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## Describing Sesotho Names as Clause Complexes in Social Discourse: A Systemic Functional Linguistic Approach

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### ABSTRACT

This study explored Sesotho personal names with clause complex feature as authentic social discourse using systemic functional linguistics (SFL) theory to describe them. It used a systemic form-meaning approach to map and interpret Sesotho names structures as enacted messages. The intent was to complement the current syntax and semantics specific formalist approach to onomastic interpretation. The purpose was to reflect a systemic interface of lexico-grammar and social activity by describing these names as contextual lexico-grammatical properties. In this interface modality, noted as negotiated attitudes of awarders, was incorporated. Data was collected from national examinations pass lists, admission and employment roll lists from Public, Private, Tertiary, Orphanage institutions. Other data was identified in Telephone directories and Media. The results revealed that name –surname or surname-name pairs as well as some single names bear the structure and functions of clause complexes and exchange information as statements, demands and commands, as questions and as exclamations and these are Halliday’s Mood types as well as their speech roles - declaratives, imperatives, exclamative and interrogatives depending on the awarder’s evaluation. This form-meaning system is justified as a requirement for the expansion of grammar and its relation to other linguistics disciplines as it has features required for functional language found in discourse particularly because Basotho skillfully create discourse using personal names. The article extends SFL-Onomastica relation and literature and opens ways for the grammar of Sesotho to deepen its roots in SFL as it bears lexico-grammatical properties.

**Keywords:** Systemic Functional Grammar, Subject Concord, Object Concord, Reflexive Prefix, Sesotho names

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### 1. Introduction

This paper discusses Sesotho personal names as clause complexes, (a concept found in Systemic Functional Grammar (SFG) theory.) It explains why Sesotho names are noted as a logico-semantic system within the nominal group. It also displays modality drawn from

the awarders’ evaluation of the contexts and the negotiated attitudes.

#### 1.1 Background

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



Basotho follow a tripartite categorization in their naming system. Madibuike (1995, p.11-20) says a tripartite categorization includes the agnate which maintains the father's lineage, the familial which takes care of family progression and the social which are resourced from social events systems. Names in these categories are awarded at birth, initiation and marriage rites of passage. They all reflect various structural orders that include the clause complex structure.

Sesotho functions as a national language, official language, first language and mother tongue to the bona fide Basotho in Lesotho and South Africa. Moeketsi (2000, p. 11) agrees with Matšela (1990, p.4) that a nation manifests itself through its beliefs, its faiths and its intellectual strength in national language as the supreme vehicle to its sublime expression. Sesotho is a vehicle within and between families in various social and linguistic systems such as naming. This interaction reflects the interpersonal relation between participants in a social context.

In the official scenario, English enjoys the superior position to Sesotho mainly in legislative and education media. Language study is mystified because its focus is on prescriptive, de-contextualized "accurate" structures, invented terminology and parts of speech which exclude major categories of sentences, clauses and their functional significance in discourse. These are noted as Grammar, the core subject in Language courses. This view occurs despite Guma's noted claim to follow form-meaning relation proposed by Pike (in Guma 1971, p.40) in the analysis of Sesotho. Subsequent authors to Guma also sideline form-meaning relation because they have "Sothofied" Guma's work. Consequently, correlation of functional language which

harbors social functions and academic scenario is denied.

However, lexico-grammar feature and function already existing in the naming system of Basotho suffers attention. This feature also presents structures as clause complexes. Offered descriptions deviate from the form-meaning relation borne by lexico-grammar, a tool found in SFL theory, a tool that fuses form and meaning beyond the clause in language description. The sidelined dual relation compromises the value of grammar and social function in discourse. The de-contextualized analyses in the grammar of Sesotho has influenced the syntactic or semantic specific analyses of names and it side lines many critical issues of grammar such as the major categories of sentences – declaratives, imperatives, interrogatives and exclamatives, clauses, clause complexes – and their functional value in discourse yet they reflect in personal names of Basotho that are expressed as clause complexes.

### *1.2 Aim & Objectives*

The major aim was to display that the clause complex as a feature of grammar that extends its functions to personal naming system. The objectives were directed to identify Sesotho personal names that have the feature of SFL clause complexes and to present how they function as enacted messages in discourse.

This study was conducted as a renaissance or rediscovery of how and why personal names of Basotho were coined and awarded as authentic, clause complex structured messages. Basotho use personal names to display their interpersonal relation. This relation uses form-meaning interrelationship which in turn allows researchers to acquire the desired meanings beyond the clauses. This form-meaning naming system is a dire need for the development of grammar and its relation to

other linguistics disciplines because it has features required for functional language found in discourse. It complements the morpho-syntactic feature currently revered in the analyses of Sesotho structures. Discourse is the root of interpersonal relations and success in any development, linguistic and otherwise. This claim indicates that discourse value is a requirement to expand duties of the grammar of Sesotho and creativity property.

The main motivation for analyzing Sesotho names as clause complexes in discourse was to promote culture and language studies and the art of name giving. SFL unearths the text-context relation advertised in lexico-grammatical properties through structure configurations. These configurations are used by the schooled to propel the form-meaning matrimony practice initiated by the “unschooled” and this proves that this text-context relation or practice is unavoidable. The idea was to explicate the skill mastered by name givers who have adhered to this form-meaning system to date, consciously or sub-consciously or unconsciously. The system provides inbuilt creative potential for meaning and structure tributaries by exploiting the lexical potential and allowing simultaneity of meanings (Eggins 1996, p.141) all described in a culture. Texts are authentic products of interaction and they need lexico-grammar to facilitate their linguistic relevance in creating discourse. Academically, SFL has extended lexico-grammatical description on the analysis of the interrogative through onomastica to socio-cultural and historical contexts and this complements the formalist analysis of Sesotho names and grammar.

### *1.3 Rationale*

The study was undertaken to complement the formalist approach and

display the semiotic potential of Sesotho in the description of systemic grammar. This form-meaning approach was intended to reflect personal names as containing a ‘natural grammar’ which Halliday (2001, p.xvii) explains as a grammar in which structures ‘naturally’ befit. The naturalness was initiated and maintained by the “unschooled speakers” but it recurs to date. It is revered by the “schooled” as ancestral resemblances because the speakers of the current era take for granted that these structures are just personal names and they overlook their valuable character of being enacted messages that are explicitly and implicitly carrying socially based meanings beyond the clauses uttered. Language has patterns that explicate some system network which may be semiotic and Sesotho uses, as one way, personal names with the clause complex feature.

### 2. Literature Review

Grammar studies have continued to use the formalist Traditional Approach (TA) in the descriptions of Sesotho language as well as Sesotho names. According to Doke and Mofokeng (1967:v) some researchers who have adopted the TA include Allerton (1979), Jacottet (1927), Doke (1935), Ellenberger (1940), Van Eeden (1941), Paroz (1946, 1950), Khaketla (1947), Doke and Mofokeng (1967) though they do not give the specifications of their sources. Doke and Mofokeng also describe the interrogative form in Sesotho language using the TA approach. Chomsky, in Cook (1988, p.1) is quoted to have said TA focuses on “the system of principles, conditions and rules in all human languages and considers language as the essence of man”. Thus TA draws from Chomsky’s Universal Grammar (UG), a theory of universal linguistic knowledge which is claimed to be sufficient to enable accuracy (Cook 1988, p.1).



Guma's (1971) work on Sesotho analysis followed Doke and Mofokeng's approach but it has been very influential in determining Sesotho grammar as well as the formalist approaches to the study of Sesotho names. Guma's (1971, p.1) book on Sesotho grammar was designed "to teach the fundamentals of the parts of speech of Sesotho. It is based on the terminology given in Doke's publication with "modifications and additions". But Guma's 'systematic' description only re-invents and prescribes "accurate" structure and the desired terminology "for speakers' communication" (Guma 1971, p.1). The book marginalized social contexts. Makara and Mokhathi (1991,1992,1993) and other subsequent analysts of Sesotho recognized the importance of context but followed Guma's de-contextualized analysis style as well. Mokhathi-Mbhele (2004, 2005 and 2006) actually used Guma's approach as a framework in analyzing Sesotho personal names as Qualificative form and Adverb form respectively. The majority of onomastica analyses are semantic specific and this is an interesting observation because meaning is based on structure which as noted, is overlooked. The oversight refers despite the observation by Samson-Akpan and Mokhathi-Mbhele (2002), Sekonyela (2004), Mokhathi-Mbhele (2014) that personal naming among Basotho reflects both a pleasant and a derogatory interaction with possible sources from historical, social, religious and other aspects of culture. Basotho use personal names to express and communicate their experiences, feelings and attitudes in these and other contexts and even award some names as ancestral resemblances [*maréllwa*]. Mokhathi-Mbhele (2014) notes an assumption that since these names in single or rhyming pair

patterns function as social discourse they must not be considered as mere ancestral resemblance. This claim is based on the views by different onomasticans such as Thipa 1982, Ramos 1974, Raper 1983, Samson-Akpan and Mokhathi-Mbhele (2002) who observe, in argument, the dire need for the inter relationship of the structures of the names with their contextual interpretations to unearth their social function.

The naming system is an exercise which, in Thipa's (1982, p.75) view, requires "absolute care" in meaning and relevance. They implicitly share Eggins' (1996, p.11) claim that "Context is found in the text" but they fail to pay tribute to their observation in deed. They reiterate Madibuike's (1995, p.2) view that a personal name is "a possession of man to his dying day" for it is a memory tool but they marginalize the matrimony of the name forms and their intricate contexts that make these names memorable as enacted messages.

### 3. Methodology

Qualitative methodology was used to make sense of or interpret these names in terms of meanings that people bring to them. As qualitative methodology depends on speakers' view, it relies on reasons and thus it displays modality and the negotiated attitudes. These allow the researcher to investigate the "why" and the "how" of the people's decision making.

Sesotho personal names with a feature of the clause complexes in Sesotho language was described using SFL theory.

### 4. Analysis of Sesotho Personal Names with a Clause Complex feature

#### 4.1 A Clause

Both formalist and systemic grammars agree that a **clause** was noted as a group of words that have a Subject and a Finite or a non-Finite verb. The Finite verb

can be expressed as an auxiliary or a lexical verb and it forms part of the Predicate. The Subject and the Finite form a simplex and the simplexes may be complete or incomplete. Either way they form a clause complex in Systemic Functional Grammar terms. Grammarians in both the formalist and functional views agree that the finite is always infused with tense and that tense stipulates the time of the verb. The verb normally follows the Subject when its function is to deliver information but it may be inverted with the Subject when the structure is in search for information. Let us look at the Subject and the Finite from the functional view.

#### 4.2 Subject and Finite in Systemic Functional Grammar

In Systemic Functional Grammar (SFG) [a branch of SFL] the Finite form is the part of a clause that is normally fused with tense and the lexical verb. Eggins (1996, p.177) says it is analyzed as part of both the MOOD (Subject-Finite) and RESIDUE. The RESIDUE can be either the lexical verb alone or lexical verb followed by complement or adjunct or both. Lexical verbs are noted as 'finite-predicators' because they enfold tense to clarify the mood of the speaker. This note explains that Predicators as noted by systemic grammar are implicitly fused with the Finite element of tense.

Clarification of the systemic view says the predicator or lexical verb such as 'talk' has the simple present tense fused in it and when other tense elements are presented with it, may be, to make it display simple past tense it would take the form of the new tense. 'talk + -ed would be 'talked'. /-ed/ would be the simple past tense marker. In Eggins, (1996, p.161) words, "The Predicator is the lexical or content part of the verbal group". An example would be *Pheta* 'repeat'. Such a name has a role and

when we borrow her words, "It fills the role of specifying the actual event action or process being discussed. It forms the RESIDUE with or without the inflected plural. In clauses in which there is only a single verbal constituent (i.e. the simple present or past tense of verbs), we have the fusion of elements of the Finite and lexical and they are expressed in singular number. The tense and the lexical word are conflated to make them finite-predicators based on context" (Eggins 1996, p.161) Based on this quote it was found out that Sesotho personal names as individual first or surnames or pair names in the form of name-surname (NS) or surname-name (SN), form clauses and they fit into the MOOD - RESIDUE patterns in various ways. If they are just a lexical word such as:

1. *Bonang* [bɔnɑŋ] 'see or look (pl)' they fit into MOOD – RESIDUE patterns based on Eggins explanation above. As pair names in the forms of Name-Surname or Surname- Name (NS/SN) such as:
2. *Bonang Fonane* [[bɔnɑŋ fɔnane] 'see or look at | the head antenna' they form clause complexes as the above is a name-surname and:
3. *Letseka Palesa* 'you fight over | a flower' as a surname-name. Eggins' (2004, p.253) view presented in systemic grammar is that, a clause complex is formed from more than one clause or a simplex and it reflects in the second and third examples. They reflect Halliday's moods because *Bonang Fonane* is an imperative clause that resumes with a pluralized Finite *Bonang* 'Look at / see'. The plural marker is the suffix /-ng/. The Subject 'You' which must occur before the Finite is implied as it happens with the imperative. The Finite *Bonang* imperative is clarified with a nominal complement *Fonane*



‘antenna of the head’. *Letseka Palesa* is a statement or a declarative formed from a Subject-Finite *Le + tseka* ‘you + fight over’ followed by a nominal complement to clarify the reason for the fight and that is *Palesa* ‘a flower’. The Subject-Finite form the MOOD in systemic grammar and the complements form the RESIDUE. *Le* is a nominal concord used in the place of a noun.

The Finite predicators *bona* ‘look at’ and *Tseka* ‘fight over’ in these Sesotho names are single verbal constituents with the simple present tense, the finite is fused with lexical and they are expressed in singular number. They specify the actual event action or process being discussed. These features legitimize them as finite-predicators. An interesting new observation not noted in the analyses of Sesotho structures is that they turn out to form phrasal verbs in the English version and this observation was not anticipated. *Bonang Fonane* displays as:

(Lona)	<i>Bona + ng(pl)</i>	<i>Fonane</i>
(You-pl)	look at / see (pl)	head antenna (back)
(Subject)	Finite-Predicator	Complement
M O O D		RESIDUE

*Letseka Palesa* displays as:

(Lona) <i>Le</i>	<i>tseka</i>	<i>Palesa</i>
(You-pl)	fight over	a flower
(Subject)	Finite-Predicator	Complement
M O O D		RESIDUE

These analyses intrigue us to find out what the term ‘clause complexes’ is.

#### 4.3 Clause complex

According to Eggins (2004, p.255) “a clause complex is a term systemicists use for the grammatical and semantic unit formed when two or more clauses are linked together in certain systemic and meaningful ways.. ...it occurs in both spoken and written language”. It is on the basis of Eggins use in her description, that the term clause complex is used in some parts of the study to refer to “clause clusters of two or

more clauses” (Eggins 2004, p.256). These were identified as Name-Surname (NS) and Surname-Name (SN). I have also adopted her use of the clause complex “to refer to single clause units” because there are Sesotho names that serve as first or second names which bear more than one simplex in their structure. The initial part to describe bears the NS or SN structure.

#### 4.4 Sesotho Personal Names as Clause Complexes

Globally, personal names are expressed as first and second name regardless of the order of presentation. There are Sesotho personal names, expressed as Name-Surname (NS) or vice versa (SN) pattern, that display the feature of clause complexes. They are clause complexes because the first name has been identified as a simplex clause and the same is noted for the surname. When put together as first and second name they both form a complete message, especially when articulated in a linear order. Examples are:

4. *Rethabile Semakale* [ret<sup>h</sup>abile | semakale] ‘we are happy | don’t be surprised

5. *Semakale Kemong* [semakale | kemōŋ] ‘don’t be surprised | I am alone’.

*Rethabile* and *Semakale* are simplexes but when put together as NS they form a clause complex. The clause complex maintains the original meanings of each simplex and the meaning of the second clause clarifies and completes the message initiated by the first name. They are expressed as MOOD-RESIDUE and MOOD-RESIDUE thus:

(Rona) <i>Re</i>	<i>Thabile</i>	(Uena) <i>Se</i>	<i>Makale</i>
We are	Happy	(You) Don’t be	Surprised
Subject	Finite-Predicator	Subject	Finite-Predicator
M O O D		RESIDUE	

With *Semakale Kemong* we have the simplex followed by a non-finite and it is a new observation for Sesotho analysis because it has not been noted. *Semakale Kemong* says:

<i>(Uena) Se</i>	<i>Makale</i>	<i>Ke</i>	<i>Mong</i>
(You) Don't be	Surprised	I am	Alone
Subject	Finite-Predicator	Subject-Finite	Predicator
M O O D	RESIDUE	M O O D	RESIDUE

The completeness of meaning that is identified in these clause complexes support Eggins (2004, p.254) view that a clause complex is “The grammar of logical meaning”. The logical feature reflects in these names because based on her note, two simple clauses, which are exemplified as *Rethabile* ‘we are happy’ and *Semakale* ‘don’t be surprised’ are linked together in a systematic and meaningful way that declares an action that is going on – that people are happy and it should not be a surprise. This order has noted them as a name and a surname that present a logical meaningful message. It is from this view of logical structures that bear a completeness of meaning that Eggins (2004, p.259) describes such an order as displaying a logico-semantic system.

4.5 Logico-semantic system – Locution, Narration

There are different types of logico-semantic relationships between clauses which are linked together. Eggins (2004, p.259) notes two main options. She says that firstly, it is by **projection** that clauses may relate to each other and in her words projection occurs “where one clause is reported or quoted by another clause”. The ‘reporting’ or ‘quoting’ is understood as elaboration. An example here says:

6. *Lebohang Tabaliatile* [lebohaŋ | [tabadiatile] ‘give thanks (pl)’ | ‘there is too much or a spread of the news / propaganda’.

This clause complex name projects its message by creating awareness using the first name *Lebohang* ‘give thanks or be thankful’ and this message is elaborated with a report that mentions the reason which notes that *Tabaliatile* ‘there is too much or

there is a spread of news or propaganda’. The awarder, as the speaker, narrates the situation around the birth of this baby, by projecting his or her expectation from his or her family as audience and elaborating the reason for his or her projection. Both the projection and elaboration are expressed as simplexes. Each simplex is a clause because it comprises MOOD/RESIDUE which in systemic linguistics analysis makes up a clause. MOOD comprises SUBJECT-FINITE and RESIDUE comprises PREDICATOR (main verb or non-finite) and COMPLEMENT. Using the given NS example, they are analyzed with full details thus:

<i>(Lona) Lebohang</i>	<i>(boemo ba hore)</i>	<i>Taba</i>	<i>li atile</i>
‘(you- pl) give thanks	(for the condition that)	news or propaganda	has spread
(Subject) Finite- Pred	(complement)	Subject	Finite - Predicator
MOOD	RESIDUE	MOOD	RESIDUE

In full the clause complex says:

*(Lona) Lebohang (boemo ba hore) + Taba li – atile* ‘(you – pl) give thanks (for the condition that) + there is a spread of or too much propaganda’

With *Lebohang*, the speaker, as the name awarder, politely commands that thanks be given. The subject is bracketed because it is understood as this clause is imperative. Formalists and systemic grammar agree that in an imperative the subject is understood and therefore does not need to be explicated in words. When the first name as the first simplex is uttered, the family as the first addressees and the public as other addresses become attentive and prepare for clarification. This attention awaits elaboration on why the command is given. Possible probes for more information or elaboration that completes the discourse clearly are ‘what?’ or ‘why?’ In this name the subsequent clause that clarifies matters is the surname:

7. *Tabaliatile* ‘there is too much or spread of the news/ propaganda’.



*Tabaliatile* serves as a response to the probe ‘give thanks to *what?*’ The meaning expresses overtly that matters are under control because the desired information is accessible, the needed information is well spread and the concerned need to be thankful. The clauses relate their elaboration by expansion and this is “where one clause develops or extends on the meanings of another” (cf. Eggins 2004, p.259). *Tabaliatile* has extended the reason why the addressed should give thanks. This complex results from a combination of simplexes *Lebohang* and *Tabaliatile* as noted, and it is interesting to find that those simplexes put together reflect the structure of a clause complex.

It is further interesting to observe that in addition to the pair names, some Sesotho personal names are presented as one structure but they actually comprise elements that make them clause complexes in that one structure. Such names bear the characteristics of clause complexes mainly in both structure and meaning. An example may be:

8. *Ntumellengkephethise* [ntumellenkep<sup>h</sup>et<sup>h</sup>ise] which means ‘allow me to fulfil’.

The individual parts (which are noted as lexico-grammatical analysis in systemic grammar) in this name require us to unearth the original form of this name. It reads as:

<i>(Lona) lumellang</i>	<i>Nna</i>	<i>(hore) ke</i>	<i>Phethise</i>
(You-pl) allow	me	(so that) I	do as desired/required
(Subject)Finite-Predicator	Complement	Subject	Finite-predicator
MOOD	RESIDUE	M O O D	RESIDUE

This analysis reflects the logico-semantic system of the clause because these simplexes are singled out from the clause complex to clarify the projection *Ntumelleng* and expansion *kephethise* systems. In *Ntumellengkephethise* ‘allow me to fulfil’ the speaker is presented as *N-*

‘me’ and it rightly occupies the Subject slot even though it functions as an object complement. Probe for the polite command *Ntumelleng* ‘allow me (pl)’ can be ‘what?’ and *kephethise* ‘to fulfil’, (what we are talking about) would explain the understood reason for the request projection that says ‘(I request your (pl) permission to) allow me’. The expansion expresses a lexical ellipsis ‘to fulfill (what we all know about)’ and this is understood by the audience. The bracketed content takes place silently in the mind. Eggins (2004, p.259) says projection can be *said* or *thought* and she names such projection, **locution**.

Sesotho names expressed with Locution Projection

Sesotho names that express Locution projection were found to be mainly of the simplex form.

Eggins (2004, p.259) presents that in locution projection, “one clause anchors the complex by telling us who said or thought something”. In this way Projection offers ‘locution’ which is expressed or projected as *speech*. In *Bonang Fonane* ‘see or look at (pl) + the head antenna’ the implied speaker actually says in speech ‘see or look at’ and he or she addresses the second person plural to see the antenna. An alternative meaning is that, the implied speaker could be saying ‘see or look at’ to draw the attention of the second person to be aware of the person who said *Fonane* ‘farewell’ by metaphorically naming him or her after what he or she said. It is a common act among Basotho to name someone after what he or she said, normally as a ridicule. The important point here is that the clause *Bonang* ‘see or look at (pl)’ anchors the implied speaker. So, in locution projection, speech is crucial and Eggins brings grammarians’ attention to speech locution projection. This feature is further found to occur in Sesotho names.

4.6 Sesotho Personal names with Speech Locution Projection

Speech locution projection is expressed by the verb ‘say’. On this note, a new observation not mentioned by either formalist or systemic grammars in personal naming is that some independent clause Sesotho names bear a direct speech locution expression in two forms that are in complementary distribution. This means that one functions where the other cannot but the same meaning is maintained. Such locutions are realized as *bua* meaning ‘talk or speak or say’ and *re* which means ‘say’. These are finite-predicators. They can be referred to as *Speech Locutions* because they contain the word ‘say’. Some names expressed as *Speech Locutions* use *bua* as the core verb and core message and this core verb can derivationally or inflectionally form more clauses that depict various mood types.

A new observation is that Halliday’s (2001, p.45-47) mood types - declarative, imperative, interrogative and exclamative reflect in the clause complex Sesotho names with a logical meaning. With an imperative name, the finite-predicator may get inflected terminally with the plural marker /-ng/ and *bua* becomes:

9. *Buang* [buwan] ‘speak.talk (pl)’ and the elaborating simplex used as the surname in this case is *Theletsane* [tʰɛletsane] ‘smooth way or form’. Its root or radical is /bu-/ [bu] ‘talk’ and it is used as a personal name that expresses pride. Though this verb can be a direct request or order, in this name the awarder is cynically advising gossipers to continue as though he or she does not care yet the gossip actually tears him or her. The awarder says she wanted to portray a non-caring attitude to suppress the reality of being grievously concerned by the birth of the out of wedlock grandchild such as *Buang* ‘speak or talk (pl) because such a

birth suggests that the parent has failed to raise his or her offspring properly.

Other imperative forms are inflected initially and terminally onto this speech locution core. For initial inflection, we have the imperative:

10. *Mmuoeng Sehloho* [mmuwerɛŋ | sefōhō] ‘talk about him or her | maliciously/cruelly’ from *Mobueng* but used in daily discourse as *Muoeng*. Either way it still maintains the original meaning of ‘talk about’. The /Mo-/ which is presented as /M-/ in the name marks the third person ‘him or her’ as noted in *Mmuoeng*. The second person is given a command directly and explicitly by the awarder as the implied speaker. In this name, the speaker displays dislike for the biological mother and he or she exposes this negative attitude by giving this name to the baby. The name remains a permanently inscribed message to the parent, family and everyone who comes across this name. It is a permanent marker of the awarder’s feelings about matters around this birth. An intriguing observation with *Mmuoeng* is that the surname reloads the negative appraisal or analysis of attitude because it directly mentions the cruelty that the gossip should be uttered with. This appraisal suggests bitterness about this family. The name displays an imperative-exclamative structure and it is a new observation in Sesotho grammar. The name also fits into MOOD-RESIDUE pattern this way:

(Lona)	<i>Bua + ng(pl)</i>	(ka) <i>eena</i> <i>Sehloho</i>
(You-pl)	Talk (pl)	(about) him/her cruelly
(Subject)	Finite-Predicator	Complement
M O O D		RESIDUE

*Eena* [jéna] is replaced by /Mm/ which is explicit as /Mo-/ in *Mobueng* ‘talk about him/her’.

The declarative examples of *bua* speech locution include:



11. *Leabua Mohale* [leabua | mōhale] ‘you (pl) are talking/speaking | warrior’

12. *Ampuella Mane* [ampuella | ma:ne] ‘he or she spoke on my behalf | over there’.

In these name clauses the Subject ConCORDS (SCs) *Le* in *Leabua* and *A* in *Ampuella* tell us ‘who’ said something and this ‘who’ is either the second person plural in the form of *Le* ‘you (pl)’ or the third person singular *A* ‘he/she’. In these names, the speakers or awarders provide information to the second person and the surnames enfold thoughts made complex into one word which contains ideas or thoughts about what the referents are doing or did.

The awarders are implied speakers who address the second person with the concords *Le* ‘you (pl)’ and *A* ‘He or she’. None the less the Subject slot is filled with the *Le* and *A* as actors or doers of the actions noted. In the name *Leabua* ‘you are talking’ the *a* should be noted as the simple present tense marker after *Le* though in this name it functions as a marker of continuity of action. It is part of MOOD (Finite) because Finite enfolds tense. *Ampuella* ‘he or she spoke on my behalf’ is expressed as what Sesotho grammar analysts such as Doke and Mofokeng (1967), Guma (1971) refer to as a participial mood (as it contradicts the ‘principal mood’) though it sounds complete when translated into English. In the grammar of Sesotho, the principal mood equates the main clause in English and the participial mood equates the subordinate clause structure. So, the *A* participial mood is not complete in the Sesotho sense but it replaces the basic Subject concord *O* ‘he/she’. *A* needs to be preceded by a noun or third person singular personal pronoun *eena* [jena]. When used on its own it functions as a third person singular personal pronoun. The surname simplex *Mane* ‘there’, though a deictic marker, actually

explains the remaining content projected by the first name *Ampuella* ‘he or she spoke on my behalf’ and it can only be understood by those who know how or where the discourse began. These name clauses are declarative because they provide information about what the subjects are doing or do.

A new observation in the clause simplex names *Leabua* and *Ampuella* is that there is a presentation of two elements of the Subjects denoting the awarders as the speakers. That the subjects are name awarders is new because it has not been mentioned in the current grammar analyses of Sesotho. Such are *Le* and *A* as logical subjects who are closely presented with their actions of the speech locution *bua* ‘speak’. Another new observation is the use of the cohesive feature known as substitution. It is noted as the deictic ‘there’ which has been used as a surname that expands the message projected as ‘he or she spoke on my behalf’. In this case too, reference to the use of cohesion is new because neither the substitution tie nor reference to the textual feature enfolded in Sesotho language clauses are sentences are mentioned in the current grammar of Sesotho. Even the use of the term ‘clause’ is not noted. It is further interesting that the awarder does not want to utter the place by name and prefers to denote it by substituting it with the deictic *Mane* ‘there’. It would be interesting to establish the actual reference.

Others which are exclamative-interrogatives comprise:

13. *Abuaareng Tšekeli* [abuaareŋ | ts<sup>h</sup>ekedi] ‘what did he or she speak and say | one who separates?’

14. *Lebuaka’ng Mafethe* [lebuakan mafet<sup>h</sup>ε] ‘what are you talking about | fat one?’

15. *Lebuajoang Thebeeakhale* [lebuazwan | t<sup>h</sup>εbejak<sup>h</sup>ale] ‘what talk is this | old shield?’

This mood combination is new to this analysis because the current analysts such as Doke and Mofokeng (1967), Guma (1971) and subsequent analysts normally discuss each as an independent entity. The combination does not exist in the present analyses of Sesotho language. These first names are formed from *bua* ‘speak’ and they project as speech locution. The elaborating surnames serve as complements of the speech locution first names formed from *bua* ‘speak’. They are presented with brevity but *Lebuaajoang Thebeeakhale* is a complete possessive qualificative. Grammarians such as Guma (1971) analyze all the qualificatives in Sesotho as resulting from a qualificative concord + qualificative stem. They describe the noun they follow immediately. So, this possessive qualificative *ea khale* ‘of old’ describes *Thebe* ‘shield’ which it follows immediately. Thus *ea khale* ‘of old’ functions as the possessive. The name actually says ‘shield of the old (times)’. This name displays worry by the awardee hence the question form.

Further, as with all questions, these names assume the WH- interrogative structure and they inquire for information. The adjuncts which are the /-ng/ alternatives ask the questions and they are equivalents of the English WH- marker. Text *Lebuaajoang Thebeeakhale* has an additional element of giving advice. The advice is embedded in the question because the narrator is actually saying ‘why do you speak like that? Can’t you use a better way?’ These interrogative names co-opt MOOD-Subject SC or OC as thematic elements and this is regardless of their exclamative or interrogative characters. These differ with the clause complex:

16. *Buabeng Mongoli* [buaben | mōŋɔdi] ‘talk with/about the owners | writer/author’ which can be either an imperative, a

declarative or an interrogative based on the context of use. It is embedded in the full explication of the name clause complex. In full *Buabeng* is:

17. (U) *Bua* ‘(you) talk’ (ka) *beng* ‘(about) owners’ *Buabeng* befits a MOOD-RESIDUE structure analyzed as:

(U) <i>Bua</i> ‘(you) talk’	(ka) <i>beng</i> ‘(about) owners?’
Finite-Predicator	Complement
MOOD	R E S I D U E

The thematic feature of *Bua* ‘speak’ confirms Eggins (2004, p.240) claim that the projectors in a projecting clause are thematic because they initiate the message transmitter (who, in *Buabeng*, is understood). They indicate ‘who’ says something and it is interesting that the ‘who’ may be assumed. In some cases the names take the Object ConCORDS (OCs) *M* and *N* prefixed as in:

18. *Mpueng* [mpuweŋ] ‘talk about me’,

19. *Nkare* [ŋkare] ‘I can say...’

These refer to the speaker presented as a third person complement, ‘me’ in the clause. The origin of *Mpueng* is:

20. *Buang* (ka) *nna* ‘talk (about) me’ and it fits MOOD-RESIDUE boxes as:

(Lona)	<i>Bua + ng(pl)</i>	(ka) <i>nna</i>
(You-pl)	Talk / speak (pl)	(about) me
(Subject)	Finite-Predicator	Complement
MOOD	RESIDUE	

21. *Buang* ‘talk/speak (pl)’ is an imperative mood that instructs addressees to engage in an action but the speaker subtly requests information with a general, cynical address by the first person singular to the second person addressees ‘you’(pl). The name befits MOOD-RESIDUE but the RESIDUE Complement is obscured in the explicit structure.

With *Nkare* ‘I can say’ the analysis differs because it reflects as:



( <i>'Na</i> ) <i>N &gt; I</i>	<i>ka re &gt; can say</i>
Subject	Finite-Predicator
MOOD	RESIDUE

In this case the RESIDUE comprises the predicator alone and it follows the conditional mood marker /-ka-/ 'can'. Guma (1971) notes that the conditional mood functions when indicating that the subject notes uncertainty. There is a sense of 'may or may not'. The awarder is contemplating what to say finally about the newly born baby.

As noted earlier that *bu* is in complementary distribution with *re* [re] 'say', but both display *Speech Locution*. The *re* system of locution projection is identified with the interrogative forms of the Sesotho names and this is a new observation as it has not been mentioned before. It forms a pattern of WH-interrogatives that fit into MOOD/RESIDUE analyses. Examples of such name clauses include:

22. *Bare'ng Batho* [bareŋ | bat<sup>h</sup>ō] 'what are they saying | people?' or 'what do they say | people?'

23. *Lere'ng Makhotla* [lereŋ | mak<sup>h</sup>ōtla] 'what are you saying | warriors?' or what do you say | swarriors?'

The *re* locution also becomes extended by the inflection of various initial or terminal elements such as future tense. An example is:

24. *Letlare'ng Thokoana* [letlareŋ | t<sup>h</sup>ōkwana] 'what will you say | grey one?';

25. *Ketlalore'ng Maisa* [ketlaloreŋ | mats<sup>h</sup>a] 'what will I say or do about it or you | those who take them there?'

Other elements include condition marker *ka* as in:

26. *Nkare'ng Lekena* [ŋkareŋ | lekəna] 'what can I say | when you're just coming in?';

27. *Letlalore'ng Mosi* [letlaloreŋ | mōsi] 'what do you come saying | smoke?'

*Nkare'ng* 'I can say...;' poses another new reflection which presents *re* 'say' with the conditional mood marker /-ka-/ without the interrogative marker WH-. The Sesotho grammar analyst, Guma (1971), notes that when the *re* 'say' functions where /-ka-/ is infixed between the SC it becomes morphemized and it changes the /r/ to /its -/ to place it in the perfect tense. Morphemized sounds are a result of morphophonemic process. According to Guma, (1971, p.29) morphophonemic process "is a term used to refer to those changes that occur in the phonemes of morphemes when certain morphemes are added or juxtaposed to others. Such changes, are traditionally referred to as phonetic or phonological changes". He explains that 'morphophonemic' is preferred because "it indicates, inter alia, that not only the phonemes but also the morphemes in which they occur are affected" (Guma 1971, p. 30). This is why when used in the perfect tense, *re* occurs as *itse* and in this form it functions in complementary distribution with /re/. The name is:

28. *Keitse'ng Bakuena?* [keitseŋ | bakwena] 'what have I said | member of Kuena clan?'

This projecting form was originally:

29. *Kerile'ng?* [kerileŋ] 'what did I say?' whereby *rile* [rilê] which is a combination of *re* + *ile* actually changes to *itse*. *ile* is a perfect tense marker in Sesotho and it occurs terminally on the finite-predicator but the original feature of *re* is lost. This loss of the original feature is identified in systemic grammar though from a different viewpoint and it is supported by Eggins (2004, p.274) who postulates that, "when we tend to move the projecting clause to first position we usually lose some

of the ‘colour’ of direct speech”. This move of projecting a clause in the perfect tense has the noted effect on the ‘say’ locution as exemplified.

The locutions in *Letlare’ng* and *Ketlalore’ng* fit into MOOD/RESIDUE analyses and show characteristics that make the *re* ‘say’ forms finite-predicators. Their MOOD comprises Subject-Finite presented as the SC of the second person plural *Le* ‘you’ and SC of the first person singular *Ke*. These are followed immediately by the future tense marker *tla* ‘shall/will’ which functions as the specific finite of the MOOD. Eggins (1996, p.159) terms a future tense marker a Temporal Finite Verbal Operator (TFVO) for it marks a time which is the future time. However, a new observation to note is that the TFVO future time marker in the projector *Ketlalereng* displays a double feature of both the future and the present because the awarder insinuates that he or she has never ceased to apply required efforts with determined strong reprimands and advice but in vain. The present-future feature was not raised by the systemic grammar and the grammar of Sesotho as it has not been raised in their earlier grammar descriptions. These names are finite-predicators because tense is embedded in their lexical verb and it unearths how the verb explicates its modality and polarity.

The coined forms can be interrogatives eliciting information directly or be a comment thought aloud as in *Ketlalereng* ‘what will I say or do about it or you?’ They have a connotation of an exclamation as they are vocative because they call for attention as personal names and also because the awarder expresses a sense of wonder about what to do with the situation at hand. The surnames would extend the discourses. The awarder is merely reporting to self, may be to alleviate

frustration that she or he cannot go beyond his or her current efforts. He is also void now, of the words he or she could utter again to make or cement his or her views to the addressees. He or she cannot even infuse other words such as *Ke le joetse joang* [ke le ʒwetse ʒwan] ‘How should I tell you?’ that may be considered stronger and more vivid about his or her views. The word *joetse* ‘tell’ is an infused form of *bua* ‘speak’ and *re* ‘say’ in Sesotho and it is usually emphatic.

Another interesting feature is that though other names use either *bua* or *re*, we have one that co-opts both speech locutions simultaneously. Such is:

30. *Abuaareng* ‘he/she spoke and said what?’ or ‘what did he/she say when he/she spoke?’

This redundant use of ‘say’ seeks the verbatim of the enacted message even though it makes the translation of the name sound non-standard and anomalous. However, in actual language use these elements that refer to ‘speak and say’ collocate accurately even though they are a new observation in the written description of the grammar of Sesotho because such an observation has not been raised by analysts of the grammar of Sesotho. Sesotho native speakers use *bua* and *re* simultaneously in a clause but they are not consciously aware of this use as a grammar rule because it is not noted in the rules of their grammar. This sub-consciously takes effect in daily discourse when eliciting information. This simultaneous use of the indicators of the speech locution projection ‘say’ in *Abuaareng* brings up a new observation and probably a grammar rule that with the Sesotho language, the original forms of the logico-semantics of the locution projection can co-occur simultaneously in a clause.

*Abuaareng* is another clause complex borne as a single structure in



addition to *Ntumellengkphethise* described in Text 8 above. The lexico-grammatical analysis of *Abuaareng* is as follows:

<i>A</i> Subject + Finite –Predicator	<i>A</i> <i>re</i> Subject + Finite –Predicator	<i>eng?</i> Mood Adjunct
MOOD + RESIDUE	MOOD + RESIDUE	RESIDUE

From these names formed from speech locution ‘say’ it is evident that the awarder is the one “who says something” and he/she uses the core locution *bua* and/or *re* to build these combined declarative, exclamative and interrogative moods.

Eggins (2004, p.254), further notes that besides using a clause that contains a verb of saying or thinking to express Projection, there is also the logico-semantic of quoting and reporting speech and thoughts using any of their many synonyms to solicit a projection relationship. She presents such as infused forms. These forms ideally or implicitly bear the meaning of ‘say’. They are looked at as displaying the ‘ideas’ locution from an infused angle proposed by SFG. The logico-semantic of quoting and reporting was noted from the reported form of the verb *re* which is *rialo* ‘say or said’. In the Sesotho names nomenclature it is affixed initially with the negative polarity marker /*Se-*/ to form *Serialong* ‘don’t say so (pl)’. *rialo* is currently found in the vocabulary of the older generation. The speaker normally uses it to directly report that after a speech was uttered some action followed. With the negative prefix *Se* ‘don’t’ the speaker normally expresses wonder with interest about the report they received. The structure can take both forms of number but as a personal name it is normally in the plural. This is a new observation in the grammar of Sesotho not tabled before. Such a name is: 31. *Serialong Malla* ‘don’t say so or don’t say that (pl) | one who cries or those who cry!’

As a name, *Serialong Malla*, presents an exclamative mood and the /*Se-*/ prefix is the negation marker. The negative marker functions two-fold and both enfold good will. Firstly, it may be used to comfort a person literally crying because of an uncomfortable situation. In this context it may be the disaster of an unfortunate birth of an out of wedlock baby and events around such. An alternative use is when it proposes excitement of the awarder about negative or positive events around the newly born baby. At times it the negative expression may indicate the excitement of the awarder about mishaps around the newly born, especially if the incidents hurt the awarder. There are other forms that function as the infused speech locution projectors.

#### 4.7 Sesotho names as Infused Speech Locution Projectors

As noted earlier that speech locution projectors can be infused, this view is enfolded in the quoting and reporting of the logico-semantic. This observation corresponds with Dahl’s preferred style of dialogue (in Eggins 2004, p.274) in which he prefers not to use the simple verb ‘say’ but to infuse the projecting verb with meanings about the manner in which something is said. This is his strategy to assist inexperienced readers to decode the attitudes and emotions of characters correctly. The synonyms or the infused forms of the core verbs *bua* and *re* “say” that display attitudes and emotions are identified as infused forms in the system of projection on what someone ‘said’. This synonymic act of ‘say’ projection is presented as infused forms and they are used as Sesotho personal names. Examples are listed in Figure 1:

Figure 1: *Synonymic act of ‘SAY’ Projection*

Name	Meaning	Synonymic act of 'say'	Meaning
32. Arabang Lenyatsa	respond (pl)   refusing	Araba	Respond
33. Kebitsamang Leseli	whom shall I send?	Bitsa	Call
34. Ketlaromamang	don't say that	Roma	Send
35. Serialong Malla	lamenters	Rialo	Say that
36. Botsang Mokone	Ask (pl)   the foreign one	Botsa	Ask
37. Sepheakhang	it argues	Pheakhang	Argue
38. Lebolele Litabe	please report   info	Bolela	Report
39. Komota Komota	Whine   nag	Komota	Whine or nag
40. Tsoela Mantsoe	spit out (harsh words)	Tsoela	Spit
41. Khalema Tsepiso	reprimand the   promise	Khalema	reprimand
42. Hlalasang	explain	Hlalasang	explain
43. Moroke Seipobi	praise   the best	Mo roke	praise him/her
44. Tsotang Lithupa	marvel at   sticks!	Tsotang	marvel at!
45. Raphoka Mosenyi	We stopped   destroyer	Phoka	Stopped
46. Mojabeng Mokhathi	Family destruction   beginner	Ja	Eat
47. Kehame Mojaki	I refused   the settler	Hame	Refused
48. Lehaza Lintle	you spread (in speech)   goodies	Haza	Spread
49. Letlaka Banyane	you jeer at   the small ones	Tlaka	Jeer at
50. Lehana Limphe	you refuse   gifts	Hana	Refuse
51. Leboka Lerato	you give thanks   (for) love;	Boka	Give thanks
52. Sekharume Moeti	don't shout at   the visitor	Kharuma	Shout at
53. Njioetseng Letsoso	Tell me about   death	Joetsa	Tell
54. Letseka Paleza	you fight over   a flower,	Tseka	Argue verbally
55. Nkeletseng Sethole	Advise me   don't be quiet	Eletsa	Advise
56. Selleng Makoko	Don't cry or make sounds of (pl)   proud ones	Lla	Cry - complain
56. Selleng Makoko	Don't cry or make sounds of (pl)   proud ones	Lla	Cry - complain

A further new observation not mentioned in the earlier descriptions of Sesotho grammar is that Sesotho personal names display other infused forms of 'say' that reflect the negative polarity using the negative marker /Se-/ meaning 'don't'. Examples are:

57. *Sethole Nkeletseng* 'don't be quiet | advise me' and a modulated meaning of 'speak' which is:

58. *Selleng Makoko* 'don't cry' or 'don't complain | proud ones' or 'don't make sounds | of dry skins',

59. *Sekharume Moeti* 'don't shout at | the visitor'

*Sekharume Moeti* 'don't shout at | the visitor' is the modulated form of 'say nice things to the visitor.' According to Eggins (2004, p.179), modulation is a "borrowed" form of structure that displays inclination and obligation. She uses the modulation feature to analyze all speech functions – interrogatives, declaratives and imperatives - and it is interesting that

Sesotho personal names display this feature as well. Modulation presents humility as one of the verbal processes in locution projection and such a feature is found in the reprimand about shouting at the visitor. There are more verbal processes which are used as clause complex Sesotho personal names.

#### 4.8 Sesotho names as Verbal Processes in Locution Projection

Eggins (2004, p.273) presents that in the projection of locutions, the projecting clause is a verbal process which can use a range of verbs and this has been exemplified with the first set of verbal processes in Figure 2. These names as projecting clauses overtly employ the direct indicators of 'say' which is marked as *bu* and *re*. They are presented in various ways. An interesting feature is that most of these names are only simplexes but there are those with a clause complex structure. Such verbal processes include:-

##### Figure 2: Verbal Processes in Locution Projection

#### 1) Names that directly use verb 'Say' in their structure:

60. *Abuaareng Tšekeli* 'he/she spoke and said what | segrgator?'

61. *Buang Theletsane* 'keep gossiping | on smoothy',

63. *Leabua Mohale* 'you are talking | warrior',

64. *Ampuella Mane* 'he or she spoke on my behalf | There',

65. *Buabeng Mongoli* 'talk with / about owners | author'

66. *Lereng Makhotla* 'what do you say | armies?'

67. *Bareng Batho* 'what do they say | people?'

68. *Boreng Hlalele* 'what does it (chieftainship) say | chief of Bataung clan?'

#### 2) verbs specific to different speech functions :

##### i) statements



tell > 69. *Lebatla Lipolelo*, 'you want (pl) | to be told off'

70. *Letsosa Nthofeela* 'you revive or stir | a useless thing'.

71. *Lihanela Nyakallo* 'they refuse (pl) | joy'.

remark > 72. *Semakale Rethabile* 'don't be surprised | we are happy'

observe > 73. *Lebitsa Matšelis* 'you call (pl) condolences'

announce > 74. *Kehanne Moaki* 'I have refused | the one who kisses'

point out > 75. *Rebuile Molapo* 'we have talked (pl) | (about) a river'.

#### ii) questions

ask > 76. *Lebotsamang Kolobe* 'who do you ask (pl) | pig'

77. *Resetselemang Maimane* 'with whom are we left behind | heavy weight muti'

demand > 78. *Keele Joalane* 'should I take it | for the beer lover'

inquire > 79. *Kebotsamang Leseli* 'who do I ask | Light

query > 80. *Lebuajoang Thebeeakhale* 'what talk is this | old shield'

#### iii) offers and commands

suggest > 81. *Mpotseng Tthankana* 'ask (pl) about me + from young men'

offer > 82. *Mofeng Makhobotloane* 'give him/her(pl) the far off rural desolate places'

call > 83. *Mpitseng Mohlolo* 'call me | a miracle / surprise/the unusual'

84. *Mmoneng Letima* 'look at or see(pl) | as you do not share'

order > 85. *Sekhotseng Nkuebe* 'don't applaud |

86. *Mpitseng Ntsoele* 'call me | get out'

request > 87. *Refeng Khotso* 'give us (pl) | peace'

88. *Sethōle Nkeletseng* 'don't be quiet' | advise me (pl)'

89. *Kopang Khotso* 'ask for (pl) | peace'

propose > 90. *Ipatleleng Mabitle(a)* 'look for yourselves (pl) | for graves'

91. *Botsang Maseela* 'ask (pl) | rotten food' decide > 92. *Khethang Matli* 'select / choose (pl) one who is searching'.

#### 3) Verbs combining infused 'say' with some circumstantial element

reply > 93. *Arabang Lenyatsa* 'respond (pl) | refusing (pl)

explain > 94. *Batalatsang Morero* 'straighten (pl) | the plan'

protest > 95. *Selemeng Habahaba* 'don't plough (pl) | a vast area'

96. *Mamolang Ramahlosi* 'hit hard (on the ribs) | one who wears the chief's robe'

continue > 97. *Tsoelangpele Lesika* 'carry on (pl) | lineage'

interrupt > 98. *Teetsa Litaba* 'present abruptly | 'the news'

warn > 99. *Hlokomelang Liboche* 'take care (pl) of | wound holes'

100. *Elelloang Masimo* 'Be aware (pl) of | fields'.

#### 4) Verbs associated with speech having connotations of various kinds

insist > 101. *Mpolelleng Mongali* 'tell me (pl) | one who shuns of'

102. *Pheta Matsoso* 'repeat | deaths'

103. *Nijoetseng Letsoso* 'tell me (pl) about | death (in the family)'

complain > 104. *Refuoe Makhobotloane* 'we have been given | rural desolate place'

cry > 105. *Resetselemang Lithakong* 'with whom are we left with | in the ruins'

106. *Selleng Makoko* 'don't cry (pl) | proud ones'

shout > 107. *Sekharume Moeti* 'don't shout at | the visitor';

boast > 108. *Keena Phahamane* 'I am | the top one

murmur > 109. *Motebisetse Feela* 'just murmur | at him or her

stammer > 110. *Lefela Lehoelea*, 'it gets finished | the stammer'

moan > 111. *Nkutloelengbohloko* 'feel pity for me',

yell > 112. *Tšoela Mantsoe* ‘voice | what is on your mind’

fuss > 113. *Kesaobaka Moerane* ‘I am just causing | confusion or unrest’

114. *Letseka Palesa* ‘you fight over | a flower’

blare > 115. *Lethunya Reekelitsoe* ‘you shoot | just after we were added to’.

#### 4.9 Verbs embodying some circumstantial or other semantic feature

Threaten > 116. *Letlantseba Molekeng* ‘you will know who I am | at the verge’

vow > 117. *Ikaneng Lebusa* ‘take a vow | as you (pl) rule’

Urge > 118. *Telisa Moloi* ‘make the witch give up’

plead > 119. *Sethōle Poloko*, ‘don’t be quiet | about salvation’

promise > 120. *Tšepang Hoatile* ‘trust (that) it has multiplied’

agree > 121. *Amohelang Mohlekoa* ‘accept (pl) | ‘one cleared away’

122. *Utloanang Mokotjo* ‘Be fine to each other | vhiief of Batlokoa clan’.

All these names are built in the verbal group and they function as processes because the ‘say’ projection is expressed with different forms and manners. This means that locution projection is built on the verbal group, either as direct or infused verbs and the verbal processes discussed can have infused forms as clause complex Sesotho personal names. This is a new observation for Sesotho grammar.

Sesotho Personal Names Locutions as Infused Verbal Processes

In addition to the forms of projection mentioned above, Eggins (2004, p.273) presents more locutions noted as infused verbal processes and it is interesting that there are relevant Sesotho name clauses that bear characteristics of these infused processes. Such can be tabled as follows:

Figure 3: Sesotho Personal Locutions as Infused Verbal Processes

Locution	Name	Clause example
Announce 123.	<i>Tsotang Mosuo</i>	‘praise or marvel at   the teacher’
Advice 124.	<i>Elloang Liboche</i>	‘be aware of   dented wounds’
Reprimand 125.	<i>Khalena Tšepiso</i>	‘reprimand   promise’
Report 126.	<i>Ampuella Mane</i>	He/she spoke on my behalf   there
Murmur 127.	<i>Ketlaromamang, Leseli</i>	Whom shall I send   Light
Remark 128.	<i>Serialong Malla</i>	‘don’t say that   one who cries’
Complain 129.	<i>Reentseng Senkatak</i>	‘what have we done   Don’t bash me!’
Condolences 130.	<i>Retšelisitsoe Mantsoe</i>	We have been given condolences (in) words’
Confirm 131.	<i>Bojoalo Maruo</i>	‘it is like that   wealth’
Conspiracy 132.	<i>Morereng, Mmolaeng</i>	Conspire(pl) on him/her, kill(pl) him/her <i>Mosepele Setlokoa</i> ‘walk on him/her (beat him/her)   Tlokoa style’
Dispute 133.	<i>Tsekela Moeketsi, Lebnajoang Thebeekhale</i>	Argue for   the additional, what talk is this   old shield’
Fight 134.	<i>Loela Hoanela</i>	‘fight   to cover all up’
Write, down, 135.	Note <i>Lengola Tšehla</i>	‘You(pl) write   yellow’ <i>Lengola Pula</i> ‘You(pl)write   rain’
Put 136.	<i>Mpehele Khotso</i>	Place or put for me   peace’
Begin 137.	<i>Qalang, Simollang</i>	Start or begin, start or begin
Farewell 138.	<i>Fonane Rethabile</i>	‘good bye   we are happy’.

This new observation of presenting infused verbal processes as personal names is an additional new view to the overlooked content relevant in the analysis of the grammar of Sesotho because as noted earlier, the analysts of the grammar of Sesotho have not included content such as ‘infused’ words in their analyses. It would be advisable to language authors, especially grammarians to open avenues for functional content to be incorporated in Sesotho grammar analysis and describe it in context. The provided locutions serve as the social functions that display how these names bear meanings beyond their clauses. Though overlooked, this is language that operates in the real daily discourse and it proves that Sesotho personal names form social discourse. Analysis of Sesotho grammar relates very tightly with reality – a virtue presently in need for language analysis and it must be nurtured.



## 5. Conclusion

It can be drawn from these observations that languages have their complexities which make them show that clause complexes feature applies even in the coining of personal names. This strengthens the idea that Sesotho personal names are lexico-grammatical property as they actually display an interdependency of the verbal group and the nominal group. The newly established characteristic of single names befitting the clause complex feature was not anticipated but their analyses confirm that clauses must be described as contextual texts based on the culture of the speakers. This observation advocates that clause complex feature is exclusively directed at the tactic system that is found in name-surname (NS or SN) pairs but it refers even in the scenario of simplexes in Sesotho personal names that bear the structure of independent clauses. That lexico-grammar be ideally used as an analytic tool for clause description as social discourse must be valued.

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