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**The discourse pragmatic functions of the pronouns in Zulu and
Swati, with special reference to the absolute pronouns**

by

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Declaration

I Bongiwe Felocity Maseko (Student number: 12033482), declare that the mini dissertation: *The discourse pragmatic functions of the pronouns in Zulu and Swati, with special reference to the absolute pronouns*, which I hereby submit at the University of Pretoria, is my own work and has not previously been submitted by me for a degree at this or any other tertiary institution.

Bongiwe Felocity Maseko

Dedications

This study is dedicated to my late mother, Martha Maseko, who has always been my pillar of strength and gave me purpose.

My late aunt, Phindile Maseko and my late high school teacher, Ms Nomvula Zulu for always believing in me.

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“Ukwanda kwaliwa ngumthakathi.”

Abstract

The dissertation builds on and contributes to work in the field of African languages. Although several studies have examined the grammatical features of pronouns in Zulu and Swati, there has not been a strong focus on the relationship between the syntax and the discourse pragmatic functions of the absolute pronouns in many of the trusted grammars in Bantu languages. This has led to the uncertainty around the function(s) of the so-called absolute pronouns in Bantu languages. The purpose of the dissertation is to investigate the discourse pragmatic functions (emphasis and contrast) of the pronouns in Zulu and Swati. The pronouns are analysed as they appear in electronic text corpora, to identify possible differences between the two languages. The data for this qualitative, literature-based, and corpus-based study is collected through electronic text corpora. This data is used for the empirical analysis of real-life examples of absolute pronouns in Zulu and Swati. The dissertation draws strongly on the work of Wilkes (1976), Doke (1968), and Louwrens (1994) who are the major contributors towards the study of the pronouns in Bantu languages. From findings obtained, pronominalization is a much more prominent discourse function than emphasis and/ or contrast. Also, the absolute pronouns of Zulu and Swati are comparable in terms of their syntax, function, and usage.

Keywords:

Bantu languages, syntax, discourse pragmatic factors, pronominalization, absolute pronouns, electronic text corpora, corpus linguistics, contrast, emphasis

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Chapter 1

1.1 Introduction and background

In the European languages, pronouns are known as the words that stand in the place of nouns in a sentence, i.e. they substitute nouns in sentences, which implies that pronouns cannot appear together with the nouns that they refer to in a sentence. e.g.

1. *Father is ill.*

'He is ill'.

The word 'father' has been replaced by the pronoun 'he' which does not appear together with the noun that is being referred to.

Pronouns in Zulu and Swati have been defined by different scholars such as Doke (1968), Nyembezi (1956) and Dlamini (1979). With specific reference to Zulu, Doke (1968:88) defines a pronoun as:

"A word which signifies anything concrete or abstract without being its name."

According to Dlamini (1979:27) the pronoun in Swati is defined as:

"Sabito ligama lelimele intfo lengabonwa ngemehlo noma lengeke ibonwe ngemehlo kodvwa kube kungasilo ligama lucobo laleyontfo."

(A pronoun is a word which stands for anything concrete or abstract but without being its real name).

Findings by scholars such as Wilkes (1976) and Louwrens (1981) indicate that the notion that pronouns can substitute nouns in sentences without altering the meaning of the sentence is rather misleading. In European languages, pronouns can substitute nouns in sentences without altering the meaning of the sentence. This is not the case for pronouns in Bantu languages such as Zulu and Swati.

Wilkes (1976) gave a lot of input when it comes to pronominalization as he re-evaluated the theory behind pronominalization in the Bantu languages.

According to Louwrens (1994:153) the term 'pronominalization' is used:

“...to refer to the process whereby a word or word group which agrees with a noun (i.e. anaphor) acquires the status of a pronoun/ pronominal form due to the deletion, in specific contexts, of the noun to which it refers.”

This definition differs substantially from the definitions given above by Doke (1968) and Dlamini (1979). The reason is that this definition has been defined based on an analysis of pronominalization in Bantu languages, without uncritically transferring the existing view to the Bantu languages. It implies that the so-called pronouns in Bantu languages are other parts of speech that can under certain circumstances fulfil a secondary function as pronouns.

A very crucial global characteristic of pronominalization is that it does not change the meaning of sentences in any way. We use pronominalization in our conversation to avoid repetition; we use fewer words to transfer the same message. In Bantu languages, pronominalization is distinct from languages such as English and Afrikaans because English makes use of full words to pronominalize their nouns and in Zulu and Swati for instance, the subject and object concords or small language units (formatives) are used to pronominalize nouns. The pronominalization strategy used in Bantu languages is the deletion or omission strategy whereby the noun which has been pronominalized is not included in a sentence and its agreement morpheme (concord) thereafter stands for it as a pronoun. e.g.

2. USiphephelo uyashayela.

'Siphephelo is driving.'

Uyashayela.

'He is driving.'

The noun ‘*uSiphephelo*’ has been pronominalized using the subject concord ‘*u*’ in ‘*uyashayela*’, whereby the noun has been deleted and the ‘*u*’ stands in the place of the noun ‘*Siphephelo*’. In English, full words are normally used to pronominalize the noun. In the above case, the noun ‘*Siphephelo*’ has been replaced by the pronoun, ‘He’, which is a full word.

1.2 The types of pronouns in Zulu and Swati

In the paragraphs that follow, a brief overview is given of the different types of pronouns traditionally distinguished for these two languages. This is done for the sake of completeness, but it needs to be kept in mind that this study focuses on the so-called absolute pronouns. Reference to these pronouns will therefore be brief since a full discussion follows in the next chapter.

Traditionally in Zulu and Swati, four types of pronouns are distinguished, i.e. the absolute, demonstrative, quantitative and qualificative pronouns. Each pronoun, according to Doke (1968:88), is:

“...a full word which may replace a noun or may be used adjacent to a noun, coming before it or succeeding it without altering the form of the noun in any way.”

1.2.1 The absolute pronoun

The absolute pronoun, which this study focuses on is defined as a kind of pronoun that denotes a specific noun and does not restrict it in any way or define it and is a ‘concord’ changed into a full word (Doke, 1968: 88). Poulos & Msimang (1998:116) distinguish the pronoun as commonly being used to refer back to some other noun that has been stated earlier on in the discourse. They state that absolute pronouns have been frequently confused with concords, but, although they are similar to concords, there are some differences observed between them. Absolute pronouns are independent words, and concords are parts of larger language units, and they cannot stand alone.

Doke (1968:89) provides the following examples of the use of absolute pronouns:

3. *Ngithanda bona.*
'I like them.'
4. *Lethani zona sizibeke kahle.*
'Bring them and let us put them away carefully.'

The absolute pronouns *bona* and *zona* 'them' in examples (3) and (4) respectively, have been used in the place of a noun which was not mentioned in the discourse.

Doke (op cit.) also refers to the emphatic use of the pronoun, stating that the absolute pronoun "may be used emphatically, for the purpose of contrast". Compare the following examples:

5. *Mina ngikhuluma iqiniso, kodwa bona baqamba amanga.*
'As for me, I speak the truth, but as for them, they lie.'
6. *Ukhuluma zona izindaba.*
'You speak the very facts.'

It is noticeable that Doke does not relate the two functions, i.e. that of pronoun and that of a marker of emphasis to the absence or presence of the nominal antecedent. Poulos & Msimang (1998:116) state that absolute pronouns are frequently used for the purpose of contrast and are in this sense emphatic in meaning. They relate the two functions, i.e. that of pronoun and that of emphatic qualifier by stating that the absolute pronoun may occur next to the nouns that they refer to so that they attain the function of emphasis. However, Poulos & Msimang (1998) do not distinguish whether the pronoun occurs before or after the noun that it refers to.

Taljaard & Bosch (1988) give the following examples on the use of the absolute pronoun relative to the noun:

When the absolute pronoun appears before the noun, it emphasizes the noun.

7. *Zona izinkomo zafa.*

‘Specifically, the cattle died.’

When the absolute pronoun appears after the noun, such a noun is contrasted.

8. *Izimvu zasinda, kodwa izinkomo zona zafa.*

‘The sheep survived, but the cattle died.’

When the absolute pronoun appears with an object noun, it usually comes before the (object) noun.

9. *Angiwathandi wona amahhabhula.*

‘I do not like (them) apples (specifically).’

Absolute pronouns may appear without the use of the nouns they contrast or emphasize. In cases like these, the pronoun may be emphasized or contrasted.

10. *Yena udla ama-olintshi, yona idla amanantshi.*

‘He eats oranges, she (however) eats naartjies.’

Taljaard & Bosch (1988:77) indicate that the absolute pronoun is used to denote contrast or emphasis in Zulu. These scholars relate the two functions, i.e. that of pronoun and that of a marker of emphasis to the absence or presence of the nominal antecedent. Their view therefore represents a refinement of the views put forward by Doke.

Dlamini (1979: 27) states the following regarding the absolute pronoun in Swati – note that he refers to the syntactic function of these pronouns, see examples 11 and 12 below:

“Sabito selucobo sikhomba libito, ngaphandle kwekulichaza nekunika timphawu talo. Tonkhe tabito telucobo tibonakala ngekuba nesijobeleo ‘-na’.” (The absolute pronoun indicates a noun without

describing it or giving any features of it. All absolute pronouns are characterized by the suffix '-na').

Dlamini (1979:28) states the following regarding the use of the absolute pronoun in Swati:

“*Singaba yinhloko yemusho*”. (It may function as the subject in a sentence).

11. *Bona bafikile*
'They have arrived.'

“*Singaba ngumentywa emshweni*”. (It may function as an object in a sentence).

12. *Babe ubita yena.*
'Father is calling him.'

He also hints at the possibility of marking emphasis and / contrast but does not explicitly relate these functions to the absence or presence of the nominal antecedent.

“*Singagcizelela noma sikhombe mehluko etintfweni letifaniswako.*” (It may emphasize or indicate contrast between things that are compared).

13. *Belumbi batsandza imali, bantfu bona batsandza tinkhomo.*
'Whites like money, but blacks in particular, they like cows.'

Taljaard *et al.* (1991:45) state the following about the function of the absolute pronoun:

When the absolute pronoun occurs before the noun, it emphasizes or specifies the noun.

Examples:

14. *Tona tinkhomo tafa*

'Specifically, the cattle died.'

If the absolute pronoun occurs after the noun, such a noun is contrasted.

15. *Timvu tasindza, kodvwa tinkhomo tona tafa*

'The sheep survived, but the cattle died.'

When the absolute pronoun is used with an object noun, it usually precedes such a noun.

16. *Angiwatsandzi ona emahhapula*

'I do not like them (apples) specifically.'

Absolute pronouns may also appear without the nouns they contrast or emphasize. In such cases the pronoun as such express contrast or emphasis. Example:

17. *Yena udla ema-olintji, yona idla emanantji*

'He eats oranges, she however eats naartjies.'

Dlamini (1979) however, does not relate the two functions, i.e. that of pronoun and that of a marker of emphasis to the absence or presence of the nominal antecedent. Ziervogel (1952 :45) and Taljaard *et al.* (1991) indicate that the absolute pronoun may be employed to stress the object or subject, it may also be substituted for the noun to avoid repetition and it may also stand in the position of the noun as subject or object.

1.2.2 The demonstrative pronoun

The demonstrative pronoun is traditionally viewed as delimiting the distance between the speaker and a specific object which is being referred to. Three distances are normally distinguished: near, far and a fair distance away. In Zulu, according to Doke (1968:90) there are three positional types of demonstrative pronouns: the first demonstrative indicates "this", "these", which represents closeness to the speaker. The second demonstrative indicates "that", "those" signifying relative distance from the

speaker. The third demonstrative indicates “yonder”, “that yonder”, “those yonder”, signifying distance from the speaker and the one spoken to, but also showing that the object is in sight, and it may be pointed to, also arrangement indicates singular and plural (Doke 1968:90).

In Swati, Ziervogel (1952:45) and Taljaard *et.al* (1991) also distinguish the demonstrative pronoun as having three positions in relation to the speaker. However, Poulos & Msimang (1998) refer to four positions of the demonstratives in Zulu, instead of three. The first position refers to “this here” or “those here”. The second position indicates “that” or “those”. The third position indicates “that... over there” or “those ...over there” in distance. The last position is similar to the third position and refers to referents beyond the third position.

Doke (1968: 90) identifies three possible uses for the demonstrative pronoun: Firstly, it may be used instead of the noun, as subject or object in the sentence.

18. *Ngiyabathanda laba.*
'I like these.'

Secondly, it may be used after the noun and in apposition to it.

19. *Ihhashi lelo liyagijima.*
'That horse is running.'

Lastly, it may be used before the noun and in apposition to it, in which case the initial vowel of the noun is invariably elided, and the demonstrative and the noun form one single word group.

20. *Lezo nkomo zinhle.*
'Those cattle are fine.'

Doke (op cit.) and Poulos & Bosch (1997) make a functional difference between cases where the demonstrative appears with / without the antecedent. They indicate that

when the demonstratives appear without the antecedent they may function as the subject or object of the sentence referring to a noun that has been mentioned earlier in the discourse. This can be interpreted as referring to the pronominal function of demonstratives.

The following sentences illustrate the use of demonstratives as pronouns in which case the noun to which it refers and with which it agrees is not present.

Examples:

Zulu

21. a. *Ngiyabazi laba.*
'I know these.'

Swati

- b. *Ngifuna leto.*
'I want those.'

It can appear after the noun with which it agrees:

Zulu

22. a. *Ibhubesi lelo liyagijima.*
'That lion is running.'

Swati

- b. *Siganga leso sasha.*
'That veld burned.'

It can appear before the noun, in which case the initial vowel of the noun is omitted, and the demonstrative and noun form one single word-group:

Zulu

23. a. *Lezo nkomo zinhle.*
'Those cattle are fine.'

Swati

- b. *Lo mfana.*

This boy.'

Ziervogel (1952:46) and Dlamini (1979) state that in Swati, the demonstrative may precede or come before its noun and when this happens, the initial vowel of the noun is elided. Dlamini (1979:32) also shares the same view regarding the demonstrative pronoun, he also mentions that the demonstrative may function as the subject or the object in a sentence. Taljaard *et al.* (1991) concur with Ziervogel (1952) about the demonstrative appearing with the antecedent. They further state that the demonstrative may be used without the antecedent. These authors make a functional difference between cases where the demonstrative appears with/ without the antecedent.

1.2.3 The quantitative pronoun

The quantitative pronoun is that type of a pronoun that indicates number or quantity. There are three main types of quantitative pronouns which indicate (1) all, (2) only, (3) both, all three, all four etc. They may function in apposition to the nouns given, or they may stand alone. The roots in Zulu include (1) *-nke* which signifies “*the entire*”, (2) *-dwa* which signifies “only” and (3) the adjectival numeral roots, *-bili*, *-thathu*, *-ne*, *-hlanu* also with a special pronominal prefix in each case (Doke, 1968: 93). The Swati equivalents for these roots are the inclusive stem *-nkhe* which indicates “the whole of” in the singular form and “all” in the plural form, and the exclusive stem *-dvwa* which indicates “only” (Taljaard *et al.* 1991:81). Examples:

Zulu

24. a. *Ngibona labo bantu bobabili.*
'I see both of those people.'
- b. *Izinkomo zonke zifile.*
'All the cattle are dead.'

Swati

- c. *Lonkhe libhokisi liwele emantini.*
'The whole box fell into the water.'
- d. *Kusele bantfwana bodvwa.*

Only children are left.'

The inclusive quantifier in Zulu and Swati can either precede or follow the noun it quantifies as given in (a), the quantifier 'zonke' follows the noun 'izinkomo' and in (b) the quantifier 'Lonkhe' precedes the noun 'libhokisi'. It is also mentioned that the quantifiers may also function without the noun and if that is the case they may signify "all of them", "it all", "all" in the plural and "everyone", "the whole one" in the singular (Taljaard *et al.* 1991:82).

Example:

25. Sitsenge konkhe.

'We bought it all.'

1.2.4 The qualificative pronoun

The fourth type of pronoun mentioned by Doke (1968), is the qualificative pronoun. Defined by Poulos & Bosch (1997:12), qualificatives in Zulu are words which function to qualify some noun or other. They are used to define, alter, or provide more information about the noun (Poulos & Msimang 1998:140). There are four types of qualificative pronouns in Zulu, which are like the four types of qualificatives, viz., adjectival, relative, enumerative, and possessive. Qualificatives always agree with the substantives (nouns and pronouns), which they qualify. According to Doke (1968:97):

"...if the "qualificative" is deprived of its accompanying substantive, or if it is placed before that substantive, it no longer functions as a qualificative, but becomes a qualificative pronoun."

It is noticeable that Doke (op cit.) makes a functional difference between qualificatives that qualify and those that function as pronouns. He does however not link the difference in function to the presence / absence of the noun, but rather to the position that the qualificative takes up in relation to the noun. Nyembezi (1956:77) agrees with Dokes's view by stating that:

“Isichasiso-ke siba yisabizwana uma (i) sandulela uSobizo esimchazayo (okuwukuthi ibizo noma isabizwana). (ii) sisetshenziswa ngaphandle kukaSobizo esimchazayo.” (The qualificative becomes a pronoun when (i) it comes before the substantive that it qualifies (which is the noun or the pronoun), (ii) it is used without the substantive that it qualifies).

Poulos & Msimang (1998) and Poulos & Bosch (1997) also agree that in discourse, qualificatives may function as pronouns. In such cases, they generally occur on their own and refer back to some or other referent that was mentioned previously in the discourse. Poulos & Bosch (1997:17) further state that that the adjectives, relatives and enumeratives usually follow the noun they refer to in word order. In a discourse situation however, these qualificatives may precede the noun they refer to, but in such a case, they are used in a pronominal manner. These scholars do not link the difference in function to the presence / absence of the noun, but rather to the position that the qualificative takes up in relation to the noun.

Dlamini (1979:34) states the following regarding the qualificative pronoun in Swati:

“EsiSwatini tine tinhlobo teSabito sekuchasisa njengoba titine netishwana letingaphansi kwesichasiso. Ngunati ke: Siphawulo, Sibaluli, Buniyo, Linani”.

(In Swati, there are four types of qualificative pronouns as there are also four types of qualificatives. They are, Adjective, Relative, Possessive, Enumerative).

Dlamini (1979) :35) also concurs with Doke’s view by stating that:

“Sichasiso siba sabito sekuchasisa enkhulumeni nangabe silandzelwa nguSobito noma-ke sitimele sodvwa. Nakunjalo-ke singabe sisachasa kepha siyabe sesenta umsebenti welibito.” Singasho sitsike sisabito. (A qualificative becomes a qualificative pronoun in discourse when it is followed by the substantive or when it

stands alone. When that is the case, it no longer qualifies but, it functions as a noun).

It is noted that Dlamini (1979) also makes a functional difference between qualificatives that qualify and those that function as pronouns. He does not associate the difference in function to the presence / absence of the noun, but rather to the position that the qualificative takes relative to the noun.

Compare the following examples of the formation of qualificative pronouns from adjectives, relatives, enumeratives and possessives:

Adjectives:

Zulu

26. a. *Umntu omkhulu ufikile.*
'The big person has arrived.'
'Omkhulu ufikile.'
'The big one has arrived.'

Swati

- b. *Umfana lomkhulu uhambile.*
'The big boy is gone.'
Lomkhulu uhambile.
'The big one is gone.'

Relatives:

Zulu

27. a. *Imithi elishumi iwile.*
'Ten trees fell.'
Elishumi.

Swati

- b. *Inkhomo lebovu itawuhlatjwa.*
'A red cow will be slaughtered.'

Lebovu.

Enumeratives:

Zulu

28. a. *Ufuna ziphi izincwadi?*
'You want which books?'
Ngifuna yinye.
'I want one.'

Swati

- b. *Kufe ngaki yetimbuti?*
'How many sheep died?'
Kufe yinye kuphela.
'Only one sheep died.'

The formation of qualificative pronouns from possessives:

Examples:

Zulu

29. a. *Izinkomo zikababa zilahlekile.*
'My father's cattle are missing.'
Ezikababa.
'Of my father's.'

Swati

- b. *Umkhono wami ubuhlungu.*
'My arm is painful.'
Wami
'Mine.'

As indicated in the introductory sentence of this paragraph, the preceding discussion represents to a large extent the traditional view on pronouns in Zulu and Swati. These descriptions are introspection based, i.e. they are based on the knowledge and

intuition of the different scholars. In Chapter 2 of this mini dissertation, a more extensive and critical review will be given on the issue of pronominalization in these two languages.

1.3 Statement of the problem

The grammatical features of pronouns in Zulu and Swati have been extensively studied and are viewed differently by numerous scholars. These grammatical features include the function, form, and syntax of the pronouns in Bantu languages. However, the relationship between the syntax and the discourse pragmatic functions of the absolute pronouns has been greatly neglected in many of the trusted grammars in Bantu languages such as in Doke's *Textbook of Zulu Grammar*, which has led to the uncertainty around the function(s) of the so-called absolute pronouns in Bantu languages. The term discourse pragmatics refers to the study of how the meaning of written discourse correlates to the setting in which that speech and writing occur (Van Dijk 2011). The study of pragmatics according to Yule (1996), provides an explanation of what people in a certain environment mean and how that environment affects what they say. Therefore, this study will attempt to further evaluate the syntax, and discourse pragmatic functions of these pronouns in Zulu and Swati.

1.4 Aims and objectives

The aim of this dissertation is to carry out a corpus-based investigation of the discourse pragmatic functions of the pronouns in Zulu and Swati, with special reference to absolute pronouns.

Specific objectives of the investigation:

- To give a critical overview of existing views regarding the syntax and functions of absolute pronouns in Zulu and Swati.
- To investigate the discourse pragmatic functions (emphasis and contrast) of these pronouns as they appear in electronic text corpora of these two languages to identify possible differences between the two languages.

1.5 Methodology

This study is qualitative, literature based, and corpus based. It makes use of electronic text corpora as data for the empirical analysis of real-life examples of absolute pronouns in Zulu and Swati.

A corpus-based approach is believed to be particularly suited to this kind of investigation, firstly because it gives access to a large body of data. Secondly, although the value of trained and experienced intuition in the analysis of linguistic data can certainly not be denied, scholars such as Taljard and De Schryver (2016) have proven that traditional introspection based grammatical descriptions can be fruitfully supplemented by corpus-based analysis. Thirdly, electronic text data can be analysed by means of corpus query tools such as WordSmith Tools (<https://www.lexically.net/wordsmith/>) which can potentially reveal previously overlooked aspects of meaning and use. Lastly, a corpus provides access to the larger context in which the search word appears which is particularly useful for the identification of discourse pragmatic functions. The corpora which will be used for this study are the University of *Pretoria Zulu corpus* (PZC) and the University of *Pretoria Swati corpus* (PSwC).

1.6 Theoretical Framework Discourse Pragmatics

According to Hopper and Traugott (1993: 69):

“Discourse pragmatics is primarily concerned with the beliefs and inferences about the nature of the assumptions made by participants and the purpose for which utterances are used in the context of communicative language use. It concerns both speakers’ indirect meaning, beyond what is said, and also hearers’ interpretations, which tend to enrich what is said in order to interpret it as relevant to the context of discourse.”

Cutting (2002) states that pragmatics and discourse analysis are similar in that they both study or focus on context, text, and function. Pragmatics and discourse analysis study languages' contextual background features. Regarding the context, Yule (1996) states that contextual meaning is an important feature in pragmatics. The contextual meaning which signifies what people mean in a specific context or setting and how that context affects what is said by people. Also, pragmatics has to do with the study of meaning as communicated by a speaker (or writer) and understood by a listener (or reader). It focuses more on the study of what people mean by their utterances than what the words in those utterances may possibly mean on their own (Yule 1996:3). Pragmatics and discourse analysis also study the discourse or language use, including text or parts of discourse which is spoken or written (Cutting 2002:2).

Louwrens (1991) states that a pragmatic approach towards clarification of grammatical phenomena is considered as the most suitable, because the key aim of this kind of an approach is to give clarity on the issues underlying the language user's choice of a particular option in a certain context of discourse. Therefore, a discourse pragmatic approach was deemed appropriate for the current study, since studies by Louwrens (1981), (1985) and (1991) have indicated that the syntax of these so-called absolute pronouns is directly linked to their pragmatic functions, i.e. contrast and emphasis in Northern Sotho.

1.7 Structure of the mini dissertation

The mini dissertation is divided into 5 Chapters:

Chapter 1 is the general introductory chapter of the study, it gives a brief overview on the description, types of the pronouns of Zulu and Swati and the process of pronominalization as it is reflected in current standard grammars. It also includes the aims and objectives of the study and the methodology that will be followed throughout the study.

Chapter 2 presents the literature review of the study on discourse pragmatic functions of the pronouns in Zulu and Swati, with special reference to the so-called absolute pronouns.

Chapter 3 will deal with the research methodology relating to this study in which electronic text corpora will be used as data, for the empirical analysis of real-life examples of absolute pronouns in Zulu and Swati.

Chapter 4 revolves around the discussion and analysis of the collected data on the study. Then finally, Chapter 5 will give a summary of the study, conclusory remarks, and recommendations.

Chapter 2

2.1 Introduction

This chapter is about existing views regarding the nature and function of the absolute pronouns in Zulu and Swati, consisting of a literature review of different aspects of the so-called absolute pronouns. These aspects include the use, syntax, and the discourse pragmatic functions of the absolute pronouns in Zulu and Swati which will be discussed, based on findings from different scholars.

A variety of scholars have played a major role in investigating the function, form, and syntax of the so-called absolute pronouns in selected Bantu languages. Such scholars include Wilkes (1976), Dlamini (1979), Doke (1968), Louwrens (1994) and Nyembezi (1956). Further research on pronouns in Bantu languages include the works of Mndawe (1992), Zulu (1994) and Zwane (1995). All these authors have focused on the different aspects of the pronouns in Bantu languages, and they give an account of their in-depth investigation of the pronouns in Bantu languages, such as Zulu and Swati.

Doke (1963) did not put much emphasis on the usage and the syntax of the absolute pronouns, and this is presumably because he assumed, according to Mndawe (1992:29) that the syntax of these pronouns does not differ from that of their antecedent nouns. This is not correct, because there are crucial distinctions between nouns and the so-called pronouns concerning their syntax and usage. Zwane (1995:21) also states that the syntax of the absolute pronoun has been disregarded in most respected grammars in the Bantu languages and that Doke focussed mostly on the form of the absolute pronouns.

Zwane (1995) gives a detailed description of the morphology, syntax and the semantic function of the different pronouns found in Swati. Research conducted by Zulu (1994) on pronouns in Zulu also details a description of the morphology, syntax, and the semantic functions of pronouns. The works of both these researchers are very similar as they have studied the grammar of pronouns in the two Bantu languages individually.

The most important aspect concerning these studies is that of the function of the absolute pronouns, which relates to this investigation as it explores the discourse pragmatic functions of the pronouns in Zulu and Swati, with reference to the so-called absolute pronouns.

2.2 The morphology of the absolute pronouns in Zulu and Swati

The absolute pronouns of Zulu and Swati are formed by a concordial morpheme that is an agreement morpheme which is followed by 'o' and the suffix *-na*. In Swati, Taljaard *et al.* (1991:75) indicate that each of the noun classes has an equivalent absolute pronoun which comprises of a class concord + pronominal *-o-* + the suffix *-na*. When the class concord comprises of a consonant which is followed by a vowel, elision occurs. Compare the following examples:

Class 2: *ba-* + *-o-* + *-na* > *bona*

Class 5: *li-* + *-o-* + *-na* > *lona*

Table 1 : The absolute pronouns of the noun classes of Zulu and Swati

Zulu Noun Classes	Singular/Plural	Swati Noun Classes	Singular/ Plural
1 st person	<i>mina</i>	1 st person	<i>mine</i>
	<i>thina</i>		<i>tsine</i>
2 nd person	<i>wena</i>	2 nd person	<i>wena</i>
	<i>nina</i>		<i>nine</i>
Class1. (<i>umu-/um-</i>)	<i>yena</i>	Class 1. (<i>umu-</i>)	<i>yena</i>
Class 2. (<i>aba-</i>)	<i>bona</i>	Class 2. (<i>ba-</i>)	<i>bona</i>
Class 3. (<i>umu-/um-</i>)	<i>wona</i>	Class 3. (<i>umu-</i>)	<i>wona</i>
Class 4. (<i>imi-</i>)	<i>yona</i>	Class4. (<i>imi-</i>)	<i>yona</i>
Class 5. (<i>ili-</i>)	<i>lona</i>	Class 5. (<i>li-</i>)	<i>lona</i>
Class 6. (<i>ama-</i>)	<i>wona</i>	Class 6. (<i>ema-</i>)	<i>wona</i>

Class 7. (<i>isi-</i>)	<i>sona</i>	Class 7. (<i>si-</i>)	<i>sona</i>
Class 8. (<i>izi-</i>)	<i>zona</i>	Class 8. (<i>ti-</i>)	<i>tona</i>
Class 9. (<i>in-</i>)	<i>yona</i>	Class 9. (<i>in-</i>)	<i>yona</i>
Class 10. (<i>izin-</i>)	<i>zona</i>	Class 10. (<i>tin-</i>)	<i>tona</i>
Class 11. (<i>ulu-</i>)	<i>lona</i>	Class 11. (<i>lu-</i>)	<i>lona</i>
Class 14. (<i>ubu-</i>)	<i>bona</i>	Class 14. (<i>bu-</i>)	<i>bona</i>
Class 15. (<i>uku-</i>)	<i>khona</i>	Class 15. (<i>ku-</i>)	<i>kona</i>

2.3 Traditional view on the nature and function of absolute pronouns

In his *Textbook of Zulu Grammar* Doke (1968:88) already hints at the dual function of pronouns: “It must be emphasized that each pronoun is in itself a complete word: it may stand instead of a noun, or it may be used in apposition to a noun, either before it or after it without any inflexion”. From the examples he provides, it is clear that he regards pronouns appearing without an accompanying noun as fulfilling their primary function, i.e. that of pronoun, appearing instead of a noun. Compare the following examples (Doke 1992:89):

30. a. *Ngithanda bona.*
‘I like them.’
- b. *Lethani zona, sizibeke kahle.*
‘Bring them and let us put them away carefully.’

According to Doke (op cit.), the use of the pronoun as illustrated in the examples above represents their “ordinary use”. He continues, stating that “the absolute pronoun may be used emphatically, for the purpose of contrast”. An analysis of the examples that he provides leads to two important observations. In the first instance, he does not distinguish between emphasis and contrast and seems to regard them as identical discourse functions. Secondly, he does not identify any link between pronouns marking emphasis (or contrast) and the presence or absence of the noun. By implication, Doke (1968) views pronominalization as a process of substitution; ‘absolute pronouns’ appearing without an accompanying noun fulfil their primary

function, based on the fact that they have substituted a noun. Scholars such as Nyembezi (1956:84) and Nkabinde (1986:155) concur with Doke's view: they indicate that absolute pronouns come before (precede) or after (follow) nouns in sentences. They may also take the place of the subject or the object in a sentence and absolute pronouns may stand in apposition to other different kinds of pronouns. In *The Handbook of Siswati*, Taljaard *et al.* (1991:75) share similar views on the absolute pronouns in Swati, by maintaining that the absolute pronoun may also be used to show contrast or emphasis. It may appear in a sentence with or without subject and object nouns.

As will become clear in the discussion which follows, the traditional view is in sharp contrast to what can be called the modern view on the nature and function of the so-called absolute pronoun.

2.4 Primary function of the so-called absolute pronouns

The most important function of the so-called absolute pronoun is not primarily that of pronoun, rather, it is a nominal determiner/ nominal qualifier (Louwrens 1991:91). The so-called pronouns consequently fulfil their main function when they appear in apposition with or together with a noun, with which they agree. The absolute pronoun is characterised by its function of contrast and emphasis.

The two discourse pragmatic functions, i.e. emphasis and contrast of the so-called absolute pronouns are directly related to the position which the so-called absolute pronoun takes up relative to the noun, and secondly, whether the noun is a subject or an object of a sentence.

2.4.1 Subjects and absolute pronouns as determiners/ qualifiers

Absolute pronouns can either follow or precede subject nouns, in which cases they indicate contrast and emphasis, respectively.

Mndawe (1992:30), quoting Wilkes (1976b), and Louwrens (1981b) concurs that the absolute pronoun appears after its antecedent noun or in a post-nominal position when it functions as a contrastive determiner, e.g.

Zulu:

31. a. *Ubaba uthenga inkomo kodwa umalume yena wonga imali.*
'My father buys a cow but my uncle on the contrary saves money.'

Swati:

- b. *Timvu tasindza, kodvwa tinkhomo tona tafa.*
'The sheep survived, but the cattle died.'

In both of these examples the subject noun *umalume* 'uncle' and *tinkhomo* 'cattle' are followed by the so-called absolute pronouns *yena* and *tona* respectively. A further analysis of the context within which these utterances appear clearly indicates the contrastive function of the pronouns: in the above example, *umalume* is contrasted with *ubaba*; in the second example the cattle are brought into contrast with the sheep. This is in accordance with Taljaard *et al.* (1991:76) who state that when the absolute pronoun is used to contrast, it usually appears in a post-nominal position and if this is the case, the pronoun has a pragmatic function of contrasting the discourse referent referred to by its antecedent with one or more other referents within the same context of discourse. In English, contrast is shown by expressions such as 'on the other hand' and 'on the contrary'. Compare for example:

Swati:

32. *Zodwa uhlala ahlantekile kutsi Mandla yena ahlale angcolile.*
'Zodwa is always clean while Mandla on the contrary, is always dirty.'

The absolute pronoun *yena* is used after its antecedent noun to contrast the referents of the two nouns, i.e. *Mandla* and *Zodwa*.

The second function of the absolute pronoun is that of emphasis. Defined by Louwrens (1985:59), emphasis is:

“...the special prominence with which a particular referent is presented at a given point in discourse.”

The referent of the antecedent that is being emphasized, is not in opposition to any other referent in the context. This is confirmed by Mndawe (1992:30), who views the absolute pronoun that precedes the antecedent noun as an emphatic determiner.

Emphasis is often shown by expressions such as ‘in particular’ and ‘the very’ in English. For example:

33. *Lona ufudu alunajubane.*

‘The tortoise in particular has no speed’ (it is the tortoise and nothing else that is slow).

2.4.2 Objects and absolute pronouns as determiners/qualifiers

According to Louwrens (1985:60) object nouns cannot be followed by the so-called pronoun when they appear in their basic post-verbal position, but they can be preceded by them. The same is true of absolute pronouns in Swati. According to Taljaard *et al.* (1991:76):

“When the absolute pronoun is used with an object noun, it usually precedes such a noun.”

This implies that objects can be specified but not contrasted with other discourse referents when they appear in the basic post verbal position. Compare the following example in which the object noun is preceded by the pronoun:

34. a. *Malome o tseba sona Sesotho.*

‘Uncle knows particularly Sotho only.’

b. **Malome o tseba Sesotho sona.*

‘Uncle knows Sotho on the contrary.’

In the first example 34(a) the object noun Sesotho ‘*Sotho*’ is preceded by the so-called absolute pronoun *sona*, therefore it can only be emphasized and not contrasted as in 34(b) since the latter is regarded as ungrammatical.

Louwrens (1985:60), points out that if an object noun is to be contrasted with another referent in the discourse, the object must be moved from its basic post-verbal position to a pre-verbal position. Compare the following examples:

Northern Sotho:

35. a. *Malome o tseba sona Sesotho.*
‘Uncle knows particularly Sotho only.’
**Malome o tseba Sesotho sona.*
‘Uncle knows Sotho on the contrary.’
- b. *Sesotho sona, malome o a se tseba.*
‘Sotho, on the contrary, uncle knows it.’

Mndawe (1992:32) provides the following examples for Zulu which seem to support Louwrens’ point of view regarding the contrasting of objects in their basic post verbal position. Also compare the Swati examples in (37) in this regard:

36. a. *Umfana udla lona iqanda.*
‘The boy eats the very same egg.’
**Umfana udla iqanda lona,*
‘The boy eats the egg on the contrary’.
- b. *Iqanda lona, umfana uyalidla.*
‘The very same egg, the boy eats.’

Zwane (1995:25) provides the following examples for Swati:

37. a. *Indvodza ifuna yena umntfwana.*
‘The man wants the child in particular.’

**Indvodza ifuna umntfwana yena.*

'The man wants the child on the contrary.'

b. *Umntfwana yena indvodza iyamfuna.*

'The child in particular is wanted by the man.'

Mndawe (1992:32) shares the view that the absolute pronouns may only come after object nouns when they occur in their basic object position, meaning that object nouns may be emphasized only, and never used in contrast.

2.5 Secondary function of the so-called absolute pronouns

A crucial characteristic of the use of pronouns, particularly absolute pronouns in Bantu languages is that of pronominalization. There are two views concerning pronominalization in Bantu languages, which will, for the purposes of this study be referred to as (1) the modern view and (2) the traditional view. The traditional view emphasizes the point made by Doke in his definition of pronouns which has been greatly influenced by the European languages and as a result, many scholars assumed that the so-called pronouns are words that can replace nouns in sentences, which is not the case for Bantu languages. Pronouns in Zulu grammar have been proven not to be substitutive words and they do have an impact on the meaning of their co-referent noun.

Modern grammarians such as Wilkes have proven that pronominalization as a discourse strategy in Zulu is distinct from that of English or Afrikaans. Wilkes (1976) bases his argument against the traditional view of pronominalization in the fact that a fundamental feature of pronominalization is that it does not alter the meaning of sentences, yet in Bantu languages, there has been an indication of semantic differences due to pronominalization. Basically, modern Bantu grammarians consider pronominalization to be a deletion process and not a substitution process. Louwrens (1994) indicates that pronominalization is mainly the result of a process of deletion, but that there are indeed cases in which the pronoun substitutes a noun.

2.5.1 Pronominalization as a deletion strategy

Pronouns achieve an additional pronominal function only when the noun which agrees with it and co-refers is deleted. This deletion of the noun is the result of pronominalization, the noun is deleted because the object to which it refers is assumed to be known to the addressee/interlocutor. The absolute pronoun gains its pronominal status as a result of the deletion of the noun it occurs with, thus confirming the conception that pronominalization is not a substitution strategy as in English but rather a deletion strategy.

2.5.2 Pronominalization as a substitution strategy

There are some occurrences where pronominalization is due to substitution instead of deletion (Prinsloo 1987). Such an observation does not go against Wilkes' deletion theory, it is merely an observation that there are two strategies for pronominalization, which are the deletion strategy and the substitution strategy. The foundation on which the deletion hypothesis is built on lies on the grammatical agreement between a noun and an equivalent pronoun which precedes the noun.

Examples from Northern Sotho:

38. a. *Mootledi yena ga se a gobala.*
'The driver (on the contrary) did not get hurt.'

As opposed to:

- (...) *yena ga se a gobala.*
'...he did not get hurt.'

There are certain occurrences in Northern Sotho where pronominalization cannot be achieved through deletion and requires certain syntactic settings to demonstrate this point. Although the examples cited by Prinsloo (1987) and by Louwrens (1991: 95-100) pertain to Northern Sotho, we assume that the principle will be the same for both Zulu and Swati. The Zulu examples are our own, and have been added for illustrative purposes:

2.6 Particle groups

The instrumental particle

39. Northern Sotho:

*Ba lema ka **dipholo**.*

> *Ba lema ka tšona.*

Zulu:

Balima ngezinkabi.

> *Balima ngazo.*

‘They are ploughing with oxen.’

> ‘They are ploughing with them.’

Note the use of the so-called ‘short form’ of the absolute pronoun *ngazo* in the Zulu example. This is the result of a morpho-phonological change but is irrelevant for the purposes of this discussion.

The associative particle:

40. Northern Sotho:

*O boletše le **morutiši**.*

> *O boletše le yena.*

Zulu:

*Ukhulume **nomfundisi**.*

> *Ukhulume naye.*

‘He spoke to the teacher.’

> He spoke to him.’

The agentive particle:

Northern Sotho:

41. *Ke boditšwe ke **moruti**.*

> *Ke boditšwe ke yena.*

Zulu:

*Ngitshelwe **ngumfundisi**.*

> *Ngitshelwe nguyena.*

'I was told by the minister.'

> 'I was told by him.'

The locative particle *go*:

Northern Sotho:

42. *Ngwanenyana otshabetse go ba agisani.* > *O tshabelese go bona.*

Zulu:

Intombazanyana ibalekele komakhelwane. > *Ibalekele kubo(na).*

'The little girl fled to the neighbours.' > 'The little girl fled to them.'

In cases such as the above, pronominalization is the result of substitution and not deletion.

2.7 Objects of double transitive verbs

Verbs which can take two objects in the same sentence, the one being a direct object and the other an indirect object, are called bitransitive or double transitive verbs, e.g.

Northern Sotho:

43. *Morutiši o botšiša barutwana dipotšišo.*
(*barutwana* = indirect object, *dipotšišo* = direct object)

Zulu:

Umfundisi ubuza abafundi imibuzo.
(*abafundi* = indirect object, *imibuzo* = direct object)
'The teacher asks the pupils questions.'

Objects occurring with double transitive verbs may be pronominalized by means of the object concord or by using the so-called absolute pronoun. For example:

Northern Sotho:

44. *Morutiši o ba botšiša dipotšišo.*

Zulu:

Umfundisi ubabuza imibuzo.

'The teacher asks them questions.'

If the discourse structure demands the simultaneous pronominalization of both objects, this can only be done by pronominalizing one object by means of the object concord and the other by means of the absolute pronoun. Cf.

Northern Sotho:

45. *Morutiši o ba botšiša tšona.*

Zulu:

Umfundisi ubabuza yona.

'The teacher asks them.'

Northern Sotho:

46. *Morutiši o di botšiša bona.*

Zulu:

Umfundisi uyibuza bona.

'The teacher asks it to them.'

The simultaneous pronominalization of the direct and indirect objects represents another instance of pronominalization which results from substitution rather than deletion (Prinsloo 1987).

2.8 Conclusion

The findings reported on the preceding paragraphs were mostly taken from Northern Sotho data and have never been empirically confirmed for either Zulu or Swati. Furthermore, it would seem that the source of the language data used in the analysis was mostly introspection based. This can be deduced from the self-generated

examples, possibly with oral input from mother tongue speakers who acted as informants. The availability of electronic text corpora enables the language researcher to test these findings against authentic language usage, i.e. textual material as contained in a text corpus. Testing the findings of scholars such as Louwrens, Wilkes and Prinsloo for Zulu and Swati against an electronic text corpus will be the focus in the section which follows. One of the advantages of the corpus-based approach is the fact that it can provide the researcher with a larger context, which makes a contextual analysis easier. It also provides more data that can be analysed.

Chapter 3: Methodology

This chapter gives a brief introduction and background of corpus linguistics and the corpus-based approach.

3.1 Introduction

According to McEnery *et al.* (2006) the phrase 'corpus linguistics' made its first appearance in the early 1980s. Even so, the corpus methodology dates to the 1940s, but the corpora used by the researchers might have possibly been collections of texts that were written or transcribed; therefore, they were not representative. The corpus methodology had a very important history but, during the late 1950s, it became treated as insignificant due to its alleged skewedness of data, meaning that the data collected could have been misleading and inaccurate and this could have been because the corpora were very small, which led to its skewedness (McEnery *et al.* 2006:3).

The development of technology, especially computers marked the beginning of a new era for corpus linguistics. Computers were more powerful as they offered high processing power and large storage at minimum cost. Computers were able to manipulate and exploit data easily. The emergence of computers led to what is known today as modern corpora (Bennett 2010:2). The ability of machines to read data became a genuine characteristic of modern corpora. Electronic corpora had more advantages than its paper-based counterpart. Computers became known to process data at a high speed, and they were also able to manipulate data with ease (e.g., searching, selecting, sorting, and formatting data). Electronic corpora could now be processed and manipulated fast and cost effectively (Barnbrook 1996:11). Computers were also able to evade human bias in an analysis which could yield consistent results.

Computer corpora were less disorganized collections of textual material, and they are now commonly collected to represent some language or text type (Leech 1992:116). Bennet (2010) states that the first computer-based corpus was the Brown corpus which was developed in 1961 and consisted of about 1 million words. Presently,

specialized corpora contain millions of words and are larger in size which makes corpus linguistics a major contributor to language research and teaching.

3.2 What is corpus linguistics?

According to Dinu (2017), corpus linguistics is a technique of implementing linguistic analyses, also, if we consider electronic corpora, we can elaborate and say that corpus linguistics is the analysis of language that occurs naturally. The analysis is generally done through the assistance of computers which contain specialized software and take into consideration, *inter alia*, the frequency of what is being studied. Bennett (2010) states that corpus linguistics delves into the study of language in use by means of corpora (singular: corpus). Dinu (2017) goes on to say that corpus linguistics has become one of the broadest approaches of investigation and that it can be used to give answers to different linguistic queries. Corpus linguistics can provide interesting and insightful information about language.

Corpus linguistics cannot provide negative proof. It cannot determine what is correct or incorrect or achievable in a language. Corpus linguistics can only provide us with what is or what is not available in the corpus. Corpus linguistics is unable to clarify why something appears the way it does, it can only tell us the nature of something– it is up to the language researcher to interpret the data provided by the corpus against an appropriate theoretical framework. Since corpus linguistics cannot explain why, intuition is used to explain or find out why. Corpus linguistics also cannot give all possible language at once. The language that gets stored into a corpus is prepared and not arbitrary. It is impossible for a corpus to be representative of a complete language because all instances of language use may not be available (Bennett 2010).

3.3 Corpus-based studies in the South African languages

Corpus-based analyses are known to offer the researcher access to huge quantities of actual language data which can be analysed through a computer. According to Taljard & de Schryver (2016), there is a rising number of corpus-based grammatical explanations of Bantu language characteristics, some of which involve South African

languages. These include for example, the first corpus-based historical investigation of a linguistic occurrence in a Bantu language, i.e. of the Zulu locative prefix *ku-* (de Schryver & Gauton 2002), a study on the semantic import of the Zulu nominal suffix *-kazi* (Gauton *et al.* 2003), a thorough analysis of the semantics and the combinational properties of the higher order locative n-grams in Northern Sotho (de Schryver & Taljard 2006), and an investigation into the historic link between members of the class 'adjective' and other word classes, specifically enumerative and nominal relatives in Northern Sotho (Taljard 2006). The dearth of corpus linguistic studies in the South African languages can probably be ascribed to the unavailability of open access corpora for these languages. Copyright issues seem to be the major stumbling block for making corpora freely available.

3.4 What is a corpus?

Sinclair (1996:27) defines a corpus as:

'a collection of pieces of language that are selected and ordered according to explicit linguistic criteria in order to be used as a sample of the language'.

The pieces of language that are selected are a sample of written or spoken texts which are preserved and contain crucial linguistic information.

In their definition of a corpus, McEnery *et al.* (2006:5), refer to an additional feature of corpora i.e. the fact that it is machine readable. They state that there is a general agreement that a corpus is:

'a collection of machine readable, authentic texts (including transcripts), which is sampled to be representative of a particular language or language variety.'

Gouws & Prinsloo (2005:21) state that, a corpus should preferably comprise of huge amounts of spoken and written information. It is considered balanced when it has texts

either spoken or written from various fields (Kennedy 1998:20). A corpus is also said to be representative when there is a coherently analysed and well-defined population that a sample has been taken from (Kennedy 1998:52). Tognini-Bonelli (2001:65) further elaborate and state that corpora are commonly used to explain, test, or demonstrate theories and explanations that were formulated before large corpora became available to characterize language study.

3.5 Types of corpora

According to Bennett (2010) the corpus can be a written corpus, spoken corpus, an academic spoken corpus etc. Many published works use large, general corpora and it is very crucial to know what exactly is it that you are looking for when searching a corpus.

Bennett (2010:13) also states that there are about eight types of corpora, which are: generalized, specialized, learner, pedagogic, historical, parallel, comparable and monitor. The distinct types of corpora are used for distinct kinds of analysis as will be shown in the following brief examples of the different types of corpora mentioned.

3.5.1 Generalized corpora

This is the largest type of corpus, comprising of more than 10 million words and diverse language. The diversity of the language within this corpus makes it easy for the findings to be generalized. Examples of large, generalized corpora include the British National Corpus BNC <https://www.english-corpora.org/bnc/> (Davies 2004), the American National corpus <http://AmericanNationalCorpus.org> and the Corpus of Contemporary American English, COCA <https://www.english-corpora.org/coca/> (Davies, 2008). It is also important to note that there is no corpus that can represent all language possible, it is merely there to assist users with as much information on the language as possible (Bennett 2010:13).

3.5.2 Specialized corpora

Specialized corpora comprise of texts of a specific kind. The purpose of this type of corpus is to represent a specific variety of language. This type of corpus can be big or small and it is mostly used to give answers to very distinct queries. Examples of this type of corpus include the Michigan Corpus of Academic Spoken English (MICASE) www.hti.umich.edu/m/micase (Simpson *et al.* 1999) which comprises of spoken language from a university background the CHILDES corpus, which is comprised of language used by children. This corpus is currently part of the Child Language project within the TalkBank system <https://childes.talkbank.org/>. The medical corpus and which contains language used by hospital workers and nurses called the Michigan Corpus of Upper-level Student Papers (MICUSP) <http://micusp.elicorpora.info/> . It also contains a collection of papers from a range of university disciplines.

3.5.3 Learner corpora

A learner corpus is a type of specialized corpus. It is made up of written texts and/or spoken texts of language used by students who are presently learning the language. An example of this type of corpus is the famous International Corpus of Learner English (ICLE) <https://uclouvain.be/en/research-institutes/ilc/cecl/icle.html> (Granger 2003), which contains essays that are written by the English language learners.

3.5.4 Pedagogic corpora

A pedagogic corpus consists of language used in classroom settings which includes academic textbooks, transcripts of classroom interactions, or any other written or spoken texts that learners come across in an educational environment (Bennet 2010).

3.5.5 Historical corpora

The main aim of a historical corpus is to represent a previous period or previous periods of a language. It consists of texts from various successive stages. (Wynne & Berglund 2012). Other historical corpora put emphasis on a definite historical stage or

on a definite category (Lee 2010). Examples of the historical corpora include the Helsinki Corpus <http://khnt.hit.uib.no/icame/manuals/HC/>, ARCHER (A Representative Corpus of Historical English Registers) <http://www.manchester.ac.uk/archer/> and COHA (Corpus of Historical American English) (Lee 2010:113) <https://www.english-corpora.org/coha/> (Davies 2010).

3.5.6 Parallel corpora

A parallel corpus can be defined as a corpus that comprises of source texts and their translations (McEnery & Xiao 2007).

A parallel corpus is comprised of a collection of texts which have been translated into one or more other language(s). Other texts can be an outcome of a translation from either language A into language B, and other texts within the corpus may be translations of language from language B into language A. Examples include the Canadian Hansard proceedings in English and French and World Health Organization bilingual documents (McEnery & Xiao 2007).

3.5.7 Comparable corpora

A comparable corpus is defined as a corpus that consists of parts that are gathered using the same sampling frame and comparable balance and representativeness. It consists of texts that are original in two or more languages paired by criteria such as genre, time of publication, etc. (McEnery & Xiao 2007:3) in McEnery (2003:450). A comparable corpus is one that chooses comparable texts in more than one language or variety.

3.5.8 Monitor corpora

Bowker & Pearson (2002:12-13), who state that monitor corpora are also known as open corpora. They do not have predetermined limits as they are open ended, with texts consistently added to them as stated by McEnery & Wilson (2001). These corpora are constantly changing as new texts are regularly added to them and old

texts are moved to become collections that are stored as recent texts and are added into the corpus. According to Atkins *et al.* (1992:5) texts for monitor corpora are studied carefully and continuously, processed to take out data for a database but not stored forever. Examples of this type of corpus include the BoE: Bank of English <http://www.collins.co.uk/books.aspx?group=153> and COCA: Corpus of Contemporary American English <https://www.english-corpora.org/coca/> (Davies 2008) which are both searchable online (Wynne & Berglund 2012).

The corpora used for this study are corpora that have been compiled at the University of Pretoria, specifically for research purposes. These types of corpora are called the general corpora because they contain different kinds of texts, for example the corpora for Zulu and Swati contains texts from a variety of genres, e.g., novels, newspaper reports, academic texts, some poetry and short stories in Zulu and Swati. The main objective of these corpora is to represent a particular language, which is Zulu and Swati, respectively. General corpora should preferably be as large as possible. The Zulu and Swati corpora are relatively small, particularly the Swati corpus but they are still useful for small scale linguistic studies such as this study. The size of the corpora is constrained by the fact that especially Swati is a lesser resourced language, and available textual material that can be included in a corpus is limited.

3.6 How is a corpus created?

In order to create a corpus, three factors should be considered, and they form part of the fundamental characteristics of a corpus. Firstly, the corpus must be principled, secondly, the corpus must use original texts and thirdly, it must have the ability to be stored in an electronic format (Bennett 2010:14).

A corpus that is principled is one that consists of a language that cannot be random, but it is selected in line with certain features. It is essential for bigger, more general corpora, particularly when users may want to make conclusions about certain results (Bennett 2010). The second feature of a corpus is the ability to use authentic texts. Authentic texts are texts that are used for a real communicative goal. MICASE <http://micase.elicorpora.info/> <http://quod.lib.umich.edu/m/micase/> is an example of a

corpus that contains authentic texts as it contains for instance, speech acts from naturally occurring, daily occasions at a university. Lastly, when creating a corpus, it must be able to be stored electronically. Corpora can be saved in text format (.txt), rich text format (.rtf) and/ or web-based format (.html). A corpus can be created from any real-life situation in which any verbal communication occurs. Corpora are also compiled from communication acts such as textbooks, fiction, non-fiction, magazines, academic papers, world literatures, newspapers, telephone conversations at home or work, cell phone conversations, business meetings, class lectures, radio broadcasts and television shows among other acts of communication (Bennett 2010).

Physical corpus creation can use different sources for the building of a corpus. These include adaptation of texts already in electronic format, e.g., in Word or texts available on the internet, optical scanning of hard copy texts, and conversion by keyboarding, i.e. typing in the data. Due to their relatively low online presence, corpus compilation for the South African languages relies mostly on the conversion of texts in Word format and scanning of hard copy texts. Scanning of texts requires a good quality scanner and OCR (Optical Character Recognition) software, it needs manual checking and cleaning, and it can be potentially problematic for languages with diacritic signs. The corpora utilized for this study consist mainly of scanned material and some texts originally available in electronic format. Texts were not cleaned and therefore some noise is present in the corpora. Clean corpora are however not a prerequisite for linguistic analysis – see Prinsloo, Taljard and Goosen (forthcoming).

3.7 Analysing a corpus

In order to understand what a corpus consists of; it must be studied in detail to get as much information about language as possible.

When analysing a corpus, there are several basic processes; two of which are relevant here. The first one is the creation of frequency lists and secondly, it involves the production of concordances (Evison 2010:122).

When a frequency list for a specific corpus is created there is a software program that is designed to look for every item in the corpus so that it can get the total number of the words or tokens within the corpus and the total of the different types that build the total number of words. This software then yields the final count as a frequency list which can be shown in rank order of frequency or alphabetical order (Evison 2010).

Concordancing is also known as KWIC which stands for keyword in context analysis. Concordance analysis is an important corpus analysis method that is used by many people who are involved in corpus analysis. The main reason for this is the growing number of websites which grant internet users the opportunity to look in their corpora for exact words or phrases. Examples of online concordancing programs include the COBUILD Concordance and Collocations Sampler and the Corpus-based Concordances which are well known to language teachers and learners (Evison 2010:128).

In terms of searching and sorting, a concordance program plays a very important role since concordance lines provides the researcher with all instances of a particular search word in the context in which it appears. Compare the following screen shot for the search word *imphilo* in the Swati corpus:

Concordance													
N	Concordance	Set	Tag	Word	#Sent	Sent	Para	Para	H...	H...	Sect	Sect	
					# Pos	# Pos	# Pos	# Pos	# Pos	# Pos	# Pos	# Pos	
1	Imphilo Yimfumbe M J Ncongwane S J Ncongwane				2	0	1	0	1			0	1
2	, Funa batsi unyonyobela bafati! G.N. Mamba 44. IMPHILO LENSASHA Lagucuk'embikwetfu live leihle.				6 682	920	2	0	6			0	6
3	71 43. Umdanso wemphisi G.N. Mamba 72 44. Imphilo Lensha N.D. Ntiwane 73 45. Ishayile P.N.				343	152	2	0	342			0	342
4	bantfu esangweni. Abemukele Mlahlekelwa ababute imphilo , baphile. "Wena weKunene singumlomo				1 460	227	5	0	1			0	1
5	abangafuni noko kutsi ahambe nabo abavakashela. Imphilo labeyiphila Johane wayibona kutsi yehlukile				1 125	107	2	0	1			0	1
6	. Bengitsi kuhlala emayini kuyomenta naye abone imphilo yesilungu. Akayati. Akakayi-fundzi. Imihlolo				7 936	1	8	0	7			0	7
7	Kufanele thishela acale ngekufundzisa impela. afake imphilo nebumannanzi nelutsandvo etifundvweni.				2 769	208	8	0	2			0	2
8	uvile nasikhuluma?" "Angati kahle ngobe akabonisi imphilo . Yebo, yena uwavulile emehlo kodvwa ngatsi				18 303	1	6	0	18			0	18
9	ilungile nome ayikalungi. Cha, leyo-ke akusiyo imphilo . Cha, kudvuba vele akukalungi futsi				6 346	751	5	0	6			0	6
10	, wate wacala emanga kuMhlanga lapho ambuta imphilo wantjela kutsi akaphili kahle.				6 416	752	10	0	6			0	6
11	ngci. Ambite LaMamba, umntwana angatjengisi imphilo futsi akatjengisi kutsi uyeva kutsi uyabitwa				13 465	1	6	0	13			0	13
12	. Uyise abebashaya njalo futsi angayinakekeli imphilo yabo. Labafana bebavuka ekuseni				11 306	1	7	0	11			0	11
13	. Uyise abebashaya njalo futsi angayinakekeli imphilo yabo. Labafana bebavuka ekuseni				11 306	1	7	0	11			0	11
14	yemuntfu lacabanga kutsi umuntfu angayiphila, imphilo lechazwa ngulelo gama njengekucabanga				13 242	1	10	0	13			0	13
15	lekukholelwa kuwo. Lawo masiko aphase imphilo lesingatsi akulula kutsi aphume emphilweni				666	63	5	0	665			0	665
16	eveni laso kufike umuntfu labehlakaniphile, ati imphilo yebadzeshi. Kwatsi emuva kwekuba				4 352	484	20	0	4			0	4
17	umuntfu longeke abuye ahlupeke ngobe atophila imphilo lematala njengawo onkhe lamantfombatana				21 220	2	14	0	21			0	21
18	wona ahambe aphantse njengobe yena atsandza. Imphilo , yaseshantji kuye ayibanga mandzi.				3 039	303	2	0	3			0	3
19	wakaMakhoba. Kungivisa buhlungu ngobe awumati imphilo yakhe njengami. Kungakuvisi buhlungu				23 124	3	6	0	23			0	23
20	bekaniketwa lelo lungelo ngobe bekavulekile, ayati imphilo kanye nemaciniso ayo. Phela vele bantfu				4 004	416	9	0	4			0	4
21	uyobe sewukhulula Johane, kwekutsi asale ayofuna imphilo lensha emakhaya. Tinhlitiyo tona betikhalela				2 938	349	15	0	2			0	2
22	emajaha alapha sewaya esilungwini ayofundza imphilo lensha." 44 12 Esitolo sajhane				9 350	1	9	0	9			0	9
23	: (a) Mhla babe angishayela kufa nekuphila. (b) Imphilo yetangoma. (c) Umdlalo welibhola				36 164	3	17	0	36			0	36
24	. Akekho lobonga wena mhlabane, Bantfu babong' imphilo , Babong' ifutufuko nemandla, Babonga lwati				3 423	524	8	0	3			0	3
25	vele sebeme ngabo. Babingelelana babutana imphilo . Lubisi wefula LaShongwe kukakhelwane				13 461	1	4	0	13			0	13
26	langatange ambone. Utawubona nebatukulu bakhe. Imphilo yetinsuku tekugcina emhlabeni itawuba				32 072	5	2	0	32			0	32
27	labaveliwe tingoti ngekunganakekeli, balahlekelwa imphilo yabo. Sibocaphela futsi singadli nobe yini				2 647	416	8	0	2			0	2
28	. Kwahamba kwahamba kwahamba solo baphila imphilo lembi njengobe bahlupheka, kwatsi ngemuva				8 164	965	7	0	8			0	8
29	, ngifuna kusita bantfu bakitsi nabo bagcine baphila imphilo lefana nayasesilungwini." "Ye, utsi				7 275	894	16	0	7			0	7
30	kuduka nelive bacondze eJoz. EJozi bafika baphila imphilo yebusha lesidolobha, bahamba imidanzo				11 537	948	5	0	11			0	11
31	ngaso tintfo. Balingiswa sibatfolo baphila imphilo yangalesosikhatsi. Umbhali uyiveta kahle				12 218	1	5	0	12			0	12
32	bekangasadi. Balinga bodokodela kutsi bayihlengi imphilo yakhe kodvwa kwaba nhlanga timuka				13 258	1	6	0	13			0	13
33	tincwadi letiningi atibonele yena kutsi cha, imphilo lapha emhlabeni isetandieni talowo nalowo				15 138	1	16	0	15			0	15
34	lubisi, angafuni kutsi bambone lapha ekhaya. Imphilo yekondla umntwana yachubeka				6 965	839	2	0	6			0	6
35	kuvaphakelwa: Yimphilo-ke levo. lensha. Embhuleni imphilo icakile. Akusalaleki noemindvo wetimfilili.				6 815	932	3	0	6			0	6

Figure 1: KWIC lines for *imphilo*

3.8 The Corpus-based approach to language study

The corpus-based approach is distinctive by firstly being empirical, meaning that it is based on observation or experience rather than theory (Biber 2015:1). It analyses the real forms of use in natural texts, and it makes use of an enormous and principled collection of texts occurring naturally known as a corpus, also used as a means for analysis (Biber *et al.* 1998:3). The corpus-based approach also utilizes computers largely for analysis and it depends on quantitative and qualitative analysis methods (Biber *et al.* 1998:4).

When discussing the corpus-based approach to language study, scholars often contrast the corpus-based approach with the intuition-based approach. In an intuition-based approach, researchers rely on their own intuition and knowledge of a specific language. Using such an approach, researchers can for example, invent their own examples for analysis, since intuition is a (re)source that is immediately available.

McEnery *et al.* (2006:6) further indicate that invented examples are free from language-external influences that exist in naturally occurring language. However, intuition-based analyses also have a potentially negative side. This may be because what may seem to be suitable to one speaker may not necessarily be like that to another speaker.

The corpus provides evidence of words that may appear to be suitable for the speakers of the language, naturally without being exposed to the apparent criticism from others. Intuition in general, may not always be trustworthy for making conclusions about language, however, it is suitable for assisting us to develop questions for a corpus. The significance of our intuition as skilled users of a language is emphasized. Qualitative results are taken from the corpus then analysed qualitatively to find importance (McEnery *et al.* 2006).

In a corpus-based approach, researchers depend upon original or actual texts which enable them to produce valid quantitative data. The corpus-based approach is unique from intuition because a corpus can discover variances that would be impossible to be discovered through intuition alone. The corpus-based approach provides linguists with results that are trustworthy because it does consider intuition while attributing importance to empirical data unlike traditional intuition which dismissed corpus data. McEnery *et al.* (2006) state that the key to using corpus data is through finding a balance between the use of corpus data and one's intuition.

3.9 Advantages of using the corpus-based approach

McEnery *et al.* (2006) share the following views on the use of computers in corpus linguistics. Machine readability is an important feature of modern corpora. Corpora in electronic format are more advantageous than corpora that are paper based. These advantages include the capacity of processing that computers are capable of. Computers can process data at a very high rate and are able to operate data easily. Computers can manipulate data by selecting, sorting, searching, and formatting the data easily and fast.

Corpora that are operated by a computer can be utilized and processed at a low cost and very fast. Computers can operate data to be read by a machine with no errors. Computers are not subject to bias that may be caused by humans in analysis, therefore increasing the trustworthiness of the results. Linguistic analysis is made simple using electronic corpora and computer programs.

3.10 Summary

This chapter presented the background of corpus linguistics and how it has contributed to the analysis of language study. Corpus linguistics improved throughout the years with the advent of technology. The advent of technology gave rise to computers which came with more advantages for language analysis. Computers were more powerful, and they offered more storage, they also aided in the manipulation and exploitation of data easily which has been a great development for corpus linguistics. Different types of corpora were also discussed (but not all of them) and this study made use of a type of corpus known as the general corpus. The corpus-based approach was also considered, as it is known for making use of computers extensively for analysing language data. An electronic text corpus was used as data for empirical analysis of real-life examples of absolute pronouns in Zulu and Swati. Chapter 4 will analyse, interpret, and discuss the results obtained.

Chapter 4: Discussion and analysis of the collected data

4.1 Introduction

This chapter presents the results of a corpus-based analysis of the absolute pronoun of class 7 (*sona*), in Zulu and Swati.

The following aspects will be investigated: the frequency with which *sona* is used as a pronoun versus the frequency of its use as a determiner. In cases where *sona* is used as a determiner / qualifier, a further breakdown will be given as to its use as a specifying / contrastive determiner, and whether it is used as a determiner for subjects or objects of verbs. The aim of this investigation is to test existing views on the function of this pronoun against real-life language use, as represented in the two corpora. For ease of reference, a summary of existing views regarding the use of 'pronouns' as emphatic / specifying qualifiers and their use as contrastive qualifiers are briefly summarized here. The full discussion appears in Chapter 2.

The so-called 'absolute pronoun' is characterized by its function of contrast and emphasis. These two functions of absolute pronouns are directly related to the position which the so-called absolute pronoun takes up relative to the noun, meaning that it may come before (precede) or follow a noun in a sentence. The second factor is whether the noun is a subject or an object of a sentence. When the absolute pronoun appears in a postnominal position (i.e. when it follows a noun) it functions as a contrastive determiner (Louwrens 1981). According to existing views, the use of the so-called pronoun as a contrastive determiner is restricted to subjects only; objects can only be contrasted when they appear in the preverbal position. When the absolute pronoun appears before its antecedent noun it functions as an emphatic determiner. When these pronouns appear without any nominal antecedent, they fulfil a genuine pronominal function.

4.2 Corpora used for this study

In comparison with English, both Zulu and Swati are resource scarce languages. These two languages do not have large electronic data corpora that are readily available for research purposes. Existing corpora are mostly the result of individual researchers' efforts. Due to copyright and intellectual property issues, privately built corpora cannot be shared or made available to other researchers. The University of KwaZulu Natal apparently has built an isiZulu National Corpus, but all attempts to access this corpus have been unsuccessful. This corpus furthermore does not seem to be available for download, but is only available for querying, which restricts its usability for other researchers.

The corpora used for this study are corpora that have been compiled at the University of Pretoria, specifically for research purposes. They are raw corpora, i.e. collections of running text, without any form of annotation or mark-up, such as Part-of-Speech Tagging. They are relatively small, especially the Swati corpus, but are still deemed useful for small scale linguistic studies, although they are probably not particularly balanced. The Zulu corpus used for this study contains 5 022 626 words / tokens, whereas the Swati one consists of 561 544 words / tokens.

4.3 Sampling of the data

Due to the restricted nature of this study, it was decided to select one pronoun, i.e. that of class 7 *sona* and do an in-depth corpus-based analysis, rather than to try and cover pronouns of all the different classes. It is unlikely that there will be significant differences between pronouns belonging to different classes. This pronoun displays a low degree of homography, which means that forms proffered by a corpus search are unlikely to be something other than a pronoun. In the sample of 100 KWIC lines, only one incidence was found in which *sona* appeared as a verb.

4.4 Data collection

The collection of data was done using WordSmith tools <https://www.lexically.net/wordsmith/> which enabled the researcher to analyse and compare data. A brief description of what the software WordSmith tools entails will be given.

According to Scott (2015:2), Wordsmith Tools is a set of combined programmes that are used for looking at the behaviour of words in texts. There are three different types of tools that enable the user to peruse the behaviour of words used in texts. These are: Wordlists, Keywords and Concord.

4.4.1 Wordlist

The Wordlist is a program that produces word lists extracted from one or more plain text files. Word lists are produced automatically in both alphabetical and frequency order, and there is an option of producing a word index list too (Scott 2015:2).

4.4.2 Keywords

This is a program used for classifying the “key” words in one or more texts. Keywords are identified by having a frequency that is typically higher compared to what is normal. A convenient way to characterize a text or genre is offered by Keywords (Scott 2015:6).

4.4.3 Concord

Concord is a program which makes a concordance, displaying all examples of a specific search word in the corpus within context. Concordance lines are also known as KWIC lines, (Keyword in Context) lines. Studying KWIC lines may reveal typical patterns of use and may also assist in identifying the different senses of a search word. KWIC lines will also make information about words that usually occur together accessible (Scott 2015:5).

The Wordlist and Concord functions are utilized for this study. The Wordlist function is used to determine the size of the two corpora. The Concord function was used to isolate all incidences of the search word *sona* in both corpora. Using *sona* as a search word in the Zulu corpus resulted in 1 122 KWIC lines. Manual analysis of this number of concordance lines is not feasible and it was decided to make a random selection of 100 KWIC lines to analyse. Having a random sample of the same size enables a comparison between the results of the searches in the two different corpora. The original 1 122 hits were reduced to a random sample of 100 concordance lines, making use of the *Edit > Reduce to N* function in the Concord tool. The sample of 100 concordance lines was consequently stored in Excel format for further manual processing.

Every line was analysed to ascertain whether the search node *sona* was used as a pronoun or a determiner (qualifier). In cases where it appeared as a determiner, it was noted whether it was used to qualify a subject or an object noun. Notes were also made regarding the position of subject and object nouns which were qualified by *sona*. Compare Addendum A in this regard.

A screen shot for the search word *sona* in the Zulu corpus:

N	Concordance	File	
1	thole isabelo kuFaro, badla isabelo sabo abapha sona-uFaro, ngalokho abathengisanga ngezwe labo. UJo	BibleZ01.txt	pronoun
2	ufundisa lona nanjengesahlulelo abayakukutshela sona uyakwenza, ungachezukeleli ngakwesokunene noma ng	BibleZ01.txt	pronoun
3	gokwesibusiso uJehova uNkulunkulu wakho akunike sona. Abahlizileli "Uyakuzikhethela abahluleli nezind	BibleZ01.txt	pronoun
4	ngesibusiso sikaJehova uNkulunkulu wakho akuphe sona, ongcolileyo nohlambulukileyo bangadla kukho nj	BibleZ01.txt	pronoun
5	UMose wathi kubo: "Kuyisinkwa uJehova aninike sona ukuba nisiside. lLokhu kuyikho uJehova ayalile n	BibleZ01.txt	pronoun
6	sikoleni zase zingaphezulu kwesibalo anqumyelwe sona. "Benihleziphi sonke lesi sikhathi nize nifike	Amayezil.txt	pronoun
7	aze sabaphazamisa kulesisikhundla asebeziqokele sona. Nabo abazenzi, bakhathele kabi. Ngakho-ke abaz	Amathunz.txt	pronoun
8	gumabhalane nje?" "Qha, sengathi angeke asiyoke sona isikole ngoba ukuhamba kwakhe lapha kunjengoba	Amahlaya.txt	emphasizing object
9	thokile pho inhliziyoy ayiphakelwa. "Awusashuli sona Baba?" "Kahle ukunginxona kangaka. Ake ubheke."	Amagwaba.txt	pronoun
10	we. Bathi minci, minci, mbo. Bafike bama babuka sona lesisimanga. Waphuma noMaZibula esebona sekukho	Amayezil.txt	emphasizing object
11	Bafika eGlencoe oMaNhengethwa behla, bagibela sona futhi leso sitimela esasigitshelwe ngoMzombe, e	Amangamp.txt	pronoun
12	isilinganiso sezitini ekade besenza, -bamiseleni sona, ningasinciphisi, ngokuba bayenqena, ngalokho b	BibleZ01.txt	pronoun
13	la kancane. Baqhubeka-ke nohambo lwabo bephinda sona leso sejubane. UMeromo wezwakala esethi, "Wahla	Amathunz.txt	pronoun
14	neze. Kusobala ukuthi isikhathi akade ebekelwe sona lesi umuntu, isikhathi sokuvuleka amehlo. Ukufi	Amavenge.txt	pronoun
15	ahlani kunesteshi esisodwa seNuclear eKoeberg (sona sodwa eNingizimu Afrika). iMossgas yakhiwa ngo	AMANDLA.TXT	pronoun
16	uyitshelwe ukuthi sincane nawe isikhathi ekunika sona. MAMTHEMsu iziphekelele iziphakelele! (Ehleka) NOM	Amavenge.txt	pronoun
17	eyishumi nesihlanu." "Hhawul! Iminyaka engakal!" "Sona sesiside isikhathi ndodana. Bhaka-ke yonke lemi	Amandiki.txt	emphasizing unspecified sentence incomplete, no verb, just phrase
18	gcweleyo lalokbu ukuba babone isinkwa enganipha sona ehlane ngisanikhapha ezweni laseGibithe!" UMos	BibleZ01.txt	pronoun
19	lapha kimina ngingasazi isizathu engigwetshelwe sona. Mntanami, futhi ngiyakuyala use ngayithathi i	Amahlaya.txt	pronoun
20	khu osekwenzwe. Mina iseluleko sami engikunika sona mfokaMkhwanazi ngithi nje: hlukana noNozimanga.	Bamngcwa.txt	pronoun
21	le noswazi lwami Ngalesisihluthulelo engikunika sona. 45 28. Ngikujisela Lokhu Cathula fana. Hamba-k	Amangwev.txt	pronoun
22	hO Ngiyakhohwa uzosithanda lesosipho engikunike sona Ngesikhathi ngisagula lapho esibhedlela ngangiy	BabaNgix.txt	pronoun
23	sizithathe siyozibeka kulesiyasiyawa enginibonise sona izolo," kukhuluma ubhongoza walamadoda, ulikolot	Bamngcwa.txt	pronoun
24	ubo. Namanje ngiyathumela ngesenzo engizenze sona. Bengimikhonze kabi umntanami Zangaza." "Hi-hi!	AkuyiweE.txt	pronoun
25	lapho ababekho kuzakho iziphakelwa sona ngalokho, lwami sisonomumzama wamuzi. Leicelo	AkuyiweE.txt	pronoun

Figure 2: KWIC lines for *sona* in Zulu

The process was repeated for the Swati language data. Using *sona* as a search word resulted in a total of 153 hits. These hits were reduced to a random sample of 100 concordance lines, and as was done with the Zulu KWIC lines, every line was analysed with reference to its use as pronoun and determiner. Compare Addendum B in this regard.

A screen shot for the search word *sona* in the Swati corpus:

N	Concordance		
1	wasala atama kucatulula lesiphicaphicwano abetjelwe sona Ncobile. 54 7 Achubeka emaviki akha tinyanga. Tahamb	pronoun	
2	itsite umkami kufuneka atfole sibindzi serfene, adle sona kute aphile. Uma sifika nje lemtini wami ngitawuwele	pronoun	
3	ane nje, sibubendze. Siyasutsisa. Umuntu uvele adle sona ekuseni aphunge nelikhofi bese sisu siyagcwala mfi.	pronoun	
4	wo usinike Ncekazane, itsi imbulumakhasane akambatse sona. "Habel! Kantsi nghamba nelicili, imbulumakhasane lu	pronoun	
5	yinyanga yelaphe ngaso umkami. Utawuphila 34 angadla sona. "Ikhuluma kanjena nje ingwenya ngobe ibona kutsi ku	pronoun	
6	uhambe ufune sibindzi sebaka-Mntolo. Umkakho angadla sona utawululama, aphile saka," isho inzunzu ibutsela tin	pronoun	
7	e incwadzi lephuma kumfo kaSibiya, Siph, asakhuluma sona sinengiso lesidzala, atsi akasalibhemi ligwayi. Maye	pronoun	
8	esitimisele kumsatsa. Besisho nekusho kutsi asfuni sona kumbhanga lena ekhaya kodwa sifuna kuhlala naye kho	pronoun	
9	na ka lo" sebamane bacinise tintsamo batsi bakhuluma sona ngempela siZulu cobo? Umuntu kodwa uyeve kutsi bat	emphasizing	object
10	bantu lababafola lapha kulesiteshi nabo balindzele sona. Labanye bebahlangabetile katsi labanye 87 bebaphele	pronoun	
11	dwa uyeve kutsi batsini, kodwa basuke bangakhulumi sona siZulu. Nawe-ke kufuneka wati nje "fana ka lo' wesiB	emphasizing	object
12	anga." Kwasho lomunye umfati waka Mona. Bonkhe basho sona lesu. Wabatse uyangena emitini batsi bayabonga. Laba	pronoun	
13	le kugana. Yonkhe indzawo letatikhomba khona betenta sona lesu. Kulelo jaha lelishaye taba timbili tatendlula	pronoun	
14	phasi kuyamanyatela, nemi-bhedze igcetjwe kahle. Cha sona sihlabile impela mnumzane nami ngiyabona. Buka-ke ng	pronoun	
15	i, sandla sakhe sangesekudla solo sise njo ekhikhini sona. "Iyasebenta." "Pho wena wenta kanjani lokutsi ubolo	pronoun	
16	esi lesinye sicuku sibonakala sichamuka elukhalweni. Sona sihamba kancane. Kuhle kumiwa kukhulunywa noko akuco	pronoun	
17	longewakhe. Emadvodzana-ke nawo futsi aphindze ente sona lesu. Kwentekani-ke uma umhlaba ungaseneli kwekuba u	pronoun	
18	amba ngesitimela, pho ashiye tihlobo takhe, ikakhulu sona lesi lesime edute nesitimela. Shangatsi uyamdvudut	pronoun	
19	a wefika ejozi wagucuka waba ngujoe. Watibuta ingabe sona sibongo, imbala utsi akasiguculanga. "Lakuphi lelaja	emphasizing	object
20	a nesitimela lesiyindlu kodwa singashunci intfufu. Sona sinesitezi nemasondo lasiphohlongo. lesinye sihle s	pronoun	
21	kusele tiguwu kuphela. Isale ikhaleJa kuso, itsatse sona isinameke. Kwesukela lapho kutsi imbila yeswele umsi	pronoun	
22	tsi akalanzze tinfo takhe letatisele lena kaMasuku. Sona-ke bese sesitimisele kumsatsa. Besisho nekusho kuts	pronoun	
23	?? u? amabha abata nio kumisa kwisifutsumanda katezi zoon cingcizoon koozoon. Bawoon nedini. Christinah wani	pronoun	

Figure 3: KWIC lines for *sona* in Swati

4.5 Data analysis: Zulu

The Zulu data from the KWIC lines yielded the following results. In the sample of 100 lines *sona* appears 75 times as a pronoun on its own, it appears 25 times in apposition to a noun. In 11 instances, *sona* follows a noun, serving as a contrastive determiner. In 16 cases it appears an emphatic determiner, preceding the noun.

The results show that the use of *sona* as a pronoun is more frequent than its use as a determiner, even though its function as a determiner or a qualifier is deemed to be its basic or primary function. The results imply that pronominalization is a much more prominent discourse strategy than indication of emphasis and/or contrast. In the

paragraphs below, several examples culled from the concordance lines are discussed to ascertain to what extent real life examples support (or refute) current views, which are based on introspection, as discussed in chapter 2.

4.5.1 *Sona* used with a contrastive function

Louwrens (1985: 60) states that absolute pronouns may appear with nouns that act as the subject or object of a sentence. Zulu is an SVO language, which means that the basic order in simple sentences are Subject, Verb, Object. For discourse pragmatic reasons, the basic order may be changed, e.g., an object may be moved to a preverbal position. Moving the object from its basic postverbal position, necessitates the use of the object concord, as obligatory marker of the object relation between the object and the verb. This principle is important for the discussion that follows. As was pointed out in 4.1 above, if an object noun is to be contrasted with another referent in the discourse, the object must be moved from its basic postverbal position to a preverbal position.

This principle is borne out by examples culled from the corpus. Three examples were thrown up by the corpus search in which the object is contrasted with another referent, and in all three examples, the objects followed by *sona*, appear in the preverbal position. Compare the following examples:

47. ***Isitolo*** saseNkonjane sona ngangisazi.
'Nkonjane's store on the contrary, I knew it.'
(*Isitolo saseNkonjane* = object)
48. ***Isikole*** sona, ngisishiya phansi
'School on the contrary, I am leaving it.'
(*Isikole* = object)
49. ***Isifundo*** sona, ngizokufundisa!
'A lesson on the contrary, I will teach you.'
(*Isifundo* = object)

An analysis of the discourse context from which (47) was taken clearly supports the notion that Nkonjane's store is being contrasted; in this case with another store, which is mentioned earlier in the discourse. The speakers are discussing two stores. One of the speakers had earlier referred to a store owned by Mr Sibisi which is a big Supermarket in a township called Ntokozo: *Kuleyondawo kukhona umnumzane uSibisi, onesitolo esikhulu esiyiSupermarket eLokishini laseNtokozo*. 'In that place, there is Mr Sibisi who has a big store which is a Supermarket in a township called Ntokozo.' The speaker indicates that he is not familiar with the store of Mr Sibisi, but in contrast to that, he knows Nkonjane's store.

In example (48), the speaker is discussing his decision to go away with his friends. He expresses his appreciation for their friendship, which he describes as true friendship: *Ngiyabuthanda ubungane bethu, ubungane beqiniso*. 'I appreciate our friendship, real friendship'. In contrast to the friendship, which is something that he cherishes, he indicates that school is something that he would gladly leave behind.

It is noted that in examples (47) and (48) the object concords of the left-dislocated objects do appear in the verb. This follows a grammatical rule, formulated as follows by Louwrens (1982:24):

"In the neutral sentence pattern, the direct object case is marked by word order. When an object noun phrase is subjected to a movement rule which moves it from the basic position to another position in the sentence, word order can no longer function as an object case marking strategy. The object case relation must obligatorily be encoded on the verb by means of the object concord."

Example (49) however, presents an interesting case. In this example, the object *isifundo* 'lesson' appears in the preverbal position, but without the accompanying verbal agreement, i.e. the object concord *si-* does not appear in the verb. Instead, the object concord *ku-* of the second person singular appears in the verb. Since the verb stem *-fundisa* 'teach' is a bi-transitive stem, it can combine with two objects: in this case *wena* 'you' (indirect object) and *isifundo* 'lesson' (direct object). Either of these

two objects can be pronominalized by means of an object concord and in this particular example, the indirect object *wena* has been pronominalized. The object concord *ku-* therefore fills the slot of the object concord in the verb, leaving no space for the object concord of the left-dislocated object *isifundo*.

Contrary to contrasted objects, subject nouns that are contrasted, i.e. followed by the absolute pronoun can appear in their basic, pre-verbal position. The following examples will show the use of subject nouns followed by the absolute pronoun, *sona*.

50. *Awu, lakhala laqandula iqhude, isikhukhukazi sona savese safihla ikhanda laso ngoba sasesibonile ukuthi...*

'Well, the rooster crowed, the hen in contrast, just hid her head because it had already seen that...'

In this example (50), the subject noun *isikhukhukazi* 'hen' is followed by the so-called absolute pronoun *sona*. An analysis of the discourse from which (50) is taken, clearly shows the contrastive function of the pronoun. The author is contrasting *isikhukhukazi* 'hen' and *iqhude* 'rooster' that are mentioned in the discourse.

4.5.2 *Sona* used with an emphatic function

In contrast to the contrastive function of the so-called pronoun, there are no restrictions with regard to its emphatic function: both objects and subjects of sentences can be emphasized, i.e. preceded by a contrastive determiner without any further syntactic constraints. Compare the following examples:

51. *... kusakela emathunjini, kuye kuze kumboze sona sikhumba lesa. Uthe ukuba akuhlanganise konke ...*

'... from the intestines, up until it covers the very skin in particular. He said that combining everything...'

(*sikhumba*=object)

52. *Wabe esephethe amaphepha okubhala nosiba eselobela sona isithandwa sakhe,*

'He then began, holding writing paper and pen writing to his love in particular.'
(*isithandwa*=object)

53. **Sona isiNgisi esiyobe sikhulunywa lapho?**

'The English in particular, that will be spoken there?'
(*isiNgisi*=subject)

In (51) and (52) above, the objects *sikhumba leso* 'this skin' and *isithandwa sakhe* 'his beloved' are both preceded by *sona* and are thus being emphasized. An analysis of the discourse context from which (51) was taken, clearly supports the notion that *sikhumba* 'skin' is emphasized. The speakers are discussing the meat of a bull which is eyed by the cannibals. It is mentioned in the discourse that the meat was left by Lilube who went to the river. He then took it and placed it gently on Tulube's skin, from the intestines up until it covers the skin, emphasizing that the skin in particular, and nothing else was covered.

Emphasis is shown in example (52) by the use of the absolute pronoun *sona* which precedes the object noun *isithandwa* 'lover'. The author is discussing two lovers who have not seen each other and is emphasizing the love that they share. The one lover then writes a love letter that is more than ten pages long to his lover Lahliwe and no one else.

In example (53), the subject noun *isiNgisi* 'English' is preceded by *sona* and is therefore being emphasized. The speaker is discussing the preparations of a very prominent wedding. There will be different guests, from teachers to preachers and many more. People of high status will be attending the wedding and there will also be a lot of preparations to be done. The young couple to be married comes from wealthy families. This was mentioned earlier in the discourse by the speaker: *Kushada intombi nensizwa; bobabili laba bantu bezalwa abanumzane abesuthayo, abaziwayo ezigodini zabo*. 'A young lady and a young man are getting married, both of them are raised by wealthy men who are famous in their villages.' The speaker emphasizes on how extraordinary the wedding will be, even the English that will be spoken there, will be of high status.

The so-called absolute pronouns may also fulfil a real pronominal function i.e. by standing in the place of a noun in a sentence. The following paragraph shows the use of the absolute pronoun in its ordinary use i.e. as a pronoun.

4.5.3 *Sona* used with a pronominal function

When pronouns are used without any nominal antecedent immediately following or preceding them, they fulfil a purely pronominal function. Compare the following examples:

54. *Ngalesisihluthulelo engikunika sona...*
'with this key that I am giving to you...'

In this example, the absolute pronoun *sona* is used to substitute the noun *isihluthulelo* 'key'. This clearly indicates the use of the absolute pronoun in its ordinary use.

55. *UMose wathi kubo: "Kuyisinkwa uJehova aninike sona ukuba nisidle.*
'Moses said to them: "It is bread which the Lord has given you to eat.'

The absolute pronoun in this example is used in the place of the noun *isinkwa* 'bread.'

56. *hle kwembizimbelwe yesiziba esifuye inkanyamba, sona osithola sithule sithe cwaka,*
'like a deep pool that is keeping a water snake, which you find very quiet.'

In this example the absolute pronoun *sona* is used in the place of the noun *isiziba* 'pool' which is followed by the object concord; therefore, we can conclude that it is used together with the object concord.

4.6 Data analysis: Swati

The Swati data was analysed in the same manner as the Zulu data, and it produced the following results. In the sample of 100 lines, *sona* appears 70 times as a pronoun

on its own; it appears 16 times in apposition to a noun. It followed a noun in 14 instances, serving as a contrastive determiner. In 16 instances it appears as an emphatic determiner, preceding the noun. The results show that the use of *sona* as a pronoun is more common than its use as a determiner and this was also the case for the Zulu data. The results show that pronominalization is a much more prominent discourse strategy than emphasis and/or contrast.

4.6.1 *Sona* with a contrastive function

Taljaard *et al.* (1991:76) in the *Handbook of SiSwati*, state that when the absolute pronoun is used to contrast, it usually appears in a post-nominal position and if this is the case, the pronoun has the pragmatic function of contrasting the discourse referent referred to by its antecedent with one or more other referents within the same context of discourse.

Three examples were brought up by the corpus search in which the object and subject are contrasted with another referent, and in all three examples, the object *sikhatsi* 'time', the subjects *sikhova* 'an owl' and *saga* 'a proverb', are respectively followed by *sona*.

57. *Nobe abengakholwa kakhulu, **sikhatsi sona** abesichitsa futsi angenalo luvalo ngobe abephephile.*

'Although she was not much of a believer, on the contrary, she was spending time and she had no fear because she was safe.'

(*sikhatsi* = object)

58. *Kungako tinyoni tihlabelela emini **sikhova sona** sihlalele kuhlabelela ebusuku khona kungetuba nesitu*

'That is why birds sing at daytime, while an owl on the contrary, sings at night-time.'

(*sikhova* = subject)

59. *sikhatsi netetivumelwano tiyagucugucuka. Kantsi **saga sona** singumusho lophelele, hhayi libintana lemagama*

'time and agreements change constantly. A proverb on the contrary, is a complete sentence and not a phrase...'

(*saga* = subject)

The two contrasting issues in example (57) above, are the speaker's status as a non-believer and her spending time in church. Even though she is not much of a church goer, she spends time in church and these two notions are in opposition to one another. Also note that the object *sikhatsi* 'time' appears in the pre-verbal position, as is the case with the Zulu data. The corpus data therefore confirms the current view, i.e. that objects can only be contrasted when they appear in the pre-verbal position. In the next two examples, the subject nouns *sikhova* 'an owl' and *saga* 'a proverb' are contrasted to other entities as they are followed by the absolute pronoun *sona*.

In example (58), the contrast is shown between the noun *sikhova* 'an owl' and *tinyoni* 'birds': owls that sing at night are contrasted with other birds that sing during the day. In (59) *saga* 'proverb' is contrasted with an idiom (*sisho*), highlighting the difference between the two concepts. The question, *Ukhona yini umehluko emkhatsini wesisho nesaga?* 'Is there a difference between an idiom and a proverb?' is asked in the discourse and it indicates that the two concepts are being contrasted to determine their differences.

4.6.2 *Sona* used with an emphatic function

When the absolute pronoun is used for emphasis, it always appears in a pre-nominal position. The three given examples indicate the emphatic use of pronouns.

In the following example, the object noun *sikolo* 'school' is preceded by the absolute pronoun *sona*.

60. *Letintfo letinhle tihlobisa **sona sikolo** phela.*

'These beautiful things decorate the school in particular.'

(*sikolo* = object)

The discourse context from which (60) was taken, clearly supports the view that *sikolo* 'school' is emphasized. The speaker is discussing the beauty of her school through a letter that she has written to her friend. She is telling her friend about her school, and she describes it as a beautiful school. She tells her of all the things that make the school beautiful, like the flowers, the grass and the plants surrounding the school. She also mentions that the school has a market, where they buy food. She emphasizes that these beautiful things decorate her school and nothing else.

61. ...*sebamane bacinise tintsamo batsi bakhuluma sona ngempela siZulu cobo?*

'they merely stick to their guns (literally: harden their necks), saying they are truly speaking real Zulu?'

(*siZulu* = object)

In example (61), the object noun *siZulu* 'Zulu' is preceded by the absolute pronoun *sona*. The speaker is discussing getting a job offer in Johannesburg which requires him to know Johannesburg languages such as Afrikaans and Sotho. He mentions that often White and Indian people tend to speak fanakalo, claiming that it is proper Zulu. He is emphasizing that the fanakalo that is spoken by the Whites and Indians, is not real or proper Zulu.

Also compare the following example in which the absolute pronoun *sona* precedes the subject noun *sigcoko* 'hat'.

62. ***Sona sigcoko*** *siyasuka yini enhloko?*

'Does the hat in particular, ever come off the head?'

(*sigcoko*=subject)

An interpretation of the discourse context from which (62) was taken, clearly supports the view that *sigcoko* 'hat' is emphasized. The speaker is discussing the lack of respect in young people. He mentions that this is seen when you meet them, they do not greet the elderly and they no longer know anything about respect in general. It is

emphasized that particularly the boys do not even take off their hats when speaking to elders which is a big sign of disrespect.

4.6.3 *Sona* used with a pronominal function

Pronouns can also achieve a purely pronominal function, and this happens when they are used without any nominal antecedent. Compare the following examples:

63. *itsite umkami kufuneka atfole **sibindzi** semfene, adle **sona** kute aphile.*
'It said my wife has to get a monkey's liver and eat it so that she can live.'
64. ***Sona** sihamba kancane.*
'It moves slowly.'
65. ***Sona** ngabe solo **asiketayeli**?*
'Has it still not gotten used it?'

In the first example (63), the pronoun *sona* is used to refer to the noun *sibindzi* 'liver'. It was mentioned previously that sometimes pronouns are used to save time and avoid repetition in long sentences, which is the case in this first example. In this particular example, the pronoun substitutes the object noun in the sentence.

In the second example (64), the pronoun *sona* has been used as the subject of the sentence, it refers to the antecedent noun *sicuku* 'a group of people' mentioned earlier in the discourse: *Lesi lesinye sicuku sibonakala sichamuka elukhalweni* 'the other group of people is seen coming from the countryside'.

In the last example (65), the absolute pronoun *sona* is used as the subject of the sentence, where the noun that it refers to has been mentioned earlier in the discourse: *singacala manje kusihlupha lesitfokati...* 'I was surprised that it is only now that the heifer is giving us problems, when for all this time it was here at home? The antecedent noun being referred to is *sitfokati* 'a heifer'.

4.7 Summary

The aim of this study was to present a discussion and analysis of the results of the corpus-based analysis of the absolute pronoun *sona* in Zulu and Swati. This was done by testing existing views on the function of the absolute pronoun over real-life examples of language use, represented in the Zulu corpora and Swati corpora. The use of the absolute pronoun was analysed in terms of the frequency with which *sona* was used as a pronoun versus the frequency of its use as a determiner (contrasting or emphasizing determiner). The results showed that the use of *sona* as a pronoun was more frequent than its use as a determiner for both Zulu and Swati. This indicates that as a discourse strategy to avoid unnecessary repetition of a particular referent, pronominalization is more prominent than the discourse functions of emphasis and contrast.

Chapter 5: Conclusion

5.1 Introduction

This chapter presents the summary of the findings, conclusions and recommendations based on the data discussed and analysed in chapter 4. Some limitations have been recognized.

5.2 Summary of the research and main findings

The focus of this study was to investigate the discourse pragmatic functions (contrast and emphasis) of the pronouns in Zulu and Swati, with special reference to absolute pronouns.

This research used a corpus-based approach as it is appropriate for this kind of investigation. The corpus-based approach offers access to a large body of data and electronic text data can be analysed by means of corpus query tools such as Word Smith Tools which can possibly reveal formerly unnoticed aspects of meaning and use.

The objectives of this study were:

- to give a critical overview of existing views regarding the syntax and functions of the absolute pronouns in Zulu and Swati.
- to investigate the discourse pragmatic functions (emphasis and contrast) of these pronouns as they appear in electronic text corpora of these two languages to identify possible differences between the two languages.

The existing views regarding the syntax and functions of the absolute pronouns in Zulu and Swati were discussed in chapter 2. It was noted that a variety of past and modern scholars, contributed to the investigation of the function, form and syntax of the so-called absolute pronouns in selected Bantu languages. It was also revealed that little

emphasis was put on the usage and syntax of the absolute pronouns in respective grammars in the Bantu languages such as Zulu and Swati.

The investigation of the discourse pragmatic functions of these pronouns as they appeared in electronic text corpora of Zulu and Swati, revealed the following findings: The use of *sona* as a pronoun was more frequent than its use as a determiner. This implied that pronominalization was a much more salient discourse function than emphasis and/contrast. There were also interesting examples, not accounted for in the literature (e.g. objects being used in their preverbal position without an accompanying agreement, etc.). This confirmed Louwrens' concept in which he pointed out that when an object is to be contrasted with another referent in the discourse, the object has to be moved from its basic post-verbal position to a preverbal position. It is therefore clear that the absolute pronouns of Zulu and Swati are very similar in terms of their syntax, function, and usage as there were no major differences recognized between the two languages.

5.3 Limitations and recommendations for further research

The limitations of this present study are that the Zulu and Swati languages are resource scarce languages in comparison with English. These two languages lack a large electronic data corpus that is readily available for research purposes. Available corpora are in most cases the result of individual researchers' efforts. Due to copyright and intellectual property issues, privately built corpora cannot be shared or made available to other researchers. The University of KwaZulu Natal apparently has built an isiZulu National Corpus, but all efforts to access this corpus have been unsuccessful. This corpus furthermore does not seem to be available for download, but is only available for querying, which restricts its usability for other researchers.

Since Zulu and Swati are resource scarce languages, more effort should be put into increasing the availability of resources for both languages. More research must be done with regards to the two languages, more especially Swati since its corpus is very small as compared to the Zulu corpus. Privately built corpora should be easily accessible and available in a downloadable format so that other researchers are able to access it and use it for research purposes.

5.4 Conclusion

This study has shown that corpus linguistics is an important technique for implementing linguistic analyses compared to an introspection-based technique. The focus of this study was to test findings of scholars such as Wilkes, Louwrens and Prinsloo on Zulu and Swati pronouns by using an electronic text corpus. The findings of this study were broadly in line with those of the mentioned scholars. The findings from the electronic text corpora revealed that a crucial characteristic of the use of pronouns in Zulu and Swati is that of pronominalization. The electronic text corpus for Zulu and Swati provided a larger context compared to the introspection-based method that was previously used which enhanced the data analysis for this study.

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Addenda

Addendum A: KWIC lines for *sona* in Zulu

					Comments
N	Concordance	File			
1	thole isabelo kuFaro, badla isabelo sabo abapha sona- uFaro; ngalokho abathengisanga ngezwe labo. UJo	BibleZ01.txt	pronoun		
2	ufundisa lona nanjengesahlulelo abayakukutshela sona uyakwenza, ungachezukeli ngakwesokunene noma ng	BibleZ01.txt	pronoun		
3	gokwesibusiso uJehova uNkulunkulu wakho akunike sona. Abahlzileli "Uyakuzikhethela abahluleli nezind	BibleZ01.txt	pronoun		
4	ngesibusiso sikaJehova uNkulunkulu wakho akuphe sona; ongcolileyo nohlambulukileyo bangadla kukho nj	BibleZ01.txt	pronoun		
5	. UMose wathi kubo: "Kuyisinkwa uJehova aninike sona ukuba nisidle. tLokhu kuyikho uJehova ayalile n	BibleZ01.txt	pronoun		
6	sikoleni zase zingaphezulu kwesibalo anqunyelwe sona. "Benihleziphi sonke lesi sikhathi nize nifike	AmayeziN.txt	pronoun		
7	aze sabaphazamisa kulesisikhundla asebeziqokele sona. Nabo abazenzi, bakhathele kabi. Ngakho-ke abaz	Amathunz.txt	pronoun		
8	gumabhalane nje?" "Qha, sengathi angeke asiyoke sona isikole ngoba ukuhamba kwakhe lapha kunjengoba	Amahlaya.txt	emphasizing	object	

9	thokile pho inhliziyi ayiphakelwa. "Awusasivuli sona Baba?" "Kahle ukungixina kangaka. Ake ubheke."	Amagwaba.txt	pronoun		
10	we. Bathi minci, minci, mbo. Bafike bama babuka sona lesisimanga. Waphuma noMaZibula esebona sekukho	Amayezini.txt	emphasizing	object	
11	Bafika eGlencoe oMaNhlengethwa behla, bagibela sona futhi lesi sitimela esasigitshelwe ngoMzumbe, e	Amanqamp.txt	pronoun		
12	isilinganiso sezitini ekade besenza, ~bamiseleni sona, ningasinciphisi, ngokuba bayenqena; ngalokho b	BibleZ01.txt	pronoun		
13	la kancane. Baqhubeka-ke nohambo lwabo bephinda sona lesi sejubane. UMeromo wezwakala esethi, "Wahla	Amathunz.txt	pronoun		
14	neze. Kusobala ukuthi isikhathi akade ebekelwe sona lesi umuntu, isikhathi sokuvuleka amehlo. Ukufi	Amavenge.txt	pronoun		
15	ahleni kunesiteshi esisodwa seNuclear eKoeberg (sona sodwa eNingizimu Afrika). iMossgas yakhiwa ngo	AMANDLA.TXT	pronoun		
16	uyitshela ukuthi sincane nawe isikhathi ekunika sona. MAMTHEMSu: Iziphekele iziphakele! (Ehleka) NOM	Amavenge.txt	pronoun		
17	eyishumi nesihlanu." "Hhawu! Iminyaka engaka!" "Sona sesiside isikhathi ndodana. Bheka-ke yonke lemi	Amandiki.txt	emphasizing	unspecified	sentence incomplete, no verb, just phrase
18	gcweleyo lalokbu ukuba babone isinkwa enganipha sona ehlane ngisanikhipha ezweni laseGibithe." UMos	BibleZ01.txt	pronoun		
19	lapha kimina ngingasazi isizathu engigwetshelwe sona. Mntanami, futhi ngiyakuyala use ungayithathi i	Amahlaya.txt	pronoun		
20	khu osekwenziwe. Mina iseluleko sami engikunika sona mfokaMkhwanazi ngithi nje: hlukana noNozimanga.	Bamngcwa.txt	pronoun		
21	le noswazi lwami Ngalesihluthulelo engikunika sona. 45 28. Ngikujisela Lokhu Cathula fana. Hamba-k	Amangwev.txt	pronoun		
22	hO Ngiyakholwa uzosithanda lesosipho engikunike sona Ngesikhathi ngisagula lapho esibhedlela ngangiy	BabaNgix.txt	pronoun		
23	sizithathe siyozibeka kulesiyasiwa enginibonise sona izolo," kukhuluma ubhongoza walamadoda, uNkolot	Bamngcwa.txt	pronoun		

24	ubo. Namanje ngiyathuthumela ngesenzo engizenze sona. Bengimkhonze kabi umntanami Zangaza." "Hi-hi!	AkuyiweE.txt	pronoun		
25	yiwa emhlahlweni kuzoba isinqumo engizithathele sona ngokubona kwami njengomnumzane womuzi. Isicelo	AkuyiweE.txt	pronoun		
26	e! Yiqiniso lelo Meromo. Yeka amandla esambane, sona esimba umgodl singawulali. Impela uma nje nendl	Amathunz.txt	pronoun		
27	e esepethe amaphepha okubhala nosiba eselobela sona isithandwa sakhe, esitshela ukuthi selukhule ka	Amagwaba.txt	emphasizing	object	
28	kuze alikhumule savele sasinda. Wagcina eselule sona esokunxele ukuba bazikhumulele bona. Isihlakala	Amagwaba.txt	pronoun		
29	ingoba ungenalwazi lwalesi simo esengikwenekela sona. Uma-ke wazi uyongixolela. Yimina, uNkosikazi S	Amanqamp.txt	pronoun		
30	ukuphukwana lesi sikaMaMkhize esinguMzikayifam. Sona-ke ngizosibambisa okwephuphu elingakabi nazimpi	AkuyiweE.txt	pronoun		
31	siyavalwa. Okubi nje yikho ukuthi isenzo esinje sona igama lami esikoleni, kothisha. Kuyothi lapho n	Abangani.txt	verb		from the verb - ona(ruin, destroy) sona(it ruins)
32	mpela ukuthi ngingayixolela esenzweni eyangenza sona!" UChitha esho ewakhipha wonke amehlo egolozela	Amahlaya.txt	pronoun		
33	la. ~Uma sisibi emehlweni enkosi yaso ezimisele sona, yovuma ukuba sihlengwe; ayiyukuba namandla oku	BibleZ01.txt	pronoun		
34	hle kwembizimbelwe yesiziba esifuye inkanyamba, sona osithola sithule sithe cwaka, usibuke qede usha	Bamngcwa.txt	pronoun		pronoun used together with oc
35	kuthi usuzishadisile? Wo! Nkosi yami! Isalukazi sona siyokofa nokafa O! ng~yakwesaba Fikile!" "Ungab	BabaNgix.txt	contrasting	subject	
36	Ubungasoze wabona lutho phela ungesiso isangoma sona esibhulayo uma sizokwenza okuthile," kuqhuba in	Abangani.txt	contrasting	subject	
37	." "Okusho ukuthi-ke 1895 noma 1896 ngoba isifo sona sasingo-1897. Angithi nje wazalwa ngoDecember,	Amahlaya.txt	contrasting	subject	

38	'awuzazi, Namuhla ngizokukhiph'inkani! Isifundo sona, ngizokufundisa! 'Kuze nesizukulwane sakh'usikh	Amagekle.txt	contrasting	object	object in preverbal position without o.c. Confirms Louwrens: contrasting object to be moved to preverbal position
39	!" Awu, lakhala laqandula iqhude, isikhukhukazi sona savese safihla ikhanda laso ngoba sasesibonile	Angigeqi.txt	contrasting	subject	
40	ukuthi noma ng~yaph~ mna mzobe ninami. Isikole sona, ngisishiya phansi, ngizimisele ukusishiya phan	Abangani.txt	contrasting	object	object in preverbal position with o.c. Confirms Louwrens
41	abe bayazethuka uma beke basikhulumisa. Isimame sona sithi singangena endlini kusuke esibabayo isili	Amanqamp.txt	contrasting	subject	
42	ngosizi lwethu," kuchaza uTajewo. "Pho isimame sona siphi na?" kubuza isihambi. "Angisakhulumi ngom	Amathunz.txt	contrasting	subject	
43	wula; Libaxosha ngemuva Bonke baxosha isitimela Sona sixosha ukukhanya Kwezibani zendlela Ezilokhu n	Amagekle.txt	pronoun		
44	! Ngizodlani? Ngizodlani?" 24 Isalukazi lesi-ke sona akusikho ukuthi sasibhejile naso. Kwahlwithwa i	Amanqamp.txt	pronoun		
45	ke wayemthanda kakhulu uSongori lowo. Isizwe-ke sona sasijabulela kakhulu isenzo sikaSambeke, wenziw	Amathunz.txt	contrasting	subject	
46	njengalezi ezisetshenziswa ngabagundi, kodwa-ke sona sisikhulu sisihle siluhlaza. Yena wayezohlala u	Amanqamp.txt	pronoun		
47	ulube - kusukela emathunjini, kuye kuze kumboze sona sikhumba lesu. Uthe ukuba akuhlanganise konke,	Angigeqi.txt	emphasizing	object	
48	a njalo ngoba kade kuyiwe kobhulwa, kwase kusho sona isanusi sathi into ethile kufuneka ishwelezwe."	AkuyiweE.txt	emphasizing	subject	
49	a singaqotha Okwadalwa iminyaka. Kusale kusinda sona. Senza konktisandla sami Ngaphandle kwento enku	Amangwev.txt	pronoun		

50	guMaSibisi. Sinqume siqede ukuthi uma kuzogcina sona kofuneka simthathele phezulu owakwaso, simnikiz	AkuyiweE.txt	pronoun		
51	e wasigeqa umshubo, wedlulela kwesikaphalafini, sona asigcwalisa amagula omathathu wase esokhela, eb	Amagwaba.txt	pronoun		
52	tombi nawe nsizwa eyisicwicwicwi ngalelo langa. Sona isiNgisi esiyobe sikhulunywa lapho? Ongayifunda	Amagwaba.txt	emphasizing	subject	
53	sami! Basabela bathi: "Vala ngodaka!" Laphinda sona lesa. Nesigubhu salwenzela zona lezo ezibukwayo	Angigeqi.txt	pronoun		
54	uqobo 19 ungumngani omkhulu wesitha sakho lesa. Sona kade simxoxela ngokumethemba, saze samdonsa nge	AkuyiweE.txt	pronoun		
55	si" lowo phela wayengasaveli ngani yena, lokhu "sona sasibona kahle nje ukuthi ngumutanaso." Wabona	Amanqamp.txt	pronoun		
56	isifebe lapha.' " Wathi uJuda: "Masizithathele sona, funa sibe nehlazo; bheka, ngithume leli zinyan	BibleZ01.txt	pronoun		
57	hi yisona esizongikhethela isoka mina Nxa ngabe sona ubaba samkhethelwa ngunina mina ngeke ngikhethe	BabaNgix.txt	pronoun		
58	ngangazi ngabe nalesisikole ngifane ngamyekisa sona, kunokuba singene otakwini olunje. Sengicabange	Abangani.txt	pronoun		
59	sihle; uma enana nokwenana isilwane ngesilwane, sona lesa kanye naso okwenanwa ngaso ziyakaba ngcwel	BibleZ01.txt	pronoun		
60	thatha lapha, Yisihluthulelo okumele ngikunike sona. Amahlobo asengamashumi amabili nanye Ulokhu un	Amangwev.txt	pronoun		
61	Isigxobo esingeyukufana nezinye izigxobo- Ngoba sona soguga namaxolo aso. Usomenyezwayo! Isaho sidum	Amagekle.txt	pronoun		
62	Lesisimo sokukhuluma sihlukile esageni ngokuthi sona isimo saso singase siguquququke njengokuthanda	AmasuOku.txt	emphasizing	subject	
63	ayona indaba lapho sithi kuMaMlaba, asilazi nje sona igwala lakwaMlaba, sizalwa yintombi yakhona. As	Amagwaba.txt	pronoun		

64	nesilwane ebusuku, ngoba ulandela isithunzi nje sona sibe sikubona. Bafikelwa ukwesaba futhi abafana	Amathunz.txt	pronoun		
65	nye." "Yiseluleko esihle leso mntanami omtshele sona. Kodwa-ke kuble kungagcini lapho. Iso lakho kuf	Bamngcwa.txt	pronoun		
66	la ukhathale ungakangitsheli isizathu omzondela sona uZondi." 70 "Kulungile-ke ngeke ngisamzonda man	Amahlaya.txt	pronoun		
67	ho njalo Madondo? Pho seluleko sini onganginginika sona?" "Cha, kakukho engingakusho okwamanje Nkabinde	Amagwaba.txt	pronoun		
68	giyabonga Mfundisi isithebe esingcwele onginike sona Manje umphefumulo wami ukhululekile, itshe ebel	BabaNgix.txt	pronoun		
69	ngiswele umuntu wokungibongela Isipho onginike sona sihle ngokubabazekileyo Impela ngiyabonga Zuma	BabaNgix.txt	pronoun		
70	o amayama ngesifso sokubona isipho ongiphathele sona Kambe yini lena ongipha yona?" "Nanku umdumbadu	BabaNgix.txt	pronoun		
71	u, asiyikuba nacala ngesifungo sakho osifungise sona." Wathi: "Makube njengamazwi enu." Wayesewamuki	BibleZ01.txt	pronoun		
72	hina asinacala ngaleso sifungo sakho osifungise sona, 'uma ekufikeni kwethu ezweni ungabophi le ntam	BibleZ01.txt	pronoun		
73	we uthwale ukuhlupheka. Lesisilonda osuziqalele sona nje mntanami ngeke size siphole; hleze sikushuk	Amahlaya.txt	pronoun		
74	sisa ukuba uzenze ngesifanekiso sazo owaboniswa sona entabeni. Itabenzakele * ~ ~ "Wolenza itabemake	BibleZ01.txt	pronoun		
75	a itabemakele njerrgesifanekiso salo owaboniswa sona entabeni. IsiRenqo nomnyango "Uyakwenza isihenq	BibleZ01.txt	pronoun		
76	kala bo! Usuthole isilima sakho ozozikhohlisela sona. Wasizakala bo!" "Angikukhohlisi MaSibisi yiqin	AkuyiweE.txt	pronoun		
77	yisanusi esihlala sodwa zwi khona lapho. Phela sona s~sebenza ukudala uxolo nokuxhumanisa abantu no	Amathunz.txt	pronoun		
78	ahleka baze bakhala izinyembezi. Isibaya sakubo sona sagcwala mikithi ngenxa kaTulube. Coyi! Cosu co	Angigeqi.txt	pronoun		

79	uqale kamava ukusebenza." Isitolo saseNkonjane sona ngangisuzi. Umniniso engabe ngingamazi. Sasinga	Amandiki.txt	contrasting	object	object in preverbal position with o.c. Confirms Louwrens
80	oba nakhu ngithi ngisathandwa. Kimina sekulunge sona isalukazana sami lesi esinguMaHazula yize noma	Amahlaya.txt	emphasizing	subject	
81	oba nakhu ngithi ngisathandwa. Kimina sekulunge sona isalukazana sami lesi esinguMaHazula yize noma	Amahlaya.txt	emphasizing	subject	
82	andelelwa ngumuntu ngento yakhe. Sekupcwaliseka sona isaga esithi into yomuntu ngumhluzi wempisi. Uy	Amandiki.txt	emphasizing	object	
83	manje sengiyazi, Isiphambano lesi senglyasazi, Sona sinamandla amakhulu Okukhuphukela lena phezulu	Amagekle.txt	pronoun		
84	kababa uMbokode. Singiphethe kabi lesi senzo." "Sona siyisenzo esisolisayo baba kepha singaqali sila	AkuyiweE.txt	pronoun		
85	alo esiZulwini. Nokho-ke isibongo sikankosikazi sona sasibhalwe emabhokwini kwathiwa nguMarony. Umuz	Amanqamp.txt	contrasting	subject	
86	? Kanti kangisho laba oBatho? Kwakusibongo sini sona lesi? Khona besebenzisa esikayisemkhulu yini si	Amagwaba.txt	pronoun		
87	khathala. Vuka khona igazi lizohlakazeka! Sipi sona isigqiki sakhe MaZikode ukuze ngimbeke kuso?" "	Amahlaya.txt	emphasizing	subject	
88	. Inkani uma ngithole kusekhona umudondo. Sipi sona isikhwama sami? Ewu! Madoda! NalomEana usuke wa	AkuyiweE.txt	emphasizing	subject	
89	Sithi kayikho leyonto. Bakhipe incwadi. Sithi sona kasikwazi ukufunda lamagondoviya esandla. Bacha	Amagwaba.txt	pronoun		
90	lo zakhe zazigcwele udaka, isigqoko simanzi te. Sona-ke wayesesibeke emgibeni wezigqoko. Wayesebiph	Amanqamp.txt	pronoun		
91	wemuka namanzi, agwilize aze afe. Omunye ubika sona isisu njengomntanami nje, omunye athathwe ikhan	AkuyiweE.txt	emphasizing	object	
92	i." "Kodwa sifo sini lesi ongafuni ukungitshela sona Ma?" "Ngiyokutshela sesiphuma khona kudokotela	Amahlaya.txt	pronoun		

93	echushachusha efuna ukuqiniseka ukuthi usethole sona kanye esikhulukazi isihlahla esizoba ingcwaba l	AkuyiweE.txt	pronoun		
94	nzi uma esebubonile ubuhlakani baso, wakbubeka, sona bese simbona ubuwula bakhe, simbhufe. Lapho-ke	Amanqamp.txt	pronoun		
95	si, esehwaqabele impela wabuye wawuthatha wenza sona lesa, kepha lutho ukuhamba indima. Wawedlulisel	Amagwaba.txt	pronoun		
96	ukuthi sizomisa kanjani? MWMEKA: Uzovele wenze sona isinkwa lesa.. Umuntu angaze afele ekhaya yindl	Amavenge.txt	emphasizing	object	
97	azi nabantwana bakhe bayakuba ngabekosi yakhe, sona siphume sodwa. "Uma isigqila siyakusho nokusho	BibleZ01.txt	pronoun		
98	kababa." Kanti nale eNsutha, umuzi kaXulu, yiso sona lesa. UXulu naye ubamba eyeka ngenxa yombiko we	AkuyiweE.txt	pronoun		
99	longwe. Kawunakazibala. Nakomunye umnyango yiso sona lesa. Ngaphezu kobulongwe futhi kwakubonakala k	Amayezini.txt	pronoun		
100	eMfesi Phela izingane eziya es-kolen' zikhwela sona Njengazo zonke izingane uFikile wabe eJabule k	BabaNgix.txt	pronoun		

Addendum B: 100 KWIC lines for *sona* in Swati

				Comment
N	Concordance			
1	wasala atama kucatulula lesiphicaphicwano abetjelwe sona Ncobile. 54 7 Achubeka emaviki akha tinyanga. Tahamb	pronoun		
2	itsite umkami kufuneka atfole sibindzi semfene, adle sona kute aphile. Uma sifika nje lemtini wami ngitawuvele	pronoun		
3	ane nje, sibubendze. Siyasutsisa. Umuntfu uvele adle sona ekuseni aphunge nelikhofi bese sisu siyagcwala mfi.	pronoun		
4	wo usinike Ncekazane, itsi imbulumakhasane akambatse sona. "Habe! Kantsi ngihamba nelicili, imbulumakhasane lu	pronoun		
5	yinyanga yelaphe ngaso umkami. Utawuphila 34 angadla sona." Ikhuluma kanjena nje ingwenya ngobe ibona kutsi ku	pronoun		
6	uhambe ufune sibindzi sebaka-Mntolo. Umkakho angadla sona utawululama, aphile saka," isho inzunzu ibutsela tin	pronoun		
7	e incwadzi lephuma kumfo kaSibiya, Siphoh, asakhuluma sona sinengiso lesidzala, atsi akasalibhemi ligwayi. Maye	pronoun		
8	esitimisele kumtsatsa. Besisho nekusho kutsi asifuni sona kumbhanga lena ekhaya kodvwa sifuna kuhlala naye kho	pronoun		
9	na ka lo" sebamane bacinise tintsamo batsi bakhuluma sona ngempela siZulu cobo? Umuntfu kodvwa uyeva kutsi bat	emphasizing	object	
10	bantfu lababatfola lapha kulesiteshi nabo balindzele sona. Labanye bebahlangabetile kutsi labanye 87 bebaphele	pronoun		
11	dvwa uyeva kutsi batsini, kodvwa basuke bangakhulumi sona siZulu. Nawe-ke kufuneka wati nje 'fana ka lo' wesiB	emphasizing	object	

12	anga." Kwasho lomunye umfati waka Mona. Bonkhe basho sona lesa. Wabatse uyangena emitini batsi bayabonga. Laba	pronoun		
13	le kugana. Yonkhe indzawo letatikhombe khona betenta sona lesa. Kulelo jaha lelishaye taba timbili tatendlula	pronoun		
14	phasi kuyamanyatela, nemi-bhedze igcetjwe kahle. Cha sona sihlobile impela mnumzane nami ngiyabona. Buka-ke ng	pronoun		
15	i, sandla sakhe sangesekudla solo sise njo ekhikhini sona. "Iyasebenta." "Pho wena wenta kanjani lokutsi ubolo	pronoun		
16	esi lesinye sicuku sibonakala sichamuka elukhalweni. Sona sihamba kancane. Kuhle kumiwa kukhulunywa noko akuco	pronoun		
17	longewakhe. Emadvodzana-ke nawo futsi aphindze ente sona lesa. Kwentekani-ke uma umhlaba ungaseneli kwekube u	pronoun		
18	amba ngesitimela, pho ashiye tihlobo takhe, ikakhulu sona lesi lesime edvute nesitimela. Shangatsi uyamdvudvut	pronoun		
19	a wefika ejozi wagucuka waba ngujoe. Watibuta ingabe sona sibongo, imbala utsi akasiguculanga. "Lakuphi leliza	emphasizing	object	
20	a nesitimela lesiyindlu kodvwa singashunci intfutfu. Sona sinesitezi nemasondvo lasiphohlongo, lesinye sihle s	pronoun		
21	kusele tiguu kuphela. Isale ikhaleJa kuso, itsatse sona isinameke. Kwesukela lapho kutsi imbala yeswele umsi	pronoun		
22	tsi akalandze tintfo takhe letatisele lena kaMasuku. Sona-ke bese sesitimisele kumtsatsa. Besisho nekusho kuts	pronoun		
23	vu ngembala sitsite nje kumisa kweliputumende kantsi sona sincanyana kancane. Bangena endlini, Christinah wani	pronoun		
24	ni ngiyetinikela, ngitfole sijeziso sami kube kanye, sona lesa lesingifanele. Nguloko Babe, kute lokunye." "Aw	pronoun		
25	e. Silutfo siluhlobo lolutsite lwesiphukuto noma -ke sona siphukuta lokunelunya. Akugcini ngekuhleleka nekwedz	pronoun		
26	i lesingani sakhe ngako ke ngiyofike ngisibute kumbe sona siyati kutsi kwentekeni." Kwaba ngukhona akhumbula k	pronoun		

27	awaphonsa kujabulani shangatsi naye sewufuna kumenta sona lesa, amkhumulise tonkhe timphahla asale ngcunu. Emv	pronoun		
28	etako agcogce titja. Emva kwaloko anyamalale, kusale sona salukati. Batsenge batsenge bantfu, bate banciphe. B	emphasizing	subject	semantic subject
29	ile. Sewuhhwabhekile, nemtimba wakhe uyaceka. Kusele sona sihlutfu sakhe nekumamatseka. Kukhona imbokodvo edvu	emphasizing	subject	semantic subject
30	wenu-ke kungate kuse." Ahlale phansi. Kubuye kusuke sona sakucala kubongwa umntfwanenkhosi. Sekuhlwile nje ma	pronoun		
31	kele phasi. Kutsi nya nya sikhathana kubuye kuvakale sona salukati futsi: "Bantfwabami, Lomacala umatima kodw	emphasizing	subject	semantic subject
32	sa emathikithi Dlamini. Sangena sitimela. Kwakungiso sona lesa lesasigitjelwe ngujabulani mzuwana agewuka, as	pronoun		
33	yesibili kulamavi langenhla ayaveta kancane kwekutsi sona siphicaphicwano lucobo lwaso siyini. Yona-ke isichaz	emphasizing	subject	
34	ndla emakhukhwini nome kukhuluma nebantfu labadzala. Sona sigcoko siyasuka yini enhloko? Yebo seyindlala inhlo	emphasizing	subject	
35	Yini-ke vele unadvubi naleso sitifiketi labakunika sona? Ungatsi uhleti iminyaka lengaka ufundza bese kutsi	pronoun		
36	ba wena awusifuni lesidleshana seliphepha labakunika sona ngobe usidvubile. Umuntfu wakhona uyasitsatsa ayoseb	pronoun		
37	tsatsi lesitifiketi asidzabule embikwalabo labamnika sona. Kubonakale phela kutsi uyadvuba wena awusifuni lesi	pronoun		
38	bamvula. 'E—Isie, El—sie sikhatsi sami labanginikete sona sesiphelile. Ngicela unginikete li-phepha nelipeni n	pronoun		
39	la indvodzana yakhe kutsi kukhona siphilayitsengele sona. Noko akazange ashobabe kutsi siphilayini. Yajabul	pronoun		
40	nhlitiyo yami ayibuhlungu iyopha ngesento lengenteke sona lamuhla. Kusho kutsi ungibuke wangikhandza ngingesiy	pronoun		
41	gingakayi. Abasiboni lesitolo lesingaka lengibakhele sona. Abasiboni nani. Kubo ngumdlalo nje yonkhe lemitamo	pronoun		

42	enike nangitjela kutsi sani leso sibindzi lengicelwa sona. Sitocedzisa ini loku kute lesikucalile. Bese utongi	pronoun		
43	wumbe bengitakhawukela. Sifundvo-ke lesi lengikunika sona khona ungayiwuphindze ungetfuke ngalelinye lilanga n	pronoun		
44	. Yamupha imvu yatsi: 'Tsatsa nasi siphopho lengikunika sona mfana wami. Shangatsi ungakhula ube yindvodza.' Gobo	pronoun		
45	ti-ke njalo. "Nasi nje selulekwana lengingakuhlebela sona Masofahla.. Angikuphoceneleli noko kutsi usitsatse, ng	pronoun		
46	dza. Nitamsebentela site sipholele sigwebo lenigwetjwe sona. Ngiyetsemba niyeva." Wabatsatsa Dlamini liphoyisa w	pronoun		
47	ngikhulule make, Ngikhulele nine. Sinkhwa leningiphe sona ngiyokufa naso. Nangisaphila, ngiyophila ngiphile ng	pronoun		
48	si ekugcineni kwangena sangoma lesidzala lesatiwako. Sona safike satsi kuze umndlunkhulu wenkhosi aphile futsi	pronoun		
49	hukhukati ³ kuphendvula Mahhawulane. "Lesikhukhukati sona sitaliphatsa kahle yini lelintjwele lalelidada?" kus	contrasting	subject	
50	obantfu. "Cha Lettie mntfwanami, siphopho nje lesikupha sona njengemntfwanetfu," kusho Marie. "Wo," kusho Lobantf	pronoun		
51	ulaweni besisitsenga ngemfica yemasenti, lesimhlophe sona singusheleni kuphela. Awungitjele Mshengu, bantfwabe	pronoun		
52	u, ngiyeva mntfwanaketfu kodvwa sikhatsi longiniketa sona shengatsi sincane kakhulu. Kantsi umsebenti lekumele	pronoun		
53	ni lowubutfole kuto. 2. Bhala sinanatelo lotitfolele sona. Chaza kutsi sinatimphawu tini tebunkondlo. 3. Coca	pronoun		
54	webantfwana, samtjela nekutsi abokwentani nasingekho sona. Sagcina ngekumu-nyisa labantfwana sase siyahamba. P	pronoun		
55	lanhla-ke mntfwanebantfu wasitfolele saphila. Nawubuka sona uyobe ubuka mine. Nawukhulumisa sona siyawukuphendvu	pronoun		
56	phila. Nawubuka sona uyobe ubuka mine. Nawukhulumisa sona siyawukuphendvula ulibatiseke." "Ngitakufakela kubem	pronoun		

57	akamise lona lenhlitiyo yemfene, sasho futsi nekutsi sona sike sasibona sifo lesinje, nekutsi selashwa ngayo i	pronoun		
58	okukhulu nyalo ngidliw' imicabango lefana Nesitfunti sona singachel' ecadzini kwemuntfu, Nom' angashona kuphi	contrasting	subject	
59	etikwesilwane sinye endzaweni yekutsi nine netfwale sona?' Isuke ihambe indvodza ibashiye bakhamisile. kuncon	pronoun		
60	hiwa kwaso ngiso sivumelwano sesibaluli. Kambe ngabe sona sakhiwa njani? Singakawuphendvuli lombuto ase sibuki	pronoun		
61	semfati, Kusibalula kodvwa nje ngingacala ngakuphi? Sona lesi imisendvo yaso inesandla! Sandla sekukhwacelisa	pronoun		
62	ikwa litfuba, wavele watjelwa kutsi akaye kubo ngaso sona lesosikhatsi. Akayiphikanga-ke naye inkhani, wavele	emphasizing	object	
63	Tisho Lesimo sekukhuluma sehlukile esageni ngekutsi sona simo saso singase sigucugucuke njengekutsandza kwemk	emphasizing	subject	
64	gisa umkhwenyana. Kungene lenye intfombi, kube ngiso sona lesi: "Yebo sibali sibona nine," kusho lidzedze esik	pronoun		
65	iyahlushwa futsi tiyatondvwa. Nakuye Ken kwaba ngiso sona lesi. Indzaba yelijele bekayesaba kwedlula inyoka. B	pronoun		
66	njwa, kantsi akati kutsi lesigebengu lasishoko ngiso sona lesi sakhe. Kufike nekutfukutsela ku-Alice kutsi Jab	pronoun		
67	andvo yakho ngobe ngilapha emtini wakho. Ngitasisusa sona sitfombe samake kodvwa ngeke ngisishise. Ngitasibeka	emphasizing	object	
68	oya lomubi webutfongo. Lokusihluphako siphepho ngobe sona sita netintfuli. Lokunye lokuhluphako litulu nangabe	pronoun		
69	ehlanzeni. Ungasibona uma usedvutane nentsaba, ngobe sona sime sibheke enshonalanga. Eceleni kwaso kunabogomu	pronoun		
70	. Njengobe sichazile, saga sehlukile esishweni ngobe sona singumusho lophelele. Noko lokubaluleke kakhulu nges	pronoun		
71	ye kuphela. Kumele sikuphawule lapha kutsi sicu -ni? sona asiveli ngembali kwasobito lochasiswako, sibonelo: (pronoun		

72	e mntfwanami. Hha phela nami utsi ngiyasitsandza nje sona leso sidziya sami. Asewutsi sengiyibuke kuso. Hawu!	emphasizing	object	
73	ufika kungats' awukefiki Won' uyawufika njengesifiki Sona lesitsakaselwa nguwonkhe wonkhe, Singendlula kulila	pronoun		
74	nangabe ungumuntu uhlele. Ungaphili njengesilwane, sona sibona nje ngekuphuma kwelilanga bese siyabona kutsi	contrasting	subject	
75	kunini. 16 Ingabe sonani lesive semagundwane! Phela sona asiboni kutsi sone ngani. Waphuma ekhaya Mbiba. "Nis	pronoun		
76	sikhatsi netetivumelwano tiyagucugucuka. Kantsi saga sona singumusho lophelele, hhayi libintana lemagama njeng	contrasting	subject	
77	o samentiwa Kantsi kusho kutsi sivumelwano samentiwa sona size sisebente nasekwe- 155 nte njani? Umgomo wekuca	pronoun		
78	i sevele bayayisika khona lapha ecadzini, sebalindze sona sikhatsi sekukhala kwensimbi. Bashaya ingoma lets '	emphasizing	object	
79	ulu emajaha kuleli laseMbuzini; kwagcina sekukhonona sona sikhulu sikhala ngekuncipha kwemajaha imiti seyisala	emphasizing	subject	
80	andla, sikhulu singatsi akube nje kusale sekulalelwa sona ngisho k.ulukhuni washo LaMasango etsemba kutsi ingc	pronoun		
81	la alukhuni Johane, abiphile. * * * Sikhulu sendzawo sona besesikhatsi kakhulu ngendzaba yajohane, ikakhulu	contrasting	subject	
82	batelwe langa linye, kantsi sibatala nje, sesidzala sona ngekwaso. Sabakhulisa labantfwabaso sibamunyisa ngam	pronoun		
83	lobisi, tisho kutfufuka kwendzaba. 3. Tigaba Sigaba sona asisho kutfufuka kwendzaba kepha sisho indzawo leye	contrasting	subject	
84	endzaba? 6. Yakhonondza yatsini inkhaba? 7. Sihlahla sona sababeka liphi licala bantfu? 8. Ngubani lowakhombis	contrasting	subject	
85	bula enkonzweni. Nobe abengakholwa kakhulu, sikhatsi sona abesichitsa futsi angenalo luvalo ngobe abephephile.	contrasting	object	object in preverbal position with o.c. Confirms Louwrens
86	a situnge. Kungako tinyoni tihlabela emini sikhova sona sihlalele kuhlabelela ebusuku khona kungetuba nesitu	contrasting	subject	

87	yocalwa imphilo lensha kulenye indzawo. Sikhukhukati sona besibona kukuhle kutsi kuliwe naso sitsa sincotjwe.	contrasting	subject	
88	afunga wagomela ngasona leso sikhatsi kutsi, sikolwa sona, ngeke siphindze simhoshe. Lokuncono angamane ahambe	contrasting	subject	
89	na anje lamuhla. Bekangenato tinwele enhloko, silevu sona simhlophe wu silengela phansi. John bese aphelile ku	contrasting	subject	
90	vu mine ngiyawesaba, Ngoba wona evakala la, ibe Silo sona sise le elukhalweni. Emandl'endlovu mine ngiyawesaba	contrasting	subject	
91	ekhaya; kodvwa ntsambaina nasesil ilandza sisitiole sona sesingekho. Ngiyasola, besivalelwa ngibo labafana on	pronoun		
92	umelwano siba ngu laba-, nicala nga si-sivumelwano sona siba ngu lesi-, njll. Empeleni singatakhela luhlaka	contrasting	subject	
93	ga bumatima lobutawehlela bantfu bakubo. Siyawutsini sona salukati sesiva kutsi atange efike ekhaya emva kweme	emphasizing	subject	
94	tsi sinetinfo letinhle. Letinfo letinhle tihlobisa sona sikolo phela. Kukhona timbali kanye netjani lobuhlan	emphasizing	object	
95	yo leyo mntfwanami, ungajiki ucondze ngco, utasibona sona nase ukhuphuka,' kuphendvula umuntfu lomdzala. 'Ngiy	pronoun		
96	alindzeli weva imphangele seyiwucela kutsi uyowosela sona ekhaya. "Mngani ngicela uyongosela lesibungu ekhaya.	pronoun		
97	zuzu lengemingaki waphuma futsi LaVilakati waphindza sona leso nakabuya. "Hawu! make longatsi awukakhiyi emnya	pronoun		
98	lapha ekhaya? Sesidzimate siphetse umnyaka wesibili. Sona ngabe solo asiketayeli? SHAWULO: Hhayi, lesitfokati	pronoun		
99	gafeli endlini yemadloti konakale imitsi yaSimelane. Sona sasukuma senta inhlanganisela yemitsi satsela nemant	pronoun		
100	Geens longumabhalane wena kubo? SAM E, e, hhayi yebo sona ngiso kodvwa. . . JUBINDZABA Akusuye wena lowasayind	pronoun		