

INTERROGATIVE STRUCTURES IN SETSWANA -
A FUNCTIONAL APPROACH

MAPHUTSHE HELLEN EVELYN KHOALI, BA HONS.

Dissertation submitted in fulfilment of the requirements for the degree Magister Artium in the Department of African Languages at the Potchefstroom University for Christian Higher Education.

Supervisor: Prof S.A. Swanepoel

Co-supervisor: Prof C.B. Swanepoel

POTCHEFSTROOM

1994

A C K N O W L E D G E M E N T S

I wish to send my gratitude to my supervisor, Professor S.A. Swanepoel and co-supervisor, Professor C.B. Swanepoel, for their patience, understanding and encouragement throughout the writing of this dissertation.

I am also grateful to my colleagues at Vista University, Professor C.J.H. Kruger, Mrs M.M.R. Dube, Mr N.J. Manyaka, Dr P.R.S. Maphike, Mrs M.A. Mathibela and Mr D.G.M. Sekeleko and to my other colleagues at Unisa, Mr T. Ranamane and Mr J.S.S. Shole, for their helpful comments and assistance. My thanks also go to Professor D.P. Lombard for having shown an interest in my studies.

I must also acknowledge the help I received from the following librarians, Mrs H.E.A. van der Walt (Potchefstroom University) and Mrs M.L. Moloko (Vista University).

I cannot forget J.M. Molobi without whom this work would not have been completed.

I am also thankful to my children: Dihlonamo, Koro, Thato and Nthatisi, for bearing with me throughout the duration of this study. I must also give special thanks to my late husband, Michael, whose accidental death on May 7, 1992, deprived me of my

best friend and advisor, and of the opportunity of showing him this work. May God and the ancestors help him rest in peace!

I am also deeply indebted and thankful to my late father, Tlhabaki Moalusi, whose unexpected death on April 13, 1994, deprived me of a parent and a guardian, and of a chance of showing him this study. My God and the ancestors help him rest in peace!

Finally, I am thankful to God for granting me strength to complete this study.

Interrogative Structures in Setswana - A Functional Approach

Summary

This study is concerned with interrogative structures in Setswana. It is mainly concerned with the syntax and pragmatics of these structures in Setswana. Setswana examples are taken from literary works. Setswana, like any other language, has two main types of questions, namely:

- (a) Yes-No questions and
- (b) WH-questions.

In this dissertation the term 'Yes-No questions' is preferred to 'General questions' even though these questions are not always answered by 'yes' or 'no'. The term 'WH-questions' is preferred to 'Special question' because these are questions marked by interrogative words.

'Yes-No questions' are marked by intonation and/or by the use of interrogative markers in Setswana. It becomes evident in this study that there are not only pragmatic differences between questions marked by intonation and those marked by interrogative markers, but also between questions marked by different interrogative markers. The interrogative markers a and naare/naa/nnaare/nnaa are identified in Setswana. The structure a ke re/ga ke re is also investigated as a possible interrogative marker, because it occurs only in interrogative sentences.

'WH-questions' are marked by certain interrogative words such as mang?(singular)/bomang?(plural); eng?; leng?; kae?; jang?; goreng? and ntlhang?/ntlheng? in Setswana. These questions are divided into four types, namely WH-questions when questioning the NP, Adverbial questioning, Propositional questioning and questioning when using interrogative determiners. WH-questions word groups are also investigated.

A general survey of the available published sources in Setswana on the interrogatives shows that very little or nothing has been done on the syntax, morphology, semantics and pragmatics of interrogatives.

In Chapter 1 we present the main aim of the study. Chapter 2 surveys literature on interrogatives in Setswana. In chapter 3 we develop a theoretical framework which forms the basis for the analysis of the study as a whole. 'Yes-No' and 'Rhetorical questions' are handled in chapter 4. While 'WH-questions' are discussed in Chapter 5, Chapter 6 presents a complete summary of the study.

The framework used in this study is the Functional Approach. This approach is motivated after a discussion of other different approaches has been made. Interrogative devices are identified, namely intonation; interrogative markers; interrogative words or wh-words and interrogative determiners.

Vraagstrukture in Setswana - 'n Funksionale Benadering

Opsomming

Hierdie studie handel vraagstrukture in Setswana. Dit betrek hoofsaaklik die sintanksis en pragmatiek in Setswana. Die Setswana voorbeelde is verkry uit literêre werke. Setswana, soos enige ander taal, het twee soorte vraagkategoriee, naamlik:

- (a) Ja-Nee vrae en
- (b) WH-vrae.

In hierdie verhandeling word voorkeur verleen aan die term 'Ja-Nee vrae' bo die term 'Algemene vrae', alhoewel sulke vrae nie noodwendig met 'ja' of 'nee' beantwoord hoof te word nie. Die term 'WH-vrae' word gebruik in plaas van die term 'Spesiale vrae' omdat dit vrae is wat deur vraagstellende woorde gemarkeer word.

'Ja-Nee vrae' word gerealiseer deur toon/intonasie en/of deur die gebruik van vraagmarkers. Dit het duidelik uit hierdie studie geblyk dat daar nie alleen pragmatiese verskille bestaan tussen vrae wat gemark deur intonasie en dié wat gemark word deur vraagstellende merkers nie, maar ook tussen dié wat deur verkillende vraagmerkers gemark word. Die vraagmerkers a en naare/naa/nnaare/nnaa is in Setswana geïdentifiseer. Die struktuur a ke re/ga ke re is ook ondersoek as 'n moontlike vraagmerkers in die verband, omdat dit ook in vraagsinne voorkom.

'WH-vrae' word ook gerealiseer deur bepaalde vraagstellende woorde soos mang?(enkelvoud)/bomang?(meervoud); eng?; leng?; kae?; jang?; goreng? and ntlhang?/ntlheng? in Setswana.in Setswana. Sulke vrae word in die kategorieë verdeel, naamlik WH-vrae by bevraging van die NP, Deskriptiewe (Adverbiale) bevraging, Propositioneel bevraging en bevraging waar vraag-determineerders gebruik word. WH-vraagwoordgroepe is ook ondersoek.

Uit 'n algemene ondersoek na die beskikbare gepubliseerde bronne oor vraag - stellende woorde het dit duidelik geword dat daar weinig gedoen is ten opsigte van die sintaksis, morfologie, semantiek en pragmatiek daarvan.

In Hoofstuk 1 word die hoofdoel van die studie uiteengesit. In Hoofstuk 2 word die literatuur oor vraagstellende woorde nagevra. In Hoofstuk 3 word 'n teoretiese raamwerk ontwikkel wat die basis vorm van die studie as geheel. 'Ja-Nee' en 'Retoriese vrae' word in Hoofstuk 4 behandel. Terwyl 'WH-vrae' in Hoofstuk 5 bespreek word. Hoofstuk 6 is 'n volledige opsomming van die studie.

Die raamwerk wat gebruik is in hierdie studie is die Funksionele Benadering. Hierdie benadering is gekies na 'n diskussie van ander verkillende benaderings is gedoen. Interrogetiewe middele is identifiseer, naamlik intonasie; interrogetiewe merkers; interrogetiewe woorde of wh-woorde en interrogetiewe bepalers.

TABLE OF CONTENTS

CONTENTS	PAGE
Title page	
Acknowledgements	i
Summary	iii
Opsomming	v

Chapter 1

Aim, Problems and Scheme

1.1 Introduction	1
1.2 Problems	7
1.3 Aim	8
1.4 Scheme	10
1.5 The data	11
1.6 Defining the Interrogative	14
1.7 Expository Notations	15

Chapter 2

A general survey of Interrogatives in Setswana

2.1 Introduction	16
2.2 The interrogatives in Setswana	16
2.2.1 Reference Grammars	16
2.2.1.1 Archbell, J.: 1837	16
2.2.1.2 Crisp, W.: 1886	17
2.2.1.3 Wookey, A.J. and Brown, J.T.: 1944	20
2.2.1.4 Sandilands, A.: 1953	23
2.2.1.5 Cole, D.T.: 1955	24
2.2.1.6 de Fruyt Forgar: 1968	27
2.2.1.7 Ferreira, J.A. and Malepe, A.T.: 1977	30
2.2.1.8 Setshedi, J.E.: 1980	31
2.2.1.9 Snyman, J.W. et al: 1991	34
2.2.2 School Grammars	35
2.2.2.1 Malepe, A.T.: 1974	35

2.2.2.2 Snyman, J.W. et al: 1986	36
2.2.2.3 Malao, J. et al: 1988	40
2.2.2.4 Ntsime, J.M. and Krüger, C.J.H.: 1988, 1989	42
2.3 Summary	43

Chapter 3

Developing a Theoretical Framework

3.1 Introduction	51
3.2 Explanation of concepts	52
3.2.1 Presupposition	52
3.2.2 Intonation	54
3.2.3 Pragmatics	56
3.2.3.1 Pragmatic function	57
3.2.4 Speech acts	60
3.2.5 Reference	68
3.2.6 Aspects of speech situation	70
3.2.6.1 Addressers and addressees	70
3.2.6.2 The context of an utterance	70
3.2.6.3 The goals/functions of an utterance	71
3.2.6.4 The utterance as a form of act or activity: A speech act	71
3.2.6.5 The utterance as a product of a verbal act	
3.3 The Traditional Approach	71
3.4 The Structural Approach	73
3.5 The Early Generative Approach	76
3.6 The Functional Approach	80
3.6.1 Halliday's Functional Approach	81
3.6.1.1 The Experiential or Ideational Function	81
3.6.1.2 The Interpersonal Function	84
3.6.1.3 The Textual Function	84
3.6.2 Dik's Functional Approach	86
3.7 A descriptive Framework for the study	94
3.8 Conversational maxims	96
3.8.1 The maxim of quantity	96
3.8.2 The maxim of quality	97
3.8.3 The maxim of relevance	97
3.8.4 The maxim of manner	98

Chapter 4

Yes-No Questions and Rhetorical Questions in Setswana

4.1	Introduction	101
4.2	Yes-No questions	102
4.2.1	Yes-No questions marked by intonation	105
4.2.2	Yes-No questions marked by interrogative markers	108
4.2.3	Syntactic distribution of Interrogative markers <u>naare/naa/nnaare/nnaa</u> and <u>a</u> in Setswana	111
4.2.3.1	The interrogative markers <u>naare/naa/nnaare/nnaa</u>	111
4.2.3.2	The interrogative marker <u>a</u>	113
4.2.3.3	The interrogative marker <u>a ke re/ga ke re</u>	113
4.2.4	Pragmatics of Yes-No questions	114
4.2.4.1	Yes-No questions marked by intonation	114
4.2.4.2	Yes-No questions formed by the interrogative markers <u>naare/naa/nnaare/nnaa</u> and <u>a</u>	117
4.3	Rhetorical questions	128
4.4	The appearance of an interrogative marker and a question word in the same sentence	133
4.5	Summary	139

Chapter 5

WH-Questions in Setswana

5.1	Introduction	144
5.2	WH-questions	145
5.3	Interrogative words and interrogative determiners in Setswana	149
5.3.1	mang?	151
5.3.2	eng?	153
5.3.3	kae?	154
5.3.4	leng?	156
5.3.5	jang?	157
5.3.6	goreng?	158
5.3.7	ntlha?/ntlhe?	159

5.3.8 -fe?	159
5.3.9 -kae?	160
5.3.10 -kana kang?	160
5.3.11 -tabang?/-jabang?	162
5.3.12 -tsiang?	162
5.4 The syntactic distribution of interrogative words and interrogative determiners in Setswana	163
5.5 Pragmatics of WH-questions	167
5.5.1 Subject questioning	167
5.5.2 Object questioning	170
5.5.3 Adverbial questioning	171
5.5.4 Propositional questioning	174
5.5.4.1 goreng?	174
5.5.4.2 ntlha?/ntlhe?	176
5.5.5 Nominal questioning by means of interrogative determiners	177
5.5.5.1 The identification of a particular person or thing	177
5.5.5.2 The identification of quantity	178
5.5.5.3 The identification of period of time	179
5.5.5.4 The identification of colour	179
5.6 Interrogative Word Groups	180
5.6.1 Pragmatics of interrogative word groups	181
5.6.1.1 Copulative word groups	181
5.6.1.2 Instrumental Word Groups	184
5.6.1.3 Locative Word Groups	187
5.6.1.4 Conjunctive Word Groups	189
5.6.1.5 Possessive Word Groups	191
5.6.1.6 Nominal Word Groups	193
5.6.1.7 Agentive Word Groups	194
5.7 The classification and use of fa; kgotsa; ntekwane; mme; jaanong and ruri in Setswana	195
5.7.1 The use of fa; kgotsa; ntekwane; mme; jaanong and ruri in literature	197
5.7.2 The occurrence of fa; kgotsa; ntekwane; mme; jaanong and ruri with interrogative markers	201
5.8 Summary	203

Chapter 6

Conclusion

6.1	Introduction	205
6.2	A general survey of interrogatives in Setswana	205
6.3	Developing a theoretical framework	206
6.3.1	The Traditional approach	206
6.3.2	The Structural approach	207
6.3.3	The Early Generative approach	207
6.3.4	The Functional approach	207
6.4	Yes-No questions and Rhetorical questions in Setswana	207
6.4.1	Yes-No questions marked by intonation	208
6.4.2	Yes-No questions marked by interrogative markers	208
6.4.3	Syntactic distribution of interrogative markers <u>naare/naa/nnaare/nnaa</u> ; <u>a</u> and <u>a ke re/ ga ke re</u>	208
6.4.4	Pragmatics of Yes-No questions	209
6.4.5	Rhetorical questions	209
6.4.6	The appearance of an interrogative marker and a question word in the same sentence	210
6.5	WH-questions in Setswana	210
6.5.1	The syntactic distribution of interrogative words and interrogative determiners in Setswana	211
6.5.2	Pragmatics of WH-questions	211
6.5.3	Interrogative word groups in Setswana	212
6.5.4	The classification and use of fa, kgotsa, ntekwane, mme, jaanong and ruri in Setswana	212
7.0	Bibliography	214
7.1	Primary Sources	214
7.2	List of Setswana books from which examples have been taken	230

CHAPTER 1.0

Aim, Problems and Scheme

1.1 Introduction

All languages have different types of interrogative structures. It is also worth noting that there are different types of interrogative words and markers used to mark questions in these languages. Questions are used as requests for information. The speaker asks for information that he does not already possess, but believes that the addressee is both willing and able to impart that information.

In this study we intend to show that questions are used to request information, to show surprise, disbelief or express doubts among others.

So far, two different approaches are found which can be used in the analysis of the interrogative structures, namely, the Early Generative approach and the Functional approach. The Early Generative approach has been used in the analysis of questions in languages such as English for instance (cf. Bokamba (1976); Bolinger (1978); Burt (1971) and Chomsky (1957)). However, in Setswana there is still need to analyse questions using this approach (as no significant research has been done in this area in Setswana linguistics).

Katz and Postal (1964) and Katz (1972) as indicated by Wachowicz (1978:151) postulated an abstract Q-morpheme as a deep structure node in the Early Generative approach. The Q-morpheme can be paraphrased as follows: I request that you answer. This morpheme has both syntactic and semantic functions. Semantically, it accounts for the illocutionary force (an act performed in saying something) of 'direct questions' which are requests for answers. Syntactically, it triggers subject-auxiliary inversion and whether deletion (Katz and Postal assume the presence of whether in the underlying structure of 'Yes-No questions'). The Q-morpheme also accounts for the co-occurrence restrictions. Therefore, we can say that the Early Generative approach looks at the transformational rules employed when questions are changed from deep structure into surface structure. For example:

1.a) Deep structure:

"Q" Pulane a tshega. (Monyaise, 1976:11)

'Pulane laughed.'

b) Surface structure:

Pulane a dira eng?

'What did Pulane do?'

A transformational rule has been used to change the sentence in the deep structure into the surface structure. But,

however, the Early Generative approach does not take into account the influence of extra-linguistic factors such as hand movements, facial expressions and tones of voices.

The Functional approach is chosen for this study because it takes into account the intentions of the speaker(s) in asking questions; the effect of these questions on the addressee and the implications thereof. This approach relies on a pragmatic view of language as social interaction. For the aim of this study we are going to analyse questions in different contexts and concentrate mostly on their use in a particular context.

The Early Generative, the Functional, the Traditional and the Structural approaches are discussed in detail in chapter 3.

Most of the Setswana grammarians have dealt with interrogative structures, but, they go as far as the listing of examples (see chapter 2). They do not give a clear distinction between interrogative words and markers. These grammarians do not classify questions into different types, but mention that questions can be expressed in three different ways (cf. Cole, 1955; de Fruyt Forgar, 1968; Snyman et al, 1986, 1991), namely:

i) with the change in intonation, e.g.:

2. "O rata ditshese, mma?" (Monyaise, 1976:34)

'"Do you love flowers, mother?"'

ii) by means of interrogative markers/particles, e.g.:

3. "A o a nkitse?" lekgarebe la botsa. (Magoleng, 1987:31)

'"Do you know me?" the young lady asked'

iii) by means of interrogative words, e.g.

4. "O itse jang?" (Magoleng, 1987:62)

'"How do you know?"'

What is of importance here is that in the first example above, there is no change in word order, but only a change in intonation of the question. The change in word order occurs in languages such as English and Afrikaans. In example number 3, we find the interrogative marker a occupying the initial position and finally example 4 has the interrogative word jang occurring at the final-sentence position.

Linguists such as Bokamba (1976:1); Jespersen (1924:305) and Nakada (1980:110) classify questions into two types, namely 'Yes-No questions' and 'WH-questions'. 'Yes-No questions' are given this term because they generally require 'yes' or 'no' for an answer. 'WH-questions' are those questions which are marked by wh- in English. Compare the following examples:

5) "A Ditšhotlho le ena o ne a nwa?"

"Nnyaa."

(Magoleng, 1987:7)

'"Was Ditšhotlho also drinking?"

"NO"'

6) "Rabosigo ena ke ofe?"

"Ke tsala ya me fela."

(Magoleng, 1987:4)

'"Who exactly is Rabosigo?"

"He is just a friend."'

Examples 5 and 6 are 'Yes-No question' and 'WH-question', respectively.

From our investigation we discovered that linguists use different terminologies in the classification of questions into different types. Huddleston (1971) as indicated by Nakada (1980:110) classifies questions into two types, namely,

- i) disjunctive interrogatives; which are either polar or non-polar; and
- ii) non-disjunctive.

In this study we are going to follow the example of Bokamba, Jespersen and Nakada in the classification of questions. We are going to classify the questions into two major types, namely, 'Yes-No questions' and 'WH-questions'. The term 'Yes-No questions' is preferred as compared to the term 'General

questions' (Comrie, 1984) because although these questions are not always answered by 'yes' or 'no', they generally require 'yes' or 'no' for an answer. The term 'WH-questions' is also preferred to 'Special questions' (Comrie, 1984) because these are questions marked by question words.

It has been observed that in most of the languages questions are marked by intonation and/or interrogative markers/particles. This observation also occurs in Setswana. The following interrogative markers occur in Setswana, namely, a and naare/naa/nnare/nnaa. Cole (1955), Crisp (1886), de Fruyt Forgar (1968), Malao et al (1988) and Snyman et al (1986, 1991) state that these interrogative markers (although referred to by some of them as interrogative conjunctives/conjunctions) are also used to mark questions in Setswana. According to them they do not have any pragmatic function in context. But, we realize that the interrogative marker a marks both 'Yes-No questions' and 'Rhetorical questions' whereas naare/naa/nnare/nnaa can only be used with 'Yes-No questions'. This shows that they do serve different pragmatic functions.

Cole (1955), Crisp (1886), de Fruyt Forgar (1968), Malao et al (1988) and Snyman et al (1986, 1991) do not mention the distribution of the interrogative markers a and naare/naa/nnare/nnaa. But, from the list of their examples these can

occupy the sentence-initial position only. So far, there has not been any published or unpublished material in Setswana dealing with the distribution pattern of interrogative markers in Setswana.

According to the different Setswana grammarians (see chapter 2) interrogative words mostly belong to the word categories pronoun, noun, adverbs and conjunctives/conjunctions. These interrogative words are classified within these word categories because of their structure and syntactic functions.

1.2 Problems

The treatment of the interrogative structures found in Setswana grammars is generally concerned with the listing of examples. Their pragmatic functions are overlooked. The interrogative structures are only treated in terms of their syntax and not in terms of their functions in context. No clear distinction is made between the interrogative markers and the interrogative words. Questions should therefore be studied in context. Ziervogel (1969: 122) supports this statement by pointing out that context plays an important role in certain types of sentences and without the question, the answer would not be possible.

1.3 Aim

The aim of this study is to examine the role of the interrogative structures (interrogative words and markers) within discourse in Setswana. Although much linguistic discussion today centres on 'the way in which an expression is used', there is no available work in Setswana which relates to the functions of these structures. A major part of this discussion concerns the notion of speech acts. Speech acts involve the investigation of the relationship between the user of a language and the language itself. Therefore, the study of speech acts lies within the field of pragmatics which concerns linguistic acts in the context in which they are used. This context involves different properties such as the intentions, knowledge, beliefs, expectations and interests of both speaker and addressee, the time and place of the utterance and any effect it may have.

Interrogatives as one of the three sentence types (see paragraph 1.6 p.14) feature prominently in the manner in which language is used. It is not surprising then to find Grice's (1975) work especially on the maxims which make up the Co-operative Principle, particularly relevant here. While the study will be primarily functional in approach, it is hoped that the analysis presented here will shed some light on the

syntax and the semantics of the interrogatives in Setswana.

The type of facts investigated here are the interrogative constructions such as:

- 7) "Batho ba mo ba ile kae?" (Monyaise, 1976:10)
`"Where have the people belonging here gone to?"'

and their pragmatic functions in discourse. For example, the pragmatic function of the above mentioned interrogative construction is asking a question.

The core questions addressed here are:

- i) what are interrogative structures in Setswana,
- ii) what are the pragmatic functions of these structures,
- iii) are there interrogative markers which result into these functions, if any,
- iv) what is their distribution in these constructions?

To achieve this aim we need a clear definition of pragmatic function (see paragraph 3.2.3.1 p.57) and identification of interrogative words and markers as well as their distribution within discourse.

1.4 **Scheme**

Having discussed the general concern of this study, we can now outline how the study itself is structured. The study may be divided into two basic parts. The first part consists of Chapters 2 and 3 which present a general survey of the interrogatives in the available Setswana Literatures and a discussion of the different approaches respectively, while the second part consists of Chapters 4 and 5, these last two chapters present a specific discussion of the topic under consideration here.

Chapter 2 presents a study of the interrogative structures in Setswana. This survey is divided into two major parts, namely reference grammars and school grammars. It is clear in this Tswana Language that much has not been done concerning the pragmatics of the interrogatives. Chapter 3 deals with the different approaches, namely the Traditional approach, the Structural approach, the Early Generative approach and the Functional approach/Pragmatic approach. An attempt is also made to define and explain the basic concepts relevant in the Functional approach.

Chapter 4 is basically concerned with the syntax and pragmatics of 'Yes-No questions' and 'Rhetorical questions' in

Setswana. A motivation is given why the term 'Yes-No question' is preferred. Different definitions of 'Yes-No questions' are given. 'Yes-No questions' marked by intonation and/or interrogative markers are dealt with in Setswana. The distribution of interrogative markers in these questions is also investigated. It is at the end realized that 'Yes-No questions' and 'Rhetorical questions' serve certain pragmatic functions in context.

Chapter 5 deals with the syntax and pragmatics of 'WH-questions' in Setswana. We give the reason why we prefer to use the term 'WH-questions'. The distribution of question words, interrogative determiners is dealt with in Setswana. Their pragmatic function is also referred to. The classification and the use of fa, kgotsa, ntekwane, mme, jaanong and ruri in Setswana is included.

Finally chapter 6 summarizes the conclusions of the preceding chapters.

1.5 The data

Chomsky considers the possibility of formulating criteria for deciding whether a particular description is the best one possible for the data. He says that this goal is too ambitious. The most that can be expected is that linguistic

theory should provide criteria for choosing between alternative descriptions. In other words, we cannot hope to say whether a particular description of the data is correct, but only that it is more correct than some alternative description of the same data (Lyons, 1977:41). These criteria are what Chomsky calls evaluation procedure criteria. The construction of a set of grammatical rules involves the linguist in making decisions to handle the data in one way rather than another.

There are the data provided by the ordinary use of language - actual utterances and the responses they evoke. There are also the native speakers' judgements about their language.

The following are some of the native speakers whose judgements were sought:

- Professor JS Mohlamme, professor of History at Vista University. He grew up at Rustenburg. He is presently staying in Kagiso, Krugersdorp.
- Mr NJ Manyaka, lecturer in Setswana sub-department, Vista University. He grew up at Moretele. Mr Manyaka is presently living in Soweto.
- Mr NGD Mashishi, lecturer in the Education department,

Vista University, co-ordinator of Setswana 30D. He grew up at Soulspoort. Presently, Mr Mashishi, is living in Soweto.

- Mr IM Ntshoe, lecturer in the department of Education, Vista University. He grew up at Lichtenburg but is presently living in Kagiso, Krugersdorp.

Where the above-mentioned respondents differed, the following persons were consulted:

- Mrs OK Chikane, lecturer in Setswana sub-department, Vista University. She grew up at Phokeng but presently is staying in Soweto.
- Mrs MA Mathibela, lecturer in Setswana sub-department, Vista University. She grew up in Tembisa and she is presently living in Mamelodi.
- Mr DMG Sekeleko, lecturer in Setswana sub-department, Vista University. He grew up at Krugersdorp. Presently, Mr Sekeleko lives in Mamelodi - Pretoria.

Some of the data came from published literary works which are listed in the bibliography as 7.2.

1.6 Defining the Interrogative

Crystal (1985:162) defines the interrogative as a term used in the grammatical classification of sentence types, and usually seen in contrast to declarative. He goes on to say that it refers to verb forms or sentence/clause types, used in the expression of questions, or the use of an 'interrogative word.'

Akmajian, et al (1984) and Lyons (1977) identify three types of sentences with a particular grammatical structure. They are namely:

- a) the interrogative sentence;
- b) the declarative sentence; and
- c) the imperative sentence.

According to Akmajian et al these different types of sentences often have different communicative functions:

- a) The interrogative sentence is used to ask questions, etc;
- b) the declarative sentence asserts, state, declare, etc.
and
- c) the imperative sentence to order, request, command, etc.

Richards, et al (1985:148) define the interrogative sentence

as a sentence which is in the form of a question and which does not however always have the function of a question.

Doke (1935:131) defines the interrogative as a term which carries the interrogation, or confers upon a phrase the value of a question.

It is clear from the definitions above that the interrogative may refer to:

- a) a sentence or clause type and
- b) a verb form or an interrogative word.

1.7 Expository Notations

Q	Question
NP	Noun Phrase
NCP	Noun Class Prefix
*	Ungrammatical sentence

We have used Setswana and Sepedi to refer to the internationally used terms Tswana and Northern Sotho respectively because this is the terminology preferred by the native speakers of these languages.

The term interrogative marker is preferred by the author of this work because of its international usage by linguists.

CHAPTER 2.0

A General Survey of Interrogatives in Setswana

2.1 Introduction

In chapter one we defined interrogatives and further stated the problems which attend the treatment of interrogative structures in Setswana. We mentioned the main aim of the study, and the scheme of the study. We also provided the data for the study together with a list of the respondents/native speakers.

In this chapter, a general survey of how interrogatives have been handled in Setswana is presented. We have divided this detailed literature review of the Interrogatives in Setswana into two groups, namely; reference grammars and school grammars. The reference grammars range from 1837 to 1991, whereas school grammars stretch from 1974 to 1989. Examples given in these grammars are those provided by the authors.

2.2 The Interrogatives in Setswana

2.2.1 Reference Grammars

2.2.1.1 Archbell, J: 1837

Archbell (1837:37) does not define the interrogative; he

merely divides the interrogative structures into the interrogative pronouns and the interrogative adverbs. He simply gives a list of examples with these interrogatives without differentiating between them. The following are examples with interrogative words:

8) U mang?

'Who art thou?'

9) O na nang?

'What thing has it?'

The following are Archbell's interrogative adverbs: ing? 'what?', kai? 'where?', ling? 'when?', king? 'what is it?', yang? 'how?', lang? 'why?', sing si? 'what that thing?' and ing ye? 'what that?'. Questions with these are not provided.

2.2.1.2 Crisp, W.: 1886

Crisp (1886) like Archbell (1837) does not supply us with a definition of the interrogative. He divides the interrogative structures into three types, namely

- a) the interrogative pronouns Crisp, (1886:19);
- b) the interrogative adverbs Crisp, (1886:69); and

c) the interrogative particles Crisp, (1886:101).

These different interrogative structures are discussed within other word categories (pronouns and adverbs respectively).

a) The Interrogative Pronouns

The list of the following as the interrogative pronouns is provided by Crisp: mañ? (singular)/bomañ? (plural) 'who?', eñ? or ñ? 'what?' and -fe? 'which?'. He illustrates them in the context as follows:

10) Thipa e ke ea ga mañ?

'Whose knife is this?'

11) Ke eñ?

'What is it?'

12) O batlañ?

'What do you seek?'

13) Motho ofe?

'Which man?'

b) The Interrogative Adverbs

Crisp goes on to give yañ? 'how?', leñ? 'when?' and kae? 'where?' as the interrogative adverbs. He thereafter illustrates with examples their syntactic positions:

14) Nka ea yañ, ga ke na pitse?

'How can I go, I have no horse?'

15) Ba tla tla leñ?

'When will they come?'

16) O ile kae?

'Where has he gone?'

17) Ke tla feta ka kae?

'Where shall I pass?'

c) The Interrogative Particles

A and kana/ana are the two sets of the interrogative particles suggested by Crisp. He lists the distribution of these particles as follows:

18) A o motho?

'Are you a man?'

19) Kana motho eo a ga se eo o kileng a ruta
bana ba ga moñoago?

'Is not that man he who once taught your
master's children?'

2.2.1.3 Wookey, A.J. and Brown, J.T.: 1944

Wookey and Brown (1944:65) like Archbell(1837) and Crisp
(1886) do not define the interrogative.

Wookey and Brown give three types of interrogatives,
namely:

- a) the interrogatives; (p65)
- b) the interrogative adverbs; (p165) and
- c) the interrogative numerals (p82).

a) The interrogatives

A and ke are supplied by Wookey and Brown as
interrogatives. The following questions are given
to exemplify them.

20) A ua mo rata?

'Do you love him?'

21) A ke ke reke?

'Am I to buy?'

b) The Interrogative Adverbs

Wookey and Brown go on to enumerate the following as the interrogative adverbs: mañ? (singular)/bomañ? (plural) 'who', eñ? or ñ? 'what?', mokaee/bakaee? 'what countryman?', moñ? 'what sex?', nntse yañ? 'what sort? or kind?', he? 'which? which one? what?' leha e le mañ? or leha e ka nna mañ? (singular)/ leha e le bomañ? or leha e ka nna bomañ? (plural) 'whosoever?', leha e le or leha e ka nna? 'whichever?, whatever?'. They give them in context as follows:

22) Lo bomañ?

'Who are you?'

23) Ba se bitsa eñ?

'What do they call it?'

24) Ke nama eañ?
'What meat is it?'

25) Lo bakaee?
'What countrymen are you?'

26) Nwana o nntse yañ?
'How is the child?'

27) Motho ohe?
'Which person?'

28) Leha e le ohe?
'Whichever person?'

c) The Interrogative Numerals

Kaee?/le kaee? 'how many?' and bokaee? 'how much?' are identified by Wookey and Brown as the interrogative numerals, e.g.

29) Batho ba le kaee?
'How many people?'

30) O lopa bokaee?
'How much does he ask?'

2.2.1.4 Sandilands, A.: 1953

No definition of the interrogative has been provided by Sandilands (1953). He only provides mang? (singular)/bomang? (plural) 'who?', eng? 'what?', -fe? 'which? which one(s)? which of these?', kae?/kaye? 'how many?', leng? 'when?', jang? 'how?', kae? 'where?' and a (which is just a low toned a to Sandilands) as the interrogative structures. He illustrates them in context as follows:

- 31) Ke mang?
'Who am I?'
- 32) O reka eng? or
O rekang?
'What is he buying?'
- 33) Ke ofe wa bone yo o tsamayang?
'Which of them is going away?'
- 34) Palo ya tsone e kae?
'What is their number?'
- 35) O tlaa ya leng kwa masimo?

'When will he or she go to the fields?'

36) U tlaa kwala jang?

'How will you write?'

37) Dipodi tse, di tswa kae?

'Where do these goats come from?'

2.2.1.5 Cole, D.T.: 1955

Cole (1955:458) recognises two types of the interrogative structures, namely the interrogative words and the interrogative conjunctives. Cole also makes mention of the formation of interrogative constructions.

According to Cole in the formation of interrogative constructions plain statements are made interrogative by a change of intonation. The general pitch level of the voice gradually falls in a statement but rises in a question.

An interrogative conjunctive, a, is used in this instance, e.g.

38)  Ké a tau.

'It is a lion'.

- 39)  A ké tau?
'Is it a lion?'

Cole (1955) does not supply us with the definition of the interrogative.

a) The Interrogative Words

He lists the following as the interrogative words in Setswana: mang? 'who? whom?', the adjectival stem -tsiang? 'what description?', the enumerative stem -fe? 'which?', -ng? 'what? what kind?', the relative stem -kae? 'how big? how much? how many?', kae? 'where?', leng? 'when?', jang? 'how?'. Cole also provides derivatives from some of the interrogative words: mokae? (singular)/bakae? (plural) 'a person of where? a person of what nationality or tribe?', sekae? 'what language?', kae? 'where?', bokae? 'how much?'-in price <the relative stem -kae?, mong? 'what sex?', plural bang?, leng? 'what language?', eng? 'what? what kind?' < the stem -ng?. He illustrates their usage as follows:

- 40) Lobatla mang?
'Whom do you want?'

41) Keeng?

'What is it?'

42) Kekgomo etsiang?

'It is a head of cattle of what description?'

43) Kepodi ee~~k~~ae?

'It is a goat of what size?'

44) Phologolo mang?

'What kind of animal?'

45) Lotsile jang?

'How did you come?'

b) The Interrogative Conjunctions

Cole mentions naa (naa-re, naa-ga) and a as the interrogative conjunctions. Cole enumerates the distribution of these interrogative conjunctions as follows:

46) Naa motho yole odirang?

'Say, what is that person doing?'

47) Naa-re, motho yo Maleke kemang?

'Say, who is this fellow, Maleke?'

48) A ketau?

'Is it a lion?'

2.2.1.6 de Fruyt Forgar: 1968

de Fruyt Forgar (1968) concentrates on question-formation, the interrogative pronouns/adverbs, interrogations and an interrogative particle. He does not give any definition of the interrogative.

a) Question-formation

According to de Fruyt Forgar (1968) in question-formation the same order of words is used as in a non-question statement. Further on he points out that a question may be formed by means of the interrogative pronouns/adverbs and an interrogative particle e.g.

49) Statement: O rata lokwalo.

'You like the book'.

50) Question: A o rata lokwalo?

'Do you like the book?'

O reka kae lokwalo? or

O reka lokwalo kae?

'Where do you buy the book?'

b) The Interrogative Pronouns/Adverbs

De Fruyt Forgar cites the following as the interrogative pronouns/adverbs: jang? 'how?', leng? 'when?', kae? 'where?', bokaee? 'how much?', kaee? 'how many?', ka ntlha ya eng? 'why?', mang? 'who?', ofe? 'which?', mokae? 'what nationality? what tribe?', sekae? 'what language?', mong? 'what sex?'. He gives the following examples as illustrations:

51) Ke mang yo o tlileng?

'Who has come?'

52) Re bona pitse ya ga mang?

'Whose horse do we see?'

53) Batho ba le kaee? or

Ba le kaee batho? or

Batho ba kaee?

'How many people?'

54) John ke motho wa mokae?

'What nationality does John belong to?'

55) Ngwana ke mong?

'What sex does the child belong to?'

c) Interrogations

De Froyt Forgar provides two types of interrogations, namely the direct and the indirect interrogations, e.g.

Direct interrogation:

56) A batho ba tsile?

'Have the people come?'

Indirect interrogation:

57) Ke botsa gore a batho ba tsile.

'I ask if the people have come.'

d) An Interrogative Particle

A is recognised by de Fruyt Forgar (1968) as the only interrogative particle in Setswana. He lists the distribution of this particle as follows:

58) A batho ba tsile?

'Have the people come?'

- 59) Ke botsa gore a batho ba tsile.
'I ask if the people have come'.
- 60) A ke (gore) batho ba tsamaye?
'Is it (that) the people should go?'
- 61) A ga se batho ba tsamaye?
'Should the people not go?'

2.2.1.7 Ferreira, J.A. and Malepe, A.T.: 1977

Ferreira and Malepe (1977:22) following the approach similar to the earlied linguists do not define the interrogative. They identify the interrogative adverbs as the only interrogative structures in Setswana. They state the following adverbs: jang? 'how?', leng? 'when?', kae? 'where?', eng?/-ng? 'what?', a. They give the distribution of these adverbs as follows:

- 62) O ba tshwara jang gompieno?
'How does he catch them today?'
- 63) O tsamaya leng ka moso? or
O tsamaya ka moso leng?
'When is he leaving tomorrow?'

- 64) Gompieno o ya kae? or
O ya kae gompieno?
'Where are you going to today?'
- 65) O batlang gompieno?
'What does he want today?'
- 66) A o a tsamaya?
'Are you leaving?'

2.2.1.8 Setshedi, J.E.: 1980

Setshedi (1980:65) differentiates between two types of the interrogative structures without giving the definition of the interrogative. The two types are namely:

- a) when the question enquires about the name of a thing;
 - b) when you know the name of a thing and you want it to be qualified.
- a) The Interrogative Structures of when the question enquires about the name of a thing

He lists the following as this type of the interrogative structures:

What is being enquired about

mang? a person's name.

mong? sex of a child.

eng? a name of a thing.

kae? a place's name.

mokae? nationality of a person.

sekae? tradition of a person.

bokae? amount, sequence, number, size (of things).

dikae? date.

leng? period.

nako mang? time.

He gives their syntactic functions in context as follows:

67) Eng se o se batlang?

'What are you looking for?'

68) O batla eng?

'What do you want?'

69) Selo se ke eng?

'What is this thing?'

70) O ngwana wa ga mang?

'Whose child are you?'

71) Ba tsamaile ka eng?
'With what did they leave?'

72) O bua le mang?
'With whom is he talking?'

73) Bana ba ya kwa ga mang?
'To whose place are the children going?'

b) An interrogative Adjective

He goes on to mention -fe as an interrogative adjectival stem. Setshedi (1980) exemplifies it as follows:

74) Class 1: Ngwana yo mofe?
Yo mogolo./yo mosweu wa me.
'Which child?
The big one./The white one who
is mine.'

75) O batla mesese e mefe?
'Which dresses are you looking for?'

76) O batla efe?
'Which ones are you looking for?'

2.2.1.9 Snyman, J.W. et al: 1991

Snyman et al (1991:75) define interrogatives as:

a group of words by means of
which statements may be changed
to questions.

Snyman et al illustrate this definition as follows:

- 77) Statement: O a lwala.
 'You are ill'.
78) Question: A o a lwala?
 'Are you ill?'

According to Snyman et al a statement can be changed into a question by raising the sentence intonation at the end of a sentence. For example:

- 79) O bone mme?
 'Did you see mother?'

They give five kinds of interrogatives, (Snyman, et al, 1991:76-87) namely:

- a) Nominal roots mang; -k^hae and -ka^he;

- b) The enumerative -ng.,
- c) The adverbs leng., kae and jang.,
- d) The enumerative root -fe and
- e) The conjunctives a and naa or naare.

The usage and examples of these different kinds of interrogatives are given.

2.2.2 School Grammars

2.2.2.1 Malepe, A.T.: 1974

Malepe (1974) simply lists mang? (singular) and bomang? (plural) 'who? whom?', mong 'what sex?', mokae?/bakae? 'what nationality?', ofe? (singular) and bafe? (plural) 'which one(s)?', eng? 'what?', -fe? 'which?' as the interrogative pronouns without defining the interrogative. Malepe gives them in context as follows:

80) Lona lo bone mang?

'Whom did you see?'

81) Wena o batla efe?

'Which one are you looking for?'

82) Monna yole ke mokae?

'To which tribe/nationality does that man belong?'

83) Ngwana wa gagwe ke mong?
'What sex is his/her child?'

84) O bone eng?
'What did you see?'

2.2.2.2 Snyman, J.W. et al: 1986

Snyman et al (1986:133) define the interrogative as
setlhopha sa mafoko, a ka ona

ditlhagiso di ka fetolelwang go
dipotso.

According to Snyman et al the statement is converted into
an interrrrogative by the rising of the tone at the end of
the sentence, e.g.

85) O a lwala. > A o a lwala?
'You are ill.' > 'Are you ill?'

Snyman et al suggest five types of the interrogative
structures, namely:

- a) the interrogative nouns;
- b) the interrogative adverbs;

- c) an interrogative qualificative;
- d) an interrogative relative; and
- e) the conjunctions.

a) **The Interrogative Nouns**

Snyman et al state the following as the interrogative nouns; mang? (singular)/ bomang? (plural) 'who? whom?', mang? 'what type or time?', -kae? 'which?', -kae? 'which amount or date?'. They illustrate their syntactic characteristics like this:

86) Wena o mang?

'Who are you?'

87) Selo se ke phologolo mang?

'What type of animal is this thing?'

88) Ke nako mang?

'What time is it?'

89) Ba mo abetse bokae jwa nku?

'Which amount of the sheep did they give him?'

90) Sukiri ya lona e ja bokae?

'How much is your sugar?'

91) A o itse gore ke dikae gompiano?

'Do you know today's date?'

b) The Interrogative Adverbs

The following are given as the interrogative adverbs by Snyman et al (1986): leng? 'when?', jang? 'how?' and kae? 'where?'. They give them in context as the following examples illustrate:

92) Ba tla fetsa tiro leng?

'When will they complete the work?'

93) O tla dira jang go nthusa?

'How will he work it out to help me?'

94) Rraagwe o ile kae?

'Where did his father go?'

c) An Interrogative Qualificative

They recognise -ng? or eng? 'what?' as the only interrogative qualificative in Setswana. They give

the following questions as illustrations:

- 95) Ba batla eng? or
Ba batlang?
'What do they want?'
- 96) Ngwana ke mong?
'What sex is the child?'
- 97) Dinaka tse ke tsa eng/tsang?
'What type of horns are these?'
- 98) Ke eng?
'What is it?'

d) An Interrogative Relative

Snyman et al have a a kae? 'how many?' as an interrogative relative. They illustrate it with an example as follows:

- 99) Moagi o batla matlapa a a kae?
'How many stones does the builder want?'

e) The Conjunctions

The following are listed as conjunctions by Snyman et al, namely a and naa or naa-re. Snyman et al exemplify their distribution as follows:

100) A ba a opela?

'Are they singing?'

101) Naa motho yole o ile kae?

'Where did that person go?'

102) Naare o mang?

2.2.2.3 Malao, J. et al: 1988

Malao, J. et al (1988) do not define the interrogative but mention the following as the interrogative structures: mang? 'who? whom?', mong? 'what sex?', mokae? 'which nationality?', sekae? 'which language?', sefe? 'which one?', eng? 'what?', ejabang? 'what description?', leng? 'when?', jang 'how?', kae? 'where?' and the interrogative conjunctions: a, naa and naa-re. Snyman et al enumerate the usage of these interrogative structures and conjunctions as follows:

103) Mang o a mpitsa?

'Who calls me?'

- 104) Seanokeng o tshotse ngwana wa mong?
'To a child of which sex did Seanokeng give birth?'
- 105) Ke sefe?
'It is which one?'
- 106) Dife, e seng dipodi tsa me?
'Which ones, not my goats?'
- 107) Ga twe ke mokae?
'It is said he(she) is of which nationality?'
- 108) Sekolo sefe se fentse leng le gona jang?
'Which school won, when and how?'
- 109) Ke batlwa ke mang kae?
'Who is looking for me and where?'
- 110) A ke tau?
'Is it a lion?'
- 111) Naa motho yo o bua le mang?
'Who is this person talking to?'
- 112) Naa-re o itlhokomeletseng ka motho yo?
'Why do you worry about this person?'

'By the way, who are you?'

2.2.2.4 Ntsime, J.M. and Krüger C.J.H.: 1988, 1989

Ntsime and Krüger (1988: 166-167) define the interrogative as:

Lefoko kgotsa mafoko a a dirisiwang
go botsa potso e e batlang go itse
leina la selo sengwe, leina la lefelo
lengwe kgotsa go itse sengwe ka selo
seo kgotsa lefelo leo.

Ntsime and Krüger identify the following in (Ntsime and Krüger, 1989:252-253) in context as the interrogative structures: mang? 'who? whom?', mang? (enquiring about time), mong? 'what sex?', mokae? 'what nationality, totem or language?' sekae? 'which tradition?', -kae? 'what number?', bokae? 'which amount?', eng? 'what?', tšabang? 'what description?', kana kang? 'how big?', -fe? 'which?', leng? 'when?', jang? 'how?', kae? 'where?'. Thereafter Ntsime and Krüger give their syntactic functions. This is found also in Ntsime and Krüger (1988b:161). These functions are similar to those of Malao et al i.e. where they can function as subjects, possessives, predicatives, interjections. Malao et al (1988) do not have the

following:

113) Lesego o ne a bua le mang?

'With whom was Lesego speaking?'

114) Rakgadi o itshireletsa ka mang?

'With whom does aunt (paternal) protect herself?'

115) Sefofu se robala kwa ga mang?

'At whose place does the blind sleep?'

116) Ke eng?

'What is it?'

2.3 Summary

The discussion above shows that most of the grammarians do not define the interrogative. They simply mention the interrogative structures without even differentiating between the interrogative words and the interrogative markers.

Snyman et al (1986, 1991) and Ntsime and Krüger (1988) are the only Setswana linguists who defined the interrogative in the available publications cited above. According to them an interrogative can be a word or a group of words

used to ask questions.

Archbell (1837), Crisp (1886), and Malepe (1974) identify the interrogative pronouns as one type of the interrogative structures. This is a sub-class of the interrogative word. Archbell and Crisp's interrogative pronouns are interrogative nouns except nang? 'what thing?' (Archbell (1837)) which is an interrogative word group. Crisp (1886) also has -fe? 'which?' as an interrogative pronoun but this is a qualificative root which functions as an interrogative determiner together with the concordial morpheme.

Mong? 'what sex?' is a derived interrogative noun, mokae?/bokae? 'what nationality?/race?' and ofe?/baf? 'which? which one(s)?' are interrogative determiners and -fe? 'which?' is a qualificative root and not an interrogative pronoun as classified by Malepe (1974).

Furthermore we find some of the interrogative words which are suggested by Snyman et al (1986, 1991) as the interrogative nouns. These interrogative nouns are mang? 'what type?/time?' -kae 'where?' and -kae? 'which amount?/date?' which are qualificative roots of interrogative determiners listed by Snyman et al (1986, 1991).

The interrogative adverbs, which are also a sub-class of the interrogative word, is provided by Archbell (1837), Crisp (1886), Wookey and Brown (1944), Ferreira and Malepe (1977) and Snyman et al (1986, 1991). Archbell includes ing? 'what?' which is an interrogative noun, lang? 'why?' which is correctly goreng? 'why?' an interrogative preposition, king? 'what is it?' a copulative word group, sing si? 'what is that thing?' and ing ye? 'what that?' which are sentences, as the interrogative adverbs.

Wookey and Brown's interrogative adverbs are interrogative nouns except the interrogative determiners: mokaee?/bakaee? 'what countryman?'; derived interrogative noun: moñ? 'what sex?', he? 'which? which one? what?' a qualificative root; nntse yañ? 'what sort? or kind?' a sentence and leha e le mañ? or leha e ka nna mañ? (singular)/ leha e le bomañ? or leha e ka nna bomañ? (plural) 'whosoever?', leha e le or leha e ka nna? 'whichever?, whatever?' which are copulative word groups. The interrogative nouns in these examples do not ask questions any longer. They are simply used as complements of interrogative word groups.

A is an interrogative marker and not an interrogative adverb as sub-classified by Ferreira and Malepe (1977).

Forgar (1968) cites interrogative pronouns/adverbs. These are interrogative words except life? 'which?', ofe? 'which?', bokaee? 'how much?', mokae? 'what nationality?/tribe?' and sekae? 'what language?' which are interrogative determiners and mong? 'what sex?' which is a derived interrogative noun. Kaee? 'how many?' is a qualificative root and kantlha ya eng? 'why?' is an interrogative sentence which means 'for what reason?'.

A and kana/ana are the two sets of interrogative markers identified by Crisp (1886) in Setswana. But however, a is an interrogative marker but kana/ana is a conjunction because according to Doke (1935:76) a conjunction is 'a word which introduces or links up sentences'. Therefore, kana/ana does not only introduce interrogative sentences but it does also introduce declarative sentences and interjective expressions of surprise, amazement or depression, e.g.

117) Q: Kana/Ana leina la gago ke mang?

'By the way, what is your name?'

Declarative sentence:

118) Kana/Ana ba ile kwa masimong.

'By the way, of course, they have gone to the fields.'

Interjective expression:

119) Kana/Ana o montle jang!

'How beautiful she is!'

Thus kana/Ana are variant as conjunctions not as interrogative markers.

A a kae? 'how many?' and -ng? or eng? 'what?' are according to Snyman et al (1986, 1991) an interrogative relative and an interrogative qualificative, respectively. But, a a kae? is an interrogative word group and -ng? or eng? 'what?' an interrogative noun with eng? being the basic form. Wookey and Brown (1941) identify interrogative numerals. Here we find bokae? 'how much?' an interrogative determiner and kae?/le kae? 'how many?' a qualificative root and a copulative word group respectively.

Wookey and Brown (1944), Sandiland (1953), Malao et al (1988) and Ntsime and Krüger (1988) do have interrogatives as a type of interrogative structures. These are correct except ke in Wookey and Brown which is a deficient verb stem.

A, naa and naare (naa-ga) are referred to as the interrogative conjunctions by Cole (1955), Snyman et al (1986, 1991) and Malao et al (1988). These are interrogative markers in Setswana.

Forgar (1968) provides direct and indirect interrogations. These are direct and indirect questions respectively.

Therefore we would say that the interrogative structures in Setswana can be divided into three classes namely: (1) the interrogative words, (2) the interrogative markers/particles and (3) the interrogative determiners.

The interrogative words are:

mang? (singular)/bomang? (plural) 'who?
whom?'

eng? 'what?'

lenq? 'when?'

kae? 'where?'

jang? 'how?'

goreng? 'why?'

ntlhang?/ntlheng? 'but or if or how then? or but
why?'

Within the interrogative words we have the subclasses: the interrogative nouns, interrogative adverbs and the interrogative propositions.

The interrogative nouns are namely:

mang? (singular) / bomang? (plural) 'who? whom?'

eng? 'what?'

The interrogative adverbs are namely:

leng? 'when?'

kae? 'where?'

jang? 'how?'

The interrogative propositions are namely:

goreng? 'why?'

ntlhang?/ntlheng? 'but or oh if or how then? or but why?'

The interrogative markers/particles are namely:

naare/naa/nnaare/nnaa

a

The interrogative determiner(s) are derived from qualificative roots by affixation of concordial morphemes. Qualificative roots are the following:

-fe? 'which? which one?'

-kae? 'how much?'

-jabang? 'what sex?'

-tsiang? 'what colour?'

-kana kang? 'how much?'

Setswana grammarians went as far as the listing of examples with interrogative structures. But, they do consider the syntax of interrogatives. Very little is said about their morphology, semantics and pragmatics. In the following chapter attention will be paid to the different linguistic approaches to the discussion of interrogatives.

CHAPTER 3.0

Developing a Theoretical Framework

3.1 Introduction

We made a general survey of the interrogatives in Setswana in chapter two where it was noted that the Setswana grammarians concentrate mainly on the listing of examples; and very few of them have defined the Interrogative. We are going to give an explanation of concepts relevant to this study in this chapter. These are linguistic concepts applicable in the Functional approach. They are, presupposition; intonation; pragmatics; speech acts; reference and aspects of speech situation.

The different approaches in which interrogatives have been treated, will also be explored. The approaches in question include the Traditional; the Structural; the Early Generative and the Functional. The Traditional approach is the one in which the linguist only touched on the problem of interrogative sentences and never discussed its treatment in detail. The Structural approach, unlike the Traditional approach, does have a discussion of interrogatives but not as an independent subject. The Early Generative approach concentrates generally on transformation of interrogatives from deep structure to surface structure. The Functional approach is concerned with the use of interrogatives in context.

A motivated statement on why we have selected the Functional approach for this study is given. An explanation of Grice (1975) conversational maxims is also included.

3.2 Explanation of concepts

3.2.1 Presupposition

According to Prinsloo

... presupposition is defined
in terms of speaker-listener
relations, i.e. assumptions the
speaker makes about what the
listener accepts without challenge
(1985:94).

Richards et al support Prinsloo who defines presupposition
as

what the speaker or writer
assumes that the receiver of
the message already knows
(1985:228).

Like Prinsloo and Richards et al, Stalnaker says

presuppositions of a speaker
are the propositions whose truth
he takes for granted as part
of the background of the conversation
(1978:321).

Pragmatic presupposition is concerned with relation between the expression uttered and certain aspects of the context of utterance. In this pragmatic presupposition the speaker assumes something or takes it for granted in advance, but does not say it.

In interrogatives the addressee is expected by the speaker to respond to the question i.e. a 'general question'. For example, according to Givon (1979:55) in asking a 'Yes-No question': Did Joe go home?, the speaker presupposes:

- a) He himself does not know for sure whether Joe is or isn't home;
- b) The hearer does know the answer;
- c) The hearer was not about to volunteer the information on his own; but
- d) The hearer is nonetheless not altogether antagonistic toward giving the answer, if asked.

3.2.2 Intonation

Crystal (1985:162) points out that intonation 'refers to the distinctive use of patterns of pitch, or melody'. According to Crystal, it performs several functions in language. For example: the contrast between some grammatical structures, such as questions and statements. The change in meaning, for example, illustrated by 'Are you asking me or telling me' is regularly signalled by a contrast between rising and falling pitch, e.g.

120) "O rile o letseka, ga ke re?" (= Ke a go botsa.)

(Magoleng, 1983:11)

'"You said you a detective, isn't it?"' (= I'm asking you)

Opposed to:

121) "A ke re o gakologelwa mafoko a me a

maabane. Mpotseng?" (= Ke a go

bolelela) (Malope, 1980:25)

'"You still remember what I said to you yesterday isn't it Mpotseng?"' (= I'm telling you)

Doke refers to intonation as

the variation and sequence of
the musical pitch of the voice
in words and in connected speech
(1935:132).

Fromkin and Rodman (1983:95) identify intonation of the sentence as the pitch contour. This, according to them, can be used to distinguish between two different meanings. Note sentences 122 and 123.

122) Q tla re ke mang Modise?

(Magoleng, 1974:29)

'Who is it, Modise?'

123) O tla re ke mang, Modise?

(Magoleng, 1974:29)

'Whom am I, Modise?'

In 122 the speaker is asking about who the person is. In 123 the speaker is asking the addressee, Modise. In 122 the pitch rises sharply on the word it and then falls off and in 123 the sharp rise is on Modise and it continues to rise without any decrease.

We deduce from the above explanation that intonation performs several functions in language. It often differs among languages or varieties of the same language, for example, between Australian English and American English. In some communities, there is a difference in intonation patterns of different age groups or speakers of different sex.

3.2.3 Pragmatics

Pragmatics, according to Crystal (1985:240), is traditionally used to label one of the three major divisions of Semiotics (along with Semantics and Syntactics).

In modern Linguistics, it is applied to the study of Language from the point of view of the users, especially of the choice they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the other participants in an act of communication.

Richards, et al (1985:225) view Pragmatics as the study of the use of language in communication, particularly the relationships between sentences and the contexts and situations in which they are used.

According to Richards, et al it includes the study of:

- a) how the interpretation and use of utterances depends on the knowledge of the real world;
- b) how speakers use and understand speech acts;
- c) how the structure of sentences is influenced by the relationship between the speaker and the addressee.

Traugott and Pratt state that

Pragmatics is the component of the grammar that deals with how language functions in context (1980:407).

Pragmatics, according to them, is also used to refer to contextual conditions on language, such as social relations, beliefs and intentions of speakers and hearers.

Pragmatics, therefore, is concerned with the use of language in context. Pragmatics of interrogativity will be treated in relation to syntax and semantics.

3.2.3.1 Pragmatic Function

An attempt to explain pragmatic function will be done in a round about manner by first presenting types of pragmatic

functions from which pragmatic function will be characterized.

Andrews (1985:77) distinguishes the following pragmatic functions:

- a) what the hearer is presumed to be already conscious of vs what he isn't ('given' vs 'non-given');
- b) what the sentence is about ('topicality')
- c) whether a NP has or doesn't have a referent uniquely identifiable to the hearer ('definiteness');
- d) whether the speaker is referring to a particular instance of an entity as opposed to any instance of it ('specificity');
- e) what is 'foregrounded' as important vs what is 'backgrounded' as secondary;
- f) the point of view taken by the speaker on the situation under discussion ('empathy' or 'perspective');
- g) inherent 'salience' properties of NPs such as animacy, humanness or first-personhood.

Dik (1981:19) identifies the following pragmatic functions:

- a) The external pragmatic functions:

Theme: It specifies the universe of discourse with respect to which the subsequent predication is presented as

relevant.

Tail: It presents information meant to clarify or modify the predication.

b) The internal pragmatic functions:

Topic: This presents the entity about which the predication predicates something in the given setting.

Focus: The focus presents that which is most important or salient information in the given setting.

Richards et al (1985:114) Functional Sentence Perspective (which deals with the description of information in sentences) uses the following concepts to refer to pragmatic functions:

Theme: Information that is not new to the reader or the listener.

Rheme: Information that is new.

In this study we will for the most part restrict our attention to given vs new information; definiteness; topic; focus; perspective.

From the types of pragmatic functions one concludes that pragmatic function relates to language use; the choices made by the users; the constraints they encounter in using the

social interaction and the effects their use of language has on other participants in any given act of communication. It can also be said that pragmatic function deals with how language operates in context.

3.2.4 Speech acts

The theory of speech acts was developed by J.L. Austin (1962) and refined by J.R. Searle (1969). The theory was first presented as the William James Lectures at Harvard University in 1955 by the philosopher J Austin. The speech Act Theory is Austin's reaction to local positivism where it is claimed that statements constituted only those utterances which had a truth-value. Austin had recognized that there were certain classes of sentences for which truth conditions seem to be simply irrelevant. Austin says:

'A. They ... do not 'describe' or 'report' or constate anything at all, are not 'true or false', and

B. the uttering of the sentence is, or is a part of, the doing of an action, which again would not normally be, described as, or as 'just', saying something' (1962:5).

These utterances are what Austin called performatives, to differentiate them from constatives or statements utterances which have the property of being false or true. An example of a performative utterance like: 'I promise to ...' cannot be true or false but is an utterance used in the performance of an action, that of promising.

While performatives can not have the property of being either true or false, Austin says that they can be happy or unhappy. He then discusses three ways in which the performative can be said to be unhappy:

- a) when it is null and void. For example, if a speaker is not an ordained minister of the church or regional magistrate and says:

"N____, Ke go kolobetsa mo leineng ja Rara, le ja Morwa, le ja Mowa o o Boitshepo. Amen." (Merapelo, ditirelo le difela tsa kereke ya Methodiste, 1953: 267.)

'"N____ I baptise you in the name of the Father, and of the Son, and of the Holy Spirit. Amen."'

The performative is null and void because of the fact that the person performing this act is not an ordained minister/magistrate.

- b) when it is issued insincerely. For instance, if a married man, whose religion does not allow bigamy, says to his mistress:

"Ke a nyala." (Magoleng, 1987:13)

'"I am marrying you."'

The performative is said to be insincere, because the speaker knows that he will not carry out the act.

- c) when it involves a breach of commitment. A speaker may say:

"... Ke tla thusa ka tšhelete ..."

(Moloto, 1985:51)

'"... I will help with money ... "'

After making this promise, he may not fulfill it. This performative is therefore unhappy as it is a breach of commitment.

Austin was not pleased with this distinction as he realised that it was not always easy to distinguish performative utterances from constative one therefore thought that it would be better to establish how many senses there are in which to say

something is to do something, or in saying something we do something and even by saying something we do something. This leads to his identifying three types of actions or acts, namely:

- a) A locutionary Act;
- b) An Illocutionary Act;
- c) A Perlocutionary Act.

a) A locutionary act is an act of producing a meaningful utterance. It constitutes three acts and these are:

- i) the utterance of certain noises and this act is referred to as the phonetic act;
- ii) the utterances of certain words which are in construction with other words. This act is referred to by Austin as the phatic act;
- iii) the words uttered and having a certain meaning i.e. reference and sense and this is the rhetic act.

This corresponds with phonetics, syntax and semantics.

In performing a locutionary act we are also performing acts such as:

asking or answering a question;

giving some information or an assurance or a warning;

announcing a verdict or an intention;

pronouncing sentences;

making an appointment or an appeal or a criticism;

making an identification or giving a description.

b) An Illocutionary Act

Whilst a locutionary act may be said to be an act of saying something an illocutionary act may be said to be an act performed in saying something. If a speaker says:

"... Gona jaanong mo uring le sephatlo rraagwe
Mmangwedi o tla bo a goroga ..."

(Moloto, 1985:13)

'"... Within one-and-a-half hours Mmangwedi's
father will arrive, ..."'

He may be imparting information, giving an assurance or simply issuing a warning. Therefore, it may be

said that the utterance has the illocutionary force of a statement, an assurance, a threat or a warning.

c) A Perlocutionary Act

This act is concerned with the effect an utterance may have on the addressee. Austin also points out that

"... saying something will often, or even normally, produce certain consequential effects upon the feelings, thoughts, or actions of the audience, or of the speaker, or of other persons: and it may be done with the design, intention or purpose of producing them; ... (1962:101).

If we take the example in (b), the intended illocutionary force may be that of making a statement. But, it is possible for the addressee to interpret the force of this utterance as a threat.

The following lists serve to illustrate the three types of acts:

Locution	Illocution	Perlocution
"say"	argue	convince
"say"	threaten	intimidate
"say"	warn	alert/advice
"say"	urge	persuade

Searle (1971) states that in a speech situation, many kinds of acts associated with the speaker's utterance occur. Some of the acts are making statements, asking questions, issuing commands, giving reports, greeting and warning. These as we have mentioned are called illocutionary acts by Austin (1962).

Searle (1983:166) as mentioned by Dube (1990:6) argues that there are five basic categories of illocutionary acts:

- i) Directives: where we get the addressees to do things;
- ii) Commissives: where we commit ourselves to doing things;
- iii) Expressives: where we express our feelings and attitudes;
- iv) Declaratives: where we bring about changes

in the world with our utterances;

- v) Assertive: where we tell our addressees how things are.

Hurford and Heasley say:

When a speaker, in appropriate circumstances makes an utterance containing a referring expression, he carries out a certain act, an act of referring. Referring is typically a linguistic act, ... (1983:232).

This means that speech acts are performed by speakers in uttering words. In the case of interrogatives the speech act involved is that of questioning. That is, an act of questioning is performed when a speaker uses interrogatives in his speech and simultaneously the addressee is expected to give an answer if the question asked is a 'general question', e.g. Moloto, 1985: 24:

124a) "A lo mmone?"

`"Did you see him?"'

- b) Peo a araba a re, "Nnyaa, mma. Nna ga ke a mmona, ke utlwile go lela sengwe jaaka katse".

`Peo answered and said, "No, mother. I did not see

him, I heard something crying like a cat.""

In 124 a), the speaker is eliciting information from the addressee in performing this act. The addressee responds as in b) above.

In the 'Rhetorical question' below the addressee is not expected to give an answer as it is already known by the speaker e.g. Monyaise, 1971:6:

125) "Rramasedi o itumela go bona bana ba tsewa ka go lekana. Ga twe go tshego ba ba pelonomi, gone bogosi jwa legodimo ke jwa bone. A ke bopelonomi go godisetsa bana ba masea mo matlong a kokelo?".

"God rejoices when he sees children being treated equally. It is said that blessed are those who are kind, because the wisdom of heaven is theirs. Is it kindness to bring up babies in hospitals?"

3.2.5 Reference

According to Lyons it should be noted that:

... it is the speaker who refers
(by using some appropriate expression);

he invests the expression with reference
by the act of referring... (1977:177)

Searle (1969:67) defines reference as a kind of definite referring expression. According to him, proper names, complex noun phrases in the singular, pronouns and titles are referents - what the speaker is referring to.

Hurford and Heasley (1983:25) say that by means of reference "a speaker indicates which things in the world (including persons) are being talked about."

We can therefore, deduce that in pragmatics, reference is taken as an action on the side of the speaker e.g.

126) ... "Mosadi mooka" ... (Monyaise, 1976:50)
'..."A woman is a thorn tree"..."

By uttering this statement the speaker is referring to a woman by means of the referring expression.

According to Louwrens

referentiality is very important
in interrogative construction,
because the interrogative 'mang?'

and 'eng?' have referential properties like nouns (NPs) (1983:29).

3.2.6 Aspects of Speech situation

The listing and explanation of these aspects is of importance because pragmatics studies meaning in relation to speech situations. A speech situation comprises of all these elements, and maybe other elements as well, like time and place of the utterance.

3.2.6.1 Addressers and addressees

Leech (1983:13) prefers to use speaker and hearer as a matter of convenience. We prefer to use speaker and addressee because the addressee is the person who is an intended receiver of the message.

3.2.6.2 The context of an utterance

This, according to Leech (1983), is any background knowledge assumed to be shared by the speaker and addressee, and which contributes to the addressee's interpretation of what the speaker means by a given utterance.

3.2.6.3 The goals/functions of an utterance

3.2.6.4 The utterance as a form of act or activity: A speech act

3.2.6.5 The utterance as a product of a verbal act

Here we are referring to an utterance as the verbal act itself, not as the product of a verbal act.

3.3 The Traditional Approach

This includes the work of Classical Greek and Roman Grammarians, Renaissance writers and the 18th century prescriptive grammarians. The Traditional approach is humanistic in origin. It analyses languages in terms of Latin with scant regard for empirical facts. This approach was often notional and prescriptive.

It was notional in the sense that it was based on the belief that there are categories such as tense, mood, gender and case in all languages. This belief leads to it being inappropriately applied to languages other than Latin. For example, nouns and pronouns were conjugated in different cases in African Languages although case is not a grammatical feature of any of these languages. Nouns were also described in terms of gender although gender is not a grammatical feature of any

of these languages. Tone was also ignored despite the fact that African Languages are tone languages. The Traditional approach is prescriptive because it prescribes how the people ought to speak and write and not describe the way people actually speak and write. It is clear from what we have just said that this approach is not based on the description of actual usage but rather on the grammarians views.

According to Dinneen (1967:167-168) Traditional Grammar has unthinkingly taken the declarative sentence as "basic" because the Greek investigation of language started with logic. The parts of speech are defined, therefore, according to their function in that sentence type alone. Other sentence types are explained as deviant forms of the declarative sentence, from which they are often said to be derived by a conscious psychological process. Aristotle, one of the traditional linguists, set up two parts of speech, namely nouns and verbs (Dinneen, 1967:88).

According to Nakada (1980) traditional grammarians, for example Curme, Jespersen, Kruisinya and Palmer, touched the problem of interrogative sentences, but no full-scale treatment of the subject is to be found in any of them. Jespersen (1924) for example differentiated between the 'English nexus questions' and the 'X-questions'.

Archbell (1837) and Crisp (1905) adopted this approach in Setswana. Similar to the above-mentioned traditionalists, Archbell and Crisp did not treat interrogatives in detail. They simply mentioned the interrogatives and gave examples. (refer to paragraph 2.2.1.1 pp16 and paragraph 2.2.1.2 p17-18)

Thus, we can say that traditional linguists generally only identified different types of interrogatives. Archbell for instance identified interrogative pronouns and interrogative adverbs in Setswana. (refer to paragraph 2.2.1.1 p16)

3.4 The Structural Approach

Structuralism in its broad sense refers to European structuralism, and is based on the Saussurean principles of language. It is a linguistic movement that swept through Europe and the USA at the beginning of the twentieth century.

Dinneen (1967:192) says that Ferdinand de Saussure during his studies had become dissatisfied with the idea that the only method of studying language scientifically is from a historical point of view. de Saussure showed that the diachronic development of language is not the only process to be taken notice of in the study of a language, and that in fact the history of a word may give a seriously inadequate description of its meaning (Piaget, 1970:76). According to de Saussure

(Piaget, 1970:76) language has a systematic aspect in addition to its historical aspect.

According to Lyons (1977:231-232) the central thesis of structuralism "is that every language is a unique relational structure or system, and that the units which we identify, or postulate as theoretical constructs in analysing the sentence of a particular language (sounds, words, meaning, etc.) derive both their essence and their existence from their relationships with other units in the same language-system". The structuralists simultaneously identify both the units and their interrelations.

Dinneen (1967:171) points out that the Structural approach examines all languages in terms of their phonological and grammatical systems, which can be determined by empirical methods. The uniqueness of each language is recognized because its description is structural. This approach also facilitates comparison, since the method also reveals what languages have in common.

The structuralists concluded that questions of grammatical correctness can be settled only by data intrinsic to each language and not by rules derived from Latin and Greek (Dinneen, 1967:169). They also avoided the use of grammatical terminology required for the description of the classical

languages unless the nature of the language under description justifies its use (Dinneen, 1967:169).

According to Nakada (1980:6), Bolinger (1957), has a major work on interrogatives in interrogative syntax, interrogative intonation and interrogative gesture. He comes up with four types of questions based on the types of answers questions receive, namely Yes-No, Alternative, How-Why and Complementary questions.

Although van Wyk (1967) adopted this approach in Sepedi, he does not identify interrogatives as a separate word category because in applying the word tests, namely isolatability, separability, transposability and replaceability, interrogatives will be classified within other word categories. van Wyk has the following word categories in Sepedi: nouns, pronouns, verbs, adverbs, particles, ideophones, interjections and interjective demonstratives.

The structuralists generally concentrated on the structure of interrogative sentences as seen for example in Lombard (1985:174). Lombard concentrated on how interrogative markers indicate that a sentence is an interrogative sentence.

3.5 The Early Generative Approach

This approach refers to a theory of grammar developed by Chomsky in 1957. Richards et al (1985:119) say that Generative Grammar is 'a type of grammar which attempts to define and describe by a set of rules all the grammatical sentences of a language and no ungrammatical ones'. It is a type of grammar which is said to generate, or produce, grammatical sentences (Richards et al (1985:119)).

Generative Grammar, according to Culicover (1982:20), is not intended to describe how we talk, how we think, how we understand, when we say that or why, but, it is simply a finite account of the infinite number of sentences that are in a language, the native speaker's knowledge about these sentences, and the relationships between them.

According to Chomsky, the grammaticality of sentences is based on the intuition of native speakers (Clarke, 1981:138). He argues that the native speaker intuitively knows more about the syntax of his language than just which sequences of sounds can be combined in what order to form grammatical sentences.

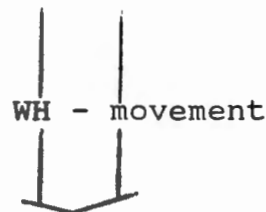
In generating grammatical sentence structures in a language, Chomsky says that we need Phrase Structure Rules which will

specify how sentences are structured out of phrases and phrases out of words. The Generative approach recognises two levels of analysis namely the deep structure and the surface structure. Transformational rules are employed to the deep structure and the result is the surface structure, which is the correct pronunciation of the sentence. Therefore, the Generative approach looks at the transformational rules employed when questions are changed from deep structure into surface structure. For example:

127a) Setswana: "... Ba tla kwala dikwalo ... "

(Moroke, 1983:49)

English : "... They will write books..."



b) Setswana: "Ba tla kwala eng?"

English : "...What will they write?"

From the above examples in Setswana and English, we realize that in Setswana there is no Wh-movement. The object NP, dikwalo, which is questioned from the underlying sentence is only replaced by the wh-word, eng? In English, the movement is to the left of the sentence, i.e. books, questioned object, is moved to the left as a wh-word, what?

The following sentence construction does occur in Setswana:

- 128) "... (mme)ke mang yo o tla lelelang moipolai?..."
(Moroke, 1983:64)
'"... (but) who is it who will mourn for a self-murderer?..."'

The wh-word in the above example has been moved to the initial position. But, the interrogative word co-occurs with the copula, 'ke'. According to Bokamba (1976) this is an ill-formed wh-question because it cannot be considered to be derived from an underlying structure involving a copula. But, we think that, the difference between a sentence without a wh-movement and one with wh-movement co-occurring with a copula is pragmatic. According to Louwrens (1983:37), the identifying copula 'ke' (it is) has an existential meaning and hence presupposes the existence of a uniquely identifiable referent. When this copula is used, it means that the speaker and the addressee do not share common knowledge. The speaker doubts the listener's ability to identify the referent in question (Louwrens, 1983).

Sentences involving questioned subject NPs do not permit Wh-movement. They require relative clause formation. For example:

129a) Underlying Structure: Mosadi o jesa ngwana dijo.

(Cole 1955:431)

'The woman feeds the child with food'.

Relative clause formation

b) Surface structure: Ke mang yo o jesang ngwana dijo?
'Who is it who is feeding the child with food?'

It is realized from the above example that relativised 'Wh-question' allows the occurrence of the copula verb or particle 'ke'.

Copying and addition transformational rules do not occur in questions found in Setswana. They do occur in 'Tag questions' in English.

Concerning Yes-No question transformation in Setswana, unlike in English, there is only the deletion of 'Question' in the deep structure. 'Question' means that this is a deep structure to which the question transformation must be applied, e.g.

130a) Deep structure: 'Q' "... Ba tla kwala dikwalo ..."

(Moroke, 1983:49)

'Q' '"... They will write books ..."'

b) Surface structure: "... Ba tla kwala dikwalo? ..."

'"... Will they write books? ...' "

The word 'will' has been moved to the front of the Sentence in English and 'question' has been deleted in Setswana.

3.6 The Functional Approach

The Functional approach is one of the various theories of language that have been developed as alternatives to the Transformational approach.

According to Richards, et al (1985:114) Functional Grammar is 'an approach to linguistics which is concerned with language as an instrument of social interaction rather than as a system that is viewed in isolation.' The individual is considered as a social being and Functional Grammar investigates the way in which he or she acquires language and uses it in order to communicate with others in his or her social environment.

We will discuss Halliday's and Dik's Functional approaches separately.

3.6.1 Halliday's Functional Approach

According to Allen and Widdowson (1986:73) Halliday approaches language not from within but from outside. Halliday says that language is structured as it is because it reflects the functions which language is required to serve as a means of social communication. Halliday distinguishes three major functions; namely: the experiential or ideational function, the interpersonal function and the textual function.

3.6.1.1 The Experiential or Ideational Function

The experiential function is the means by which we impose order on our experience by the recognition of cause and effect relations and so on.

Halliday takes the transitivity system of the grammar as being the area which reflects the ideational function of language. To Halliday transitivity accounts for types of processes in which participant and circumstantial roles are involved. The following example is given by Halliday (Allen and Widdowson, 1986:74) who refers to an action or act as a process:

131) Patrick bought an armchair at the sales.

'Patrick o rekile setulo kwa thekisososolong.'

The above example contains a process, expressed by the verb, bought, two participant roles, an actor, Patrick and a goal, an armchair and a circumstantial role place, at the sales. The participant roles enter into the definition of different sentence or clause types, the circumstantial roles being peripheral to the nature of the process itself.

Halliday also distinguishes participant roles like resultant, beneficiary, recipient, instrument and force.

For example:

132a) Speaker: Seapei o kwalela eng ditlhatlhobo?

'Why is Seapei writing exams?'

Addressee: Go falola.

'To pass.'

'Go falola' is the resultant.

b) Speaker: Mme o apeela mang dijo?

'For whom is mother cooking food?'

Addressee: Baeng.

'Visitors.'

'Baeng' is the beneficiary.

- c) Speaker: Ke mang yo o amogelang dijo?
'Who is it who is receiving food?'

Addressee: Ngwana.

'The child.'

Therefore, 'Ngwana' is the recipient.

- d) "O bua ka ga eng, Morolong?" ga botsa mooki
yo o tlileng morago.

"Sebabetsane se lo neng lo bua ka sone. Lo se
tlise kwano." (Mmileng, 1980:134)

'"What are you talking about, Morolong?" asked
the nurse which arrived after the others.

"Red chillies you were talking about. You must
bring it here."

Red chillies is the instrument.

- e) "A o ne wa tsamaya ka mmotorokara?"

"Ee." (Magoleng, 1983:13)

'"Did you go with a motorcar?"

"Yes."

The force in the above example can be said to be an
illocutionary force where the speaker and the addressee
are asking and answering the question, respectively.

3.6.1.2 The Interpersonal Function

This function relates to the way the speaker expresses his orientation to the propositional or ideational content of his message. The Interpersonal function is manifested by the grammatical category of mood. This category is realized through the system of options exemplified by the sentence types: declarative, interrogative and imperative and through the modality system exemplified by modal verbs like must, will, may and so on and by such adverbs as possibly, perhaps and certainly, e.g.

133) "Go ilwe kae?" (Monyaise, 1974:30)

'"Where have everybody gone?"'

This sentence exemplifies the interrogative.

For this function, emphasis is put on how modality can be said to reflect the social functioning of language. This leads to linguists investigating how sentences are used to perform different communicative acts.

3.6.1.3 The Textual Function

By this function Halliday means the way sentences are

organized as messages, the way in which the propositional and modal elements are arranged so that they make sense as a piece of communication or component in discourse. According to Allen and Widdowson (1986:81) Halliday (1970:160-1) puts this idea as follows:

The basic unit of language in use
is not a word or a sentence
but a 'text', and the 'textual'
component in language is the
set of options by means of which
a speaker or writer is enabled
to create texts - to use
language in a way that is
relevant to the context.

Halliday distinguishes six sets of options which constitute the part of language structure which reflects the textual function and to which he gives the general term theme.

The theme systems deal with aspects of linguistic structure which do not appear in the deep structure of sentences. The three most important of these options are: information, thematization and identification.

For Halliday, the structure of a sentence exemplifies a number of systems simultaneously, its composition involves the language user in selecting options from the transitivity, mood and theme systems at the same time and mapping them on to each other. The structure of a sentence is the realization of options from these different systems (Allen and Widdowson, 1986:85).

The experiential or ideational function (example 131) is included, although it is not relevant to this 'study' because it forms part of Halliday's overall discussion.

3.6.2 Dik's Functional Approach

This approach was proposed by Dik (1978) and further developed in Dik (1980(a)., 1980 (b)., Hoekstra et al (1981) and Bolkestein et al (1987)). Many of the basic ideas behind this approach can be traced back to earlier works of Dik (e.g. Dik (1968)., (1975)., (1977)).

Dik's Functional approach is based on the functional view of the nature of natural language. A view in which a natural language is first and foremost regarded as an instrument of social interaction by means of which human beings can communicate with each other and thus influence each other's mental and practical activities.

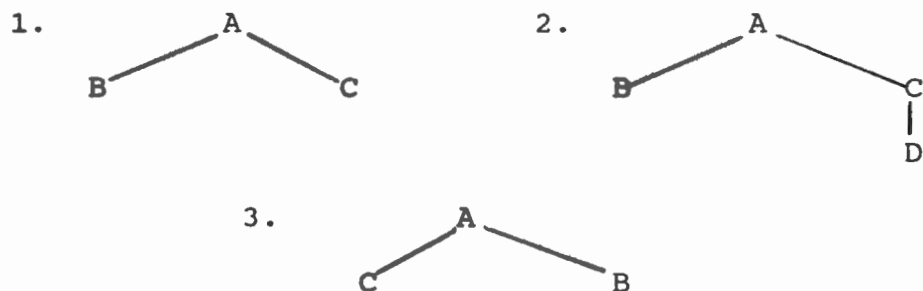
Hymes (1972) as cited by Dik (1980:1) says that the ability which enables human beings to carry on social interaction with each other can be called communicative competence. From the functional point of view linguistic theory is concerned with the actual implementation of this competence in social interaction.

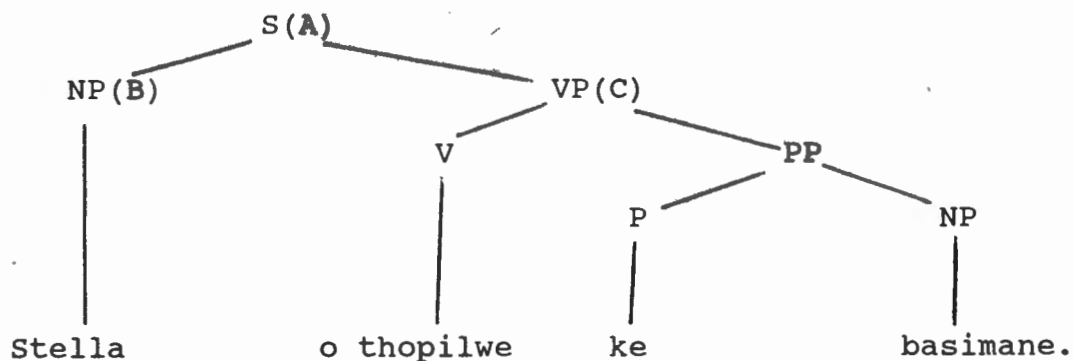
The Functional approach to language regards pragmatics as the all-encompassing framework within which semantics and syntax must be studied. It regards semantics as subservient to pragmatics, and syntax as subservient to semantics. Functional Grammar is a theory of syntax and semantics conceived of within the framework of this functional paradigm.

In Dik (1978:6) view, Functional Grammar should be evaluated in terms of three standards of explanatory adequacy, namely pragmatic adequacy, psychological adequacy and typological adequacy. By pragmatic adequacy is meant that Functional Grammar must reveal those properties of linguistic expressions which are relevant to the manner in which they are used, and to do this in such a way that they can be related to a description of the rules governing verbal interaction. In psychological adequacy linguistic theory and description should be compatible with what we know about human being's

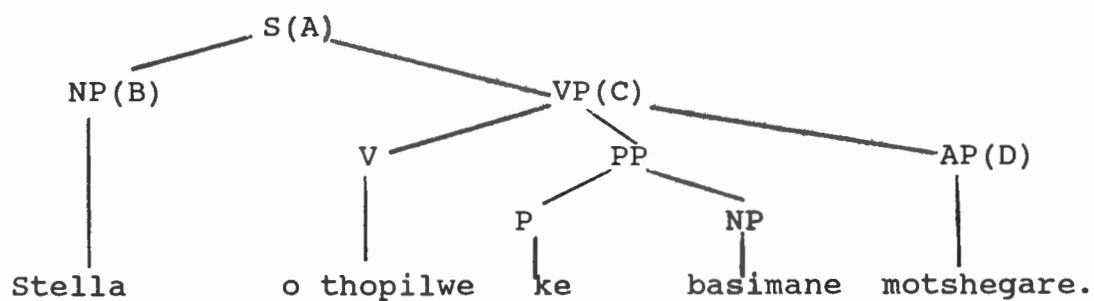
psychological capacities. By typological adequacy, Dik (1978) means that such a theory should be capable of providing adequate grammars for typologically quite different languages, while at the same time accounting for the similarities and differences between these languages in a systematic fashion.

The aim of Functional Grammar which attempts to narrow the range of description, is achieved in three ways. Firstly it does not allow transformational operations in the sense of structure-changing rules. It allows structure-sensitive expansion rules. Dik (1978:10) gives the following structure to illustrate:

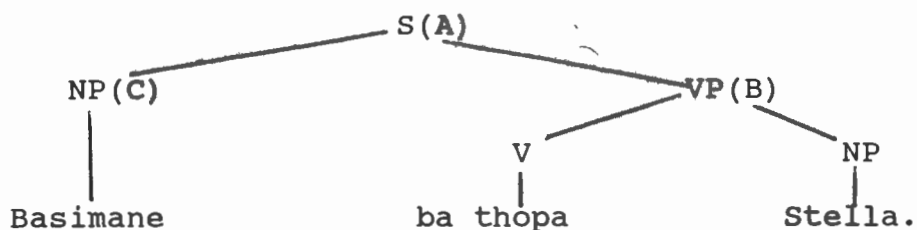




When the structure sensitive expansion rule is applied, it becomes: 'Stella o thopilwe ke basimane motshegare.' Therefore, structure number 2 equals:



With the application of the transformation rule our sentence becomes 'Basimane ba thopa Stella'. Here, we have applied the structure changing rule. Structure number 3 can be illustrated as follows:



Secondly it avoids the use of filtering devices wherever possible because it aims at defining construction rules which directly generate the target set of well-formed expressions.

Thirdly Functional Grammar avoids the decomposition of lexical items in terms of any sort of meta-language. Even at the deepest level of description, constructions in Functional Grammar are built up from predicates which occur as lexical items of the language.

The rules of Functional Grammar are formulated in terms of both the functional and the categorial properties of constituents. Categorial statements specify the internal properties of constituents, while functional statements specify the relational properties of constituents with respect to the constructions in which they occur (Dik, 1978:13). Both categorial and functional statements are needed in linguistic description.

Functional Grammar specifies functional relations at three different levels:

- i) Semantic functions: Agent, Goal, Recipient, etc.,
- ii) Syntactic functions: Subject and Object;

- iii) Pragmatic functions: Theme and Tail, Topic and Focus.

For example:

- i) Semantic functions:

134a) Agent: "E kwadilwe ke mang?" ga botsa mosadi.

'"Who wrote it?" asked the wife.'

"Ene mogotsi wa molelo wa mosi o ke ntseng ke o arameditswe."

(Mmileng 1980:122)

'"The very person who got me into trouble."'

The person who got him in trouble (Bonoko) is the agent.

- b) Goal: Bukā (Mmileng, 1980:122)

'The book.'

- ii) Syntactic functions;

135a) Subject: "Go bua mang?" (Mmileng, 1980:101)

'"Who is talking?"'

"Rrasebabetsane".

'"Rrasebabetsane".'

Therefore, Rrasebabetsane is the subject.

b) Object: "Fa morena wa me a itse gotlhe gona o sa ntse a batla eng?"

"Rre Ralebotse, ke batla bosupi jo bo tletseng ..."

'"If you know everything then what is it that you are looking for?"

"Mr Ralebotse, I am looking for enough evidence ..."'

Enough evidence is the object in the above example.

iii) Pragmatic function (refer to paragraph 3.2.3.1 p57)

Semantic functions specify the roles which the referents of the terms involved play within the state of affairs designated by the predication in which they occur, syntactic functions specify the perspective from which the state of affairs is presented in the linguistic expression and pragmatic functions specify the informational status of the constituents within the wider communicative setting in which they are used.

From the above discussion we can say that Functional Grammar takes into account such notions as the intentions of the speaker, the effect of an utterance on the

addressee, the implications that follow from expressing something in a certain way and the knowledge, beliefs and presuppositions about the world upon which the speakers and the addressees rely when they interact.

According to Hoekstra, et al (1981:3) the Functional approach is an eclectic model in that it shares some features with Relational grammar; Fillmore's case theory; the Prague School of linguistics and the pragmatic theory of the Oxford Philosophy (e.g. Austin and Searle). This is hardly surprising since the approaches just mentioned concern themselves with the communication of meanings.

This approach is concerned with the speaker's intentions when using interrogatives, the effect the interrogatives have on the addressee and the assumptions the speaker makes about what the addressee is likely to accept without challenge. Functionalism also accounts for the linguistic devices employed in certain contexts of discourse in order to form interrogative sentences. For example in Givon (1979:54-55) we find the following 'Yes-No question':

136) 'Did Joe go home?'

The speaker presupposes while uttering the question that:

- "a) He himself does not know for sure whether Joe is or isn't home.
- b) The hearer does know the answer.
- c) The hearer was not about to volunteer the information on his own, but
- d) The hearer is nonetheless not altogether antagonistic toward giving the answer, if asked."

3.7 A descriptive framework for the study

The approach which will be followed in this study is the Functional approach because it investigates the use of interrogatives in context. It is generally concerned with the co-operation between speakers when communicating. Furthermore it is an eclectic model

because it has adopted elements of various models developed in the decade 1967-1977. The grammatical structures are explained by reference to their meanings. It's main strength is that it is a natural grammar in the sense that everything in it can be explained ultimately by reference to how language is used. We have also chosen this approach because in Functional Grammar functional or relational notions are given a central role in the description of linguistic expressions.

The Traditional approach is not preferred because it appears to assign the reason why certain grammatical features of a language occur and how they must behave. It has taken the declarative sentence as basic and the word categories are defined according to their function in that sentence type only. Other sentence types are defined as deviant forms of the declarative sentence. It is relatively unsuited to the spoken language, which needs a more dynamic and less constructional form of representation. It is also a poor model for the grammars of languages that differ from Latin and Greek.

The structuralists, unlike the functionalists, eliminated any reference to meaning in the analysis of language. The Structural approach merely states the observable facts of language without attempting an explanation for non-linguistic correspondences. Structuralism concentrated on the structure of interrogative sentences and not their functions.

The Early Generative approach is not chosen because according to Chomsky all the native speakers of a given language will have essentially the same well-formedness intuitions. This is not the case because all native speakers have to some extent their own idiolects which may not be exactly the same as that of any other member of the same speech community. This approach also stops at the level of the sentence. Chomsky's

model places heavy emphasis on syntax and relegates meaning to a secondary role.

The Generative approach also studies language as an autonomous system whereas Functionalism studies it in relation to its social function.

3.8 Conversational Maxims

These are Grice's four conversational maxims. What is of great importance in discourse is that the addressee is to comply with these maxims. This is of great importance because the existence of the maxims makes conversational implicatures possible. Conversational implicature is the use of conversational maxims to imply meaning during conversation. Conversational implicatures allow a speaker to convey meaning beyond what is literally expressed. Grice's conversational maxims are namely: the maxim of quantity, the maxim of quality, the maxim of relevance and the maxim of manner.

3.8.1 The maxim of quantity

It accounts for the fact that we normally give sufficient, but not more information than is required, e.g.

137) "O a go itaya?"

"Nyaa." (Mmileng, 1980:124)

' "Does he beat you?"

"No."'

Sufficient information is given by the addressee in the above example.

3.8.2 The maxim of quality

The maxim of quality accounts for the fact that in conversation we normally act on the assumption that our partner is not being untruthful or is not deliberately trying to deceive us. For example:

138a) "Ga ba ise ba go bolelele?"

' "They have not told you?"'

b) "Nnyaa." (Mmileng, 1980:125)

' "No."'

In the above example, ' a) would assume that b) is not being untruthful.

3.8.3 The maxim of relevance

It accounts for the fact that in conversation we expect our addressee(s) to be relevant, e.g.

139a) Mmaago o kae?

'Where is your mother?'

b) O mo tlung kgotsa o kwa ntlwaneng.

'She is either in the house or at the toilet.'

B's utterance conversationally implies that the child does not know specifically where the mother is located, but only that she is in one of the two places. If the child did in fact know in which of the two locations the mother was located, the maxim would have been violated by failing to provide the information required.

3.8.4 The maxim of manner

The maxim of manner accounts for the fact that we normally avoid obscurity and ambiguity and be brief and orderly in conversation, e.g.

140 "A Ditšhotlho le ena o ne a nwa?"

"Nnyaa." (Magoleng, 1987:7)

'"Was Ditšhotlho also drinking?"

"No."

The addressee's reply is brief and relevant.

Sometimes the addressee(s) fails to fulfill a maxim. This failure is referred by Bach and Harnish (1982) as infringement. Grice has no term for this.

3.9 Summary

An explanation of different linguistic concepts is given in this chapter. They are, presupposition; intonation; pragmatics, speech acts and reference. Aspects of speech situation are also given with a brief explanation where necessary.

Different approaches used by different scholars have been discussed above. These approaches are the Traditional, the Structural, the Early Generative and the Functional. The Traditional approach does not go in detail in the treatment of interrogatives. However, the structuralists did discuss the interrogatives but not as an independent subject. The Early Generative approach looked at transformation rules employed when questions are changed from deep structure into surface structure. Finally, the Functional approach concentrates on the use of interrogatives in context. A brief explanation of

Grice's conversational maxims (the maxim of quantity, the maxim of quality; the maxim of relevance and the maxim of manner) is also given.

The syntax and pragmatics of 'Yes-No questions' and 'Rhetorical questions' in Setswana will be discussed in the following chapter.

CHAPTER 4.0

Yes-No Questions and Rhetorical Questions in Setswana

4.1 Introduction

In chapter one we mentioned that three different types of questions are going to be dealt with in Setswana, namely, 'Yes-No questions' which have the option of answering 'yes' or 'no'; 'Rhetorical questions' which presuppose their answer - the answers are obvious to both speaker and addressee and do not need to be expressed, and finally 'WH-questions' identified by the use of interrogative words.

In this chapter we are going to deal with 'Yes-No questions' and 'Rhetorical questions'. The term 'Yes-No questions' is preferred because in international linguistics literature, the term, 'Yes-No questions' is used in questions which generally require 'yes' or 'no' for an answer (cf. Akmajian, et al (1984); Nakada (1980); Quirk et, al (1972); Radford (1988)).

We also follow the example of Radford (1981:146) who says that 'Yes-No questions are so-called because they permit 'Yes and No' (or their counterparts in other languages) as appropriate replies.' He gives the following dialogue as an example:

141) Speaker A: Are you going out tonight?

Speaker B: Yes/No..

Speaker B according to Radford (1981:146-7) can also reply by saying, 'I don't know so'; 'that's right'; 'why do you ask?' or 'mind your own business'; but at least he has the option of answering 'Yes' or 'No'. However, Steyn (1991:11-12) calls 'Yes-No questions', 'General questions' along with Comrie (Chisholm, 1984:18) and Greenberg (1973:80).

4.2 Yes-No Questions

Crystal (1985:38) says a 'Yes-No question' is 'a term used in the grammatical sub-classification of types of questions to refer to a question form where a grammatical reply would have to be yes or no'. According to Crystal these type of questions are marked by inverted subject-verb order in English, e.g. Is he coming?

Lyons defines 'Yes-No questions' as

questions which we can respond appropriately with words 'yes' or 'no' in English, and their equivalents in other languages (1977:754).

Culicover (1982:72) supports Crystal and Lyons when he refers to a 'Yes-No question' as a question which requires an answer of either yes or no in English.

We realize from the above definitions that 'Yes-No questions' require 'yes' or 'no' for an answer. 'Yes-No questions' in Setswana are answered by 'ee' or 'nnyaa' which is equivalent to 'yes' or 'no' in English. This type of question can also be answered by 'm/ahee!' or 'mm' in Setswana which is also equivalent to 'yes' or 'no' in English, respectively.

Although this type of question mostly requires 'yes' or 'no' for an answer, it does also accept a host of other answers e.g.

142) "Mma, o bo o tla bua thata, o tloge o ithonkge."

"A ke tla bua kwa legodimong ...?"

"Ga ke rialo." (Monyaise, 1971:74)

"Mother, you will probably start to talk endlessly, apparently hurt yourself."

"Will I speak in heaven ...?"

"I don't say that."

The answer in the above example is "Ga ke rialo" 'I don't say that', instead of 'ee' (yes) or 'nnyaa' (no) in Setswana.

'Yes-No questions' presuppose the affirmation or negation of its corresponding declarative sentence. The speaker presupposes that the addressee is willing and able to respond by a positive or a negative answer. It overtly gives the addressee freedom of response, i.e. freedom to say 'yes' or 'no'. The addressee must also comply with Grice's conversational maxims.

Answers to 'Yes-No questions' are often elliptical. According to Crystal (1985:107) this refers to a sentence where a part of the structure has been omitted and is recoverable from a scrutiny of the context, e.g.

143a) "A o ne o na le Ditšhotlho kwa ga bona bosigong
ba maloba-a-maabane?"

b) "ee." (Magoleng, 1987:8)

"Were you with Ditšhotlho at his parents home
the night two days-before-yesterday?"

"Yes."

The full form of b's sentence is predictable from the a sentence: "Ee, ke ne ke na le Ditšhotlho kwa ga bona bosigong ba maloba-a-maabane".

("Yes, I was with Ditšhotlho at his parents home the night two days-before-yesterday")

Like Steyn's (1991) 'General questions' in Sepedi, two

types of 'Yes-No questions' occur in Setswana, namely those marked by intonation as well as those marked by interrogative markers.

4.2.1 Yes-No Questions marked by Intonation

These types of questions can be indicated by intonation contour alone. They are utterances which have the structure of declarative sentences. Declarative sentences are marked by a gradually falling contour while 'Yes-No questions' generally end with a rising intonation, e.g. 'Madinama a lela ga botlhoko' (Moroke, 1983:6).

144a) Declarative sentence|



Madinama a lela ga botlhoko.

'Madinama cried hysterically.'

b) Yes-No question:



Madinama a lela ga botlhoko?

'Did Madinama cry hysterically?'

According to Comrie

In spoken Russian, general questions are usually indicated by means of intonation alone, and use of a particle indicates that some component other than just pure interrogativity is present (e.g. surprise) (1984:18).

Louwrens in his investigation of interrogative structures in Sepedi agrees with Comrie that:

... General questions are most commonly marked by intonation as such, while the implementation of particles points towards pragmatic functions which stretch beyond mere interrogativity within a particular context of discourse ... (1987:121)

Bokamba (1976) deals with two types of 'Yes-No questions' in Dzamba, Likila and Lingala, namely, those marked by intonation and those marked by the Yes-No interrogative marker, bolo (in Dzamba) e.g.

- 145a) oMusa a-tom-el-áki oP>s> mw-enzi?
'Did Musa send a message to/for P>s>?"
- b) Bolo, oMusa a-tom-el-áki oP>s> mw-enzi?
"By the way, did Musa send a message to/for P>s>?"
- (Bokamba, 1976:151).

Sentence 145(a) involves a rising sentence intonation with a peak at the end of the sentence and 145(b) contains a Yes-No interrogative marker. Sentence 145(a) is a 'general Yes-No question' in that it can be asked at any time and it presupposes no previous discourse. But, sentence (b) which is introduced by bolo implies that the speaker is following up on something that he and the listener discussed previously or that he assumes the listener to have previous knowledge of ... (Bokamba, 1976:152).

Intonation is also used to mark 'Yes-No questions' in Setswana. There is no re-ordering of words when intonation is used. Setswana intonation questions end with a rising intonation. The rise in pitch demands a response. An answer is expected from the addressee, e.g.

146) "O ile kwa go ene o ntse o tlhometse?"

"Ee." (Magoleng, 1983:12)

'"You went to her well armed?"

"Yes."

147) "Kesebonye ena o a mo itse?"

"Ee, rra, ke a mo itse." (Magoleng, 1983:11)

'"Do you know her, Kesebonye?"

"Yer, sir, I know her."

148) "Dintho tsotlhe tse, ke tsa sona sekhurumelo
seo?"

"Nnyaa."

"Mm!" a koma ke tlhogo go mmontsha gore a tswelele.

"Serethe sa setlhako le sekuruteraeba."

(Magoleng, 1983:12)

'"All these wounds, are those of that lid?"

"No."

"Yes!" he nods his head to show her that she could continue.

"A heel of a shoe and a screw-driver."

The dialogues, 146, 147, 148, do not have interrogative markers. They are formed by intonation. The rise in pitch indicates the need for a proposition to fill the missing polarity. Questions (146) and (147) have 'Ee' (Yes) and (148) has 'Nnyaa' (No) as positive and negative polarities respectively.

Answers to Yes-No questions are mostly elliptical (refer to the examples above). These elliptical answers are more natural than complete, full answers.

4.2.2 Yes-No Questions marked by Interrogative Markers

Interrogative markers are common among languages of the world, but different languages may place the interrogative markers in different positions in a sentence. The use of the marker may be accompanied by

change in word order and the marker may appear in initial position or in second position, after the focus word, or in the sentence-final position.

'Yes-No questions' in Setswana can also be formed by interrogative markers. According to Prinsloo (1985) the number of markers involved depends on the language concerned. In Setswana the interrogative markers naare/naa/nnaare/nnaa and a are used to mark 'Yes-No questions', for example:

- 149) "Nnaare e bile madi a lona a tswa mo kgetsaneng? Lo a bo lo simolotse gape go utswa, Mmoni?" A mo leba a menne phatla. (Magoleng, 1983:7)

'"Is your blood even flowing from the sack? You have started to steal again, Mmoni?" She looked at her seriously.'

- 150) "E le gore go matshwanedi gore nna ke utlwe ka lona kgotsa ka batsadi ba gagwe gore o robegile leoto naa?" ... (Mashike, 1987:15)

'"Is it right that I should hear by you or by her parents that she is pregnant, by the way?"...'

- 151) "A ke wena mmaagwe Kesebelwang?" (Magoleng 1983:9)

'"Are you Kesebelwang's mother?"'

Example 149, 150 and 151 are marked by interrogative markers nnaare, naa and a. Nnaare and a are occupying the sentence-initial position while naa is occupying the sentence-final position. Their distribution in sentences will be dealt with in paragraph 4.2.3. p111. Nnaa/naa is a variant of nnaare/naare and it is generally used in Botswana.

It has been discovered from the literature books read that a ke re is also an interrogative marker. A ke re has its variant ga ke re. This conclusion is reached because a ke re/ga ke re occurs only with interrogative sentences. It has also been discovered that a ke re/ga ke re is used in 'Yes-No intonation questions', e.g.

- 152) "A ke re o gakologelwa mafoko a me a maabane, Mpotseng?" (Malope, 1980:25)
'"Isn't it that you still remember my yesterday's word, Mpotseng?"'

- 153) "Ee, Mpotseng. Ke tlhaloganya gore o bolotse letsholo la tiro, ga ke re?" (Malope, 1980:36)
'"Yes, Mpotseng. I understand that you have come to work, isn't it?"'

Louwrens (1987:121) considers naa as a variant of na and a as a variant of afa in Sepedi.

Steyn (1992:149) agrees with Louwrens and Prinsloo that na and naa are variants but differs with them when it comes to afa and a in Sepedi. According to Steyn afa and a are not facultative variants, whereas naa and na are.

4.2.3 Syntactic distribution of Interrogative Markers naare/naa/nnaare/nnaa and a in Setswana

4.2.3.1 The Interrogative Marker naare/naa/nnaare/nnaa

This marker may either occur in the initial or the sentence-final position. For example:

154) "Naare ga ke a go bolelela ka ga dipolao tse di oketsegang mono? ..." (Malope, 1980:43)

'"By the way, didn't I tell you about murders that increase here? ..."'

155) Senese:

Naa ga o itse go bua o sa dikolose motho?
(Raditladi, 1970:13)

'Senese:

By the way, you can't talk without beating about the bush?'

156) 'O mang nnaare? (Moloto, 1978:30)

'Who are you, by the way?'

According to the respondents interviewed for this study although naare/naa/nnaare/nnaa does also occur in the sentence-final position, this is found in a few cases. It generally occupies the sentence-initial position.

The interrogative marker naare/naa/nnaare/nnaa can also be juxtaposed with the interrogative marker a in the sentence-initial position. Although this distribution is not available from the literary work consulted, it has been confirmed by the respondents and 48 Setswana mother-tongue speakers. For example:

157) Anaare o a nkitse?

'By the way, do you know me?'

Nnaare co-occurs with the interrogative marker a only in J.S. Shole's book. For example:

158) "A o a ntshega naare Ausi Nnye?" (Shole, 1991:19)

'"Are you laughing at me, by the way, elder-sister Nnye?"'

Shole (1991) is the only source with this type of distribution. The respondents and other mother-tongue speakers feel that we do not have this co-occurrence of interrogative markers. Therefore, this might be an influence from Sepedi. According to Steyn (1992:150) the

interrogative markers afa and a (in Sepedi) may co-occur with the markers na and naa in the same sentence. For example:

159) Agente: A motho yo, Amose Thaba, ke motho naa?
(Kgatlé, 1982:37)

'Attorney: Is this person, Amose Thaba, a human being?'

4.2.3.2 The Interrogative Marker a

The marker a can only be used in the initial position in sentences. It can also be used together with the interrogative marker naare/naa/nnaare/nnaa, e.g.

160) "A ke wena mmaagwe Kesebelwang?"
(Magoleng, 1983:9)

'"Are you Kesebelwang's mother?"'

161) A o tsamaya le nna, nnaare?

'Are you leaving with me, by the way?'

4.2.3.3 The Interrogative Marker a ke re/ga ke re

The marker a ke re/ga ke re can be used in the sentence - initial and final position. For example:

162) "Re tla bo re nna mo lekeišene, ga ke re?" ...
(Magoleng, 1983:31)

'"We will be living in a location, isn't it?"..'

163) "... A ke re ga re a ralala naga? ..." (Malope et al, 1986:2)

'"... Isn't it that we are not lost? ..."'

4.2.4 Pragmatics of Yes-No Questions

'Yes-No questions' have three basic kinds of uses: they may be used to offer, to inquire or to request. The three functions differ with respect to interaction with negatives and to the various devices used for the formation of 'Yes-No questions'.

4.2.4.1 Yes-No questions marked by intonation

According to Harris (1984:86) the use of basic affirmative 'Yes-No questions' (those marked by intonation alone and containing no negative) depends on context. When used to open a conversation or in a neutral context, they are neutral with respect to beliefs and expectations of the speaker. For example:

164) Do you have a (5-lepek) coin?

165) Have you been in Mecxeta?

The above example (164) could be used if the speaker needed the coin, or if the speaker wished to be sure

that the addressee had the coin for his own use. Example (165) when used in a neutral context, is simply an inquiry.

Jespersen (1924:306) says that in simple 'nexus-questions' the tone rises towards the end of the sentence, as this intonation implies incompleteness. The speaker asks the hearer to complete his thought.

In Dzamba, Bokamba (1976:151) compares two sentences semantically, i.e.

166a) O Musa a-tom-el-áki oP s mw-ɛnzi?

(Did Musa send a message to/for P>S?)

b) Bolo, oMusa a-tom-el-áki oP>S mw-ɛnzi?

(By the way, did Musa send a message to/for P>S?)

Sentence (166(a)) involves a rising sentence intonation with a peak at the end of the sentence, while (166(b)) contains a yes-no question marker which is not found in the former. Sentence 166(a) is a 'general Yes-No question' in that it can be asked any time and it presupposes no previous discourse. However 166(b) implies that the speaker is following up on something that he and the listener discussed previously or that he assumes the listener to have previous knowledge of.

Sentence 166(a) does not have any presuppositions.

'Yes-No questions' with intonation are generally used to inquire in Setswana, e.g.

167) "Dintho tsotlhe tse, ke tsa sona sekhurumelo seo?"

"Nnyaa."

"Mm!" a koma ka tlhogo go mmontsha gore a tswelele.

"Serethe sa setlhako le sekuruteraeba."

168) "O ile kwa go ena o ntse o tlhometse?"

"Ee." (Magoleng, 1983:12)

"All these wounds, are those of that lid?"

"No."

"Yes!" he nods his head to show her that she could continue.

"A heel of shoe and a screw-driver."

"You went to her well armed?"

"Yes."

In the above dialogue it is evident that the speaker is inquiring about the wound and also whether she went to her well armed in examples 167 and 168 respectively. The expected answer is either negative or positive.

4.2.4.2 Yes-No questions formed by the interrogative markers naare/naa/nnaare/nnaa and a

'Intonation questions' are used to confirm old information. This information can be what has been discussed or agreed upon in previous discourse or what is known by the speaker and the addressee. The speaker presupposes that the addressee is able to give a positive reply. Compare the following examples:

169) "A ke re o gakologelwa mafoko a me a maabane, Mpotseng?"

"Ke a a gakologelwa, mmangwane." (Malope, 1980:25)

'"Isn't it that you remember what I said, yesterday, Mpotseng?'

"Yes, I remember them, aunt"'. . .

170) A bua a se na sepe. "O rile o letseka, ga ke re?"

A tsuba ka iketlo. "Ee, mma, ke letseka"

(Magoleng, 1983:11)

'She just spoke. "You said you are a policeman, isnt it?"

He smoked slowly. "Yes, mother, I am a policeman."'

From the examples above it is evident that the speakers asked the questions for confirmation of their knowledge.

The speaker and the addressee share certain common knowlege. The expected response is always positive.

According to Comrie:

Grammars of Russian often list other particles ostensibly used to form general questions, though infact in the case of such other particles the sentence is already a general question without the particle and the particle serves to add some pragmatic nuance to the question (1984:23).

According to Bokamba

The yes-no question particle bolo in contructions such as [145(b)] is used to get the attention of the listener and/or to call to his attention a previously discussed or assumed to be a known matter (1976:152).

Prinsloo (1985:92) distinguishes different semantic/pragmatic functions for na and afa in Sepedi, and he connects the differences to the presupposition which underlies these two question types.

Prinsloo indicates that na is used in 'neutral 'yes-no'

questions' where the speaker presupposes that the addressee is willing and able to respond either by a positive or a negative answer. On the contrary, afa is used in 'yes-no questions' where the speaker and the addressee share certain common knowledge. In such cases the speaker expects a positive reply together with an explanation. Compare the following examples (Steyn, 1992:151):

171a) Na le wena o tseba ka ga baloi?

Ee, ke a tseba. (Ramokgopa, 1978:48)

'Do you also know about the witch-doctors?

Yes I know'.

b) A o a mo tseba Seipati Khosa?

Ke a mo tseba eupša e šetše e le dikgwedi a re tlogetše. (Moloto, 1983:29)

'Do you know Seipati Khosa?

Yes, I know him but it is already a month ago that he left us.'

In the example in 171a), the speaker does not know the answer, but he presupposes that the addressee is able to respond positively or negatively to the question. In example 171b) the speaker presupposes that the addressee is able to give a positive reply together with an explanation.

According to Steyn (1992:151) afa does not always, as pointed out by Prisloo, demand an answer from the addressee. Steyn supports this by the following example:

- 172) Kelelagobedi: (Ka phegelelo) Afa o a tseba gore batho ba bantši ba phedišitšwe ke mediro ya mohuta wo? Ke mang yo a kilego a ba lemoga? O reng o gana go ja o sa phela, mogatšaka?
- Mmaphuti: Ba bale ka maina re kwe, motho wa batho. (Serudu, 1983:5)

'Kelelagobedi: Do you know that many people were making a living out of these kinds of professions? Who ever observed them? Why do you refuse to eat while you are still alive, my wife?

Mmaphuti: Call their names, let us hear, poor you?'

In the above example, the speaker demands no answer from the addressee when asking the question using afa. He uses the question to remind the addressee of the fact that many people were making a living through certain kinds of professions. His intention when using the question is thus not to evoke an answer, but rather to present the question

as a reprimand.

Louwrens (1987:122) supports Prinsloo's standpoint concerning the pragmatic function of na but puts the pragmatic function of afa in a different angle. He argues that questions marked with the marker afa, from a pragmatic point of view, do not introduce questions in the true sense of the word, but rather statements presented in the form of questions (Louwrens, 1987:123).

Louwrens further goes on to say that an analysis of contexts in which afa/a-questions occur, indicates that such questions are not expected to be answered since the answer is already known to the speaker. This is exactly in line with the generally accepted definition of 'Rhetorical questions'. Comrie (1984:40) states that 'Rhetorical questions' do not expect an answer. Comrie is supported by Pope who says that in 'Rhetorical questions' answers are obvious to both speaker and addressee and do not need to be expressed. Pope (1976) further states that grammatically negative 'Rhetorical questions' expect positive answers.

If we take a look at the question in (172) we observe the presence of the pragmatic feature pointed out by Pope above. The question is phrased in the positive, although the author's intent is biased towards the negative.

Steyn (1992:152) states that it cannot be accepted that afa

and a mark 'Rhetorical questions' alone, since questions introduced by afa and a do sometimes demand answers. Steyn supports this statement by the following examples:

- 173) Lobisa: A ke kgale le dutše mo?

Tshepo: Aowa. Ke gona re fihlang. (Kgatile, 1982:14)

'Lobisa: Have you been sitting here for a long time?

Tshepo: No. We have just arrived.'

- 174) Nna! Bjang! ke no re o robetše. A ga a na mogatša Michael?

Aowa, bauwe ba robetše. (Moloišie, 1978:25)

'Me! How! I thought you were sleeping. Isn't she with her husband, Micheal?

No, those people are sleeping.'

- 175) Afa o tšwa go ba hwetša?

Ke ba hweditše. (Matsepe, 1984:55)

'Did you find them?

I found them.'

Although traditional grammarians take afa and a as facultative variants, according to Steyn (1992:153) these are not variants. Afa is usually used to mark a 'Rhetorical question' while a is used to mark questions

where the speaker and the addressee share a certain information and the speaker has a presupposition concerning the answer, which is that he expects a positive answer with an explanation. Therefore Steyn's (1992) findings of the interrogative marker afa conforms to Louwrens' approach, that it marks 'Rhetorical questions' and the interrogative marker a conforms to Prinsloo's approach, that the speaker expects a positive reply with an explanation but that presupposition failure can also take place.

The interrogative markers have the same pragmatic functions in Setswana. The interrogative marker naare/naa/nnaare/nnaa is used in 'Yes-No questions' where the speaker and the addressee share certain common knowledge. In such cases the speaker expects a positive reply together with an explanation. The respondents agree with us in this pragmatic function. Compare the following examples:

176) Tshipi: Nnaare motho yono Dikeledi o bopegile jang fa e kete ga a na lekoko jaana?

Moipone: Ga a na lekoko nkgonne gonne o nala di bogale. Ga a na lekoko gonne kakanyo ya gagwe e bogale. O kgona go bona pelo ya motho ka fa teng ... (Metsileng, 1976:17).

'Tshipi: Actually this person Dikeledi is build in which way because it seems that she has no friends?

Moipone: She has no friends because she is the fighting type. She has no friends because she thinks very fast. She can see what one is like inside ...'

177) "Naare mosetsana yo wa goorraMoaisi, wena o a mo itse?"

"Ke riana ke naganne ena, e bile." (Shole, 1991:62)

'"Say, this girl of Moaisi, do you know her?"

"As I am, I am actually thinking about her."'

178) "Naare ga ke a go bolelela ka ga dipolao tse di oketsegang mono? Mongwe wa ditlhabelo o ne a fitlhwa maabane. Yo mongwe o sa ntse a le fa godimo ga mmu gona fa gau fi fa."

"Ebu be sona se lekeišene le tlhanololwang ka ntata ya sona? Go batliwa babolai?" (Malope, 1980:20)

'"By the way, did n't I tell you about the increase in murders here? One of the culprits was buried yesterday. The other one is still unburied right in the neighbourhood."

"Yes, that is the reason why there is investigation in the location? They are searching for the murderers?"'

In the examples above, the speakers presuppose that the addressees are able to give positive replies together with explanations. In example 176, the speaker, Tshipi, presupposes that the addressee, Moipone, knows the personality of Dikeledi which is associated with the reason why she does not want to have friends. Moipone gives him an indirect positive answer with explanations. The speaker in 177 presupposes that the addressee knows this girl of Moaisi's family and therefore he is able to give an explanatory answer. This is exactly what he did. In 176 the speaker presupposes that the addressee knows about the increase in the murders in the location and also that she told him. This is confirmed by the addressee's answer.

'Presupposition failure' does also occur when the addressee is unable to respond to the question with a positive reply and an explanation. For example:

179) "Ausi, naare ga lo ise lo amogele sepe go tswa Isiterose?"

"Le e seng pampitshana, rangwane." A araba a itaanya diatla (Malope, 1980:57).

"Elder sister, say, you have n't received any letter from Eersterus?"

"Not even a small paper, uncle." She answered clapping her hands.'

In this example, the speaker presupposes that the addressee

has received something from Eesterus and takes it for granted that they will give a positive answer with an explanation. But, however, presupposition failure occurs, because the speaker's presupposition regarding the addressee's knowledge was wrong, since the addressee did not know anything about something received from Eersterus.

The interrogative marker a is used when the speaker and the addressee do not share common knowledge. The speaker presupposes that the addressee is willing and able to respond either by a positive or a negative answer. Look at the following examples:

- 180) "A ke wena mmaagwe Kesebelwang?" a botsa a sena go mo tlhatlhoba a iketlile. A tšhwimola keletsana ya bofelo a ise a re, "Ee, rra". (Magoleng, 1983:9)

'"Are you Kesebelwang's mother?" he asked after examining her slowly. She dried the last minor tear before she said, "Yes, sir".'

- 181) "A ke gona o gorogang?"
"Ee, mmangwane." (Malope 1980:75)

'"Are you just arriving?"
"Yes, aunt."'

- 182) "A o itse fa a le kwa kokelong?"

"Nnyaa." (Magoleng, 1987:58)

'"Do you know that she is at the hospital?"

"No."

183) "A o bile wa utlwa ka ntwā e e letseng e ntse mo
mmileng wa Pilane ka malatlhantshwana?"

"Nnyaa." (Magoleng, 1987:58)

'"Did you hear about the fight which took place at
Pilane's avenue after supper?"

"No."

In example 181 the doctor does not know who Kesebelwang's mother is, he has some doubts about the mother's identity, but presupposes that the addressee (who is a woman) will respond either positively or negatively to his question. The addressee responded positively. The speaker in example 182 also has some doubts as to whether the addressee (who is a man) is just arriving, but presupposes that the addressee is willing and able to respond either by a negative or positive answer. The addressee responded positively.

In example 182 the speaker is not sure that the addressee knows that whoever is being talked about has gone to hospital, but presupposes that he will respond with a negative or positive reply. The addressee replied

negatively. The speaker in example 182 also doubts as to whether the addressee knew about the fight that took place at Pilane's avenue, but presupposes that the addressee is willing and able to respond either by a positive or a negative answer. The addressee responded negatively.

4.3 Rhetorical Questions

According to Comrie:

a rhetorical question has the form
of a question (general or specific),
but its intent is that of a state-
ment with the opposite polarity (1984:39).

Richards, et al confirms the view by Comrie, by saying that a 'Rhetorical question' is

a forceful statement which has the
form of a question but which does
expect an answer. For example,
'what difference does it make?'
which may function like the
statement, 'It makes no difference' (1985:245).

According to Pope (1976) 'Rhetorical questions' presuppose their answers. The answers are obvious to both the speaker and addressee and do not need to be expressed. From the above definitions 'Rhetorical questions' are questions

which do not need answers. They presuppose the corresponding statements of opposite negativity. It is assumed that the addressee can supply the correct answer. Answers to 'Rhetorical questions' are supposed to be obvious to both speaker and addressee and hence do not need to be expressed, e.g.

184) "Kgang e ne e le ya eng kwa komiting, rraabo?"

Ka re basadi le bona! "Ga re a bua sepe. Tšheemene e ne e seyo."

"Ao! ga ke re rre modulasetilo o tlhotse kwa gae ka ntlha ya go lwalelwa ke mosadi. Ke sale ke nna ke gana. O teng motho yo o ka yang kopanong a sa apara baki?" (Malope, et al, 1983:100).

'"What was the discussion all about at the committee, father?" But women! "We did not say anything. The chairman was absent."

"O! is it not that the chairman stayed at home because his wife was ill. I never expected any good from it. Is there any person who could attend a meeting without a jacket?"

In the above example, no answer is required because both the speaker and the addressee know the answer which is the underlying proposition: There is no person who could

attend a meeting without a jacket.

There are three types of 'Rhetorical questions': those marked by the intonation, those marked by the interrogative marker a and those that consist of wh-words. In Setswana we realize that we only find 'WH-questions' in the negative. Therefore, a positive English example will be supplied. Compare the following examples:

- 185) Basadi ba senya monate wa dilo gona foo. Monate wa dilo. Mmadi, a o itse monate? (Malope, et al, 1983:15).

'Women spoil sweetness of things right there. Sweetness of things. Sweetness. Reader, do you know sweetness?'

- 186) Speaker: Why didn't anybody tip me?

The answer which is supposed to be obvious to the speaker and the addressee is: Nobody tipped me.

- 187) Letseka Kesebonye a feletsa a ntshitse ka tlhaa, "Ga re kitla re bona sepe go ope fano. Ke dilo tsa ka metlha. Batho ba ne ba le teng mme ga go yo o boneng sepe. O ka dira eng ka dilo tsa go nna jaana?" (Magoleng, 1987:56-57)

'Constable Kesebonye ended-up talking "We won't get

anything from anyone here. These are usual things. People were present but no one saw anything. What can you do with such things?''

- 188) "Ehe, o tswa o le mang o sa boifeng go goa maina a batho mo bosigong! A ga o itse fa bosigo bo kgona go rwala lentswe la motho kgakala? Wa re go rileng? Go na leng? A mme ke motlholo fa go na le ngwana kwa ga Kgomo? O raya Kgomo ofe?" (Moloto, 1985:25)

'"Is that so, who are you who does not fear to scream people's names at night! Don't you know that the night is able to carry the person's voice far away? What do you say has happened? But when? It is a miracle that there is a child at Kgomo's place? Which Kgomo do you mean?'"

Steyn (1992) discovered that in Sepedi afa primarily functions as a marker of 'Rhetorical questions'. Steyn also discovered that there are examples in Sepedi where na and naa marked 'Rhetorical questions'. Therefore, according to Steyn the pragmatic functions of interrogative markers in Sepedi cannot be defined in two distinct semantic categories. For example (Steyn, 1992:153):

- 189a) Madimetša! Na o a gafa? Etle mo! (Ramokgopa: 1978:54)

'Madimetša! Are you mad? Come here!'

b) Lenkwe: (O lalametša mosadi ka mantšu)

Mologadi! Ngwana Dinare! Mmago Hiki!

Na mosadi yo o dutse ka ditsebe? (Serudu, 1983:2)

'Lenkwe: (He is scolding his wife)

Mologadi! Child of Dinare! Mother of Hiki!

Does this woman sit on her ears?'

c) Ka gore dingaka nke le di kopantše, yeo o be o e
gopoditšwe ke eng?

Naa ga o kwe ge ke re ga ke tsebe? (Matsepe, 1984:64)

'Since you have consulted almost every doctor, what
made you think of this one?

Don't you hear when I say I don't know?'

In (189a)) the speaker knows that Madimetša is not mad and thus does not expect an answer to his question. In (189b and c) the speaker knows that the addressee can hear perfectly well and replies to these questions are therefore unnecessary.

In Setswana, from our investigation, naare/naa/naare/naa does not mark 'Rhetorical questions'. They are marked by the interrogative marker a. Therefore, we do not find semantic bleaching of interrogative markers in Setswana.

4.4 The appearance of an interrogative marker and a question word in the same sentence

The interrogative marker naare/naa/nnaare/nnaa may co-occur with interrogative words in the same interrogative structure. For example:

- i) The interrogative marker naare with the interrogative word mang?

190) "O raya Rocky a na le mang naare?" (Shole, 1991:21)
'"You mean Rocky being with whom, by the way?"'

- ii) Interrogative marker nnaare and nnaa with the interrogative word eng?

191a) Tshipi: Nnaare go letse go diragetse eng tota maabane bathong? (Metsileng, 1976:68)

'By the way, what actually happened yesterday people?'

- b) Nnaare, mmangwane, maphodisa a gakaditswe ke eng fa a itirile mokwepa o bolaetswe molekane jaana? ...
(Malope, 1980:42)

'"By the way, aunt, what made the police so furious

that they are like a black snake whose partner has been killed?"...'

c) Kutlwano Moranang/April 1979 (p.34 and 33)

Go tloga ngwaga o o fetileng 1978, batho ba le bantsi ba sule mo dikotsing tsa dikoloi. Seemo se se dirile gore batho ba botse ba galefile ba re "Nnaa mapodisi a dira eng go fedisa dikotsi tse?" Le fa go ntse jalo mapodisi a simolotse go dira tiro ka botlalo bosigo le motshegare ...

'Since 1978 road accidents have claimed the lives of many people. This aroused angry questions "What are the police doing to end these accidents?" The police double their efforts working day and night ...'

iii) Interrogative markers nnaare and naare with the interrogative word jang?

192a) Lerato: (o bua a sa itumele) Nnaare wena Mothoruri o morati yo o jang?... (Metsileng, 1976:6)

'(She talks being unhappy) actually you Mothoruri what type of lover are you? ...'

b) "Nkgonne Tholo, naare o feditse mogopolo jang malebana le puo ya bagolo?"

'"Elder brother Tholo, by the way, what is your final decision concerning the elders' talk?"'

- iv) The interrogative marker nnaare with the interrogative word kae?

193a) Lerato: Nnaare kang e o salang o e ama maloba re na le Dikeledi e feletse kae Moipone? (Metsileng 1976:28)

'By the way, where did the conversation which you touched the other day when we were with Dikeledi end, Moipone?'

- b) "O nna kae nnaare wena, morwarra?..." (Shole, 1991: 71)

'"Where do you stay by the way, you, my brother?"'

- v) The interrogative marker naare with the interrogative word leng?

...Naare le tsile leng?... (Sikwane, 1987:28)

'... By the way, when did you come? ...'

- vi) The interrogative marker nnaare with the qualificative root -fe?

Lerato: Nnaare o a bo o bua tse dife jaanong
nkgonne? (Metsileng, 1976:19)

'By the way what are you talking about now,
my elder brother?'

It is clear from the examples above that the interrogative marker naare/naa/nnaare/nnaa can be used with interrogative words. Questions where the interrogative marker naare/naa/nnaare/nnaa co-occurs with interrogative words are stronger than questions with interrogative words only. This was confirmed by the respondents and other mother-tongue speakers.

Louwrens (1987:123) observed that in Sepedi the interrogative marker na /naa functions pragmatically as a true interrogative marker and can therefore co-occur with interrogative words in the same interrogative structure, for example;

194) Na/naa o sepetše le mang? (Louwrens, 1987:123)

'With whom did you go?'

Steyn (1992:154) agrees with Louwrens that interrogative marker na/naa co-occurs with interrogative words. She observed that in the majority of cases, questions marked by na/naa demand answers in which specific information is included. Therefore, interrogative words may co-occur with

na/naa to specify the nature of the required information more clearly in terms of time, locality, etc.

In Setswana, the interrogative marker a, unlike naare/naa/nnaare/nnaa, may never co-occur with interrogative words in the same interrogative structure, because a is primarily used to mark questions where the speaker presupposes that the addressee is willing and able to respond either by a positive or negative answer. The other reason is that the interrogative marker a also marks 'Rhetorical questions'.

It is observed in examples where the interrogative marker naare/naa/nnaare/nnaa co-occured with interrogative words that the interrogative words loose their semantic character of interrogation. Presupposition plays an important role.

Louwrens (1987:123) in his study in Sepedi discovered that the interrogative marker afa/a may never co-occur with interrogative words in the same question. He supports this as follows:

... structures with the particle afa/a, from a pragmatic point of view, does not introduce questions in the true sense of the word, but rather statements presented in the form of questions. Since question words always

signal information seeking 'true'
questions, they will pragmatically be
incompatible with afa/a.

(Louwrens, 1987:123)

Louwrens therefore regards examples like the following as
ungrammatical:

195a)* Afa o sepetše le mang?

b)* A o sepetše le mang?

'With whom did you go?'

Compare the following examples in Setswana:

196a)* A o bua le mang?

'With whom do you speak?'

b)* A o bitsa eng?

'What are you calling?'

The above examples are ungrammatical because interrogative
words elicit specific information.

Steyn (1992:154) however, in her research, found examples
in literature where afa and a co-occurred with
interrogative words, for example:

197a) A o bala bjang puku yeo, monna? (Moloto, 1983:61)

'How did you read that book, man?'

b) Afa o a tseba gore o bolela le mang? (Matsepe, 1984:186)

'Do you realize to whom you are speaking?'

According to Steyn the interrogative words in these questions had lost their semantic character of interrogation, did not function as true questions.

The occurrence of the above examples confirms the observation that in Sepedi the semantic border between question markers is diminishing.

4.5 Summary

'Yes-No questions' and 'Rhetorical questions' have been discussed in this chapter. The term 'Yes-No questions' is preferred because of its international usage by linguists.

Steyn (1991) however preferred to discuss 'Yes-No questions' under the heading 'General questions' because this type of questions need not necessarily be answered by 'yes' or 'no'. She aligns herself with Comrie (Chisholm, 1984:18) and Greenberg (1976:80) in the use of the term 'General questions'.

It is observed that 'Yes-No questions' require 'yes' or

'no' for an answer from the different definitions by Crystal (1985), Lyons (1977), Culicover (1982). 'Yes' or 'No' answers have their equivalents in Setswana being 'ee' or 'm/ahee!' or 'nnyaa' or 'mm'.

Two types of 'Yes-No questions' occur in Setswana, namely those marked by intonation as well as those marked by interrogative markers. 'Yes-No questions' marked by intonation are indicated by intonation contour alone. 'Intonation Yes-No questions' have the structures of declarative sentence. Declarative sentences are marked by a gradually falling contour while 'Yes-No questions' generally end with a rising intonation. There is no re-ordering of words when intonation is used in Setswana. The rise in pitch at the end of the question demands an answer which can be 'yes' or 'no'. Answers to 'Yes-No questions' are generally elliptical.

'Yes-No questions' are marked by the interrogative markers naare/naa/nnaare/nnaa and a in Setswana. The interrogative marker bolo is used in Dzamba according to Bokamba (1976). The interrogative markers na/naa and afa/a are used to mark this type of questions in Sepedi.

The interrogative marker naare/naa/nnaare/nnaa can occupy the sentence-initial or final position whereas a can occupy the sentence-initial position only. According to the respondents the occurrence of naare/naa/nnaare/nnaa in the

sentence-final position is found in few cases. Naare/naa /nnaare/nnaa can also be juxtaposed with the interrogative marker a in the sentence-initial position. This distribution was not found in the literature consulted but it was confirmed by the respondents and other mother-tongue speakers.

Steyn (1992:150) states that in Sepedi, the interrogative markers afa and a may co-occur with the interrogative markers na and naa in the same interrogative structure. The interrogative marker a can only be used in the initial-sentence position and with the marker naa.

'Intonation questions' have two pragmatic functions in Setswana, that is, to request and to inquire. When the interrogative marker a ke re/ga ke re is introduced in 'Intonation questions', they are used to confirm old information. Prinsloo (1985) concluded that na in Sepedi is used in 'Yes-No questions' where the speaker presupposes that the addressee is willing and able to respond either by a positive or a negative answer. Afa, on the contrary, is used in 'Yes-No questions' where the speaker and the addressee share certain common knowledge and the speaker expects a positive reply together with an explanation.

The interrogative marker naare/naa/nnaare/nnaa is used in 'Yes-No questions' in Setswana where the speaker has a certain presupposition concerning the answer and expects a

positive reply together with an explanation. This was confirmed by the respondents. The interrogative marker a in Setswana is used when the speaker and the addressee do not share common knowledge. The speaker presupposes that the addressee is willing and able to respond by either a positive or a negative answer.

In Setswana, we find that 'Rhetorical questions' are marked by intonation, the interrogative marker a and interrogative words.

Steyn (1992) mentions that in Sepedi, afa primarily functions as a marker of 'Rhetorical questions', but however na and naa do also mark 'Rhetorical questions'. Therefore, we find semantic bleaching of interrogative markers in Sepedi.

The interrogative marker naare/naa/naare/naa co-occurs with interrogative words in Setswana. In these structures, interrogative words lose their semantic character of questioning and thus presupposition plays an important role because of naare/naa/naare/naa. Structures with naare/naa/naare/naa and interrogative words are stronger than those with interrogative words only. The respondents and other mother-tongue speakers supported this. The interrogative marker a never co-occurs with interrogative words in Setswana.

Louwrens observed that in Sepedi, interrogative marker na/naa co-occurs with interrogative words while afa/a do not. But however, Steyn later in her investigation found out that, afa/a do also co-occur with interrogative words in Sepedi.

In the following chapter we are going to discuss the syntax and pragmatics of 'WH-questions' in Setswana.

CHAPTER 5.0

WH-questions in Setswana

5.1 Introduction

In Chapter three it was mentioned that three different types of questions are going to be dealt with, namely, 'Yes-No questions', 'Rhetorical questions' and 'WH-questions'. It was stated in chapter four that 'Yes-No questions' are marked by intonation and/or interrogative markers, and it was also stated that 'Rhetorical questions' are marked by intonation, interrogative markers and interrogative words. In this chapter we are going to deal with 'WH-questions'.

The term 'WH-questions' is preferred because in international linguistic literature the term 'WH-questions' is used to questions which are marked by interrogative words (cf. Richards, et al. (1985); Nakada (1980); Quirk, et, al (1972); Radford (1988))

However, Steyn (1991) prefers the term 'Special questions' rather than 'WH-questions', since the latter term belongs to the spelling of interrogative words in English.

With 'WH-questions' the speaker requests information about the identity of some entity in the sentences. For example, a who-question asks for information about the identity of

a particular person. An appropriate reply would therefore be a word, phrase, or a sentence containing the requisite information.

'WH-questions' are questions introduced by what, who, whom, where, when, and how in English. Jespersen as cited by Lyons (1977:757) says that 'WH-questions' are referred to as 'WH-questions' because interrogative words begin with wh- with the exception of 'how?'. 'How?' is also identified as a wh-word because it exhibits the same syntactic behaviour as other members of this class.

5.2 Wh-Questions

Nakada (1980:111) refers to 'WH-questions' as those questions which contain one or more wh-word(s). According to him these are questions in which one or possibly more grammatical constituents are questioned, e.g.

198) "O mang?" (Ntsime, et al, 1988:32)

'"Who are you?"'

In the example above, the NP, mang? 'who?' is being questioned.

Lyons (1981:281) says although a 'WH-question' is a question, but what is in question is not the polarity, but the identity of some particular participants or

200) "Go rileng Morake?"

'"What has happened Morake?"'

"Mma, ga se sepe. Ke robetse bosigo thata maabane."

'"Mother, there is nothing wrong. I slept very late yesterday."' (Moreme, 1984:39)

In the above example, Morake's mother asks for the specification of Morake's over-sleeping. This is supplied by Morake in saying that he slept very late the night before.

'WH-questions' are unrestricted in that the addressee is not expected to respond in a yes or no answer, e.g.

201) "Batho ba mo ba ile kae?" (Monyaise, 1976:10)

'"Where have the people belonging here gone to?"'

The response might be 'Ba ile toropong' (They have gone to town) or 'Ba ile tirong' (They have gone to work) or simple 'Ga ke itse' (I do not know).

For Jespersen (1924:304) 'WH-questions' are 'x-questions'. According to Jespersen in these questions we have an 'unknown quantity x' as in an algebraic equation. The linguistic expression for this x in English is an interrogative pronoun or pronominal adverb, e.g.

202) "Ga twe mang?" (Magoleng, 1983:26)

'Who'

In the above example, the unknown quantity x, is an interrogative noun mang? 'who?'

In asking these questions we are inviting the addressee to supply a value for this variable (unknown quantity). According to Jespersen an x question is a many-valued function which presupposes the disjunction of a set of propositions. Each member of the set proposed supplies a different value for the variable, e.g.

203) ... "Tlhabiwa, o rata go dira eng?" (Moroke, 1983:14)

'... "Tlhabiwa, what do you want to do?"'

Expected propositions could be:

A: Ke rata go tshameka'

'I want to play.'

B: Ke rata go mo utlwisa botlhoko.

'I want to hurt him.'

C: Ke rata go opela.

'I want to sing.'

D: Ke rata go ya toropong.

'I want to go to town.'

5.3 Interrogative Words and Interrogative Determiners in Setswana

Nakada (1980:111) says that the set of all WH-question markers in a language is finite. This is also the case in Setswana. In English it is typically associated with the morpheme wh-. In Setswana we have the following wh-question markers although they do not exhibit the formal feature wh-. They show the same semantic significance as wh-question markers in English.

We find the following wh-question markers in Setswana:

mang? (singular)/ bomang? (plural) 'who? whom?'

eng? 'what?'

kae? 'where?'

leng? 'when?'

ntlha?/ntlhe?/ntlhang?/ntlheng? 'but or oh if, or how then? or but why?'

jang? 'how?'

kae? 'how many? how much?'

-fe? 'which? which one(s)?'

-kana kang? 'how long? how much? how many?'

-tabang/-jabang? 'what sex?' (of an animal)'

-tsiang? 'what colour? (of an animal)'

goreng? 'why?'

In Setswana, we find the above mentioned wh-question markers derived from different categories, i.e.

mang? (singular)/ bomang? (plural): nouns of classes 1(a) and 2(a) respectively.

eng? A noun of class 9

kae? An adverb

leng? An adverb

jang? An adverb

ntlhang? Conjunction

goreng? An interrogative interjection

-kae?, -fe?, -kana kang?, -tabang?/-jabang?, -tsiang?:
Interrogative determiners.

Doke (1935:131) points out that interrogatives in Bantu languages may belong to various parts of speech, but are not normally pronouns. An equivalent of the English 'who?' is in African Languages (for example, in Setswana), an interrogative noun of class 1(a) as already mentioned.

The following types of 'WH-questions' occur in Setswana: 'WH-questions' when questioning the NP, Adverbial questioning, Propositional questioning and when using interrogative determiners. WH-questions word groups also occur in Setswana.

5.3.1 Mang?

Mang? 'who? whom?' is used to question human nouns.

Mang? is not only used to question nouns belonging to class 1(a) but also those belonging to class 1. For example:

204) Ntebang: (O itumetse)

Jaanong go duela mang?

Neo: (O tagilwe)

Go duela nna Mme Ntebang.

... (Ntsime, 1990:66)

'Ntebang: (She is happy)

Now, who is paying?

Neo: (He is drunk)

I am paying mother Ntebang.'

205) O bitsa mang?

'Whom are you calling?'

The answer to question 204 is Neo (class 1(a)) but the reply to question 205 could be 'Dikeledi' or Motho. "Dikeledi" is a noun belonging to class 1(a) and 'motho' is a noun belonging to class 1.

Mang? 'who? whom?' is not only used to question the

human nouns. Compare the following examples:

206a) "Lwa phatlalala nako mang?" (Magoleng, 1987:64)

'"At what time did you disperse?"'

b) "Ke sente mang e?" (Monyaise, 1976:68)

'What kind of cent is this one?'

c) Phologolo mang?

'Which animal?' (Cole, 1955:460)

d) O a bo a bua dilo mang? (Ntsime, 1984:8)

'What nonsense is he saying?'

'Which things does he actually say?' (Literal meaning)

The interrogative determiner -fe? 'which? which one(s)?' is the one which is used to ask the question which? which one? not mang?. But, however, according to the respondents -fe? and mang? are used in different situations. Compare the following examples:

207a) O batla phologolo efe?

'Which animal do you want?'

b) O batla phologolo mang?

'Which animal do you want?'

According to the respondents question 207a) is asked in a situation where we find different types of animals. For example, cattle, donkeys, cats and horses. Therefore, the speaker asks the addressee to mention the specific animal he wants. Interrogative sentence 207b) is asked when we have the same type of animal, e.g. cats. The speaker asks the addressee to show him the one which he wants. Compare the following examples:

208a) O gorogile ka nako efe?

'At what time did you arrive?' and

b) O gorogile ka nako mang?

'At what time did you arrive?

The respondents pointed out that question (b) is asked in a situation where the speaker is enquiring about the clock time. Whilst question (a) is used when we have a situation where the addressee is questioning about any time except the clock time. For example: mampa a podi 'in the afternoon', tadi e amusa 'midday'.

5.3.2 Eng?

According to Gough (1983:14) eng? 'what?' is used for both human and non-human referents. That is, it is used when the speaker does not know exactly whether the questioned NP is a human or non-human noun, e.g.

209) Lo batla eng?

'What do you want?'

The answer to the above example could be 'ngwana' (human) and 'sejana' (non-human).

Compare the following examples:

210a) "Fa o bona, o bolailwe ke eng?" Maketane a batla go itse.

"Ke gona go nwa gore motho wa teng a se ka a ikitse." (Magoleng, 1987:3)

'"From your observations, what killed him?"

Maketane wanted to know.

"It is over-drinking"'.

b) "O tagilwe ke eng?"

"Ke lerato"... (Malope et al, 1983:36)

'"What made you drunk?"

"It is love"...'

5.3.3 Kae?

Kae? is used to elicit information about the spot, place, etc, for example:

211a) ... Bofa a re: "Seaparo sa ga Sejene Pitse se šwele leng?" Kapotene Khali a ntsha motsoko go goga.

"Go fetile sebaka sa ngwaga le dikgwedi se ntse se šwele." Sefatlhego sa gagwe se bontsha go makala.

"Se šwetse kae?"

"Kwa ga gagwe." (Malope et al, (1983:37)

'... Bofa said: "When did Sergeant Pitse's uniform get burnt?" Captain Khali took cigarette out to smoke.

"A period of a year and months has elapsed since it was burned." His face showing surprise.

"Where did it get burnt?"

"At his home".'

b) Molamu a botsa, "Lesapo, o ne o tsena sekolo kae?"

"Ke ne ke tsena sekolo kwa Eldone. Ke ne ke bala Setlhopha sa B." (Moroke, 1981:47)

'Molamu asked, "Lesapo, where did you attend

school?"

"I attended school at Eldone. I was doing Sub-standard B."

In the two examples above, the addressee indicated locality.

Kae? is also used to inquire about one's health. For example:

212) "Le kae, rra?" (Shole, 1991:54)

'"How are you, sir?"'

5.3.4 Leng?

The interrogative word leng? questions the time when the action took place. For example:

213) "Koko, ngwana wa gago o timetse leng?" (Moroke, 1981:48)

'"Grandmother, when did your child get lost?"'

Interrogative sentences with the interrogative word leng? generally receive adverbs of time as replies, for example:

214a) Moruakgomo: Ba tla tlhasela leng?

Molotlhanyi: Ba tla tlhasela ka moso.

(Raditladi, 1970:79-80)

'Moruakgomo: When will they attack?

Molotlhanyi: They will attack tomorrow.'

b) ... "O boleletswe leng gore ke etla?"

"Maabane." (Monyaise, 1976:56)

'... "When were you told that I am
coming?"

"Yesterday."

5.3.5 Jang?

The interrogative word jang? questions the manner in which an action takes place, for example:

215) "O tlhomamisa jang gore ga a tlhole a go rata?"

(Magoleng, 1983:13)

'"How do you confirm that he no longer
loves you?"'

Answers to interrogative sentences with the interrogative word jang are generally adverbs of manner, for example:

- 216) "Re tshwanetse go golega loleme lwa ga Pule
le lwa ga Mmakato. Ba itse thata."

"Jang, Kokoi?" Go botsa Kgomo ka mafega.

"Ka tšhelete." (Moloto, 1986:36)

'"We must make Pule and Mmakato quiet.

They know too much."

"How, Kokoi?" Asks Kgomo angrily.

"With money."

5.3.6 Goreng?

The interrogative word goreng? is used to ask the question why? in Setswana. The interrogative word goreng? can also be used as gore eng? in interrogative sentences, for example:

- 217) "Gore eng a se kile a itwela?" (Magoleng,
1983:12)

'"Why didn't she fight back?"'

- 218) "Gore eng?" (Magoleng, 1983:13)

'"Why?"'

- 219) "Ke goreng o botsa jalo?" (Magoleng, 1987:2)

'"Why do you ask like that?"'

5.3.7 Ntlha?/Ntlhe?

The interrogative word ntlha?/ntlhe? is used in expressing surprise or regret or reproach or query. For example:

- 220) Diarona a gana go utlwa. "E-he, golo fa ke a go kgoreletsa? Ntlha o ntse o sa rialo? O lebetse gore o seritela-kgotleng?" (Monyaise, 1976:40)

'Diarona could n't take what was said. "Oh, I am obstructing you? But why didn't you say it? Have you forgotten that you are useless?"'

5.3.8 -fe?

The interrogative determiner -fe? is used to question a NP with the meaning 'which?'. It is used together with the concordial morpheme of the NP questioned. For example:

- 221) Dikeledi: Jaanong o ya go tsaya kgato efe molekane? (Metsileng, 1976:32)

'Dikeledi: Which steps are you going to take now friend?'

5.3.9 **-kae?**

The interrogative determiner -kae? is used to question a NP with the meaning 'how many? how much?' Similar to the interrogative determiner -fe?, it is used together with the concordial morpheme of the NP questioned, for example:

222) Neo: (O tagilwe)

Go duela nna Mme Ntebang.

Ke bokae? (Ntsime, 1990:66)

'Neo: (He is drunk)

I am paying Mother Ntebang.

How much is it?'

5.3.10 **-kana kang?**

-kana kang? as an interrogative determiner is applied when the speaker is enquiring about the length, the amount or the number of the NP. The replies are generally indicated by hands or cents, kgs or cms, days. Compare the following examples:

223a) Lorole: E e kanakang?

Legare: Maitse-dipuo a ka re ke tlhapa

e e kana ka tlou e kotame.

(Moroke, nd:26)

'Lorole: It is how big?

Legare: Experts in languages can say that
it is a vulgar word as big as an
elephant squatting.'

b) ... Pele mmaMoipone a tsamaya, Morake a re "Go
siame, mma. Ba dumele thata kwa gae. O tla ba
etela sebaka se se kana kang?"

"Ke ne ke eleditse go ka nna le bone sebaka sa
beke. Jaanong ga go kgonege. Ke bona gore
morago ga matsatsi a mararo ke tla boa,"

(Moreme, 1984:38)

'... Before Moipone's mother went away,
Morake said, "It is alright, mother.
Pass my best regards to them at home.
How long are you going to pay them a
visit?'

"I wished to stay with them for a period
of a week. But now it is impossible. I
think that I shall return after three
days, ..."'

5.3.11 -tabang?/-jabang?

The interrogative determiner -tabang? is used in interrogative sentences inquiring about sex of animals, for example:

224) Mmui: Ke tsa bo-e-tabang?

Mmuisiwa: Di na le poo e phatswa e e molema.

(Ntsime et al, 1982:32)

'Speaker: What is the sex and the colour
of their bull?

Addressee: They are with a black-and-white
bull which is crooked-horned.'

5.3.12 -tsiang?

The above-mentioned interrogative determiner is used in interrogative sentences inquiring about the colour of animals or colour of animal's products, for example:

225) Motswasele: Thebe ya gagwe tsiang?

Modise: Thebe ya gagwe phatshwa,
Mokwena.

(Raditladi, 1970:100)

'Motswasele: What colour is his shield?

Modise: His shield is black-and-white.'

5.4 The syntactic distribution of Interrogative Words and Interrogative Determiners in Setswana.

The distribution of wh-words in Setswana is different from that of English. While they generally occupy pre-verbal position in English, they occupy post-verbal position in Setswana, e.g.

226) Setswana: ... "O kgwela mang lenga mosetsana?"..

(Mouwane, 1991:96)

English: '... "Who had annoyed you?"...'

The post-verbal position of wh-words in Setswana can also be illustrated by the following examples from the literature works:

227) "E tswa kae? O a itse ke itshopere.

Tšhelete ya me e feletse mo kagong e."

(Moloto, 1985:36)

'"Coming from where? You know that I am penniless. I have used all my money on this building."'

228) Gadifele: (o tshogile)

Ke eng?

Go diragetse eng?

Bolela Tefo! (Ntsime, 1990:71)

'Gadifele: (she is frightened)

What is it?

What has happened?

Say Tefo!'

They can function as objects when occupying the post-verbal position in Setswana. This occurs when there is no object congruency morpheme in the verb:

229) Batšhipile: Monna Dithole, se boife sepe.

O ne o tlile go batla eng
mo sekgweng se?

(Ntsime, 1975:5)

'Batšhipile: Dithole man, do not fear
anything.

What were you looking for
in this forest?'

230) Mmalefa: (O maketse)

O lorile eng Mpho?

(Ntsime, 1990:98)

'Mmalefa: (She is amazed)
What did you dream Mpho?'

*"O ne o tlile go e batla eng
mo sekgweng se?
*O e lorile eng?

Wh-words can also function as descriptives in Setswana.
Compare the following examples:

231a) "A go bona jang mo lefifing Phage?"

(Moloto, 1985:32)

'"How did he see you in the darkness
Phage?"'

b) "O tlhomamisa jang gore ga a tlhole a go rata?"

(Magoleng, 1983:13)

'"How do you confirm that he is no longer in love
with you?"'

Some of the interrogative words can function as
determiners of the object noun in Setswana:

232) Dikeledi: O tsere efe mosadi?

(Metsileng, 1976:32)

'Dikeledi: Which step did you take woman?'

Interrogative words and interrogative determiners do not

occur pre-verbally and become grammatical subjects, e.g.

233a)* Mang o gorogile?

'Who has arrived?'

b)* Eng se sule?

'What is dead?'

They function as subjects when they are complements of word groups in Setswana, for example:

234) Rakgomo: (O maketse)

Letswalo la gago le garolwa

ke eng?

(Ntsime, 1990:95)

'Rakgomo: (He is surprised)

What is it that is

frightening you?'

235) ... "Lo batla go itse gore o

bolailwe ke mang? Ga ke itse."

(Monyaise, 1976:19)

'... "You want to know the person

who killed him? I don't know."

236) Mongwe a botsa, "Go bua mang?..."

(Moloto, 1985:26)

'Someone asks, "Who is talking? ..."'

In sentence 234 the interrogative word eng? is used as a complement of the agentive particle ke, mang? in the interrogative sentence 235 is used as a complement of an identifying copulative particle ke; and in example 236 mang? is used together with an indefinite subjectival concord go-.

5.5 Pragmatics of WH-Questions

This section will concentrate on the use/meaning of these questions within the interlocutory discourse, i.e. the pragmatic function of these questions. Different types of 'WH-questions' will be dealt with in relation to what is questioned by the interrogative words and interrogative determiners.

5.5.1 Subject questioning

In subject questioning the addressee asks for information about the identity of a subject and an appropriate reply would therefore be a word, phrase or sentence containing the requisite information. Semantic difference does not occur in the questioning of the subject. Compare the following examples:

237) Mongwe a botsa, "Go bua mang? Nka go thusa ka eng?" Madise a araba, "Ke Madise mo Maokeng. A nka bua le Mmangwedi Kgomo?" (Moloto, 1985:26)
'Someone asks, "who is talking? With what can I help you?"
Madise then answered, "I am Madise in Maokeng. Can I speak with Mmangwedi Kgomo?"'

238) Seipati: Lo bomang lona, lo nkotlisang letswalo?
Masole: Re masole a puso, koko, re mo letsholong la ditonki. (Keamogetse, 1984:38)
'Seipati: Who are you who frighten me?
Masole: We are the government's soldiers, grandmother, we are in the mission to kill donkeys.'

239) "O tagilwe, ke eng?"
"Ke lerato." ... (Malope, et al., 1985:36)
'"What made you drunk?"
"It is love." ...'

In example 237 above the speaker is talking to someone but has some doubts as to who the addressee is. The speaker and the addressee (Madise) do not share common knowledge. Mang? in this interrogative sentence has an indefinite reference. The speaker presupposes that the addressee's ability to identify the referent in question

is doubtful. The questioned aspect is new information. The subject supplied in the example is 'Madise' which is a noun of class 1(a).

Seipati (the speaker) in example 238 is shocked by some people and she presupposes that those people (the addressees) are perfectly able to identify themselves. The addressees did identify themselves as 'Masole a Puso'.

The identified subjects in the above examples are new informations because they are introduced for the first time in discourse.

In the third example the speaker is sure about the addressee's ability to identify the referent. The addressee knows exactly what has made him drunk, namely, love.

According to Louwrens (1983:37), the identifying copula 'ke' (it is) had an existential meaning and presupposes the existence of a uniquely identifiable referent like above. The use of the identifying copula 'ke' indicates that the speaker presupposes that the addressee will surely identify the referent. The speaker expects a unique referential identification, most likely, a definite description.

5.5.2 Object questioning

In object questioning two types of structures are used, namely, for questioning the direct object and for questioning the indirect object. The speaker elicits information from the addressee about the object(s) concerned, e.g.

240) Batšhipile: Monna Dithole, se boife sepe.

O ne o tlile go batla eng mo
sekgweng se?

Dithole: Ke tlisitswe ke kgarakgatshego ya
mowa fa.

(Ntsime, 1975:5)

'Batšhipile: Dithole man, do not fear anything.

What were you looking for in this
forest?

Dithole: I have been brought here by
disturbances of the spirit.

241) Mmalefa: (O maketse)

O lorile eng Mpho?

Mpho: (O sekile dikeledi)

Ke lorile rremogolo mongwe a tla kwa go
nna. Fa a tsena fa go nna a re ene ke
rremogolo Khupe ... (Ntsime, 1990:98)

'Mmalefa: (she is amazed)

What did you dream about Mpho?

Mpho: (With tears in her eyes)

I dreamed a certain grandfather
approaching me. When he arrived next
to me he told me that he is grandfather
Khupe....'

From the examples above, one could deduce that the
speakers have some doubts as to whether the addressees
will be able to identify the referent. The speakers'
doubts are confirmed when the addressee in example 240
supplies him with an irrelevant answer. In example 241
the addressee gave the relevant answer although she is
not sure about the grandfather she dreamt about.

5.5.3 Adverbial questioning

According to Lombard semantically

adverbs describe processes or
actions with reference to
various characteristics
(1985:167).

This means that adverbs have a referential meaning with respect to process or action taking place. The referential meaning is within the action itself.

In Setswana the interrogative words jang? 'how?', kae? 'where?' and leng? 'when?' are used to elicit information about the manner in which the verb is fulfilled, about the spot, place, etc. and about the point in time, respectively. The response from the addressee expected by the speaker is the identification of relevant presupposition. For example:

- 242) "Re tshwanetse go golega loleme lwa ga Pule le lwa ga Mmakato. Ba itse thata."
"Jang, Kokoi?" Go botsa Kgomo ka mafega.
"Ka tšhelete." (Moloto, 1986:36)

"We must make Pule and Mmakato quiet. They know too much."

"How Kokoi?" Asks Kgomo angrily.

"With money."

The speaker in the above example has a certain degree of knowledge with reference to manner. Kgomo (the speaker) is led by his knowledge to the need to make Pule and Mmakato quiet to presuppose that Kokoi (the addressee) will establish the manner to do it.

243)...., Bofa a re: "Seaparo sa ga Sajene Pitse se šwele leng?" kapotene Khali a ntsha motsoko go goga.

"Go fetile sebaka sa ngwaga le dikgwedi se ntse se swele." Sefatlhego sa gagwe se bontsha go makala.

"Se swetse kae?" (Malope, et al 1983:37)

'...., Bofa said: When did Sergeant Pitse's uniform get burned?" Captain Khali took cigarette out to smoke.

"A period of a year and months has elapsed since it was burnt." His face showing surprise.

"Where did it get burnt?"

"At his home."

In the example above the speaker also has a certain degree of knowledge with reference to place. Bofa (the speaker) is led by his knowledge of the burning of Sergeant Pitse's uniform to presuppose that captain Khali will locate the place.

244) Moruakgomo: Ba tla tlhasela leng?

Molotlhanyi: Ba tla tlhasela ka moso.

(Raditladi, 1970:78-80)

'Moruakgomo: When will they attack?
Molotlhanyi: They will attack tomorrow.'

The speaker (Moruakgomo) in the above example also has a certain degree of knowledge with reference to time. He is led by his knowledge of the battle to presuppose that Molotlhanyi (the addressee) will establish the time.

Responses given when jang? 'how?', leng? 'when?' and kae? 'where?' are used are that of adverb of manner, adverb of time and locative and locativised nouns, respectively.

5.5.4 Propositional questioning

5.5.4.1 Goreng?

The interrogative word goreng? is used to express surprise on realizing something unexpected and an answer is expected from the addressee. Compare the following examples:

245a) Motlapele: Ke go reng o bua mahutsana Tsholofelo?

Tsholofelo: Ke nyetswe ke monna a metswa ke
lefatshe;

A tsena ka lenga la seloko a nyelela;

A phura huralela - beno a se tlhole a
gadima morago.

(Ntsime, 1984:1)

'Motlapele: Why are you saying sad things,
Tsholofelo?

Tsholofelo: I got married to a man then he was
swallowed by the earth;
He disappeared.
He disappeared and never looked back.

-----'

b) "Gore eng a se kile a itwela?"

"Ke mo tshoganyeditse." (Magoleng, 1983:12)

'"Why didn't she fight back?"

"I took her by surprise."

In example 245a) above the speaker is questioning the addressee about the things she was saying. The speaker presupposes without doubt that the addressee is able to give the reason why she was saying such sad things; and the addressee did respond positively.

The speaker in example 245b) questions the addressee, and wants to know the reason why the person attacked never fought back. The speaker presupposes without doubt that the addressee will give the reason why the

person never retaliated. The addressee gave the reason why this happened.

5.5.4.2 Ntlha?/Ntlhe?

As already mentioned in paragraph 5.3.7 ntlha? p159 is used to express surprise or regret or reproach or query. When ntlha? is used the addressee presupposes without doubt that the addressee is able to supply him with the reason why something happened, for example:

246) Molefi: Ntlhang jaanong o gana batho ba bangwe ba ba etela?

Matsetse: Ga ke ise ke gane rra.

Ke boditse potso ka re lo batla eng.

(Ntsime, 1984:39)

'Molefi: But why don't you want people to pay them a visit?

Matsetse: I never prohibited people from paying them a visit.

I simply asked the question what do you want.'

In the above example presupposition failure takes place. Matsetse, the addressee, does not supply the speaker, Molefi, with the reason why he is preventing people from paying them a visit.

5.5.5 Nominal questioning by means of Interrogative Determiners

The following qualificative roots with the affixation of concordial morphemes are used in Setswana as interrogative determiners, namely: -fe? 'which? which one?', -kae? 'how many? how much?', -kana kang? 'how long?' -tabang?/-jabang? 'what sex?', -tsiang? 'what colour?'.

Interrogative determiners are not commonly used and they occur mostly in interrogative word groups. They are used to identify the noun(s) by means of a particular qualification(s). In applying these determiners in questions the speaker presupposes that the addressee knows the correct qualification.

In using -fe? the speaker is inquiring about the identification of a particular person or thing; -kae?: the identification of quantity and number; -kana kang?: the identification of period of time, amount of something, number; -tabang?/-jabang?: the identification of sex; -tsiang?: the identification of colour.

5.5.5.1 The identification of a particular person or thing:

247) Dikeledi: Jaanong o ya go tsaya kgato efe

molekane?

Lerato: Ga ke ye go tsaya kgato Dikeledi.

Kgato ke setse ke e tsere ke e tshotse.

Dikeledi: O tsere efe mosadi?

Lerato: Ke tlogetse Mothoruri tsala ...

(Metsileng, 1976:32)

'Dikeledi: Which step are you are going to take now, friend?

Lerato: I am not going to take any step Dikeledi. I have already taken a step, I have it.

Dikeledi: Which step did you take woman?

Lerato: I have broken-up with Mothoruri friend ...'

5.5.5.2 The identification of quantity

248) "Radipina, ke makgetlo a le makae o tla mo ofising ka ntlha ya go tlhoka maitsholo ga gago?"
"Ga ke itse meneer," a araba a lebile kwa ntle ka lefesetere. (Moreme, 1984:3)

'"Radipina, how many times have you come to my office because of misbehaviour?"

"I don't know meneer," he answered looking out through the window.'

5.5.5.3 The identification of period of time

249) ... Pele mmaMoipone a tsamaya, Morake a re, "Go siame, mma. Ba dumele thata kwa gae. O tla ba etela sebaka se se kana kang?"

"Ke ne ke eleditse go ka nna le bone sebaka sa beke. Jaanong ga go kgonege. Ke bona gore morago ga malatsi a mararo ke tla boa, ..."
(Moreme 1984:38).

'"... Before Moipone's mother went away, Morake said, "It is alright, mother. Pass my best regards to them at home. How long are you going to pay them a visit?"

"I wished to stay with them for a period of a week. But now it is impossible. I think that I shall return after three days, ..."'

5.5.5.4 The identification of colour

250) Motswasele: Thebe ya gagwe tsiang?
Modise: Thebe ya gagwe phatshwa, Mokwena.
(Raditladi, 1970:100)

'Motswasele: What colour is his shield?
Modise: His shield is black-and-white.'

5.6 Interrogative Word Groups

A word group as described by Lombard is

A combination (group) of (autonomous)
words, bound together to form a
unit of sound and meaning (1985:185).

From this definition we deduce that each word group must consist of at least two autonomous words and it must show a phonological and semantic relationship.

The following interrogative word groups have been identified in Setswana: The copulative, the instrumental, the locative, the conjunctive, the possessive; the nominal and the agentive word groups. They are formed by an introductory member and a complement, for example:

251a) Gadifele: (O tshogile)

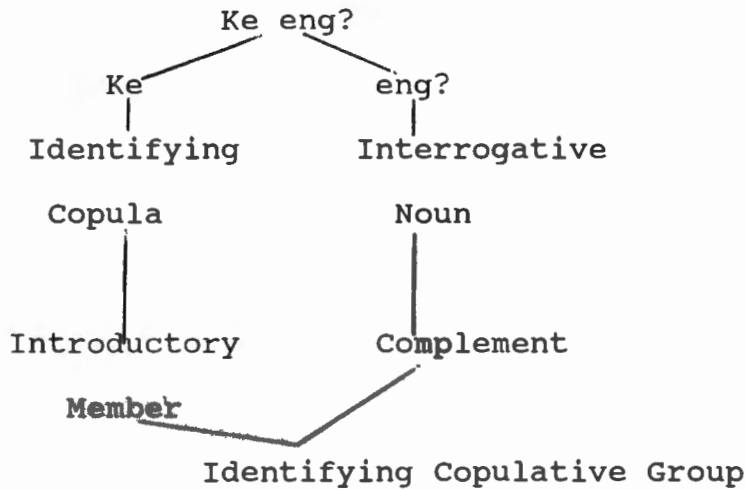
Ke eng?

(Ntsime, 1990:71-72)

'Gadifele: (She is frightened)

What is it?

-----'



5.6.1 Pragmatics of Interrogative Word Groups

5.6.1.1 Copulative Word Groups

When copulative word groups are used, the speakers presuppose without any doubt that the addressees will identify the referents. These presuppositions are caused by the use of copulative particles. The identifying copula ke as it is stated by Louwrens (1983) has an existential meaning and hence presupposes the existence of a uniquely identifiable referent. The same thing applies with the use of a descriptive copulative subject concord and an associative particle. In this instance the speaker and the addressee(s) do not share old information. For example:

- 252) "Ke mang?" ga botsa lentswe la mosadi mo teng
 ga phaphosi gonne mo Eersterus ga e re motho a
 kokota wa itlhaganela go bula; ke raya fa o
 sa ithatela botshelo jaaka nna.

"Ke nna, mmane; mpulele tsweetswee."

"Ke boditse gore o mang. Araba potso o tlogele go itlantla leleme!" Ga utlwala gore o tiisitse molala.

"Ke Mpotseng, mmane."

"Mpotseng?"

"Ee. Mpotseng." (Malope, 1980:6)

"Who is it?" asks a woman's voice inside the room because in Eersterus we do not hurry to open when a person knocks; I mean when you love life like myself.

"It is myself, aunt; open for me please."

"I asked who are you. Answer my question and stop saying this and that!" It was obvious that she meant it.

"I am Mpotseng, aunt."

"Mpotseng?"

"Yes. Mpotseng."

In the above example, Mmadisenke, the speaker, requests the addressee, the person who is knocking, to identify himself. She is led in this case by her knowledge of facts to presuppose without any doubt that the addressee will identify himself. This is exactly what the addressee did, he identified himself as Mpotseng.

253) Gadifele: (O tshogile)

Ke eng?

Go diragetse eng?

Bolela Tefo!

Tefo: (O rothisa keledi)

Mme Gadifele, Neo le Mogapi ba sule.

(Ntsime, 1990:71-72)

'Gadifele: (She is frightened)

What is it?

What has happened?

Say Tefo!

Tefo: (He sheds a tear)

Mother Gadifele, Neo and Tefo are dead.'

The speaker, Gadifele, in the above dialogue, inquires about what has happened. She presupposes without doubt that the addressee, Tefo, will identify that which has happened. She receives the positive answer that Neo and Tefo are dead.

Imagine a situation in which the speaker and the addressee are involved in discourse. During their conversation the speaker realizes that they somehow differ drastically in some aspects of life with the addressee. The speaker will presuppose that the addressee is surely able to identify the referent - his identity.

254) Speaker: O mokae? 'To which nationality do you belong?'

5.6.1.2 Instrumental Word Groups

255) Maleke: Mme lo tla ka eng, Senese?

Senese: Re tla ka mafoko a lefatshe, Mokwena. Mathata a lefatshe leno la rona. (Raditladi 1970:39)

'Maleke: Then with what are you coming, Senese?

Senese: We are coming with words of the world, Mokwena. Problems of this world of ours.'

In the dialogue between Maleke and Senese, Maleke, the speaker, presupposes without any doubt that Senese, the addressee, will tell him exactly with what they are coming. Senese gave him a positive answer that they are coming with problems of their world.

256) Lerato: Ke go bofa fa ke re eng? Ka re o utlwile dilo tse ka mang?

Moipone: Fa motse otlhe wa Lehurutshe o duma jaana, tota o tsamaya motse ntlha efe Lerato? Le gale ga ke gakgamale. Go bonala gore ya re ba go bona ba didimale, ba tshaba go tloga ba go utlwise botlhoko. Di jalo mma. Mosetsana yo mosetlhana wa Moruleng, o fa Sefatlhane ka fa. Mokgatla mma wena! Ga twe ga se bontle bo tsosa badimo! Bamoitse ba re ga apare o tsosa dipoko! (Metsileng, 1976:11)

Lerato: I bind you when I say what? I say by whom did you hear this things?

Moipone: When the whole Lehurutshe village roars like this, actually at which direction of the village do you move? But I am not surprised. It seems that when they see you they keep quiet, fearing to start hurting you. They are just like that, mother. A yellowish girl of Moruleng, she is at Sefatlhane, just here. Mokgatla thou mother! It is said that she is so beautiful that she wakes the forefathers! Those

who know her say that she dresses so well that she wakes the ghosts!'

In the above example, Lerato, the speaker, is led by her knowledge of discourse-related facts to presuppose without doubt that the addressee, Moipone, will give her the name(s) of the person who told her about Mothoruri's other girlfriend. Moipone tells her that it is a well known fact that Mothoruri has another lover at Zeerust, and she (Moipone) is surprised that Lerato does not know.

257) "Dumela, ngwanaka. Nka go thusa ka eng?" a mmotsa jaana a ntse a eme mo mojako. Batho ba Alekesanta ga ba tshepane.
"Ke tlile go kopa marobalo, mma." (Lebethe, 1972:40)

"Greetings, my child. With what can I help you?" she asks her like this while standing at the door. People of Alexandra do not trust one another.

"I have come to ask for a place to spend the night, mother."

The speaker in the above conversation presupposes without any doubt that the addressee will identify what she is to be assisted with. This is definitely what she did by telling her that she is

asking for a place to spend the night.

5.6.1.3 Locative Word Groups

The speaker, with the use of a locative word group, presupposes that the addressee is able to identify the place. For example:

258) "Go kae?" A botsa fela a ntse a bona
kgetsanyana e e mo legetleng la gagwe e bile a
munega madi.

"Ke mo."

"Gone tota."

"Gone." (Tselaesele, 1991:104)

"Whereabout?" He just asks while seeing the
small sack on his shoulder and it was also
trickling blood.

"It is here."

"Exactly this place."

"Exactly."

In the above example, the speaker, Reverend Akanyang, has a certain degree of knowledge with reference to place. He is led by his knowledge of their agreement to presuppose that the Bushman will locate the place. The Bushman did locate it by showing him the spot.

259) Banyaneng: A nne fa kae?

Tshipi: Fa! Ka re a nne fa! Go bua
nna morwa Tshipiethata. Nka le
kataka gona jaanong la tswa
fano le dutla madi, a le a
nkutlwa! Lerato ka re tlaya
kwano! (Metsileng, 1976:67)

'Banyaneng: Where must she sit?

Tshipi: Here! I say she must sit here!
It is the son of Tshipiethata
who is speaking. I can assault
you seriously just now and
leave this place flowing blood,
do you hear me! Lerato, I say
come here!'

Banyaneng, the speaker, presupposes that Tshipi, the
addressee, will position the place where Lerato has to
sit. Tshipi did show her the place which was next to
him.

260) Lobisa (Go Jakopo): Ke ka ntlha yang fa o sa
supetse ngaka gore setlhabi se fa kae? E
supetse gore se mo mpeng ka fa tlase ga
letsele la seatla se se jang.

Jakopo: Didimala-tlhe mma, ke tla supetsa
ngaka. (Moroke, nd.:37)

'Lobisa (To Jakopo): Why are you not showing

the doctor where the pain is? Show it that it is in the stomach below the breast on the right hand side.

Jakopo: Please keep quite mother, I will show the doctor.'

Lobisa, in the above example, presupposed that the addressee, Jakopo (her husband), will locate the place where the pain is, she is surprised by the fact that Jakopo is not showing anything to the doctor. This leads to her asking him why he is not showing the doctor the exact place where he feels the pain. Jakopo promises to do so.

5.6.1.4 Conjunctive Word Groups

The speaker when using a conjunctive word group, is led by his knowledge of discourse facts to presuppose without any doubt that the addressee is totally able to carry out the identification of the referent(s) in question. For example:

261) "Monna! Mmago o kae?"

"Mama o teng."

"O na le mang?"

"O na le papa." ... (Tselaesele, 1991:107)

"Man! Where is your Mother?"

"Mother is here."

"With whom is she?"

"She is with father."...'

The speaker in the above conversation presupposes without any doubt that Thuso, the addressee, will identify whoever is with her mother. This is led by what Thuso has just said that the mother is present. He (Thuso) gave him a positive answer that she is with his father.

262) "Hallo! Kelebile. Ke tla re ke bua le mang?"

"Bakai. Ga o ne o nkitse." (Magoleng and Motlhake, 1985:12)

"Hallo! Kelebile. With whom will I say I am talking to?"

"Bakai. You will not know me."

Kelebile, the speaker in example 262, because of her knowledge that everyone knows his identity presupposes that whoever is speaking will be able to identify himself. The addressee identified himself as Bakai.

263) Lebutle: (O kgophilwe, ka Mosweu a mmifetse)
Photo, go le kgang ya me, le e re
tsenang ganong, Go go pateletsa go
tswelela le ya ga mang?

Photo: Rra, Mosweu o makgabe a dipapetla,
ga a nne;
Ke bona ke pateletsega go mo

-191-

sekegela tsebe.

(Photo le Mosweu ba tswela ntle)

(Modise, 1967:24)

'Lebutle: (Is hurt, as Mosweu scolded him)

Photo being, my news, and that which
has just interrupted us,

You are forced to continue with
whose one?

Photo: Father, Mosweu is in a hurry, he is
not staying; I realize that I am
forced to listen to him. (Photo and
Mosweu go outside)'

Lebutle, the speaker in example 263, presupposes without
any doubt that Photo, the addressee, will choose between
his news and Mosweu's news. Photo chose Mosweu's news.

5.6.1.5 Possessive Word Groups

When using the possessive word group, the speaker
presupposes that the addressee is able to identify the
possessor. This presupposition is led by the speaker
knowledge of possession. The following example illustrates
this:

264) "Ke mosimane wa kae?"

"GaMosetlha, mma."

"GaMosetlha!"

"Ee, GaMosetlha." (Malope, 1980:83)

`"It is a boy of which place?"

"GaMosetlha, mother."

"GaMosetlha?"

"Yes, GaMosetlha."'

The speaker, Keneeletswe, is led by her knowledge of the fact that Emma, the addressee, is pregnant that she presupposes without any doubt that she (Emma) will identify the possessor. Emma identified the boy's place as GaMosetlha - it possesses the boy.

265) A didimala sebakanyana. Fa a ntsha molomo a re "O batla tiro ya eng mma?"

"Ya go belega ngwana," ga fetola Setsamayanaga. (Mogotsi, 1991:32)

'She kept quite for a short while. When she spoke she said "What type of job are you looking for mother?"

"Of taking care of a child," answered Setsamayanaga.'

Grace, the speaker, in the above example, is led by her knowledge that Setsamayanaga, the addressee, is looking for work, to presuppose without doubt that she will name the type of job she is looking for. This is exactly what she did by saying that she is looking for a

baby-nursing job.

266) "O ngwana wa ga mang?"

"Radipotsane." (Tselaesele, 1991:92)

`"Whose child are you?"

"Radipotsane."'

The speaker, Reverend Akanyang, presupposes without any doubt that the author, the addressee, will identify his possessor. This presupposition is led by his knowledge that generally everybody knows his parents. He identified himself as Radipotsane's child.

5.6.1.6 Nominal Word Groups

Nominal word groups are used when the speaker despises the referent or when the speaker is inquiring about the type of animal, bird, medicine, etc.

267) Addressee: "... O bona ke le manapenyana
o ithaya o re o ka dira selo mang?
..."

(Bogatsu, 1991:70)

`"... Because I am old and without
energy you think that you can do
anything you like?..."'

In the above example, the addressee despises the referent.

Imagine another situation in which the speaker and the addressee are involved in conversation. The speaker then inquires about the kind of animal during the continuation of the conversation. e.g.

268) Speaker: O bone phologolo mang?

'What kind of animal did you see?'

Addressee: Ke bone phologolo e thokwa.

'I saw a brown animal.'

The addressee, in the above example, identifies the kind of animal as being a brown animal.

5.6.1.7 Agentive Word Groups

The use of this type of word group indicates that the speaker is aware of the fact that someone is to perform an action or process, and the speaker presupposes that the addressee is perfectly able to identify that person. For example:

269) Speaker: Jaanong dikgomo tsona di thibelwa ke bomang? (Ntsime et al, 1982:32)

'Now who will stop the cattle?'

Addressee: Di thibelwa ke basimane ba bannye.

'Small boys are stopping them.'

The addressee identified the agent as basimane ba bannye.

5.7. The classification and use of fa; kgotsa; ntekwane; mme; jaanong and ruri in Setswana

Cole defines a conjunctive as

a word which introduces a
sentence or links up words,
phrases, clauses or sentences
(1955:64).

A conjunctive in Longman Dictionary of Contemporary English is defined as

(a word) joining or serving to
join phrases together. The
word 'however' although an
adverb can be used as a
conjunctive. It is therefore
a conjunctive adverb (1978:230).

Richards et al identify connectives and conjunctives as conjunctions. According to them a connective is

a word which joins words, phrases
or clauses together, such as but,
and, when (1985:58).

and conjunctives are

units larger than single words
which function as conjunctions...
for example so that, as long as,
as if (1985:58).

They further point out that 'adverbs which are used to introduce or connect clauses are sometimes known as conjunctive adverbs, for example however, nevertheless'.

From the definitions above we can conclude that conjunctives are words introducing sentences or joining words, phrases, clauses or sentences; and adverbs when introducing or linking clauses, phrases or sentences are referred to as conjunctive adverbs.

Cole (1955), Mathibela (1991) and Ntsime and Krüger (1989) classify fa, kgotsa, ntekwane and mme as conjunctives. Jaanong and ruri are adverbs. The respondents agree with the classification of the words.

Kgotsa has the following variants: kampo, ampo, kana, kapa, gongwe, motlhamongwe, motlhaope.

Ntekwane also has the following variants: ntekane, kganthe, anthe, kante.

'Kganthe, anthe, kante' seem to be of Zulu influence where we

have kanti (Doke, 1973:27).

Ruri has tota as its variant.

The above mentioned variants have been confirmed with the respondents.

5.7.1 **The use of fa; kgotsa; ntekwane; mme; jaanong and ruri in literature**

These words are used to introduce and to join sentences. Compare the following examples:

270) ... lekgwafo la gagwe la molema le ne le eme mo metsing; fa a gotlholo a tlhajwa ke setlhabi sa bogale jwa lomao... (Monyaise, 1976:11)

'... her left-hand side lung was standing in water; when she coughed she got a sudden piercing pain in the chest as sharp as a needle...'

271) ...Monna wa batho o rile ka re kana ga se nna, motho a kgaogana nae, a mo gobolola ... (Monyaise, 1976:13)

'... The poor man pleaded and said by the way it is not myself, but the person ignored him, and reviled him ...'

- 272) "O gopotse Diarona?" a botsa a tshameka, ntekwane o opile lenaka. (Monyaise, 1976:8)

'"You are thinking of Diarona?" she asked playfully, but actually she was telling the truth'.

- 273) Itumeleng a mo leba, mme a bua ka bogale, ...
(Moroke, 1980:3)

'Itumeleng looked at him, and talked with sharpness, ...'

- 274) ... Jaanong o fano, o ya kwa botlhe ba felelelang gona ... (Malope, 1980:4)

'... Now you are here, you are going where all the people end ...

- 275) ... Ena tota motho wa batho e ne e le mojapane; ...
(Malope, 1980:4)

'... Actually the good person was a Japanese; ...'

In the above examples fa, kana, ntekwane, mme are used as conjunctives and jaanong and tota as adverbs.

- 276) "Fa ke patilwe?" (Malope, 1980:7)

'"When I am pressed?"'

- 277) "... Kgotsa o tshaba gore o tla go ngata ka lentswe?" (Monyaise, 1976:7)
'"... Maybe you fear that he will hit you with a stone?"'
- 278) "Ntekwane fa motho a ratana le motho o dira eng?"... (Magoleng, 1985:21)
'"But actually what does a person do when he is in-love with another person?" ...'
- 279) "... Mme go botoka eng? ..." (Monyaise, 1976:41)
'"... But what is better?..."'
- 280) ... "Jaanong lwa reng?" (Monyaise 1976:19)
'"... "Now what do you say?"'
- 281) "Tota o tlhoka eng, Gorerwamang? ..." (Magoleng, 1983:21)
'"Actually what are you lacking, Gorerwamang?..."'

From the examples above we realize that fa and kgotsa are used without interrogative words whereas ntekwane, mme, jaanong and tota are used with the interrogative word eng?

In example 276 above the speaker is surprised by the situation in Eersterus, and expects an explanation from the addressee, that is, what he has to do when he needs to go to the toilet. The addressee told him that the night pot is available.

The speaker in example 277 is also surprised by Stella's behaviour, and expects a Yes or No answer. Presupposition failure occurred because the addressee (Stella) told Pule (the speaker) that he is talking nonsense why should she do that.

In 278 the question is a Rhetorical one. Both the speaker and the addressee know exactly what lovers do. The speaker is both surprised and angry with the addressee.

The speaker in 279 is angered and surprised by the behaviour of the addressee, who wants the addressee to identify that which she thinks is best; to talk or to keep quiet and pretend as if she (Diarona) is critically ill. Diarona realizes that it is best to speak than to keep quiet.

Maria (the speaker) in 280 is surprised by the fact that the policemen were questioning her and she wanted the policemen (the addressees) to say exactly what they came there for. They told her that it was in her hands.

The speaker in 281 is also surprised by his wife's complaints and wants her, the addressee, Gorerwamang, to identify the referent, i.e.; that which she is lacking. Gorerwamang identified the referent as the speaker, Matsapa. She had everything except her husband, Matsapa.

We realize from the above examples that fa, kana, ntekwane,

mme, jaanong and tota are used to add some pragmatic nuance to the questions. They do not basically form these types of questions. These questions are still grammatically and semantically correct without them.

5.7.2 The occurrence of fa; kgotsa; ntekwane; mme; jaanong; and ruri with interrogative markers

The following examples are found in the literature:

282) "A fa o bona Rabosigo yo o ne a di kapile thata?"

(Magoleng, 1987:7)

'"From your observation this Rabosigo was drunk?"'

283) "A kgotsa wena o setse o bone dijo?"

(Magoleng, 1983:1)

'"Or maybe you have already got food?"'

284) "Naare Kante o tiisitse golo fa Sedie? Kana golo fa ke beelane nako le Senatla." (Shole, 1991:73).

'"By the way actually you are serious? By the way I made an appointment with Senatla."'

285) Moipone: A mme o raya gore ga o itse Lorato?

(Metsileng, 1976:29)

'Moipone: Are you sure that you don't know Lorato?'

286) A re, "Ngwanaka, jaanong e kete o seritela-kgotleng?" (Monyaise, 1976:43)

'She said, "My child, now it seems as if you are useless?"'

287) "A ruri go siame gore motho a bolae yo mongwe a sa mmopa?" (Sikwane, 1987:52)

'"Is it right for a person to kill another one whom he did not create?"'

Fa, kgotsa, mme, jaanong and ruri can be used with the interrogative marker a. Kante has been used with the interrogative marker naare. But, the respondents feel that naare and kante cannot be juxtaposed in an interrogative sentence. This sentence is according to them correct when written like this:

288) "Kante o tiisitse golo fa, Sedie, naare? Kana golo fa ke beelane nako le Senatla."

Ntekwane together with its variant cannot be used with the interrogative marker a. We can conclude that fa, kgotsa, mme, jaanong and ruri are used only with interrogative marker a and ntekwane cannot be used with any interrogative marker at the beginning of the interrogative sentences.

As already mentioned in 5.1, the conjunctives fa, kgotsa, mme, ntekwane, jaanong and ruri are used to add a pragmatic nuance in the interrogative sentences. This is also observed in their usage with the interrogative marker a.

Steyn (1991:129) also discovered in her study that in Sepedi the conjunctives *kganthe*, *kgane*, *etswe* and *kootse* have a certain pragmatic function in the interrogative sentences like the above-mentioned Setswana conjunctives and adverbs.

5.8 Summary

Questions marked by interrogative words and interrogative determiners have been discussed in this chapter. The term 'WH-questions' is preferred because of its international usage in linguistic literature.

With 'WH-questions' the speaker requests information about the identity of some entity in the sentences. 'WH-questions' are divided into four sub-types, namely those used for subject questioning and object questioning: mang?/bomang? and eng?; those used for adverbial questioning: leng?, jang? and kae?; those used for propositional questioning: goreng? and ntlhang? and finally nominal questioning by interrogative determiners: -kae?, -fe?, -kana kang?, -tabang?/-jabang, and -tsiang?.

The WH-question markers generally occupy post-verbal positions in Setswana. They function as objects in Setswana when there is no object congruency morpheme. These markers can also function as:

- i) descriptives
- ii) determiners of the object noun; and

- iii) subjects when they are complements of word groups.

The pragmatics of 'WH-questions' is dealt with in relation to what is being questioned by the WH-question markers.

Seven different types of Interrogative word groups are identified in Setswana. They are formed by two autonomous words, namely an introductory member and the complement. Pragmatics of interrogative word groups shows that in their usage the speakers presuppose without any doubt that the addressees will identify the referents.

The classification and use of fa, kgotsa, ntekwane, mme, jaanong and ruri in Setswana is discussed. It is discovered that these words are basically conjunctives and adverbs. But, they can be used to introduce interrogative sentences alone, with interrogative words or together with the interrogative marker a. It is discovered that when they are used in interrogative sentences they add some pragmatic nuance to the questions. Ntekwane is the only word which cannot be used with the interrogative marker a or naare in introducing questions.

The following chapter is the summary of the study.

CHAPTER 6.0

CONCLUSION

6.1 Introduction

This study has been an attempt to examine the function of interrogatives within discourse in Setswana; within the framework of Functional Grammar. In studying the function of interrogatives we found it important to first present a general survey of interrogatives in Setswana. Thus in Chapter 2, we made a thorough research of the interrogative structures in Setswana. The realization is that the scholars concentrated on the listing of examples and to some extent the syntax of interrogatives and they ignored to a large extent their morphology, semantics and pragmatics. In Chapter 3 we made a study of different approaches applied by different scholars. The Functional approach is chosen for this study with a motivated statement. Chapter 4 presents the syntax and pragmatics of 'Yes-No questions' and 'Rhetorical questions'. The syntax and pragmatics of 'WH-questions' is dealt with in Chapter 5.

6.2 A General Survey of Interrogatives in Setswana

It has been observed in this investigation that most of the scholars in Setswana do not differentiate between interrogative nouns, interrogative pronouns and interrogative adverbs. They take these as belonging to the word categories nouns, pronouns and adverbs, respectively; although these are

interrogative words. The following interrogative words are identified in Setswana: mang? (singular); bomang? (plural); eng?; jang?; kae?; goreng?; ntlhang?

They mostly classify interrogative determiners; -kae?; -tabang?; -kana kang?; -tsiang?, -fe?; within interrogative nouns or pronouns. Although some of them do talk about interrogative markers/particles, most of them refer to these as interrogative conjunctives/conjunctions or simply conjunctives/conjunctions. The following interrogative markers occur in Setswana: a and naare/naa/nnaare/nnaa.

6.3 Developing a Theoretical Framework

An explanation of relevant linguistic concepts is given. These are namely, presupposition, speech acts; intonation, reference and pragmatics. These are important in the investigation of the functions of interrogative structures in context. Aspects of speech situations are given because we need these in discourse. Different approaches were then looked at.

6.3.1 The Traditional Approach

Interrogatives in this approach are not discussed in detail. The traditionalists mostly touched the problem of interrogatives and never went in detail in their discussion.

6.3.2 The Structural Approach

Although the structuralists did discuss interrogatives, they did not treat it as an independent subject. They treated it within other word categories like pronouns, nouns and adverbs.

6.3.3 The Early Generative Approach

This approach concentrates on transformation rules employed when questions are changed from deep structure to surface structure. Here, however, interrogative structures are treated as an independent subject.

6.3.4 The Functional Approach

The Functional Approach is the approach which is used in this study because it concentrates on the use of interrogative structures in context. The relationship between the speaker and addressee is taken into account.

6.4 Yes-No Questions and Rhetorical Questions in Setswana

The term 'Yes-No question' is used because of its international usage by linguists. This is also supported by different definitions by Crystal (1985), Lyons (1977), Culicover (1982).

6.4.1 Yes-No Questions marked by Intonation

This type of 'Yes-No questions' is indicated by intonation contour alone. It has the structure of a declarative sentence. Declarative sentences are marked by a gradually falling contour while 'Yes-No questions' end with a rising intonation. There is no re-ordering of words when intonation is used in Setswana. The rise in pitch at the end of the question demands an answer which can be 'yes' or 'no'.

6.4.2 Yes-No Questions marked by Interrogative Markers

'Yes-No questions' are marked by interrogative markers a, a ke re/ga ke re and naare/naa/nnaare/nnaa in Setswana. The interrogative marker bolo is used in Dzamba (cf. Bokamba, 1976) while na/naa and afa/a are used in Sepedi.

6.4.3 Syntactic Distribution of Interrogative Markers
naare/naa/nnaare/nnaa; a and a ke re/ga ke re

The interrogative markers naare/naa/nnaare/nnaa and a ke re/ga ke re can occupy the sentence initial or final position whereas a can occupy the sentence-initial position only. The respondents pointed out that the occurrence of naare/naa/nnaare/nnaa in the sentence-final position is found in few cases. The juxtaposition of a to naare/naa/nnaare/nnaa in the sentence-initial position does occur, but it is not available in the consulted literature work.

This occurrence has been confirmed by respondents and other mother-tongue speakers.

According to Steyn (1992:150) in Sepedi, the interrogative markers afa and a may co-occur with the interrogative marker na and naa in the same interrogative structures. She further points out that the interrogative marker a can only be used in the sentence-initial position together with the marker naa.

6.4.4 Pragmatics of Yes-No Questions

Two pragmatic functions of 'Intonation questions' are found in Setswana, namely to request and to inquire. The interrogative marker a ke re / ga ke re confirms old information when introducing 'Intonation questions'.

The interrogative marker naare/naa/nnaare/nnaa is used in 'Yes-No questions' in Setswana where the speaker has a certain presupposition concerning the answer and expects a positive reply together with an explanation. The interrogative marker a in Setswana is used when the speaker and the addressee do not share common knowledge. The speaker presupposes that the addressee is willing and able to respond by either a positive or a negative answer.

6.4.5 Rhetorical Questions

These are marked by intonation, the interrogative marker a

and interrogative words in Setswana. According to Steyn (1992) there is semantic bleaching of interrogative markers in Sepedi because the interrogative marker afa and interrogative markers na and naa all mark 'Rhetorical questions', although primarily it is the marker afa.

6.4.6 The Appearance of an Interrogative Marker and a Question Word in the Same Sentence

The interrogative marker naare/naa/nnaare/nnaa co-occurs with interrogative words in Setswana and in these structures, we find interrogative words losing their semantic character of questioning and thus presupposition playing an important role because of the interrogative marker naare/naa/nnaare/nnaa. Structures with naare/naa/nnaare/nnaa and interrogative words are more emphatic than those with interrogative words only. The interrogative marker a never co-occurs with interrogative words in Setswana.

6.5 WH-questions in Setswana

These questions are marked by interrogative words and interrogative determiners in Setswana. The term 'WH-questions' is preferred because these are generally questions marked by interrogative words. In using the 'WH-questions' the speaker is requesting information about the identity of some entity in the sentences. Four sub-types of 'WH-questions' occur, namely:

- a) those used for subject questioning and object questioning: mang?/bomang? and eng?
- b) those used for adverbial questioning: leng?; jang; and kae?;
- c) those used for propositional questioning: goreng?; and ntlhang?
- d) finally nominal questioning by interrogative determiners: -kae?; -fe?; -kana kang?; -tabang?/-jabang?; and -tsiang?

6.5.1 The Syntactic Distribution of Interrogative Words and Interrogative Determiners in Setswana

The WH-question markers generally occupy post-verbal positions in Setswana. They function as objects when there is no object congruency morpheme in Setswana. These markers can also function as:

- i) descriptives;
- ii) determiners of the object noun;
- iii) and subjects when they are complements of word groups.

6.5.2 Pragmatics of WH-questions

This is done in relation to what is being questioned by the WH-question markers.

6.5.3 Interrogative Word Groups in Setswana

Seven types of Interrogative word groups are identified in Setswana. They are formed by two autonomous words, namely, an introductory member and the complement. Pragmatics of Interrogative word groups shows that the speakers presuppose without any doubt that the addressees will identify the referents.

6.5.4 The Classification and use of fa, kgotsa, ntekwane, mme, jaanong and ruri in Setswana

These words are basically conjunctives and adverbs. But, they can be used to introduce interrogative sentences alone, with interrogative words or together with the interrogative marker a. They are also used to add some pragmatic nuance to the questions. Ntekwane is the only word which cannot be used with interrogative markers a or naare in introducing questions.

Although this study has concentrated on 'Yes-No questions', 'Rhetorical questions' and 'WH-questions', there is still much which can be said about other types of questions. For example we have 'Echo questions'. The speaker in this type of questions repeats what the other person said in order to make sure that he received it correctly. Its function is that the speaker seeks confirmation, he wants to confirm that the remainder of the sentence is in a correct

condition of what was just said. The speaker can also stall for time while he thinks of what to say next. This type of questions can be illustrated as follows:

Speaker: "Ke dule ka mophato wa ntlha."

"I left school in Standard one."

Addressee: "Wa ntlha?"

"Standard one?"

Speaker: "Wa ntlha, rra." (Malope, 1980:36)

"Standard one, sir."

In the above example, the addressee wants to confirm the fact that the speaker left school in Standard one by repeating the speaker's statement.

Grice (1972) believes that conversational partners are expected to preserve a general Co-operative principle which is expressed in his maxims, namely that of Quality, Quantity, Relation and Manner. In reality, however, ordinary successful conversation only partly works according to his principles. Speakers commit all sorts of violations and still manage to get their message across.

7.0 BIBLIOGRAPHY

7.1 Primary Sources

AKMAJIAN, A, DEMERS, RA & HARNISH, RM 1984. Linguistics: An Introduction to Language and Communication. 2nd ed. Cambridge, Mass.: The MIT Press. 547p.

ALLEN, JPB & WIDDOWSON, HG 1986. Grammar and Language Teaching. (In Richards, JC ed. Approaches and Methods in Language Teaching. Cambridge: Cambridge University Press. p. 45-97.)

ANDREWS, A 1985. The major functions of the Noun Phrase. (In Shapen, T. ed. Language Typology and Syntactic description-Clause structure. Vol.1. Cambridge: Cambridge University Press. p.62-154.)

ARCHBELL, J 1837. A grammar of the Bechuana Language. Grahamstown: Meurant and Godlonton. 82p.

AUSTIN, JL 1962. How to do things with words. 2nd ed. New York: Oxford University Press. 176p.

BACH, E 1971. Questions. Linguistic Inquiry, 2(1): 153-166.

BACH, K & HARNISH, RM 1982. Linguistic Communication and Speech Acts. Cambridge, Mass.: The MIT Press. 327p.

BOKAMBA, EG 1976. Question formation in some Bantu Languages. Ann Arbor, Mich.: Indiana University. 230p. (PhD Thesis.)

BOLINGER, D 1978. 'Yes-No questions are not Alternative questions'. (In Hüz, H ed. Questions, Vol.I. Dordrecht: D Reidel. p.87-105.)

BROWN, JT 1925. Setswana dictionary. 3rd ed. Johannesburg: Pula Press. 593p.

BURTON-ROBERTS, N 1986. Analysing Sentences: An Introduction to English Syntax. New York: Longman. 265p.

CHAFE, WL 1970. Meaning and Structure of Language. Chicago: The University of Chicago Press. 360p.

CHAPHOLE, SR 1988. A Study of the Auxiliary in Sesotho. Cape Town: University of Cape Town. 230p. (PhD Thesis.)

CHOMSKY, N 1981. Lectures on Government and Binding. Dordrecht: Foris Publications. 371p.

CLARKE, S 1981. The foundations of Structuralism. Sussex: The Harvest Press. 264p.

COLE, DT 1955. An Introduction to Tswana Grammar. Cape Town: Longman. 473p.

COLE, DT & MOKAILA, DM 1981. A course in Tswana. 2nd ed. Goodwood: Via Afrika. 130p.

COMRIE, B 1984. 'Interrogativity in Russian'. (In Chisholm, WS ed. Interrogativity. Amsterdam: Benjamins. p. 7-46.)

COULTHARD, M 1987. An Introduction to Discourse Analysis. New York: Longman. 212p.

CRISP, W 1886. Notes towards a Secoana Grammar. London: Society for Promoting Christian Knowledge. 104p.

CRYSTAL, D 1985. A dictionary of Linguistics and Phonetics. 2nd ed. Oxford: Basil Blackwell. 337p.

CRYSTAL, D 1987. The Cambridge Encyclopedia of Language. Cambridge: Cambridge University Press. 472p.

CULICOVER, PW 1976. Syntax. New York: Academic Press. 316p.

DANEŠ, F 1987. 'On Prague School Functionalism in Linguistics'. (In Dirven, R & Fried, V eds. Functionalism in Linguistics. Amsterdam: John Benjamins. p.3-38.)

DAVIDSE, K 1987. 'M.A.K. Halliday's Functional Grammar and the Prague School'. (In Dirven, R & Fried, V eds. Functionalism in Linguistics. Amsterdam: John Benjamins. p.39-78.)

DIK, SC 1981. Functional Grammar. 3rd ed. Dordrecht: Foris Publications. 230p.

DIK, SC 1987. 'Some principles of Functional Grammar'. (In Dirven, R and Fried, V eds. Functionalism in Linguistics. Amsterdam: John Benjamins. p.81-100.)

DINNEEN, FP 1967. An Introduction to General Linguistics. New York: Holt, Rinehart and Winston. 452p.

DOKE, CM 1935. Bantu Linguistic Terminology. London: Longmans. 237p.

DOKE, CM 1984. Textbook of Zulu Grammar. 6th ed. Cape Town: Longmans. 387p.

DONNELLAN, KS 1978. 'Speaker reference, descriptions and anaphora'. (In Cole P ed. Syntax and Semantics, Vol.9. New York: Academic Press. p.47-68.)

DUBE, MMR 1990. Speech Acts. (A paper read at the ALASA conference. Potchefstroom: Pu for CHE. 11p.)

EPSTEIN, SS 1977. Investigations in Pragmatic Theory. Indiana: Indiana University Linguistic Club. 180p.

FERREIRA, JA & MALEPE, AT 1977. Tswana-Leerboek. Pretoria: JL van Schaik. 132p.

FORGAR, F. de 1968. Tswana for English-speaking students. Kimberley: Book Depot. 287p.

FRASER, B 1983. 'The Domain of Pragmatics'. (In Richards, JL and Schmidt, RW eds. Language and Communication. New York: Longman. p.28-59.)

FROMKIN, V & RODMAN, R 1983. An Introduction to Language. 3rd ed. New York: Holt, Rinehart and Winston. 377p.

GEBRUERS, R 1987. 'SC. DIK'S Functional Grammar: A pilgrimage to Prague?' (In Dirven, R & Fried, V eds. Functionalism in Linguistics. Amsterdam: John Benjamins. p.101-134.)

GIVON, T 1979. On Understanding Grammar. New York: Academic Press. 379p.

GIVON, T 1984. 'Interrogativity in Ute'. (In Chisholm, WS ed. Interrogativity. Amsterdam: Benjamins. p.215-243.)

GOUGH, D 1983. Issues in the Semantics and Pragmatics of Xhosa questions. (Communication No.14., Department of AFL.) Grahamstown: Rhodes University. 70p.

GREEN, GM 1975. 'The Whimperative question'. (In Cole, P and Morgan JL eds. Syntax and Semantics, Vol.3. New York: Academic Press. p.107-141.)

GRICE, HP 1975. 'Logic and Conversation'. (In Cole, P and Morgan JL eds. Syntax and Semantics, Vol.3. New York: Academic Press. p.41-58.)

GRICE, HP 1978. Further notes on logic and conversation. (In Cole, P ed. Syntax and Semantics, Vol.9. New York: Academic Press. p.113-127.)

HALLIDAY, MAK 1985. An Introduction to Functional Grammar. London: Edward Arnold. 387p.

HARRIS, AC 1984. 'Interrogativity in Georgian'. (In Chisholm, WS ed. Interrogativity. Amsterdam: Benjamins. p.63-112.)

HARTSHORNE, KB, SWART, JHA & POSSELT, E 1984. Dictionary of basic English Tswana. Johannesburg: Educum. 647p.

HINTIKKA, J 1978. 'Answers to questions'. (In Hĭz, H ed. Questions, Vol.1. Dordrecht: D Reidel. p.279-300.)

HĭZ, H ed 1978. 'Difficult questions'. (In Hĭz, H ed. Questions, Vol. 1. Dordrecht: D Reidel. p.211-226.)

HOEKSTRA, T 1991. 'An outline on Functional Grammar'. (In Hoekstra, T; van der Hulst, H; Moortgat, M eds. Perspectives on Functional Grammar, Dordrecht: Foris Publications. p.3-18.)

HOLMES, J. 1983. 'The structure of teacher's directives'. (In Richards, JC and Schmidt RW eds. Language and Communication. New York: Longman. p.88-115.)

HUDDLESTON, R 1976. An Introduction to English Transformational Syntax. Essex: Longman. 273p.

HURFORD, JR & HEASLEY, B 1983. Semantics: a Coursebook. Cambridge: Cambridge University Press. 293p.

HYMAN, LM 1975. 'On the change from SOV to SVO: Evidence from Niger-Congo'. (In Li, CN ed. Word order and word order change. Austin: University of Texas Press. p.113-147.)

JESPERSEN, O 1924. Essentials of English Grammar. London: George Allen and Unwin Ltd. 387p.

KARTTUNEN, L 1978. 'Syntax and Semantics of questions'. (In Hiz, H ed. Questions. Vol. 1. Dordrecht: D Reidel. p.165-210.)

KOCK, IJ 1985. A Speech Act Theory: A preliminary investigation. South African Journal of African Languages, 5(2): 49-53.

KRESS, G 1976. Halliday: System and Function in Language. London: Oxford University Press. 250p.

KRÜGER, CJH 1973. Enkele opmerkings oor die Tonologie van Tswana. Limi. 1(1): 67-99.

KUNO, S & ROBINSON, JJ 1972. Multiple Wh-questions. Linguistic Inquiry 3: 463-487.

KURZWEIL, E 1980. The age of structuralism. New York: Columbia University Press. 256p.

LEECH, GN 1983. Principles of Pragmatics. New York: Longman. 233p.

LEVISON, SC 1983. Pragmatics. Cambridge: Press Syndicate of the University of Cambridge. 420p.

LI, CN & THOMPSON, U 1984. 'Interrogativity in Mandarin'. (In Chisholm, WS ed. Interrogativity. Amsterdam: Benjamins. p.47-61.)

LOMBARD, DP 1985. Introduction to the Grammar of Northern Sotho. Pretoria: Van Schaik. 203p.

LONGMAN DICTIONARY OF CONTEMPORARY ENGLISH, 1978. London: Longman. 1303p.

LOUWRENS, LJ 1979. Die sintaksis van interrogatiewe naamwoorde en die interrogatiewe bepaler -fe in Suid-Sotho. Studies in Bantoetale 6 (1): 65-83.

LOUWRENS, LJ 1983. Definiteness and Indefiniteness in Northern Sotho. South African Journal of African Languages, 3 (1): 23-41.

LOUWRENS, LJ 1987. Some pragmatic functions of interrogative particles in Northern Sotho, South African Journal of African Languages, 7 (4): 121-124.

LUELSDORFF, PA 1983. 'On Praguian Functionalism and some extensions'. (In Vachek, J ed. Praguina: Some basic and less known aspects of the Prague Linguistic School. Amsterdam: John Benjamins. p.XI-XXXI.)

LYONS, J 1968. Introduction to Theoretical Linguistics. Cambridge: Cambridge University Press. 519p.

LYONS, J 1973. 'Structuralism and Linguistics'. (In Robey, D. ed. Structuralism: An Introduction. London: Oxford University Press. p.5-19.)

LYONS, J 1977(a). Semantics. Vol I. Cambridge: Cambridge University Press. 371p.

LYONS, J 1977(b). Semantics. Vol 2. Cambridge: Cambridge University Press. 524p.

LYONS, J 1983. Language, Meaning and Context. London: Fontana. 256p.

MALAO, J, TABANE, HM, MOTHULOE, ES & MFUNDISI IS 1988. Setswana sa kwa Lowe (Std 10). Pietermaritzburg: Shuter and Shooter. 271p.

MALEPE, AT 1974. Setswana sa Borre (STD 8). Johannesburg: Educum. 120p.

MALLISON, G & BLAKE, BJ 1981. Language Typology. Amsterdam: North-Holland. 486p.

MATHIBELA, MA 1989. Question formation in Tswana. Pretoria: UNISA. 39p. (Hons article.)

MOLOTO, ES 1978. Interrogatives and Interrogative devices with special reference to Tswana. Educamus , xxiv (4): 26-31.

MORGAN, JL 1975. 'Some interactions of Syntax and Pragmatics'. (In Cole, P. and Morgan, JL eds. Syntax and Semantics., Vol.3. New York: Academic Press. p289-303.)

MORGAN, JL 1978. 'Two types of convention in Indirect Speech Acts'. (In Cole, P. ed. Syntax and Semantics., Vol.9. New York: Academic Press. p. 261-280.)

NAKADA, S 1980. Aspects of Interrogative Structures - A case study from English to Japanese. Tokyo: Kaitakusha. 225p.

NTSIME, JM & KRÜGER, CJH 1988(a). E antswe letseleng (Std 6). Goodwood: Via Afrika. 232p.

NTSIME, JM & KRÜGER, CJH 1988(b). E antswe letseleng (Std 10). Goodwood: Via Afrika. 394p.

NTSIME, JM & KRÜGER, CJH 1989. E antswe letseleng (Std 9). Pretoria: Via Afrika. 438p.

NTSIME, JM & ROUSSEAU, GF 1982. Puo e e tshelang (Std 7). Goodwood: Via Afrika. 168p.

PAHL, HW 1977. The distribution and functional roles of certain significant tones and tonal sequences in Xhosa. Limi, 5(1 & 2): 18-35.

PAILLET, JP and DUGAS, A 1982. Approaches to Syntax. Vol.5. Amsterdam: John Benjamins. 282p.

PALMER, FR 1986. Mood and Modality. Cambridge: Cambridge University Press. 243p.

PIAGET, J 1970. Structuralism. New York: Basic Books, Inc. 153p.

POPE, E 1971. Answers to Yes-No questions. Linguistic Inquiry, 2(1): 69-82.

POPE, EM 1976. Questions and Answers in English. The Hague: Mouton. 138p.

PRINSLOO, DJ 1985. Semantiese analise van die vraag partikels na and afa in Noord-Sotho. South African Journal of African Languages, 5(3): 91-95.

PRINSLOO, DJ 1988. Taaltipologiese verandering by vraagpartikels in Noord-Sotho. South African Journal of African Languages, 8(4): 144-150.

QUIRK, R, GREENBAUM, S, LEECH, G, SVARTRIK, J 1972. A Grammar of Contemporary English. England: Longman. 1120p.

RADFORD, A 1981. Transformational Syntax. Cambridge: Cambridge University Press. 402p.

RADFORD, A 1988. Transformational Grammar. Cambridge: Cambridge University Press. 625p.

RICHARDS, J, PLATT, J & WEBER, H 1985. Longman dictionary of Applied Linguistics. Hong Kong: Longman. 323p.

RICHARDS, JC & SCHMIDT, RW eds. 1983. 'Conversational analysis'. (In Language and Communication. New York: Longman. p116-154.)

SAHA, PK 1984. Interrogativity in Bengali. (In Chisholm, WS ed. Interrogativity. Amsterdam: Benjamins. p.113-143.)

SANDILANDS, A 1953. Introduction to Tswana. Cape Province: L.M.S. 432p.

SEARLE, JR 1969. Speech Acts. Cambridge: Cambridge University Press. 203p.

SEARLE, JR 1971. 'What is a Speech Act?' (In Searle JR ed. The Philosophy of Language. London: Oxford University Press. p.39-53.)

SEARLE, JR 1975. 'Indirect Speech Acts'. (In Cole, P and Morgan, JL eds. Syntax and Semantics Vol.3. New York: Academic Press. p59-82.)

SEKHUKHUNE, PD 1986. Pragmatics of discourse in Northern Sotho. South African Journal of African Languages, 6(1): 46-50.

SETSHEDI, JE 1980. Ithuteng Setswana. Pietersburg: Morester Drukkery. 128p.

SETSWANA TERMINOLOGY AND ORTHOGRAPHY. No. 4. SETSWANA LANGUAGE BOARD, 1988. Pretoria: The Government Printer. 347p.

SNYMAN, JW, MOTHOGAE, MK, MATLAPENG, AL, MASHISHI, HM, MOERANE, BK, LESELE, JJ, BOKABA ML & RANAMANE, DT 1986. Segarona (Std 8). Hout Bay: Book Studio. 510p.

SNYMAN, JW, le ROUX, JC, le ROUX, M, 1991. Tswana for beginners. Pretoria: The University of South Africa. 315p.

STALNAKER, RC 1978. 'Assertion'. (In Cole, P ed Syntax and Semantics., Vol. 9. New York: Academic Press. p.315-332.)

STAMPE, DW 1975. 'Meaning the truth in the theory of Speech Acts'. (In Cole, P and Morgan, JL eds. Syntax and Semantics., Vol. 3. New York: Academic Press. p.1-39.)

STENSTROM, A 1984. Questions and Responses in English conversation. Malmo: CWK Gleerup. 296p.

STEYN, E 1991. Vraagwoorde en Vraagpartikels in Noord-Sotho. Pretoria: University of Pretoria. 156p. (MA dissertation)

STEYN, E 1992. A Pragmatic reinterpretation of interrogative particles in North-Sotho. South African Journal of African Languages, 12(4): 149-155.

TRAUGOTT, EC & PRATT, ML 1980. Linguistics (for students of literature). New York: Harcourt Brace Jovanovich. 444p.

VAN DER AUWERA, J 1979. 'Pragmatic Presupposition shared beliefs in a theory of irrefutable meaning'. (In Choon-Kyu On and Dinneen, DA eds. Syntax and Semantics, Vol.II. New York: Academic Press. p.249-264.)

VAN DIJK, TA 1977. Text and Context Explanation in the Semantics and Pragmatic discourse. New York: Longman. 261p.

VAN EEDEN, BIC 1941. Inleiding tot die studie van Suid- Sotho. Stellenbosch: Pro Ecclesia. 283p.

VAN WYK, EB 1967. Word classes - Northern Sotho. Lingua, 17: 230-261.

WACHOWICZ, K 1978. 'Q-morpheme hypothesis, performative analysis and an alternative'. (In Hiz, H ed. Questions. Vol.1. Dordrecht: D Reidel. p.151-167.)

WILKES, A 1978. Bantoetaalstudies in Suid-Afrika sedert 1826. Studies in Bantoetale 5(1): 107-167.

WOLFSON, N 1983. 'Rules of speaking'. (In Richards, JC and Schmidt, RW eds. Language and Communication. New York: Longman. p60-87.)

WOOKEY, AJ & BROWN, JT 1949. Secwana Grammar with exercises. 2nd ed. Cape Province: LMS. 223p.

7.2 List of Setswana books from which examples have been taken:

BOGATSU, OK 1991. Moapayabodila. Pretoria: De Jager Haum Publishers. 79p.

KEAMOGETSE, PP 1984. Ikarabele. Mmabatho: Dinaledi Publishing Company. 68p.

KUTLWANO. April 1979. Gaborone: Botswana Department of Information Service. 39p.

LEBETHE, SJJ 1972. Mosele. Pretoria: Van Schaik. 66p.

MAGOLENG, BD 1974. Ke a go bolelela. Pretoria: Van Schaik. 53p.

MAGOLENG, BD 1983. Mareledi. Pretoria: Van Schaik. 61p.

MAGOLENG, BD 1987. Le Pelong. Pretoria: Van Schaik. 69p.

MAGOLENG, BD & MOTLHAKE, SF 1985. Mokaragana. Pretoria: Van Schaik. 64p.

MALOPE, RM 1980. Matlhoko, Matlhoko. Pietersburg: Aurora. 169p.

MALOPE, RM, LEPHOGOLE, ML, TSAMBO, TL, SEPHOTI, LP, MAKGELEDISE, RJ, MAROBE, JR, MAGOLENG, BD, LESEYANE, IT & MMILENG, MT 1983. Mantswe a a robong. Cape Town: Maskew Miller Longman. 116p.

MALOPE, RM, LEPHOGOLE, ML, TSAMBO, TL, SEPHOTI, LP, MAKGELEDISE, RJ, MAROBE, JR, MAGOLENG, BD, MMILENG, MT 1986. Mantswe a a robedi. Cape Town: Maskew Miller Longman. 108p.

MASHIKE, JW 1987. Pelo Segole. Mmabatho: Maikatlapele. 42p.

Merapelo, ditirelo le difela tsa kereke ya Methodiste, 1953. Cape Town: Methodist Publishing House and Book Depot. 336p.

METSILENG, TS 1976. Monna, Motlhoki. Johannesburg: Via Afrika. 89p.

MMILENG, MT 1980. Lehudu. Pretoria: Van Schaik. 139p.

MODISE, DM 1967. Magagana. Pretoria: Van Schaik. 59p.

MOGOTSI, JS 1991. Mmelegi Koma. (In Dire, TAP ed. Dikgang tse dingwe tse thataro. Gaborone: Longman. p.30-38.)

MOLOTO, DP 1985. Manyobonyobo. Goodwood: Via Afrika. 122p.

MONYAISE, DPS 1971. Omphile Umphi Modise. Johannesburg: Bona Press. 75p.

MONYAISE, DPS 1974. Marara. Pretoria. Van Schaik. 60p.

MONYAISE, DPS 1976. Ngaka, Mosadi Mooka. Pretoria: Van Schaik. 69p.

MOREME, JHN 1984. Ba Arabile. Johannesburg: Educum. 93p.

MOROKE, SA 1981. Lesapo le lesweu. Bloemfontein: Via Afrika. 107p.

MOROKE, SA 1983. Tsa fa isong. Johannesburg: Educum. 73p.

MOROKE, SA nd. Lobisa Radipitse. Johannesburg: Bona Press. 70p.

MOUWANE, TK 1991. Maru a Ditladi. Gaborone: Pula Press. 122p.

NTSIME, JM 1975. Pelo e ja serati. Johannesburg: Via Afrika. 104p.

NTSIME, JM, ROUSSEAU, GJ, MAMPIE, PAP. 1982. Matlhasedi. (SubStandard B) Goodwood: Via Afrika. 56p.

NTSIME, JM 1984. Ke batla go itse rre. Goodwood: Via Afrika. 77p.

NTSIME, JM, ROUSSEAU, GJ, MAMPIE, PAP. 1988. Matlhasedi. (Book 1) Pretoria: Via Afrika. 101p.

NTSIME, JM 1990. Madi ka Madi. Goodwood: Via Afrika. 114p.

RADITLADI, LD 1970. Motswasele II. Johannesburg: Witwatersrand University Press. 108p.

SHOLE, JS 1991. O foo, ke fano! 2nd ed. Pretoria: LZ Sikwane. 100p.

SIKWANE, LZ 1987. Marothodi. Pretoria. LZ Sikwane. 78p.

TSELAESELE, M 1991. Difatlhego tse pedi. (In Dire, TAP ed. Dikgang tse dingwe tse thataro. Gaborone: Longman. pp.90-109.)