se-qhala-marena   [sèqʰalamarɛ́na] 'It disperses chiefs
840. Se-lema-tsela   [sèlematsela] 'it ploughs the way
*841. Sekha**moroho***   [sèkgamōrɔho] 'it/one who collects vegetables';
*842. Sephea**khang***   [sepʰɛakgaŋ] 'it/one who gets into disputes'..

Negative /Se-/ + OC/RP + Finite-Predicator + Adjunct/Complement

843. Se**i**tśoarejoalo*   [seitsʰwarejwalɔ] 'don't behave like that
*844. *Seeemelemoo*   [seeɛ́mɛlemɔo] 'don't wait for it there
*845. *Seefepeletho*   [seefɛ́peletʰɔ] 'don't feed it anything
*846. *Semponeleng Haholo* > don't peep too closely into my underwears
847. Sentje   [sentje]''don't devour me'

Negative /Se-/ OC/RP + Finite-Predicator + Perfect

848.Seekhaoletse   [seekgaōlɛ́tse] 'don't cut it short
*849. Se**i**pehile*   [seipɛ́hilɛ́] 'it has cooked itself

Verbal Group + Complement

OC+Finite-predicative + Complement

*850. *Nkutloeleng**bohloko***
*851. *Mpontsengt**sela***

SC+ Finite-Predicator ++ Locative Complement

*852. *Seoa**holimo***   [sewahōdimō] 'it one who drops /falls from above'
*853. *Sesisa**hole***   [seisahōlέ] 'it/one who takes (matters) too far'.

Subject + Finite + Causative + Perfect + Passive + Perfect

854. Re-thab-is-its-o-e   [retʰabisitswέ] 'we have been made happy
855. Re-tšel-is-its-o-e   [retsʰedisitswέ] 'we have been given condolences
856. Re-pholos-its-o-e   [repʰōlōsitswέ] 'we have been saved

Perfect tense with conflated verbal extensions

*857. Repholos**itsoe***   [repʰōlōsitswέ] 'we have been saved';
*858. Rethabis**itsoe***   [retʰabisitswέ] 'we have been made happy or content';
*859. Retšelis**itsoe***   [retsʰedisitswέ] 'we have been given condolences'
860. Rebuselelitsoe   [rebusέlέditswέ] 'we have been given back'
861. Reekelelitsoe   [reέkέlέditswέ] 'we have been added to.

Finite + Applied + plural ++ Cpmlement

862. *Thab - el - ang Mokhathi   [tʰabέlaŋ mōkgatʰi] 'rejoice for | the scraper
863. *Thab - el - ang Mokopu   [tʰabέlaŋ mōkɔpu] 'rejoice for | pumpkin
864. *Thab - el - ang Moeketsi   [tʰabέlaŋ mōέkέtsi] 'rejoice for | the one who adds
865. *Tše-l-lang Lesupi   [tsʰέllaŋ lesupi] 'water | the ruins
866. *Se-el-e Pheko   [seέlέ pʰέko] 'take for it | medication
867.* Mo-si-el-e Matsapa   [mōsiέlέ matsapa] 'leave him/her strategies
868.* Ke-el-e Joalane   [keέlέ jwalane] 'Let me take it | for the beer woman

Same Idea Different Texts

869. Mamelang and Utloang   [mamέlaŋ / utlwaŋ] 'listen (pl)'
870. Bonang and Shebang   [bɔnaŋ / ʃέbaŋ] 'look (pl)'
871. Lemohang and Hlokomelng   [lέmōhaŋ / hlɔkɔmέlaŋ] 'be aware (pl)'
872. Suthang and Tlohang   [sutʰaŋ / tlōhaŋ] 'move away (pl)'
873. Butleng and Emang   [butlέŋ / έmaŋ] 'wait (pl)'
874. Khutsang and Tholang   [khutsaŋ / tʰōlaŋ] 'keep quiet (pl)'

Lead-in Texts

875. *Khumamang* 'kneel' leads to *Rapelang* 'pray'; [kgumamaŋ > rapέlaŋ]
876. *Buang* 'speak/talk' leads to *Thōlang* 'keep quiet; [buaŋ > tʰōlaŋ]
877. *Apea* 'cook' leads to *Tšōla* 'dish out'; [apέa > tsʰōla]
878. *Botsang* 'ask' leads to *Arabang* 'respond' [bōtsaŋ > arabaŋ]
879. *Phaphamala* 'float' leads to *Teba* 'sink' [pʰapʰamala > teba]
880. *Mathang* 'run' leads to *Emang* 'stop (pl)' [matʰaŋ > έmaŋ]

Names as discourse through generations

Generation 1
881. *Thabang* [tʰabaŋ] 'be happy or rejoice
882. *Letlafuoa* [letlafuwa] 'you will be given
883. *Lefiloe* [lefilwέ] 'you have been given
884. *Limpho* [dimpʰɔ] 'gifts
Generation 2 males
885. *Bokang* [bōkaŋ] 'give thanks
886. *Relebohile* [relέbōhilέ] 'we have given thanks
887. *Lereko* [lerέko] '(for) favour
females
888. *Hlalefang* [hlalefaŋ] 'Be wise
889. *Nako* [nakɔ] 'Times
890.* *Liile* [diilέ] 'They [things] have passed by or they [things] are gone

Minimal Pairs

891. *Kemang / Umang* > who am I? / who are you? > 1st pers singular / 2ⁿᵈ pers singular
892. *Rebakae / Lebakae* > where do we belong? / where do you belong? > 1st pers plural / 2ⁿᵈ pers plural
893. *Rebamang / Lebamang* > to whom do we belong? / to whom do you belong? > 1st pers plural / 2ⁿᵈ pers plural
894. *Remmonejoang / Lemmonejoang* > what is our idea of him or her? / what is your idea of him or her? > 1ˢᵗ pers plural / 2ⁿᵈ pers plural
895. *Rebone'ng / Lebone'ng* > what did we see? / what did you see or what have we seen? / what have you seen? > 1ˢᵗ pers plural / 2ⁿᵈ pers plural
896. *Reeakae / Leeakae* **>** where are we going? / where are you going? 1st pers plural / 2ⁿᵈ pers plural
897. *Bonang/Botsang* > see / ask > second person for both

Contracted Names

898. *Lomile* from *Leomile* [leɔmilέ] 'it is dry';
899. *Koabeng* from *Ke oa beng* [kewabέŋ] 'I belong to the owners';
900. *Motlasebatho* from *Motla ho se batho* [mōtlahōsebatʰō]
U   *tla*   *ho*   *se*   *batho*
'you arrive when there is no one' that is, when family members are dead.

901. Molapo Ntoetse in full is *Molapo (o) Ntoetse*   [ntwanέtse >ntwέtsέ]
'river | fought for me' /-o-/ and /-an-/ are deleted.
902. Palimotho Mohalakane is *U palile motho* (u ka) mohalakane in full
                                                    [ō   padilέ   mōtʰō   ]
'you are so amazing | you are like an aloe'
903. Moitšupeli which is *Moitšupahabeli* originating from *U itšupa habeli*
[ō itsʰupa habέdi] 'you point twice to yourself

Effect of Tone on Se- Subject names

904.* *Sepheakhang* > he/she [L] or it [H] causes a dispute or row;
905. *Seqhalamarena* > he/she [L] or it [H] disperses chiefs;
906. *Selematsela* > he/she [L] or it [H] ploughs in (directs) the (path) way;
907. *Setlalemarena* > he/she [L] or it [H] brings chiefs along;
908. *Seisahole* > he/she [L] or it [H] takes (things) very far8;
909.* *Seonamotse* > he/she [L] or it [H] wears out (makes desolate) the village

Exotic Vocabulary

Imperatives

*910. *Ntlamelle Talooane* > 'bind | my hip';
*911. *Tjokosela Fusi* > 'dance | the one born after twins';
*912. *Mpheng Beehle* > 'give me (pl) | the fat one';
*913. *Molebatseng Makhata* > 'make him/her forget | sharp pointed sticks (made by boys for
hunting rats)'.
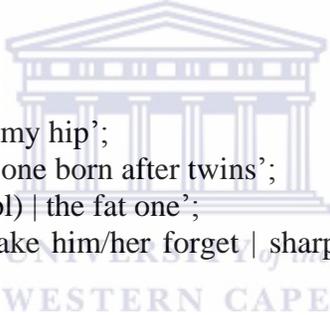
Declaratives

914. Lehlakola Tsupane   [lehlakōla tsʰupane] 'you (pl) are erasing | the medicinal
                                                    pointer.
915. *Leoa Lehlohonolo*
*916. *Libeela Maoeng*

Exclamative

*917. *Khomo-ea-majoe Kinela*
918. Bonang Thelejane   [bɔnaŋ tʰέlέjane] 'look at the slippery one
919. Letailane Mohlomi   [letailane mohlɔmi] 'attack them at their place | advisor of
Basotho nation founder
920, Makala Liopelo   [makala diɔpέlɔ] 'be surprised | the one that we clap for

Temporal Finite Verbal Operation (TFVO) Pattern

Interrogative

921.* Ketlaromamang
922. *Letlareng
923. *Ketlamoreng
924. *Ketlaisang

Declarative

925. Letlantoela   [letlantōέla] 'you will fight for me;
926. Letlantseba   [letlantseba] 'yo will know who I am;
927. Letlampona   [letlampɔna] 'you will take note of my being.

Negative /Ha-/ Declaratives ending with Passive and Perfect Ha+OC+VR+el+o+e

928. Halekhetheloe   [halekgέlwe] 'it cannot be selected for or you cannot be selected for (pl)';

Ha+OC+R+o+e

929. *Halibonoe   'they cannot be / are not seen';
930. *Habofanoe or Haboneoe 'it cannot be given' (to another person / something respectively);
931. Halejoetsoe   'it is not told (something) or 'you are not / never told (to do or about something)';
932. *Haleokoe   'it cannot be nursed or it does not get or need nursing attention or you (pl) do not get or need nursing attention'. This text is ambiguous as indicated in the interpretation;
933. *Halerekoe   'it cannot be bought or you (pl) cannot be bribed';
934. *Halerengoe   'it cannot be cut (like a tree)';
935. *Halerongoe   'it is not sent (somewhere) or you cannot be sent'.

Ha-SC/OC-R-e

936. *Ha-bo-kheth-e 'it does not segregate';
937. *Ha-le-joets-e 'it does not tell (normally death)';
938. *Ha-re-tseb-e 'we don't know';
939. *Ha-u-bus-e 'you don't rule'.

Ha-SC/OC-Complement

940. Harebatho   [harebatʰo] 'we are not people' (we don't qualify to be regarded as people)'.

Initial Negative /Se-/ that ends with Nominal Complements

*941. *Sekha**moroho** 'one who collects vegetables';*
*942. *Sephea**khang** 'one who gets into disputes';*
*943. *Seqhala**marena** 'one who overcomes chiefs'*
*944. *Sebataola Khosi ' it hits hard (on the head) |of the chief'*

Initial Negative /Se-/ that ends with Adverbs

*945. *Seoa**holimo** 'one that drops from above / on high';*
*946. *Seisa**hole** "it takes things too far";*
*947. *Seemele**moo** 'don't wait for it there';*

Noun Subject- Adverbial group > noun-SC-circumstantial
*948. *Batho**ba**kae. 'where are people?'*

Complement-R-e-nominal complement

949. *Mphumaneleng**eena** ' find him/her for me*
*950. *Lephetha**tsela** 'you are doing as expected;*
*951. *Seona**motse** 'It causes bad luck for the village*
*952. *Nkutloeleng**bohloko** 'feel pity for me*

Applied + Passive as Verbal Group Terminals > -its-o-e

*953. *Reekel**itsoe** 'we have been added to;*
*954. *Refel**etsoe** 'we no longer have anything'*
*955. *Repholos**itsoe** 'we have been saved;*
*956. *Rethabis**itsoe** 'we have been made happy or content;*
*957. ***Retšelis**itsoe** 'we have been given condolences.*

Names with WH- conflated with Subject. They end with Enclitics as Circumstantial Adjuncts

/-mang?/

*958. *Umang 'who are you?',*
*959. *Kemang 'who am I?*
*960. *Keoamang 'who do I belong to?*
*961. *Lebamang 'to whom do you belong?'*
*962. *Rebamang 'to whom do we belong?'*
*963. *Lefalamang 'whom does the heritage belong to?'*
*964. **(U)Mothomang ' with whom do you come?*
*965. **(U)Motlalemang 'with whom are you coming?'*
*966. *Hotsebamang 'who knows?*
*967. *Kebotsamang 'who do I ask?*

968. *Keromamang* 'who do I send?

969. *Kenalemang* 'with whom am I?

970. *Ketlalemang* ' with whom do I come?

971. *Lebatlamang* 'who are you looking for?

972. *Lebotsamang* 'who are you asking? Or 'to whom are you directing the question?

973. *Lebitsamang* 'whom are you calling?

974. *Refumanamang* ' who do we find?

975. *Resetselemang* 'with whom are we left behind?

/-eng?/

976. *Bare'ng* 'what do they say

977. *Bore'ng* 'what do they say? or what are they saying?

978. *Lere'ng* 'what do you say? or what are you saying?

/-`ng?/

979. *Ke'ng* 'what is it?'

980. *Ketlamofa'ng* 'what will I give him/her?

981. *Ketlamore'ng* 'what can I do to him/her?

982. *Ketlaisa'ng* 'what will I take ther?

983. *Ketlalere'ng* 'what will or can I do to you?

983. *Letlare'ng* 'what will you say?

984. *Letlalere'ng* 'what do you come saying?

985. *Lebuaka'ng* 'What are you talking about?,

986. *Letsebaka'ng* 'How do you know or what helps you to know?,

987. *Lempitsetsa'ng* 'why are you calling me?'

/-kae?/

988. *Kenoakae* 'where do I drink?',

989. *Lenkisakae* 'where do you want me to go?' or 'what do you want me for?'

990. *Mponakae* 'where did you see me?

991. *Nkulikae* 'where are the sheep?

992. *Tsoakae* 'where from?,

993. *Bathobakae* 'where are people?

994. *Houoakae* 'where does the direction lead us?

/-joang?

995. *Lebuajoang* 'what talk is this?' / 'how do you speak?',

996. *Lemmonejoang* 'what is your view of him/her?

997. *Remmonejoang* 'what is our view of him/her?

Names that end with Perfect tense *-ile/*

998. *Baile* 'they [persons] are gone

999. *Liile* 'they [things] are gone

1000. *Seile* [seilɛ̀] 'it is gone

1001. *Bafelile* [bafɛ̀dilɛ̀] 'they (people) are finished

1002. *Hofelile* [hōfɛ̀dilɛ̀] 'it (an incident) is finished

1002. *Lifelile* [difɛ̀dilɛ̀] 'they [things] are finished

1003. *Bathabile* 'they [people] are happy

1004. *Kethabile* 'I am happy

*1005. *Lethabile*   'you [pl] are happy
*1006. *Rethabile*   'we are happy
*1007. *Baatile*   'they [people] have multiplied
*1007. *Boatile*   'it [thing] has multiplied
*1008. *Hoatile*   'it [an incident,/a tradition/ culture] has multiplied
*1008. *Keatile*   ' I have multiplied [my family/generation]
*1009. *Leatile*   'you (pl) have multiplied
*1010. *Liatile*   'they [things] have multiplied
*1011. *Seatile*   'it [thing] has multiplied

Names that end with Manner Circumstantial Adjunct /-kae?/ to elicit amount or number > 'how much or how many?'

*1012. *Thobakae*   'where do I/you sponge?
*1013. *Rebakae*   'how many are we? or where do we belong or come from?
*1014. *Lebakae*   'how many are you? or where do you belong or come from?

Surname Patterns with different first names as complements

*1015. *Letseka Palesa*   'you fught over | a flower
*1016. *Letseka Palo*   'you fught over | a number
*1017. *Letseka Lineo*   'you fught over| gifts
*1018. *Ntlamelle Boitumelo*   'bind | my confidence
*1019. *Ntlamelle Kemong*   'bind me | Iam alone
*1020. *Ntlamelle Talooane*   'bind | my hip

More simplexes used in the descriptions
*1021. *Kobothupeng*   [kobɔtʰupέŋ] 'a blanket on the stick'
*1022. *Lenna*   [lenna] 'and me too'.
*1023. *Mosalasuping*   [mosalasupiŋ 'one left in ruins
*1024. *Keeena*   [keyέna] [kέyέna] 'Iam he/she or it is he/she'
*1025. *Ke/Semane*   [kemane] [sémane] 'I am / it is there'
*1026. *Rebonoe*   [rebɔnwe] 'we have been seen'
*1027. *Moselantja*   [mōselantja] 'dog's tail'
*1028. *Lethata*   [letʰata] 'you are difficult'
*1029. *Lethoko*   [letʰōkɔ] 'you are distant'
*1030. *Monnanyane*   [mōnnaɲane] 'a small man' baby boy)
*1031. *Mosalnyane*   [mōsadiɲane] 'a small woman' (baby girl)
*1032. *Kenangbohle*   [kέnaŋbɔhlέ] 'come one come all'
*1033. *Khesangbohle*   [kgέaŋbɔhlέ] 'segregate all'
*1034. *Relebeletse*   [relebέlέtse] 'we are expecting'
*1035. *Morenakemang*   [mōrέnakemaŋ] 'who is the ckhief?'
*1036. *Mponengkamokhoaoo* [mpɔnέkamokgwaɔo] 'take me in that way'
*1037. *Motsoakapa*   [mōtswakapa] 'one who cmes from the Cape'
*1038' *Motsoahae*   [mōtswahaέ]   'one who cmes from home'
*1039. *Motsoasele*   [mōtsoasele] 'one who cmes from a different place'

VERBAL PROCESSES

1040. *1) verb "Say" > *Abuaareng, Boreng, Buang, Leabua, Lereng, Bareng, Letlamoreng, Letlalereng, Letlareng, Lebuakang, Sebueng, Nkare, Nkareng, Lebuajoang, Mpueng, Mpuiseng, Mmueng*

1041. ***2) verbs specific to different speech functions :**

i) statements > tell > *Lebolele; Bolelang, Mpolelleng;* remark > *Makalang, Khotsang* > observe > *Nchebe, Nchebehape*; *Lemohang, Ntemoheng,* announce > *Phatlalatsang,* point out > *Bontšang,*

ii) questions > ask > *Botsang, Lebotsamang, Kebotsamang, Mpotseng, Mmotseng, Sebotseng, Mpotseng Tlhankana;* demand > *Mpheng, Nkhantše;* inquire > *Kebotsamang*, *Mpatleng, Mmatleng;* query > *Lebuajoang, Molatoleng, Ntatoleng, Falatsa;*

iii) offers and commands > suggest > *Hlahisang,* offer > *Itheheng, Ipolele, Mofeng*, call > *Kebitsamang, Kebitsamang, Kebitsoakae, Lebitsamang, Mpitsengeona, Mpitseng, Mpitseng Mohlolo, Lebitsa Matšeliso,* order > *Tsoamotse, Buang, Serialong;* request > *Kopang, Mpatleleng, Ntsebiseng;* propose > *Phetang, Phethang*, *Mpueng, Bolokang, Apea, Lebatla Lipolelo, Mpatlise, Ipatleleng;* decide > *Khethang, Kehanne Moaki, Lehana Limpho, Lihanela Nyakallo.*

1042. *3) verbs combining 'say' with some circumstantial element:

reply > *Arabang, Nkarabeng, Arabelang,* explain > *Batalatsang, Hlalosang,* protest > *Hlasa, Ntsekele, Makalang;* continue > *Tsoelangpele, Khothalang,* interrupt > *Teetsa Litaba;* warn > *Hlokomelang, Falimehang;*

1043. ***4) verbs associated with speech having connotations of various kinds:**

insist > *Mpolelleng, Pheta, Mpuiseng, Ntjoetseng Letsoso;* complain > *Refuoe Makhobotloane,* cry > *Resetselemang, Selleng;* shout > *Tšoela, Komota, Khalema, Luluetsang,* (with a thunder) > *Khonya, Sekharume;* boast > *Lempone, Nkhotseng, Sekhotseng, Pepesa;* murmur > *Kelebone, Ketlaromamang, Ngoanamang,* stammer > *Lefela Lehoelea,* moan > *Komota, Nkutloelengbohloko,* yell > *Tšoela, Thebōla,* fuss > *Kesaobaka Moerane, Letseka Palesa, Sepheakhang, Sokang,* blare > *Motšeheng;*

1044. *5) verbs embodying some circumstantial or other semantic feature such as:

threaten > *Kututsa, Hlasa, Ntlhōthe, Khoepheha;* vow > *Ikaneng, Anang,* urge > *Ntobeng, Buabeng,* plead > *Rapelang, Khumamang, Sethōle Poloko, Nkeletseng, Sentje, Kokomalang;* promise > *Tšepang, Retšepile, Ntšepiseng,* agree > *Amohelang, Utloanang, Ntumeleng, Lokisang.*

Eggins' Summary of Adjuncts with Sesotho Names as relevant examples.

Type	Sub-Type	Meanings	Class of Items	Loc. Of Analysis	Sesotho names examples
Experiential 1045*	Circumstantial	time adverb manner adv location adv	Adverb Adverb Adverb	In RESIDUE In RESIDUE In RESIDUE	*Neng*? > when? *Joang*? > how? *Kenoakae*? > where do I drink?
Textual 1046*	Conjunctive	Logical thinking of messages	Conjunction	Not in MOOD not in RESIDUE	*Resetselemang* > with whom are we left? *Kenalemang* > with whom am I?*
	Continuity	Message coming	Minor clauses, adverbs	Not in MOD or RESIDUE	*A!,*[a], *Na!* > really!, *Fonane* > bye/farewell
Interpersonal 1047*	Polarity	Positive	Yes/No Elliptical	In MOOD [and RESIDUE for Sesotho names]	*Keteng* > I am here.
1048*		Negative	No	In MOOD and RESIDUE for Sesotho names]	*Halieo* >They are not there.
1049*		Negative	No	In MOOD and RESIDUE for Sesotho names]	*Halieo* >They are not there.
1050*	Comment	speaker's assessment of the whole message	Adverb	Not in MOOD or RESIDUE [in both for Sesotho names]	*Lefeela > you are naked [pl] Semane > It is there.*
Vocative 1051*	nominating next speaker	Nominating next speaker	Name	Not in MOOD or RESIDUE	*Bonang > Look! [pl]**

INFUSED FORMS OF PROJECTION CLAUSES OF 'SAY'

1052*

***Araba*ng**	respond [pl] (verbally)	*Joetsa* [jwetsa]	Tell
*Ke**bitsa**mang?*	who do I call?	*Bitsa*	Call
*Ketla**roma**mang?*	whom shall I send (verbally)	*Roma*	Send (verbally)
*Se**rialo**ng*	don't say that!	*Rialo*	Say that
*Le**botsa**mang*	whom are you asking? Or To whom are you directing the question?	*Botsa*	Ask
*Se**pheakhang**	it argues (verbally)	*Pheakhang*	Argue
*Le**bolele**	please report (verbally)	*Bolela*	Report
Komota	Whine or nag	*Komota*	Whine or nag
Tšoela	spit out (harsh words)	*Tšoela*	Spit
Khalema	reprimand (verbally)	*Khalema*	reprimand (verbally)
Hlalosang	explain (verbally)	*Hlalosang*	explain (verbally)
Mpitsengeona	give or call me its label	*Bitsa*	Call
Seroke	praise it (verbally)	*Seroke*	praise it (verbally)
Tsotang	marvel at this!	*Tsotang*	marvel at this!
*Ra**phoka** Mojabeng*	We pushed away the family destroyer	*Phoka* *Ja*	Stopped Eat
*Ke**hanne** Mojaki*	I refused the settler	*Hanne*	Refused (verbally)
*Le**hasa** Lintle*	you spread (in speech) goodies	*Hasa*	Spread (verbally)
*Le**tlaka** Banyane*	you jeer at the small ones	*Tlaka*	Jeer at
*Le**hana** Limpho*	you refuse (in speech) gifts	*Hana*	Refuse
Leboka *Lerato*	you give thanks (verbally) for love;	*Boka*	Give thanks
*Se**kharume** Moeti*	don't shout at the visitor,	*Kharuma*	Shout at
*Nt**joets**eng Letsoso*	Tell me about death news	*Joetsa*	Tell
Letseka *Palesa*	you argue over a flower,	*Tseka*	Argue verbally
*Nk**eletse**ng*	Advice me (verbally)	*Eletsa*	Advise
*Se**lle**ng*	Don't cry	*Lla*	Cry – complain

INFUSED FORMS OF PROJECTION CLAUSES OF 'THINK'

1053*

Thought	Name Clause	Meaning	Verb	meaning
Know	*Letsebakang*	How do you know?	*Tseba*	Know
	Tsebang	Know		
	Hotsebamang?	Who knows?		
	Tsebang Khoeli	Know the moon or month		
Wonder	*Remaketse*	We are surprised	*Makala*	Be surprised / wonder
	Makalang	Be surprised		
	Mmakaliseng	Share my surprise		
Belief	*Ntumeleng*	Believe me	*Lumela*	Believe
	Itumeleng	Believe as you wake up		
	Letsoha (NS)			
Think	*Nahana*	Think	*Nahana*	Think
	Inahaneng	Think (yourselves)		
Reflect	*Shebang*	Check this [pl]	*Sheba*	Look
	Nchebe	Look at me		
	Nchebehape	Look at me again		
	Teba	Think deeply		
	Teba-teba	Think even more deeply		
Guess	*Nahanang*	Think	*Nahana*	Think
Want	*Lebatla Lipolelo*	You want to be told off	*Batla*	Want
Like	*Lerata*	You like good luck	*Rata*	Like
	Lehlohonolo			
Hope	*Letšepamang?*	Who do you trust (hope for)?	*Tšepa*	Hope for…
	Tšepang	Maintain hope		
	Retšepile	We have hope		
Fear	*Ntšabeng*	Fear me	*Tšaba*	Fear
	Letšabisa	You fear for the drop		
	Lerotholi (NS)			
	Letšaba Sehloho	You fear ill treatment		

ADDITIONAL VERBAL PROCESSES

1054*

Locution	Name Clause example
Announce	*Tsebang*
Advice	*Eletsang, Nkeletseng, Hlomelang, Mina*
Reprimand	*Khalema, Khalemang*
Report	*Ampuella Mane*
Murmur	*Ketlaromamang, Kelebone*
Remark	*Keitseng!, Serialong!*
Complain	*Senkatake, Kokota*
Condolences	*Tšelisehang, Retšelisitsoe,*
Confirm	*Ntiise*
Conspiracy	*Morereng, Mmolaeeng, Mofaleng, Molikeng*
Dispute	*Arabang Lenyatsa, Lebuajoang,*
Fight	*Loanang*
Write, Note down,	*Lengola Tšehla, Lengola Pula*
Put	*Mpehele*
Begin	*Qalang, Simollang*
Farewell	*Salang, Fonane*